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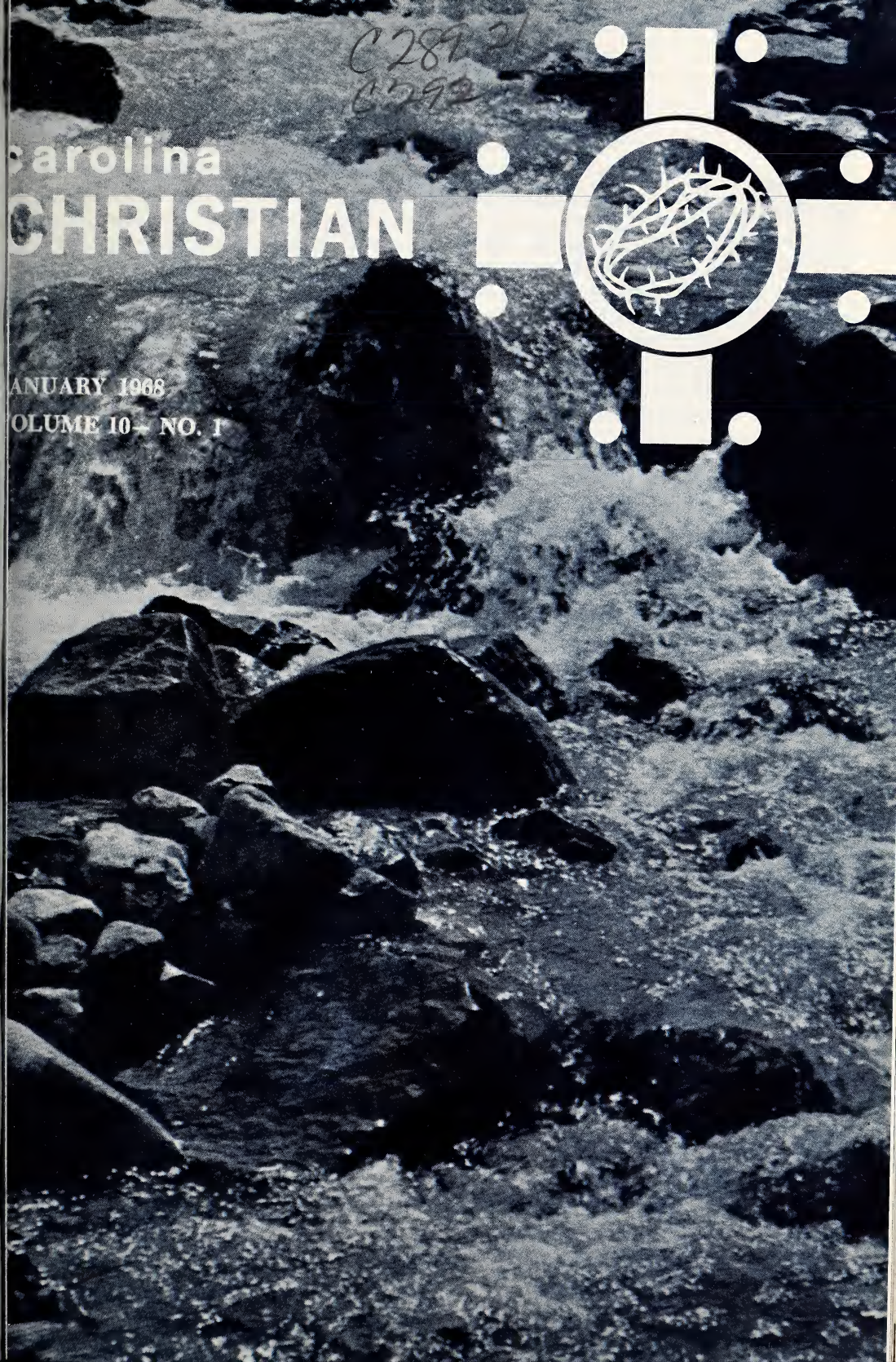
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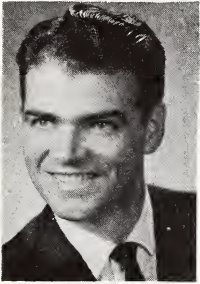


JANUARY 1968
VOLUME 10 - NO. 1



1968 — YOUR HAND IN HIS

Lem O. Rogers, Winston Salem, N. C.



The new year! 1968! What does it hold for us? Will we have good health? Will we prosper? Will we live in peace? Some may be optimistic. Others may be anxious and fearful. As a minister I would like to say something meaningful - something relevant. I know that you can have spiritual health. I know that your soul can prosper. I know that you can have the peace of God that passes all understanding. My word to you for the new year is, "Put your hand into the hand of God and walk with him into whatever the future may hold."

Fellowship

Your hand in God's means fellowship, companionship. According to the Old Testament the loss of companionship began long ago - in Eden - when Adam sinned against God. He had walked with God but sin separated him from his Creator. Likewise, Cain rebelled against God refusing his companionship. He murdered his brother but his real problem was with God. Sometimes husbands and wives refuse to walk hand in hand and divorce. Their real problem is with God. If they would walk with Him they could walk with each other.

The nation of Israel refused God's hand. And God asked, "Can two walk together except they are agreed?" Isaiah said, "Your sins and iniquities have separated between you and your God." (59:2). To Christians John says that "If we say that we have fellowship with him and walk in darkness, we lie, and do not the truth" (1 John 1:6). In other words we are both telling and living a lie.

Reconciliation means the end of separa-

tion - it means your hand in His. The apostle John in the opening of his first epistle writes about the Christ: "We repeat, we really saw and heard what we are now writing to you about. We want you to be with us in this--in this fellowship with the Father, and Jesus Christ his Son" (1:3 Phillips). God gave to his church the ministry of reconciliation that men might have fellowship with him.

In the musical play and motion picture "West Side Story" a boy sings of what it means to belong to the Jets, a neighborhood gang on New York's West Side. He sang that when you belong to the Jets "you're never disconnected, you always walk by two's, by three's by fours." Now this is a wonderful description of what it means to belong to the Lord's church. You are never disconnected but always walking in company.

And so, put your hand in His! And walk with him in fellowship!

My God and I go in the fields together;
(see page 3)



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We walk and talk as good friends should and do.

We clasp our hands; our voices ring with laughter.

My God and I walk through the meadows hue.

Security

Your hand in God's means security. Oh, how we scurry and scramble and struggle in our search for security! Some of us are looking for security in wealth not knowing that to lay up treasure in heaven is real security. Some are looking for security in health not knowing that "bodily exercise profiteth little, but Godliness is profitable unto all things." Others are looking for security in education not knowing that the fear of the Lord is the beginning of wisdom. We pursue security in this life with a passion! We not only want it for today, but for tomorrow - and tomorrow - and tomorrow.

Jesus says, "Take no thought for the morrow: for the morrow shall take thought for the things of itself" (Matthew 6:34). Now, Jesus isn't opposed to a legitimate measure of security in this life. He had been speaking of the danger of trying to serve God and mammon. God takes care of the birds of the heavens and the lilies of the field and we should depend upon him for our material and spiritual needs. And so, why make a god out of the things that only God can give? Jesus doesn't want us to spend ourselves in search of temporal security and feel no need for eternal security. He doesn't want us to be thinking always about tomorrow and never think about the end of all our tomorrows.

Again, Jesus says, "What shall it profit a man, if he shall gain the whole world and lose his own soul?" What profit if he gains but pays himself as a fine? Now, this is what happens when we are so set for security - we use ourselves as currency - we post ourselves as bond.

Mark Hopkins, the famous president of

Williams College, once said to his students: "You would like to have the world, as much of it as you want? Would you be willing to have the world, all of it that you want, and be deaf? Perhaps you would. Would you be willing to have the world, all of it that you want, and be deaf and dumb? Perhaps you would. Would you be willing to have the world, all of it you want, and be deaf and dumb and blind? Perhaps you would, but I doubt it: for the time comes in such reckoning when you must face the issue of being and having."

I doubt that we would be willing to sacrifice a part of ourselves for things which lie outside ourselves. It doesn't take brilliance to understand that the loss of a sense means a corresponding loss of the world. Now we can take that just a step further. Let's go back to the question of Jesus, "What shall it profit a man, if he shall gain the whole world and lose his own soul?" The answer is, "He doesn't gain anything." The soul is being and the world is having. If you lose your being you really lose your having too. And so, unless our security is in God, then all of our tomorrows will leave us right where we are today - slaves of insecurity. And when all our tomorrows are gone, that slavery will go on forever.

Real security means knowing God - it means your hand in His. And with your hand in God's you need not be afraid. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof" (Psalms 46:1-3).

We know not what the future holds, but we do know who holds the future. I have a friend in the east who has sung with the Metropolitan Opera. Jimmy Copeland has sung few songs with more feeling or power than the spiritual, "He's Got the Whole World in His Hands." In a lovely book of children's prayers a verse is concluded with: "Thank you God, for Father's hand."

(see page 4)

On the facing page is a simple picture of a man's hand grasping the tiny hand of a child. Now this speaks of security. He who has the whole world in His hands will not let us go. Jesus said, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life." And then he said, "...neither is any man able to pluck them out of my Father's hand." (John 10:27, 28b.)

I am safe whatever may betide me,
I am safe whatever may deride me.
I am safe as long as I confide me,
in the hollow of God's hand."

Guidance

Your hand in God's means guidance. Jeremiah described our plight when he cried, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jeremiah 10: 23). We are bewildered by the blindness of the Israelites in the wilderness. They were led by God and yet they didn't seem to recognize their need of guidance. Like a group of goats they continually rebelled. They were goats not sheep! Sheep can be led. The Psalmist said, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake" (Psalms 23:1-3).

Surely we recognize our need of guidance or why do we lift up our voices and sing, "Guide me Oh thou Great Jehovah, Pilgrim thro' this barren land." "He leadeth me, O blessed thought! O words with heav'ly comfort fraught! What e'er I do, where'er I be, Still 'tis God's hand that leadeth me."

Almost two thousand years ago the Son of God came into the world calling men to follow Him. He said, "I am the Way." He did not say, "I will show you a way," but "I am the Way!" Here was a hand of God let down. The Way took hold of men and men took hold of the Way. On one occasion Paul said, "Jesus grasped me"

(Philippians 3:12, Phillips).

Have you ever said to a blind person, "Take my hand and I'll lead you?" Sin has made us blind and the world because of sin is a world in darkness. The writer of Hebrews reminded his brethren that God took Israel by the hand to lead them out of the land of Egypt (Hebrews 8:9). I am reminding you that God through Christ is taking men by the hand to lead them out of the bondage of sin. He through Christ is leading many sons to glory (Hebrews 2:10).

We stand inside the threshold of 1968. We know not what the future holds for us. But we know that we need guidance in order to tread in the right way. And so, I said to the man who stood at the gate of the year:

Give me a light, that I may tread safely into the unknown!"

And He replied: "Go out into the darkness and put your hand into the Hand of God.

That shall be to you better than a light and safer than a known way."

So I went forth, and finding the Hand of God, trod gladly into the night.

And He led me towards the hills and the breaking of day in the lone East.

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THE GREATEST NEED

W. G. Gantt, Aiken, S. C.



As we look around and view the condition of world affairs, it becomes obvious that the world is in great need of something. I'm sure that we could suggest many things that would help to improve the situation. Perhaps some

would say that the greatest need of the world is Christ. But I suggest that there is a greater need that must come first. Before any change will be made in the life of a sinner he must realize or have a sense of sin. He must feel the guilt of sin and be made aware of its penalty, that "the wages of sin is death." The sinner must also be informed how he can get rid of sin. One of the greatest problems in our day is to convince religious sinners that they are still in their sins. Just as long as people do not feel that they are in sin there is no feeling of guilt and thus they feel no need for any change.

Members of the church must be convinced that certain practices are sinful. In our world today the moral standard has been lowered greatly in the past few years. Even religious people (Christians) engage in and condone practices that they would in general have frowned upon only a few years ago. What is the greatest need? The greatest need is to be able to recognize sin. Members of the church must be able "to discern both good and evil." The well known expression and practice will change no one "Everybody else does it," or, "I don't see anything wrong in doing it." Paul tells us why they are not able to see: "In whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

It takes the glorious gospel of Christ

which is designed to produce a sense of sin for a realization of the guilt of sin. When the gospel was preached, the Ethiopian said, "Here is water, what doth hinder me to be baptized?" When it was preached on the first Pentecost after the resurrection of Christ, the great audience "were pricked in their heart," which made them cry out "Men and brethren, what shall we do?" Three thousand repented and were baptized for the remission of their sins. What brought about this change? The truth of God had been preached. They were told that they had crucified the Son of God. This caused them to feel the guilt of sin. When the gospel of Christ is faithfully taught it will produce in good and honest hearts the feeling of guiltiness and a desire to change their lives.

The gospel of Christ must be proclaimed "with all lowliness and meekness, with longsuffering, forbearing one another in love," "preached in its fullness and in its simplicity," that the hearers may realize that they are sinners and stand condemned for the devil's hell for eternity unless they make a change in their lives. Only through a knowledge of the truth can a person be made free from sin. The truth must be presented in such a way that it will cause people to receive it as did the Thessalonians. "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God."

The Apostle Paul made enemies even among those he had converted because he told them the truth. (Galatians 4:16.) His desire was not to seek to please men--"for if I yet please men, I should not be the servant of Christ." Paul's desire was to preach the gospel that would save their souls and keep the church pure. "The word of God is quick and powerful and sharper than any two-edged sword..."

(see page 9)

THE DEVELOPING PASTORAL SYSTEM

Ray D. Winn, Sumter, S. C.

There is a constant pull in the Lord's church toward digression and it is only by a constant attitude of watchfulness that she can avoid innovation and remain in the purity of the original example as recorded in the Scriptures. Every generation must search the past and attempt to determine whether or not its forebearers have gone "beyond the things which are written." (1 Corinthians 4:6.) This, however, is not sufficient. There must also be diligent effort in ferreting out those practices and beliefs which are currently developing in the midst of the flock.

In the course of the Restoration Movement one of the problems to be dealt with has been common use of unscriptural terminology, such as the use of the title, "Reverend," when addressing an evangelist. Another such erroneous title for the evangelist is "Pastor." This word, in the Scriptures, denotes one who is laboring in the office of elder in the local congregation and should not be used to refer to anyone else. Yet, we all know that among the denominations the word is used almost exclusively with reference to the minister. Recently, while conducting a cottage meeting, the lady of the house addressed me as "Pastor." Upon leaving the home I was considering this word and one of the peculiarities of our way of thinking became apparent.

The word, pastor, has reference to one who shepherds or tends the flock. Scripturally it refers, as mentioned above, to the elder. Yet, we must recognize the fact that probably there are more congregations which do not have elders than there are those who do. This is true, I am sure, in the Carolinas. In these congregations it has fallen the lot of the evangelist to serve, not only in his normal capacity, but all too often in the stead of elder as well. He makes the plans and the majority of the decisions for his congregation. If any

disciplinary actions are called for, it is usually the evangelist who has to see to it. He, in fact, becomes the "pastor"! Question--Is it the use of the title which is unscriptural, or is it the practice which is unscriptural, or is it both? Herein lies that peculiarity which I mentioned earlier. All too often the practice of a thing is condoned so long as we do not give it the "wrong" name.

Mind you, brethren, I am NOT advocating the acceptance of the title "pastor" for the evangelist. I AM advocating the rejection of the practice of the evangelist serving in that capacity unless duly installed by his congregation. We are, today, well along the road to full implementation of a "pastoral system" in the church. The evangelist is becoming more and more exalted as "THE" leader of his congregation. This trend is generally due to two influences. The reluctance on the part of the minister to ask someone else to do something and the even greater reluctance of the average member of the church to do anything which he thinks can be done by the minister. If this trend toward digression is to be stopped there must be correction on the part of both sides of this situation.

Those of us in the ministry are the ones who must assume our responsibility to do most of the correcting since it seems that we are the most responsible for the present condition. We must return to doing the work of an evangelist and leave these other things for the members of the congregation to do. It is only by their exercising their spirituality and working for the Lord that we can ever hope for them to grow in the faith. They can not and will not grow so long as we do everything for them. There is also the need for some of our preacher brethren to "come down off their high horse" and cure their "glory hunting" syndrome. We are here as servants of the Most High God and many need to be

(see page 9)

WHAT IS PERSONAL WORK?

Don Stidham, N. Charleston, S. C.

This is the first in a series of articles on Practical Personal Work Lessons written by Don Stidham, deacon and personal work director for the North Charleston church of Christ, North Charleston, S. C. These articles are condensed versions of the actual lessons taught in the personal work class at North Charleston. It is hoped that those congregations in the Carolinas who do not have a personal work class will start one. By saving and using the Carolina Christian Magazine the one who teaches the class will have the basis for teaching a very practical class. The word or phrase underlined in each article is the key thought which the teacher can build upon and expound to his own satisfaction. The following is a list of the articles which will be published. What is Personal Work? Why Do Personal Work?, Qualifications of a Personal Worker; Rewards of Personal Work; Personal Conduct of the Personal Worker; The Prospect; Do's for the Personal Worker, and Don'ts for the Personal Worker. It is our prayer that these articles will be of some help to encourage Christians throughout the Carolinas to be personal workers for Christ.

Personal work is individual effort to lead a lost soul to accept Jesus Christ as a personal saviour. It is different from united or mass effort. Personal work is the impact of one personality upon another personality with the definite objective of leading that one to Christ. Personal work is not merely teaching one to abandon some bad habit, to believe a certain creed, or to unite with a certain church. It is leading one to accept and receive Jesus Christ as his King and enthrone him as his Lord. From the definition there are six words which give the key to what personal work really is. First: Personal. Personal work is "personal" in at least two ways. One, it is personal in that it is ef-

fort directed toward one person rather than a group. We mean by this the going into a person's home and teaching him rather than preaching in a public manner such as from the pulpit on Lord's Day morning. Two, personal work is personal because of the impact of one personality upon another personality. Here the teacher, through his Christ-like personality, makes a good impression or impact on the student. Second: Work. Personal work is work in two respects. One, it is work in that much time is required in preparation for successful personal work. Two, it's work because in doing personal work one is working out his own salvation. John 15 plainly teaches that one must WORK to save others if he is to be saved himself. Third: Individual. The word individual is important in our understanding what personal work is. Why? Each individual under heaven has a right to hear the Gospel story (Mark 16: 15), and if every individual under heaven ever hears the Gospel story it will be done by individual teaching. Fourth: Acceptance. Teaching the individual to wholeheartedly and unconditionally accept Christ is personal work. In John 8:24 Jesus said, "If ye believe not that I am he ye shall die in your sins." Jesus also said that a man who puts his hand to the plow and then looks back is not fit to be in his kingdom. In doing personal work we must teach the individual to develop the attitude "speak Lord, thy servant heareth," and if this includes making changes in one's daily life he will gladly make the changes. Fifth: Jesus Christ. In our personal work we must strive to teach, help the individual understand or learn for himself, that he is lost and in need of a saviour. Then in the same way help him recognize that Jesus Christ is that saviour. In John 14: 6 Jesus said, "I am the way, no man cometh to the father but by me." Sixth: Saviour. The final word which we are (see page 9)



BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.

Thousands of Christians discovered in Iran. A Dr. S. S. Khan, an Iranian physician, has reported to J. C. Choate, missionary in Pakistan, that there are approximately 750,000 people in Iran who claim to be members of nothing but the ancient church of Christ. Khan himself is a member of a congregation which has a membership of 5,000. The members in this group (each congregation is independent) call themselves Christians; they believe that Christ built but one church--that denominational churches are the anti-Christ; they have no earthly headquarters and recognize no head over the church but Christ Himself; they meet each Sunday for worship, to take the Lord's Supper, study the Bible, pray, and sing songs without the aid of an instrument of music. They practice baptism by immersion only, and women are not permitted to preach or teach publicly. They have a number of traditions, one of which is that they date back to the birth of Christ--that they come from the Wise Men from the east who saw the star and followed it to find Christ. Although Choate received the news with caution, he said that he simply could not "think of any other reason why he might be telling such a story, if it is not true." Choate says that he plans to make a trip into Iran soon to investigate the group further.

Herald of Truth. The Highland Church of Christ, in Abilene, Texas, has just announced that beginning February 4, 1968, the Herald of Truth will be heard each week on the National Broadcasting Company. According to the elders, this is one of the most important breakthroughs in the 15 year history of the program. NBC carries only six regularly scheduled religious programs, and up until now the Herald of Truth could not buy time from it. The program can be heard at 8:30 a. m. in all zones. (Incidentally, the Herald of

Truth is already at an all time peak in the number of stations carrying it. At the close of 1967, it can be heard on 900 radio stations and seen on 153 television stations.)

Honored. G. K. Wallace, Vice-President of Freed-Hardeman College, is to be honored at an appreciation dinner given for him on February 6, during the College's annual Bible Lectureship. Wallace has been preaching the gospel for 44 years, and brethren have published more of his debates than any other man, living or dead.

Congratulations. The Gospel Advocate Co., publishers of many good books, Bible school literature, and the Gospel Advocate, the oldest and largest weekly paper published by members of the church, has announced plans for another major expansion in its facilities. In November of 1960 the Advocate moved into its own building at 1113 Eighth Ave. in Nashville, Tenn. It has already outgrown that beautiful new building and must move to a larger one in order to serve the needs of a rapidly growing brotherhood. The new location will be on Elm Hill Pike.

"Operation Doorbell." Since 22 students started what has been called "Operation Doorbell" a little over two years ago, 90,500 homes have been contacted and more than 47,000 families interviewed. As a result, 2,882 home Bible studies have been conducted and 336 people have responded to the invitation of Christ, including 218 baptisms. Between 300 and 400 students from both Abilene Christian and Harding Colleges have participated.

Here and there. The Westbury church in Houston, Texas has grown six fold in five years--from a membership of 80 to the present number of 481. This church was scheduled to take on its fifth full-time worker on January 1...A new School of Preaching has been opened by the church in Benton, Ky. The first enrollment included about 30 students...The membership (see page 9)

THE GREATEST NEED... (cont'd)

own life. "Every man shall receive his own reward according to his own labor." (1 Corinthians 3:8.) If any man would come after Jesus he must take up his cross daily and follow him in a life of dedicated SERVICE and SELF-DENIAL. Without giving of self there can be no receiving of Christ!

May God grant that we will all be satisfied to serve and that in the spirit and truth of the Scriptures.

WHAT IS PERSONAL . . . (cont'd)

emphasizing is Saviour. As indicated above personal work is helping the individual to see for himself that he is in need of a saviour. This is sometimes hard to do, but it is vital that the student be taught he must recognize Jesus as his saviour. And just as important he must recognize that Jesus is the only saviour. In Luke 19:10 Jesus said, "For the son of man is come to seek and save the lost." What is personal work? It is effort, work, made by individuals to teach individuals to accept Jesus Christ as their saviour, to recognize him as the only saviour and to follow his commands.

Brotherhood News . . . (cont'd)

ship of the Warrington, Pa. church was doubled in four months during a campaign there in the fall in which 35 have been baptized. Twenty-four students conducted the door-to-door campaign, and Owen D. Olbricht did the preaching... Abilene Christian College has received a gift of \$100,000 from Mr. and Mrs. Dean Walling of Glendale, California to be applied to the construction of a 280-seat science lecture hall... A 550-acre demonstration farm has been given to Lubbock Christian College. The farm is valued at more than \$750,000.

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But for it to cut, it must be preached. Christ intends for the gospel to be preached to every creature by every Christian. This must be done to change our neighbor, our community, our world. The command is: "Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." This is the only way that a change can be made. People must recognize sin and their guilt for their hearts to be cut that would make them cry out as did those Pentecostians. The eunuch and the three thousand on the day of Pentecost were convinced that they were guilty of sin, of their need of being cleansed, and the need of a Savior.

The burden of our teaching is to get people who have not obeyed the gospel of Christ to realize that they are still in their sins, lost, having no hope, and without God in the world. I am truly convinced that if we can convince people that they are sinners and lost, they too "will gladly receive the word," repent and be baptized for the remission of their sins, and obey the command "to deny ungodliness and worldly lusts and live soberly, righteously, and godly in this present world," as they look "for that blessed hope, the glorious appearing of the great God and our Savior Jesus Christ.

THE DEVELOPING . . . (cont'd)

reminded, it seems, that the increase is God's and not to be claimed by man. All too many have ceased to strive to glorify God and labor, instead, to glorify self. These are unworthy of the precious blood of our Dear Lord.

The remainder of the cure lies within the providence of the individual membership of the church. Every Christian must realize his own responsibility to God. He must realize that salvation does not come to him by the zeal, enthusiasm, labors, prayers, or concern of the local minister. Every man will be judged according to his

Herald of Truth Announcement

Jerry Senn, Greenwood, S. C.

Beginning February 4, 1968 the Herald of Truth television program will be seen on WLOS-TV, channel 13, in Asheville, N. C. It will be carried at 12:00 noon over a fifty two week period. I am sure that all Christians who are within range of this station will be very happy to learn this.

This had been the desire of many for some time. On November 27th a Herald of Truth Workshop was conducted at the Augusta Rd. building in Greenville. Great interest was expressed in getting the program on one of the three stations in our area. The stations which were considered were WFBC-TV in Greenville, WSPA-TV in Spartanburg, and WLOS-TV in Asheville. WSPA offered us an 11:15 PM time period on Sunday. WFBC is now considering the program for "free time." The time described above was offered to us by WLOS. A meeting was held on December 29th at the Poinsett church building at which time these offers were discussed by representatives of fourteen congregations in North Carolina, South Carolina and Georgia. At this meeting it was decided to accept the WLOS-TV offer. Those present pledged to support 30 programs. This represented a commitment of \$2,937. We were very encouraged with this tremendous interest. In addition, that evening, \$94 was collected which will purchase one program. Thus, already about 60% of the total amount needed for the fifty two programs has been pledged.

The cost of each program would regularly have been \$108. But due to a "public service" discount we were offered the time for \$91 per program. At the 12:00 noon time period we feel that we have some real advantages. First, the Herald of Truth will follow a very popular hour long religious program. This should give us a "ready-made" audience. Second, it is estimated that as many as 80,000 persons are viewing at this time of day. Third,

many persons watch WLOS-TV at this time of day because of the sporting events which are usually seen in the afternoon.

The Biltmore congregation in Asheville, N. C. has taken the responsibility of opening an account in a local bank for the Herald of Truth Fund. They will collect all contributions to this work and will report as to the financial status. We appreciate the devoted members of this small congregation who are willing to take on this job. We urge every interested person to have a part in this effort. You can help in many ways. Let me list only a few. (1) You could personally pledge yourself to purchase one program during the year. That would amount to \$7.50 per month. (2) You can encourage the congregation where you attend to purchase from one to five of these programs. (3) Pray for God's blessings upon the preaching of the gospel that many may be led to an understanding of the truth through this effort. (4) Create as much excitement as possible among your friends. Be sure they know about the program. (5) Follow up on the responses that are sure to come as a result of the preaching.

This brings to us the wonderful opportunity of preaching to people who might never listen to us talk to them about the Bible. There are so many who refuse to attend our services and many thousands who have never even had such an invitation to do so. If you are within the viewing area of WLOS-TV the work of the church will be strengthened in your area. Will you not determine to have a part financially in the preaching of the gospel via television?

Send all contributions to: Church of Christ, P. O. Box 5651, Asheville, N. C. Make checks payable to Herald of Truth Fund.

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SURGERY

David Pharr, Rock Hill, S. C.

Some time ago we read of a teen age boy in California who had been told by doctors that his leg would have to be amputated to save his life. They had discovered bone cancer and knew his life depended upon immediate removal of the afflicted limb. The young man was so upset that he ran away from home, possibly thinking that he would rather die than lose the leg. A short time later, however, he came back, underwent surgery, and at last report was doing very well. When we read this, our sympathy was with that boy. It must have been hard to accept the fact that, in the vigor of youth, he had to lose his leg. Still, it was necessary to save his life.


This story illustrates a spiritual truth. That we might live eternally, it is often necessary to amputate. Jesus declared: "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." (Matthew 5:29, 30.) To avoid hell, it is better to cut off a hand or remove an eye. The loss of these valuable parts of the body is not so great as the loss of the soul. Jesus even taught that one should be ready to forfeit life itself, to gain the life that is eternal. He said, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Matthew 10:28.) Later in the same chapter he added, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

Of course, the statement He made about cutting off a hand or plucking out an eye is not to be understood as a literal muti-

lation of the body. He emphasizes that even if such were necessary it would not be a loss, if it meant saving the soul. But the lesson is that anything that stands between us and salvation ought to be removed. We must let nothing, externally or internally, separate us from God.

When we first heard of the boy who ran away from home rather than allow the doctors to take his leg, we pitied him for his distress. We were glad, however, when he came to realize that life was more valuable than the limb. But, how many have never learned that it is better to cut off the things that keep them from God, than to be lost eternally? Many had rather jeopardize their souls than to break the attachments they have to the sinful things of the world. This is why it is so very important that we love not the world, neither the things that are in the world. (1 John 2:15.)

The Bible says, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." (Hebrews 12:1.) It is appointed unto men to die and after that the judgment. Lose your soul and you have lost everything. All that you had or took pleasure in while on earth will not compensate for that loss. Save your soul at the loss of everything else, even life itself, and you have really lost nothing. The Master said, "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"



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NORTH CAROLINA NEWS

High Point



WAYNE JOHNSON, Reporting: An exchange of pulpits program has been initiated in the High Point Church of Christ. The goal of this program is to strengthen and to expand christian fellowship in the area. Our members have enjoyed and benefited from the opportunity of hearing ministers from neighboring churches, and our minister, brother Frank Milton, reports that he has also received valuable and enjoyable experiences from the program.

Exchanges have been made with; Jimmy Canup of the Florida St. Church in Greensboro; Paul Sikes of the Wendover Ave. Church in Greensboro; and Clifford Davis of the Olga St. Church here in High Point. We feel that this is a valuable program and would welcome opportunities to share it with other area congregations.

As of mid December we are happy to report that we have had 14 responses (4 baptisms and 10 confessions of error) during 1967. Our average attendance during the year has been approximately 115 representing a 13% increase over last year.

Finishing touches are continuing to be made on our new building, which has 12 classrooms and a seating capacity of 265. This building was built almost exclusively by the membership at a cost of \$47,000.

Our first service was conducted in this building on April 16, 1967. Our building is completely soundproofed from highway noises. Air conditioning and heating facilities are located in a separate building. When finished, an adequate library will be available with a librarian in attendance at regular intervals. The adjoining parking lot will accommodate 100 cars.

Our new building is located on a 7 acre lot on highway 68 North approximately four and one half miles from downtown High Point. A cordial welcome is extended to all visitors.

West Jefferson

ALVIN BARRY, Reporting: November 12, was the third anniversary of the Lord's church here, and a new attendance record was made with 101 present for the morning service. During the third year the church has grown in every respect. 25 were baptized, two placed membership and two were restored to the Lord. The offering made a noticeable gain of 25% over the previous year, and we believe the spiritual growth was even greater than that of attendance or finances.

During the year we were able to pay \$5,500 on the indebtedness here which is now paid down to \$12,000. We never failed to make the tentative monthly budget during the year. Two new classes were started, which have been very effective in the work here. The radio work here is still one of the highlights of the work here and many contacts have been made by this means. The Herald of Truth has been well received in this area as it has been presented over the local radio station each Sunday. One man learned the truth and was baptized as a direct result of the radio work.

Another step was made this month in (see page 13)

CHURCH NEWS . . . (cont'd)

spreading the gospel in this mountain area. Sparta, N. C., recently put into operation its first radio station, and the churches at Mountain City, and McMinnville, Tenn., have made it possible for the Herald of Truth to be broadcast on this station each Sunday at 12:30. A five minute tape follows, directing all inquiries to the address here at West Jefferson. Pray for us as we labor in the Kingdom here, and when passing through the mountain area, visit with us. The time of meeting is Sunday at 10 a.m., Sunday evening 7 p.m. and Wednesday 7 p.m.

Asheville

HENRY L. FUHRY, Reporting: The East Chestnut Church of Christ dedicated its new building at 127 East Chestnut Street, Asheville, N. C., on December 3, at 3 p.m. Dedication services were attended by some 300 persons. There were more than 20 churches of Christ in North and South Carolina and Tennessee represented. There were people from about 15 denominational churches in Asheville, present as the result of special invitations extended by members of the East Chestnut congregation. C. R. Franks Jr., our minister introduced the speakers and outlined the history of the church in Asheville. He also introduced the elders and deacons of the East Chestnut church. Leslie G. Thomas from Signal Mountain, Tennessee, and Waymon Love from Franklin, Tennessee, presented dedicatory addresses. James A. Davis, minister of the church of Christ in Brevard, N.C., gave the invocation. Schumann E. Brewer, minister for the church of Christ in Greeneville, Tennessee, presented the intercessory prayer, and Ivory Hunter, minister of the Gaston street church of Christ, Asheville, closed the services with the benediction. After dedication services there was an open house and tour of the facility. Refreshments were served and a period of fellowship followed.

Prior to the dedication more than 600

invitations were personally delivered by members of the congregation to families residing within the immediate neighborhood of the church building. A number of these people attended the services and stated that they would return. Excellent newspaper publicity was given the event by the Asheville Times which has a wide circulation in western North Carolina.

We want all of our brethren in the Carolinas to visit with us whenever they are in the vicinity of Asheville. Our services are at 10, 11, and 6 on Sunday and at 7:30 on Wednesday.

High Point

DON DANNER, Reporting: In April 1967, after much anticipation the church, formerly meeting on East Lexington Avenue in High Point, N. C., moved into a new meeting house at 1934 Eastchester Drive. The new facility adequately serves the needs of the church in providing an attractive and comfortable place to meet to study and worship. In October a series of inspirational lessons was presented by Lem Rodgers of Winston-Salem. In this "Furniture City" the membership of 116 has unlimited opportunities to serve the Lord.

Brother Frank Milton, who has been the local minister for four and one half years, plans to leave in June, 1968. A new minister is currently being sought.

When in this area, keep in mind the schedule of services which is as follows: Sunday worship services--10:30 a.m. and 7:30 p.m., Sunday morning Bible study--9:30, Sunday evening personal work class --6:30, Wednesday evening Bible study--7:30.

Asheville, Biltmore

DON GETTYS, Reporting: In March of last year, the Biltmore church began meeting in the Biltmore Dairy Bar. In April, the congregation purchased one and a half acres of property, including a nice house and it is located near major highways on the growing side of the city. Don Gettys

(see page 15)



This eight-story dormitory for men is under contract to be ready for use in the 1968 summer quarter. A new student services building is also being constructed for completion at the same time.

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CHURCH NEWS . . . (cont'd)

began working in Asheville the first of June.

Progress began with a "bang" on July 4 when Christians from throughout the area met all day on top of Mt. Pisgah to discuss potential plans for the Lord's work in this area. Our first VBS in August was successful followed by an area lectureship entitled, "Target: Western North Carolina." In the fall, we began praying, writing, and traveling in search of support for the work here. In addition to special help, the Lord blessed that search with the full support of the preacher and a working fund. The North Wood Hills church in Florence, Ala. is now supporting the Gettys family; the Green Hills church in Nashville and the Westside church in Sheffield, Ala. are helping with a working fund. This outside assistance enables the Biltmore church to move ahead with a building program. An architect has been engaged and plans are moving forward for the completion of our 300 seat building by June. Another great step forward has been the reconciliation achieved between the churches in Asheville. Last year also saw many other efforts such as work with young people, a banquet for the senior citizens, the beginning of a ladies' Bible class, and the beginning of a visitation program. At the end of 1967, we had 47 members and had an average contribution of \$220 per week.

Plans for 1968 call for the following: A local radio program, "Faith in Action," will begin on WISE, 8:15 a. m. Sundays, starting January 7. An area wide campaign with workers from all over is scheduled for June 9-29; the speaker will be Paul Tarence of Opelika, Ala. An extended program of Bible Correspondence and newspaper work is being undertaken. Please pray for us and when in Asheville, please visit us.

SOUTH CAROLINA NEWS

Greenwood

CARL LANCASTER, Reporting: During

1967 five were baptized and seven confessed sins in Greenwood. Attendance averaged 44 for Bible study and 55 for morning worship. Contributions averaged \$119.01 per Sunday, just \$6.00 short of our budget planned for the year.

We have finished paying for our six acre building site and now have around \$1,600 in the building fund. A building committee has been selected. Blueprints and specifications for a new building are now being drawn up. The building committee has met with a local contractor who will perhaps be selected to build the building.

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FEBRUARY 1968
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Jacksonville N. C.

The Christian's Life A New Life in Christ

Harmon Caldwell, Clemmons, N. C.*

The apostle Paul spoke of himself and the Roman brethren, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Romans 6:4.) The same apostle to the Corinthians observed, "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Corinthians 5:17.)

It must be realized that Christians are no longer the same as they were previously. They walk in newness of life. The old man, the man of sin, folly, rebellion, indifference, and perhaps religious error, has been eliminated, put off, and as Christians, we have put on the new man; we have become clothed with a life that is distinct, sanctified, new. To our friends who have recently confessed their faith in Christ as God's Son, and who have been baptized into His name, and to all of us as we labor together in love, faith, and diligence, we direct a few remarks in this month's issue of Carolina Christian which may serve as incentive to be more close to Him with Whom we have to do and by Whom we will someday all be judged. Our theme is "The Christian's Life." Elsewhere in this issue are articles written by faithful men, emphasizing the characteristics of those who have "put on Christ." The Christian's life is one of "Faith and Trust"; one of "Blessing and Privilege"; of "Holiness and Restraint"; of "Respect for the Authority of Christ"; indeed a life of "Love and Unselfishness."

Now when one obeys the Lord, he has been saved from the guilt and consequences of his past sins. Jesus asserted, "He that believeth and is baptized shall be saved." (Mark 16:16.) The writer to the Hebrews stresses, in quotation of a prophesy of Jeremiah, "For I will be merciful to their

unrighteousness, and their sins and their iniquities will I remember no more." (Hebrews 8:12.) God has thus given us a new record in Christ. In all walks of life we write our records from childhood to manhood as we grow and develop into maturity. As we become Christians God forgives our transgressions, wipes clean the slate, blots from His memory our past wrongs. Hence, a disposal is made of all old records, and a new one begins. This does not admit of sinless perfection following one's salvation from past sin; but from the time we become Christians, despite tendencies to err, and despite the ever-present possibility of falling, there is a new record constantly being written. John wrote what he did to encourage us not to sin; but he well asserted that if any does, he has an Advocate with the Father, Jesus Christ. (1 John 2:1, 2.) It becomes us thus to grow in faith, in knowledge, and in discernment, in order that this new record with which we are blessed may be kept as unblemished as possible.

(see page 3)



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THE CHRISTIAN'S LIFE...(cont'd)

Secondly, we may have deep consolation in the fact that we have a new and better covenant by which to live, to work, and to serve God, which provides forgiveness, and which is the manifestation of the grace of God in our behalf. The ancient Law of Moses, limited exclusively to the Hebrew nation, containing no provision for expiation for sin, and which was but a shadow in anticipation of the final atonement offered by the Lord Jesus Christ and the perfect law of liberty which He would institute - this old law has been abolished - abrogated. (Colossians 2:14-17; Ephesians 2:14-16.) Jesus has become "the mediator of a better covenant, which was established upon better promises." (Hebrews 8:6.) This new law is that which we are to respect - that by which we are to abide.

Thirdly, we enjoy a new life in Christ. In 2 Corinthians 5:17 we observe that becoming a new creature in Christ involves absolute emancipation from the letters and traditions of the past. A newness of life begins. Old thoughts, old systems, old beliefs - of all these a clean sweep is made, and we have started afresh upon a new path of progress. The Christian's life is a constant renewal of spiritual joys and anticipations, despite the corruption and decay of the physical body as time passes. In this life we all know that things are always getting older; life gets to be an insufferable burden, a dreary round, and a wretched repetition. We see backs bent with sorrow, and people are brought to their graves because life was too wearisome, too intolerable, and human existence eventually too aimless and stale to be supported any longer. But when a man is a Christian, though physically he grows old - in Christ the whole thing is reversed. Every day more of the old life of sin is weeded out, and more of the new comes in. Life grows more fresh, more free, more full. New discoveries of the Father's love each day are made. Indeed, in this new life, we are always to be mindful of the Lord's blessings and the personal renew-

als in our lives we are to make that we may prove what is the good, and perfect, and acceptable will of God. (Romans 12:2.)

Fourthly, a new nature develops in those who become Christians and who are faithful. It is elemental that all who become children of God have the same base of thought and conduct as before. Personality characteristics cannot change abruptly. But we must cultivate a spiritual nature in order to be better prepared to reduce and overcome the tendencies to err. What we have as "natural born" characteristics are not annihilated. New affections are not given, but old affections are made new because they are turned to a new object. The faith and trust which once leaned on earthly props alone are now fixed upon the matchless glory of God. The hope which was once set upon the narrow boundaries of time is now full of immortality, and embraces eternity in its arms. The love which once centered itself only around human objectives has now found its legitimate satisfaction in Him whose love passeth knowledge. A new intellect is not given, but the old intellect is made new because it now finds its highest exercise, not in arts or sciences, though it despises neither, but in the study of the word of God. A new character surely is not given, but the old character is sanctified to a higher use.

And so as long as life lasts, this perpetual transformation from the old to the new is going on. Paul reminds us of the persistent warfare between the flesh and the Spirit. (Galatians 5:17.) But let us be reassured with the fact that an enduring faith is the victory that overcomes the world. With Paul let us all say, in consideration of the Christian's life, and all that it involves and embraces: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but the things which are not seen: for the things which are seen

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A LIFE OF FAITH AND HOPE

Lem O. Rogers, Winston-Salem, N. C.

Faith is used in a variety of meanings in the New Testament. At its simplest it means loyalty or fidelity. It means the conviction that something is true - belief. It sometimes means the Christian Religion, as we speak of the Faith. At times it is practically equal to indestructible hope. It is the conviction of the reality of the unseen. In its more characteristic use faith means trust in the promises of God and surrender to Jesus Christ. The word does duty for all of these and the apostle Paul glances from one to another as the hand of a violin player runs over the strings of his violin.

William Barclay points out that faith is absolute trust. It means "betting your life that there is a God." It begins with receptivity, goes on to mental assent, and the final stage is total surrender. In full-fledged faith, a man hears the Christian message, agrees that it is true, and then casts himself upon it in a life of total yieldedness to that message.

The extensive discovery and publication of ancient papyri bears out this definition of trust. It is quite clear from the papyri that the verb "believe" does not mean mere intellectual assent to a fact. It involves believing in a thing, message or person to the degree that one trusts in or commits oneself to it.

This commitment we have been describing moves beyond belief in a set of facts; it is committal to a person. Paul believed in and responded to the Gospel message, but he committed his life to the one who made that Gospel possible. He did not say "I know what I have believed," but "I know whom I have believed."

Faith is not only an act but an attitude of life: "The life I now live in the flesh, I live by faith in the Son of God who loved me and gave himself for me" (Galatians 2:20). The act of faith initiates a faith-union between the sinner and his Saviour

(Luther likened it to a wedding ring), so that he enters into the virtue of all that Christ has done for him and lives then in vital communion with his Lord.

Faith has a strong element of obedience. Compare Romans 1:5 "the obedience of faith," with the obedience which consists in faith. To many in the modern world the statement that unbelief is sin seems a hard saying, but it is the biblical point of view. A man wholly concerned with this world, its values and pleasures, resists the gospel because it makes a demand upon him. Atheism is often the rationalization of the refusal to face the challenge of obedience. "It is so hard to believe," said Kierkegaard, "because it is so hard to obey."

It is the opposition of the world, the lust of the flesh, the eyes, the pride of life (1 John 2:16), which makes Christian obedience difficult. But faith finds that the commandments of God are not burdensome (Matthew 11:28-30). God does not make impossible demands upon available strength. To obey in faith is to find obedience delightful - the statutes again become songs, and the commandments prove to be the stepping-stones to freedom.

Trust in the promises of God and commitment to His Son will bring Christians to the Lord's table each Lord's day. Faith will loosen the strings of their purses to the point of abounding liberality. It will renew the study of God's Word and the practice of prayer, so that like David of old, people today will eagerly anticipate the assembly of the saints for worship and fellowship. Faith is fuel for the fires of evangelism and sends the brethren out eagerly seeking the lost. It will flood the hearts of Christians with love enabling the church to keep the "unity of the Spirit in the bond of peace" (Ephesians 4:3).

The life of faith is not only a life of trust and obedience but a life of victory. Peter places faith at the base of life, and as the

(see page 5)

A LIFE OF FAITH . . . (cont'd)

RSV brings out, it is by faith that spiritual achievements are to be realized (2 Peter 1:2-12). By faith, spiritual life is begotten, John tells us (1 John 5:1). The heart is purified thereby, according to Peter (Acts 15:9). It saves the soul (Hebrews 10:39), and will prompt and enable us to continue steadfastly in the narrow way (Hebrews 3:1 - 4:11). "We are kept by the power of God through faith unto salvation" (1 Peter 1:3-5). John seems to summarize Biblical teaching on the point when he declares: "This is the victory that overcometh the world, even our faith" (1 John 5:4, 5).

What is this victory? It is won over the world, a word by which John gathers up the sum of all the limited, transitory powers opposed to God which make obedience difficult. Sometimes these are moral pressures - the outlook, standards and preoccupations of a godless, secular society. Sometimes they are intellectual - heresy, and sometimes physical - persecution. But, whatever form the world's assault upon the church may take, the victory is through faith. John was telling his brethren in the first century that the victory belonged not to Rome, then reigning supreme, but to Christ and the humble believer in Christ.

William Barclay reminds us, "The world did its worst to Jesus. It hunted Him and hounded Him and slandered Him. It branded Him heretic and sinner and friend of sinners. It judged Him and tried Him and crucified Him and buried Him. It did everything possible to break Him and to eliminate Him - and it failed. . . That is the Jesus who is with us. . . One who saw life at its grimmest, One to whom life did its worst. . . and who offers us a share in that victory which was His."

If our faith is such as to overcome the world we are no longer tied to circumstances. We are tied to the living and unchanging God. Even as we work out our own salvation we are assured that God is at work in us (Philippians 2:12, 13). We no longer bob up and down at the command

of circumstances. We step over them - we transcend them. When the crises of life sweep down upon us we are not moved because we are anchored to the Rock of Ages.

The last crisis of life is death. This is the acid test of a man's faith. If a man has lived only for himself, only for his own pleasure and comfort and success and security, then death, by putting an end to these things, will certainly seem to defeat him. If a man lives for Christ, if it has been the consuming purpose of his life to advance the Gospel, then he will accept death not as the final frustration but as the entrance to higher opportunity.

The writer of Hebrews says in 11:1 that "faith is the substance of things hoped for, the evidence of things not seen." The two words translated "substance" and "evidence" are in opposition rather than being connected by the conjunction "and." They form the full picture of "faith" rather than being two facets of it. The word translated "substance" was used as a legal word in New Testament times. It meant the sum total of the documents which went to prove a person's identity and thus his right to any inheritance or title that belonged to him. The word translated "evidence" literally means proof. Montgomery renders the verse, "Now faith is the title-deed of things hoped for, the putting to the proof of things not seen." The words viewed together indicate that faith is the substructure of hope, the reason for its existence, the evidence of its reality. Thus a man who has true faith possesses the title-deeds of eternal realities, and the conviction and proof that these realities, though unseen, can be a living and effective power in his life.

The Hebrew sees the life to come as life in society - a great feast. The Greek sees it as a somewhat lonely existence. But Paul thinks of life hereafter as a family life - a society of redeemed persons living for ever with the Lord, "the first-born among many brethren." For Paul the Christian's destiny is to be "conformed to the image of God's Son."

(see page 13)

A LIFE OF BLESSING AND PRIVILEGE

Paul E. Sikes, Greensboro, N. C.

More than thirty years ago the Mayo brothers gave a great foundation for medical research to the University of Minnesota. The gift was accompanied by a letter from Dr. William Mayo in which he said: "Every man has some inspiration for good in his life - with my brother and myself it came from our father. He taught us that any man who has unusual physical strength, intellectual capacity, or unusual opportunity holds such endowments in trust to do with them for others in proportion to his gifts."

When Jesus sent his apostles on the limited commission He said, "...freely ye have received, freely give." (Matthew 10: 8.) Truly, we as Christians have received freely from the hand of God! Paul wrote the following to the saints at Ephesus: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ... In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Ephesians 1:3-7.)

Babes in Christ are often disappointed with what they get out of being a Christian. There is the ever-present tendency to equate spiritual blessings with material blessings. We want to check our spiritual temperature with the world's thermometer.

"Then Peter began to say unto him, Lo, we have left all, and have followed thee. (Matthew 19:27 adds: 'What shall we have therefore?') And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (Mark

10:28-30.)

As the immature Christian looks about and sees his non-Christian neighbor's material prosperity it is natural for him to say that being a Christian should entitle him to all these blessings. However Jesus wasn't talking about giving his followers new blood kinsmen anymore than He had in mind giving them deeds to houses and lands.

The Christian acquires new kinsmen in the Lord who are as close or closer than his blood relations. Many homes and lands are opened to the Christian for his use in spreading the borders of the Kingdom. But we should keep in mind that this type of reward or blessing in Christ comes with persecution.

I think that our Christian blessings may be comprehended under three headings: salvation, fellowship with God, Christ and with one another, and peace of mind.

The angel of the Lord appeared unto Joseph in a dream and said "...thou shalt call his name Jesus: for he shall save his people from their sins." (Matthew 1:21.) Concerning Christ, Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.) The penitent believer upon his confession of Christ is baptized in order to be saved from his past sins. (Acts 2:38; Mark 16:16.) It is also Jesus who has "...delivered us from the wrath to come." (1 Thessalonians 1:10.) May we never forget that our past and future salvation is dependent upon God and upon our faith. "...Receiving the end of your faith, even the salvation of your souls." (1 Peter 1:9.)

Concerning the blessed fellowship that the child of God enjoys - John wrote: "...truly our fellowship is with the Father, and with his Son Jesus Christ... But if we walk in the light, as he is in the light, we have fellowship one with another, and the

(see page 7)

A LIFE OF BLESSING . . . (cont'd)

blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:3-7.) Fellowship carries with it the idea of friendship. Jesus said, "Ye are my friends, if ye do whatsoever I command you." (John 15:4.) This fellowship with God and with one another must be maintained. Luke tells us that those early Christians "...continued stedfastly in...fellowship." (Acts 2:42.)

The blessing of salvation coupled with fellowship with God and Christ and one another brings us peace of mind. Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.) This peace of mind is guaranteed as long as we are carrying out His will. After giving the great commission Jesus said, "...Lo I am with you alway, even to the end of the world. Amen." (Matthew 28:20.) The blessing of the presence of Jesus can be ours even in very small devoted groups. "For where two or three are gathered together in my name, there am I in the midst of them." (Matthew 18:20.)

The dedicated Christian enjoys the blessings of salvation, fellowship and peace of mind but what are some of the privileges and responsibilities which are incumbent upon the saints? Jesus said, "For unto whomsoever much is given, of him shall be much required..." (Luke 12:48.)

As Christians we have the privilege of worshipping God. Jesus said, "God is a Spirit; and they that worship him must worship him in spirit and in truth." (John 4:24.) He also said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." (John 15:8.) Solomon wrote: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man." (Ecclesiastes 12:13.)

One of the scribes asked Jesus, "Which is the first commandment of all?" "And Jesus answered him, The first of all the commandments is, Hear, O Israel; The

Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." (Mark 12:29-31.)

Paul captured the good neighbor policy when he wrote: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Galatians 6:10.)

Earlier Paul had given a special message to those who were spiritual. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." (Galatians 6:1.)

Perhaps the greatest responsibility that we have as Christians is to set a proper example before others. "...Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine... Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all, Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." (1 Timothy 4:12, 13, 15, 16.)

We could go on and on listing our many privileges and responsibilities but let us conclude with a statement made by Jesus. "...When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." (Luke 17:10.)

Clyde S. Kilby in his introduction to Letters To An American Lady by C. S. Lewis, wrote that Mr. Lewis had "...the belief that one's days and his talents are given him not for private expenditure but to be used in all lowliness within the will of God." This should be our attitude toward our countless blessings and our Christian privileges.

A LIFE OF HOLINESS AND RESTRAINT

L. Roger Powell, Statesville, N. C.



One evening several years ago while conducting a Bible study in the home of some friends there was a knock at the door. A member of the family got up and opened the door, and there stood a sorry looking piece of humanity as the eyes could behold. His hair was long and uncombed. A heavy beard blanketed his face. His eyes were blood-shot. He was dirty and smelled of vomit and whisky. As he attempted to step into the living room he stumbled and fell, sprawling on the floor, almost too drunk to get up. The family knew the man, and the children in the home thought he was funny. One of the little girls, about four, ran over and kicked him, and said, "Get up, you monkey's uncle."

On another occasion, a young couple called requesting to be married. They had all the papers ready and wanted to be married the next day. Arrangements were made. When they arrived it was obvious the bride was a good seven months pregnant. As the vows were exchanged neither had the countenance to raise his head, but stared at the floor. Ashamed. It was truly a "shot-gun" affair, a miserable way for a home to be established.

Not too long ago, I was asked to visit in the home of some wealthy people. On the afternoon I made the visit my son, David, went along with me. It was a nice home. A maid answered the door. There was also a butler. We were invited in. They were an elderly couple. The wife was afflicted. It was immediately obvious that the husband was drunk. Later he told me that it was his profession. During the visit he had to leave the room, and when he stood up, his pants fell off. It didn't matter to him, but I was so embarrassed

that I asked him to please put his pants back on. All he said was "Thank you, preacher."

There's probably not a preacher in the brotherhood who does not often meet just such people as we've described. But, on the other hand, in our close relationship with the Lord's church we're privileged to meet, to associate with and to work with the finest people on earth. People whose purity of heart and life truly reflects the image of Christ.

But, how do we account for the difference? The answer is simple: Some people have allowed themselves to "run loose," whereas others have learned to exercise self-control, and through the power found "in Christ" to channel themselves into the "paths of righteousness."

Throughout the Old Testament we are reminded again and again that God commanded the animals offered in sacrifices during the Patriarchal and Mosaic ages be "without blemish." This meant the animals could not be deformed, nor crippled, nor diseased, nor nearly dead with old age. The New Testament teaches that now under the law of Christ animal sacrifices are no longer commanded. Instead, in Romans 12:1,2 it is said by the apostle Paul, "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world: but be ye transformed by the renewing of your minds, that ye may prove what is the good and acceptable and perfect will of God." Whereas, under the law of Moses, the subject offered animals "without blemish" of the flesh, under the dispensation of Christ, we are commanded to offer ourselves "as living sacrifices" without blemishes: diseases of the spirit. One listing of these "spiritual diseases" is given in 1 Corinthians 6:9,10: (NEB) "Make no mistake: no fornicator or idolater, none who (see page 9)

A LIFE OF HOLINESS... (cont'd)

are guilty either of adultery or of homosexual perversion, no thieves or grabbers or drunkards or slanderers or swindlers will possess the kingdom of God." Another list is given in Galatians 5:19, 20: (NEB) "Anyone can see the kind of behavior that belongs to the lower nature: fornication, impurity, and indecency; idolatry and sorcery; quarrels, a contentious temper, envy, fits of rage, selfish ambition, dissension, party intrigues, and jealousies, drinking bouts, orgies, and the like. I warn you as I warned you before, that these who behave in such ways will never inherit the kingdom of God."

These "spiritual diseases" are not something that result from a physical deformity, a virus, or an improper diet, but they are conditions one allows himself to get into by gradually yielding to the desires of the flesh. When a young person takes the first cigarette, or the first can of beer, or engages in the first illicit sex affair, he is exposing himself to the possibility that one day he will stand in the shoes of the pitiful people we've described. Listen to the apostle Paul as he talks about the "spiritually diseased" of former generations in Romans 1:24-28: "Wherefore God gave them up in the lust of their hearts unto uncleanness, that their bodies should be dishonored among themselves: for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed forever. Amen. For this cause God gave them up unto vile passions: for their women changed the natural use into that which is against nature: and likewise also the men, leaving the natural use of woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due. And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do these things which are not fitting."

Therefore, let anyone who does not want to live in a body wrecked from having "run

loose" learn how to say, "No, that's not for me." Even the great apostle Paul said, "I buffet my body, and bring it into bondage: lest by any means, after that I have preached the gospel to others, I myself should be rejected." (1 Corinthians 9:27.)

God demands purity and holiness in his people. In Ephesians 5:25, 26 it is written: "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."

Within the last few days several of the larger colleges and universities across this nation have decided to permit alcoholic beverages to be consumed in the dormitories. And again, a group of preachers representing several large denominations have recently met and decided that no longer should homo-sexuals be considered abnormal people. Brethren, it's time we stand up for Christ, and let the world know that the way of Christ is a way of "holiness and restraint."

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A LIFE OF RESPECT FOR AUTHORITY

P. L. Manning, Winston-Salem, N. C.

Christ Given Authority

No respect is given as willingly as to one who has earned the right to be respected. Children grow up to have no regard for parental nor civil authorities, so there is little hope for them to become subjective to spiritual laws. Is it that our lives as parents are not demanding the respect of our children? This is probably the cause for the moral break-down in our society.

By lack of consideration for the civil authorities and God's law, we, by our example, are teaching disobedience. Some one has said: "He who cannot lead, and will not follow, makes a good stumbling block."

Christ Has Earned Respect

"For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5:6,7.) We would be eternally grateful to one who even risks his life to save our own, but Christ gave his life a ransom for all. (Romans 8:32; Mark 10:45; Galatians 1:4; 1 Timothy 2:6.) If we think of it from a personal standpoint, Christ would have to pay the same price for the atonement of the sins of one individual. (Hebrews 2:9.) Had it not been for his great love, he would not have paid the price. (Hebrews 5:7, Matthew 26:53.)

"But made himself of no reputation, and took on him the form of a servant, and was made in likeness of men: And being found in fashion as a man, he humbled himself and became obedient unto death, even to the death on the cross." (Philippians 2:7,8.) In humiliation he became a curse for us. (Galatians 3:13.) He willingly became poor, that we might be rich. (2 Corinthians 8:9.) Even the unwritten law of reciprocity will demand our conscience respect to Him by obedience.

God has given Christ the authority necessitating our respect to that authority. "All authority hath been given unto me in heaven and in earth." (Matthew 28:18.) His power is made known in Ephesians 1:19-23 and 1 Peter 3:22. By the authority of the presidency, we are commanded many things but there is no authority to equal the power of Jesus Christ. "Wherefore God hath highly exalted him, and given him a name that is above every name: That at the name of Jesus every knee should bow, of things in heaven and things in the earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of the Father." (Philippians 2:9-11.)

Christ has earned authority and respect by his obedience. "Though he were a Son yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him." (Hebrews 5:8,9.) We should obey him because of his example of humble obedience alone.

Life of Respect

Our life should reflect submission to Christ; our attitude should be the same as expressed by Samuel: "Speak Lord, thy servant heareth, command and I will obey." Reading the first and second chapters of Hebrews, we can see why Christ is worthy of our worship and adoration. "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." (Hebrews 1:4.) Continuing, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the words spoken by angels proved steadfast, and every transgression and disobedience (see page 13)

WHY DO PERSONAL WORK?

Don Stidham, Charleston, S. C.

There are many good reasons given in the Bible why Christians should and must do personal work. Any one of these reasons by itself is cause enough for all faithful followers to be personal workers. At this time let's consider six of these reasons why we should do personal work.

First: Christ commands it. In Mark 16: 15,16 and in Matthew 28:19,20 Jesus commanded his followers to go into all the world and preach the Gospel to every creature. He ended this command by saying, "I am with you always even unto the end of the world." This statement makes the command binding on every Christian as long as the world has not come to an end.

Second: Bible examples. We must do personal work because of the examples found in God's word. In Luke chapter 19, Jesus took time to do personal work when he taught Zacchaeus. In Acts chapter 8 the Gospel preacher, Philip, had time to do personal work when he took a ride with the Queen's Treasurer and preached unto him Jesus. In Acts chapter 16 Paul and Silas did personal work even in the middle of the night when they taught the jailer about Jesus.

Third: The Gospel requires it. Why do personal work? The Gospel requires it. The word Gospel means good tidings or good news. In Luke chapter 2 the angel said the birth of Jesus was good news. The Good News of the Gospel of Christ must be told. When a Christian fully realizes the true meaning of this Good News he will want to tell others.

Fourth: The Value of one Soul. The great value of one single soul is by far reason enough to do personal work, even if there were no other reasons given in the Bible. In Matthew 16:26 Jesus said that one soul is worth more than all the wealth in the whole world. If one could accumulate all the wealth in the entire world and somehow arrive at a figure as how much

this vast amount would be, this would not be equal to just one soul. Also in Luke chapter 15 the parable of the lost sheep very plainly teaches the value of one soul. When one teaches the Gospel to a lost soul and helps this soul be reconciled to God then he has helped to reclaim a item worth more than all the world's wealth which may have otherwise been destroyed eternally.

Fifth: Christ's charge demands it. In Luke chapter 24 Jesus said, "Ye are witnesses of these things." A witness is under obligation to tell what he knows. When a person becomes a Christian and personally witnesses the salvation from sins, he has a desire to share this good news with others.

Sixth: To Save our own soul. This, perhaps, is the best reason why we must do personal work. In John chapter 15, Jesus said, "Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it so that it may bring forth more fruit." When a person becomes a Christian and grows as he should he must teach others of Christ (bear fruit). When we plant an apple tree and care for it for a few years if it doesn't bear fruit after a time it will be cut down and burned. The same is true with being a Christian. If we don't bear fruit for Christ we will not be recognized by Christ as a Christian. So then why do personal work? Christ commands it; because of the Bible examples; the Gospel or Good News requires it; because of the value of one soul; Christ's charge demands a witness tell what he knows, and we must do personal work to save our own soul.

NOT ENOUGH ROOM

We regret that the final article for this month's special issue, "Love and Unselfishness," by Marlin Rohrbaugh, could not be included because of a lack of space. Watch for it next month.



BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.

The Herald of Truth. On February 4 at 8:30 a.m., in all time zones, the Herald of Truth was heard for the first time over the NBC Radio Network. It is our understanding that NBC has an affiliate station in every major city in the United States--stations so situated that every American can hear at least one of them. There are 205 of them in all (but a few have not yet cleared the time for the Herald of Truth). This simply means that, for the first time in history, it is possible for every home in America to hear the truth. This is probably the greatest single opportunity to herald forth the gospel truth ever presented to the church at one time in its long history. The elders of the Fifth and Highland church, Abilene, Texas, are to be congratulated upon this tremendous achievement. John Allen Chalk is the regular speaker on the program.

Iran. Last month we told of a report received by J. C. Choate, Missionary to Pakistan, of some 750 thousand New Testament Christians meeting in Iran. At that time Choate had not had time to check the report. Since then he has tried to investigate the report by going into Tehran, but bad weather prevented him from entering the part of Iran from where the report was made and the lack of a translator hindered him from questioning the people in Tehran. However, he did not find anything that would contradict the report as originally received.

New Zealand. A group of 80 to 100 workers (including 21 preachers) were scheduled to leave Los Angeles February 5 for a three weeks' Campaign for Christ in Christchurch and Wellington, New Zealand. The group is under the direction of Joe D. Gray. North Carolina is represented in the group by Tony Forrest of Taylorsville.

The "one-cup" position renounced. The following is from Ralph E. Mustard,

Arvada, Colorado: "I want to announce to the brotherhood that I am now in fellowship with brethren who use the individual cups and the class system of teaching. I have been associated as an evangelist with the one-cup group for 37 years having traveled from coast to coast doing evangelistic work, personal work, mission type work and working with the local church.

Among the homes. John W. Calvert, Jr. has been named Superintendent of Sunny Glen Children's Home. His appointment became effective on January 1. He is replacing Don Williamson, who resigned to become Superintendent of Maud Carpenter Home in Wichita, Kansas... Mid-Western Children's Home, in Milford, Ohio, has announced the appointment of Carson Spivey to the position of Superintendent... The Village church in Oklahoma City, Okla., has accepted the oversight of all children being cared for by three congregations in South Vietnam. The program presently cares for 160 children.

Here and there. E. W. McMillan has been honored by Ibaraki Christian College in Japan for his twenty years of service to Christian education in that country. McMillan is president emeritus of ICC, and the school has named its new multi-purpose building "McMillan Hall" in his honor... Jimmy Allen reports that 1,932 souls responded to the gospel invitation under his preaching in 1967, including 648 baptisms... Two years ago the church was established in Bogota, Columbia by a Peace Corps volunteer, Richard Waite, a physics teacher. Since then, 11 persons have been baptized. Two other American families have now arrived to help carry on the work... Paul Southern, head of the Bible department at Abilene Christian College, has been named the winner of the 1967 Golden Deeds Award of the Abilene Exchange Club. This recognition came to him especially for his work with those fighting alcoholism... Pat McGee and his
(see page 15)

LIFE OF RESPECT ... (cont'd)

received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." (Hebrews 2:1-3.) Since Christ has more authority than the angels, and God punished them that were disobedient to their word, then there is no escape for them that obey not His Son.

In a life of respect, "we must deny ungodliness and worldly lusts living soberly, righteously and godly in this present world." (Titus 2:12.) By our obedient life, we not only show respect to Christ's authority, but earn respect from our fellowmen. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire." (Hebrews 12:28, 29.) This should challenge us to living a life of respect for the authority of Christ.

Wages of Disobedience

There is much said about the practice of civil disobedience. If the law is not to their thinking, it is ignored (disobeyed), and has become quite a problem for government officials. Yet people have practiced the same attitude toward Christ's law as revealed in the New Testament and seem to think nothing of it. The question is: "How shall we escape, if we neglect so great salvation?" The answer is, there is NO escape.

The consequences of a life of disrespect to the authority of Christ will be everlasting destruction. "...when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: Who shall be punished with an everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thessalonians 1:7-9.)

The civil disobedient may get by with

disrespect to the laws they do not like. But Christ's authority has the endorsement of heaven, and there is no way to escape. "For the time will come that judgement must begin at the house of God: and if it first begin with us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and sinner appear?" (1 Peter 4:17, 18.)

THE CHRISTIAN'S LIFE...(cont'd)

are temporal; but the things which are not seen are eternal." (2 Corinthians 4:16-18.) Think soberly of the essence of the Christian's life as so comprehensively brought to bear by the apostle Paul when he exhorted, "...that ye put off concerning the former conversation the old man, which is corrupt according to deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." (Ephesians 4: 22-24.)

A LIFE OF FAITH . . . (cont'd)

Archibald M. Hunter closed his little book, "The Gospel According to St. Paul" with some very inspiring thoughts concerning the Apostle's hope:

"Such was Paul's Christian hope; and with that hope in view, does he not still summon us, as long ago he summoned the Corinthians, to labour unwearyingly in the Lord? By a generation, all too this-worldly, too busied with 'getting and spending' and building its welfare states and paradises on earth, and too often forgetful that 'God has set eternity in man's heart,' Paul's hope will be accounted as incredible otherworldliness and dismissed by many as 'pie in the sky when you die.' Those of us who hold it need not be unduly worried. Certainly Paul, if he were among us today, would not have been. He knew who it was in whom he had believed. For him the heavenly hope was no 'grand
(see page 15)

DILLON, S. C.

W. A. Curtis, Florence, S. C.

The Lord's church was recently established in Dillon, S. C. The city is located some thirty five miles northeast of Florence, S. C. Dillon, the county seat of Dillon County, is a progressive city with local industry and enjoys a population of approximately 8,000 people.

Prior to the establishment of this work, Dillon County, with a population of approximately 30,000 people, was one of the unfortunate counties in S. C. which did not have a congregation of the Lord's church. We trust that this effort will mark the beginning of spreading the gospel and establishing other congregations in this county.

The new congregation, consisting of twelve members, is meeting at 202 Washington Street in an attractive and well located building. The number in attendance has been an impressive sixteen to twenty four for almost every service. The present meeting place will be used until future plans materialize for purchasing property and constructing a new building.

Members of this congregation formerly worshipped with the Gregg Avenue church in Florence, S. C. They have long prayed for the time when a congregation could be started in Dillon. One of these families has driven thirty-five miles one way, for approximately ten years, to worship God. Other members of the congregation also have driven this distance and some even farther. The active faith of these members, being observed by congregations in Alabama, motivated them to aid financially in this effort. Two new families, already being members of the church, having recently moved into this area contributed greatly to the starting date of the work.

A promising future can be seen for the Lord's church in Dillon as this work began with zeal and enthusiasm on the part of each member. I am assisting with the preaching as the brethren are assuming part of the responsibility themselves.

We commend these for taking the initiative to start this much needed work and hope for them many happy and prosperous years in the Lord's service.

(This is another step toward one of our great objectives - at least one congregation in every county of North and South Carolina. Our greatest encouragement is extended to these brethren. May others follow their courageous example. Editor)

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NORTH CAROLINA NEWS

Whiteville

LEMUEL UNDERHILL, Reporting: On November 2, 1967, my family and I left Readyville, Tennessee, to come to Whiteville to labor for the Lord. Our work here thus far has been very pleasant.

Jack Carter from Littleton, Colorado, preached in our meeting November 12-18. Two were restored during the meeting. Two have been restored and one baptized since the meeting.

We welcome Perry Hunter and family to nearby Elizabethtown. Brother Hunter is from Nashville, Tennessee, and moved to Elizabethtown the first of this year to work with the church there.

Asheville, Biltmore

DON GETTYS, Reporting: Verbal response to our radio program that started the first Sunday in January has been very good. The 15 minute program is entitled "Faith in Action" and is heard each Sunday at 8:15 a.m. on WISE radio, 1310 kc. If you can receive this station, we invite you to tune in and to invite your friends to do likewise. The churches in this area just began some cooperative newspaper advertising; the advertisement consists of a church listing and an ad concerning a Bible correspondence course and the Herald of Truth. Response to this advertising started the day it was placed in the paper.

The Lord continues to bless us here in our building and campaign plans. If you can schedule any of your vacation from June 9-29, please plan to come and be a part of our Asheville campaign for Christ. There would be no better way to spend your vacation than to help reach others for Christ! Write us at Box 5651 if you would like more information concerning the

campaign.

Whenever you are in the vicinity of Asheville, please visit us. We are presently meeting in the Biltmore Dairy Bar Club Room, and starting February 4, our services will be at 9:30, 10:30, and 7:00 on Sundays.

Cherokee

CARLTON W. ELKINS, Reporting: In 1967 we had three baptisms and five restorations. We plan a gospel meeting in June with Jess Hall of Glasgow, Ky., preaching. If the present program of work continues at this mission point among the eastern band of the Cherokee nation, we will need about \$300 more per month support. If interested please write me at Box 543, Cherokee, N.C. 28719, or the coordinators of the mission funds, Elders, West End Church of Christ, Box 10101, Knoxville, Tenn. 37919.

A LIFE OF FAITH . . . (cont'd)

perhaps' but 'a solid weight of glory'; no 'opiate of the people' but a spiritual inheritance to challenge us to make our calling and election sure: 'a hope so great and so divine' as to beget in us immortal longings and to give human life a meaning and an end which the men of our day, groping about in darkness and despair, need more than anything else to make them feel that life is worth living, that Christ is God's master-clue to its meaning, and that 'the best is yet to be.' "

Brotherhood News . . . (cont'd)

family have arrived in Djakarta, Indonesia as the first missionaries from the churches of Christ to that country. Bob McCarty and wife were to join them sometime near the end of January.

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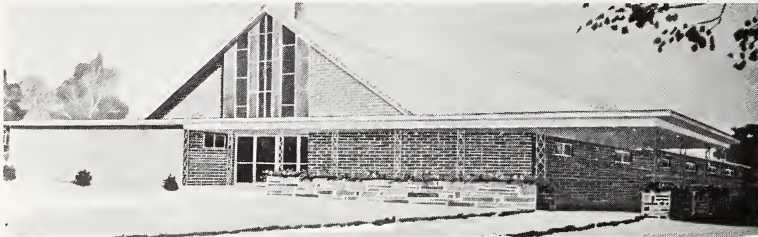
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MARCH 1968
VOLUME 10 NUMBER 3



TOO LITTLE, TOO LONG

Burl Curtis, Greenville, S. C.

Every Christian is very thankful for the progress made in taking the good news of Christ to everyone in the Carolinas, but too little has been done and it has taken--too long.

In South Carolina, there remains 15 counties with no church of Christ. In 1959 there were 22 so it has taken all of us nine years to plant the church in seven counties. These seven counties are: Bamberg, Cherokee, Dillon, Dorchester, Laurens, Pickens, and Williamsburg. At this rate it will be about 1989 or about 22 years before one congregation is established in the remaining counties of S. C. What about the numerous cities and towns? Is not our progress too little and isn't it taking too long?

In North Carolina, 54 counties remained in 1959 and this was reduced to 36 by 1968. This is a gain of 18 in nine years. They are: Alexander, Anson, Ashe, Cherokee, Clay, Edgecomb, Halifax, Lee, Lincoln, Orange, Pasquotank, Pitt, Robeson, Rockingham, Rutherford, Transylvania, Vance, and Wilson. At this rate it will take until 1985 or another 18 years to plant one small church in each county of N. C. Again, think about the many towns and villages in N. C. which should have Christians meeting in them. Is not our effort too little and too long?

We believe that one congregation could be started in each county in five years or less if the proper leadership, planning and challenges were available. We will re-
(see page 9)

1968 CAROLINA LECTURES

George McWhorter, Durham, N. C.

Time: April 8-12, 1968.

Place: Church of Christ
1213 Watts Street
Durham, N. C.
Phone 286-9219

We are looking forward to fine Christian fellowship and a profitable lectureship. We sincerely hope each and every one will avail himself of this wonderful opportunity.

The main theme of the lectureship this year will be "Confronting Christ." Sub-themes are: (1) The Divinity; (2) New Creatures in Christ; (3) Examples of Some New Testament Women; (4) Examples of Some New Testament Men. The closing program on Friday will be a report of the theory of "God Is Dead" by Paul Sikes of Greensboro, N. C. followed by Howard Winters, Burlington, N. C. who will present, "To Whom God Is Not Dead."

We solicit your prayers and cooperation. Your quick response to the questionnaire which we mailed is requested. Please let us know if you plan to attend the Lectureship Dinner on Thursday evening.

We would be interested in hearing from any congregation which wishes to have the lectures in 1969. The custom has been for the lectures to be in S. C. in 1969 since they are in N. C. this year.



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LIFE OF LOVE AND UNSELFISHNESS

Marlin Rohrbaugh, Mocksville, N. C.



I believe one of the most dramatic moments in history occurred almost 2,000 years ago as a little group of listeners leaned forward to hear Jesus' answer to a certain question. There were 3,600 commandments at that time

in the Jewish law: The question they had put to Jesus was, "Which one is the greatest?" (Matthew 22:36.) They wanted to know which commandment must be kept above all others. Of course, they were trying to trick Jesus, but Jesus answered their question so "discreetly" that no one of them asked him any more questions. (Luke 20:40.) What was that great answer that put his enemies to silence? Jesus answered: "Thou shalt love..."

What kind of an answer is that in the world of today? How relevant is such a principle in today's modern society? I believe it is just as applicable today as it was 1900 years ago. In fact, I believe we can appreciate the import of these words better today than they could in the first century, because modern advancements have given us new insights into love. For example: A few years ago, a leading American psychiatrist, Karl Menninger, took a walk through his sanatorium in Kansas. Here were people who had withdrawn from the world. Dr. Menninger asked himself, "Why are they here?" The theory had been that they didn't understand themselves; therefore, insight was the answer. But now Menninger had a new idea: What if they were there because they'd never loved or been loved? What if that were the disease? On this suspicion, he organized the whole sanatorium on a new basis. He told the staff, "We've been giving these people understanding when perhaps what they need is love.

From the chief psychiatrist down to the gardener, all our contacts for a while are going to be love contacts." After six months, they discovered that the average period of hospitalization had been cut in half.

Some years later, a newspaper reporter in Tucson, Arizona, asked Dr. Menninger, "Suppose you suspect that you are heading for a nervous breakdown? What should you do?" One would think that a great psychiatrist would have said, "Go see a psychiatrist." But this is what he did say, "Go straight to your front door, turn the knob, cross the tracks, and find somebody who needs you."

In other words, the new finding of psychiatry was that the mind breaks down when love breaks down. And beside that, medical doctors are beginning to discover that the body can break down for the same reason.

For example: A New York business man went to his doctor for pains in his neck and shoulders. After examining him, the doctor wrote out this prescription: "Go down to Grand Central Station, find someone in trouble, and do something for him." The business man snorted, but he'd paid a lot of money for that advice so he thought he'd better follow it. He went down to Grand Central, and there in a corner was a woman sitting on a suitcase and weeping. He went up to her and said, "Madam, may I do something for you?" At first, she was too embarrassed to answer. He was embarrassed too, but he kept at it and finally learned that this was her first trip to New York, her daughter was not there to meet her, and the size of the station had confused and frightened her. He got the daughter's name, went to a telephone book, looked up the address, helped the lady into a cab, bought her some flowers on the way, and delivered her to the daughter who had lost her mother's letter and had spent two days waiting in Penn-

(see page 4)

A LIFE OF LOVE . . . (Cont'd)

sylvania Station instead. The man went back to his doctor and said, "That was good medicine. My neck feels better already."

Psychiatry and medicine were revealing a picture of man that was not different from the one Jesus drew. In fact, the more science teaches us about ourselves, the more we see His commandment in a new light. Love is a very condition of life itself.

This being so, then failure to love should be as fatal as failure to breathe. And this is just what doctors in New York's Bellevue Hospital found some years ago. The staff on the children's ward made the tragic discovery that they were losing 32 per cent of the children that had been hospitalized, under a year old, mostly through minor ailments. The doctors were dumbfounded. At last, someone suggested that what the hospital environment was not supplying was love. So, they sent out a call for love-volunteers: Women to come and love babies so many hours a day. Hundreds of women responded because they had a need, too: The need for someone to love. Soon, the death-rate began to drop.

There came a time in early Christianity when the apostle Paul had to select the supreme value. He took the torch from the Master and wrote, "Now abideth faith, hope, and charity (or love) - but the greatest of these is love." (1 Corinthians 13:13.) Love is exemplified in the Christ-life. In 1 Corinthians 13:4-8, substitute the name of Christ for love (charity). Then, substitute the name of a Christian for love. You will see that the Christ-life, the Christian life is a life of love and unselfishness. Love unites while many other things divide. The Corinthians had knowledge, eloquence, faith, the gift of prophecy, the gift of tongues, yet they were divided, and Paul was forced to say, "Ye are carnal." Love is the only uniting force in the universe. It is the "bond." With it, the hearts of the brethren are "knit together." Regardless of what we

may acquire in this life, nothing is greater than the spirit of Christian fellowship. We need this. We need to really mean something when we say, "Brother." I'm not so concerned as to whether or not you call me brother, as to whether or not you treat me like one.

Yes, the Christian life is a life of love and unselfishness. John said, in 1 John 3:17, "If a man is rich and sees his brother in need, yet closes his heart against his brother, how can he claim that he has love for God in his heart?" One who truly loves God will be willing to make any sacrifice in his life in order to please God and to help his neighbor. And there's something about this; there's a satisfaction; a peace of mind; a joy that lingers for a long time after we have helped someone. For example, one man related the following incident in his life. He said he was lounging in front of the TV watching a second-run Western when his dad came in from shoveling snow. He looked at the boy and said, "In 24 hours you won't even remember what you're looking at now. How about doing something for the next 2 minutes that you'll remember 20 years from now and enjoy every time you think about it?" "What is it?" the boy asked. "Well, son, there's eight inches of snow on old Mrs. Woodbury's walks," the father replied. "Why don't you see if you can shovel it and get back home without her knowing?" The boy said later, "I did it in 15 minutes. She never knew who had done it. And Dad was right: I've enjoyed it every time I've thought about it."

We need to be like that. The Christian life is a most satisfying life. The life of love and unselfishness is a well-balanced life. The Christ-life is a rewarding life

ATTENTION LADIES

There will be a Women's Retreat directed by Becky Tilotta, Editor of the Gleaner and missionary to Central America and Korea, March 22, 23, at the church in Lexington, N. C. Contact Mrs. L. H. Orman, Jr., Hillside Dr., Thomasville, N. C. for further details.

READY UNTO EVERY GOOD WORK

R. W. Senn, Lancaster, S. C.



Paul had left Titus in Crete to set in order the things that were wanting, among these were, to ordain elders in every city, to stop the mouths of those that would subvert the gospel of Christ, and to speak things which become sound doctrine. He gave some admonitions to the aged men, the aged women, the young women, the young men, and to servants, and that they all should be zealous unto good works. Now in Titus 3:1, 2 we find these words. "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready unto every good work, to speak evil of no man, to be no brawler, but gentle, shewing all meekness unto all men." Here Paul is instructing Titus to remind the Christians on the island of Crete to be ready unto every good work. I ask the question to all of God's children today, do we not need to be reminded of the same thing in our program for the Lord? "Ready" simply means to be prepared and willing. The scriptures must determine what is good works. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. (2 Timothy 3:16, 17.)

Now, let us notice some good works in the context. (Titus 3:1, 2.) 1. Subjecting ourselves to principalities and powers and magistrates. This simply means that we are to submit ourselves to the civil authorities. Romans 13:1 says that these powers are "ordained of God" and in verse 2 Paul says, "For rulers are not a terror unto good works, but to the evil." Therefore, they are our protectors while here

on earth. Paul used his civil rights in the civil government when he appealed to Caesar, (Acts 25:11.) Now we hear Peter and John in Acts 4:19, 20 speaking to the civil authorities saying, "Whether it be right in the sight of God to hearken unto you more than unto God judge ye. For we cannot but speak the things which we have seen and heard." Jesus said in Luke 20: 25, "Render unto Caesar the things which are Caesar's and unto God the things that are God's." There is no conflict here, for when and if a civil law be different to God's law then God's law must come first. 2. We find that we are not to speak evil of anyone. Again in Ephesians 4:31 Paul says, "Let all bitterness, and wrath, and anger, and clamor and evil speaking be put away from you." This is a good work, but we must prepare and be ready lest we let our tongue slip. 3. We must not be a brawler (contentious, quarrelsome). There are so many people, and sometime among our brethren, who want their own way and unless they get it they will fuss and fume like a spoiled child. Paul said, "When I became a man I put away childish things." (1 Corinthians 13:11.) 4. We also find in this context that we are to be gentle and show meekness. Can we find a better trait of character in a man than "gentleness and meekness"? Our Lord was like this and we need to follow in his footsteps.

I want to mention some other good works that we must do, if we would please the Lord. 1. We must study the scriptures in order to know what is required of us (2 Timothy 2:15) hence this becomes a good work. Not only are we to study, but we are to study daily or continually. 2. Praying is a good work. (1 Corinthians 14:15.) "I will pray with the spirit, and I will pray with the understanding also." In 1 Thessalonians 5:17 Paul says, "Pray without ceasing." "If any lack wisdom let him ask of God, that giveth to all men (see page 6)

READY ... (Cont'd)

liberally--but let him ask in faith, nothing wavering, and it shall be given him." (James 1:5,6.) We are to pray for the sick and afflicted, for those who have the rule over us, and for one another. God approaches us through his work and we approach him by prayer through Christ his son. 3. It is a good work when we assemble to worship God. (Hebrews 10:25.) 4. God expects us to cooperate in our efforts to do good works, for we read in Philippians 1:27, "Only let your conversation be as it becometh the gospel of Christ, whether I come to see you or not, I may hear that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." 5. Living the right kind of lives is a good work, but we are warned that we must deny ungodliness and worldly lust, and live soberly, righteously and godly in this present world. (Titus 2:12.) James says that we are to keep ourselves unspotted from the world. The church needs more of this kind of members. How can we expect to teach others the way of life and live after the ways of the world? It just cannot be done. 6. Being ready to encourage others is a good work (1 Thessalonians 5:14.) Paul said, "Now I exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men." Many times we fail to do this and a soul is lost in hell. 7. We must teach others. If we fail in this then we have missed the mark, because Jesus said, "Go into all the world and preach the gospel to every creature." (Mark 16:15.) Paul told Timothy to "preach the word; be instant in season, out of season, rebuke, reprove, exhort with all longsuffering and doctrine." Now in order to teach God's word we must have some knowledge of it. You know some of God's children are expecting to go to heaven because of the work of another. 8. We must work the good work of giving of our time, our talents, and our money. These things can best be attained by doing as the churches in Macedonia did. They gave first themselves to the Lord.

"For if there first be a willing mind, it is accepted according to that a man hath, and not according to that he hath not." (2 Corinthians 8:5,12.)

These good works should be practiced daily and as we have the opportunity. Jesus said, "If any man will come after me, let him deny himself and take up his cross daily, and follow me." (Luke 9:23.) Paul said, "And let us not be weary in well doing, for in due season we shall reap if we faint not." "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Each individual Christian is bound unto these good works and let's not deceive ourselves into thinking that we can shun our duty to them and then expect to go to heaven when we die.

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THEY HEARD HIM GLADLY

Larry Jones, W. Columbia, S. C.

Jesus was a very popular speaker. The Bible tells us that "the common people heard Him gladly" (Mark 12:37). Consider how much this short statement tells us of our Master.

He must have been an entertaining speaker, for the crowds would not have flocked to hear a chain of dry discourses. Many of Jesus' parables must have been delivered with a smile and surely provoked a frequent burst of laughter. Surely, His hearers delighted in a picture of a man straining gnats from his soup and swallowing a camel (hoofs and all). The story He told of a man knocking on his neighbor's door at midnight and demanding bread was as humorous as it was hortatory.

The common people were His ready hearers because Jesus spoke plainly. Jesus advised the high priest that His hearers knew what He had said (John 18:21).

Jesus had an enthusiastic audience because He pricked the balloon of hypocrisy upon which the Jewish leaders leaned for support. They were forced to admit their ignorance of how the Christ could be both David's son and Lord (Matthew 22:41-46). Jesus warned them against the scribes and their corruptions (Mark 12:38-40).

Our Lord was heard gladly because of His identity with the common people. He spoke as one too well acquainted with a house so small that one candle would light it (Matthew 5:15). No doubt, from experience He could weave a parable from the need to patch clothing (Matthew 9:16). The muscles of His body probably bore mute testimony that He knew what it was to lay a proper foundation for a house (Luke 6:48). The people recognized Him, not as condescending royalty, but as one who knew personally their heartaches, frustrations, and simple joys.

However, Jesus' main appeal to the

common people was due to the fact that He spoke to their needs. His teaching was exciting because it was relevant and personal. He spoke of a way to attain freedom from sin (John 8:34, 36) to a people who had experienced its results often. He promised eternal life to men who had lost hope (John 10:10). Christ offered spiritual rest and assurance that God does not expect the impossible to a nation shackled with the doctrines of men (Matthew 11:28-30). Above all, He held out sonship of God before those who had seen the futility of men living without Him (Matthew 5:48).

No, Jesus was not a pasty-faced, soft-spoken, half-man. He inspired others to follow Him by His dynamic example of what life really is. Real Christianity is exciting. It cannot be dull because really following Jesus is the greatest challenge a person can face.

The "common people" today will hear Christ gladly if we will present His teachings in the same simplicity and challenge as when they fell from our Lord's lips. Who says Christianity is an insipid dish for the weak?

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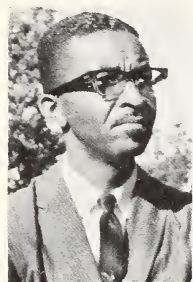
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WHAT IS CHRISTIAN SERVICE?

C. C. Vaughn, Camden, S. C.



There is so much meaning attached to the word "service" I shall emphasize only the spiritual. Service is what one does to benefit another. There must be a servant to produce service.

In Matthew 6:24 Jesus said "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold on to the one, and despise the other. Ye cannot serve God and mammon." Some talk much about "service" without defining the type of service God requires. There is a kind of service which God does not approve. In this category we have men-pleasers (1 Thessalonians 2:4; Ephesians 6:6), poor, unauthorized service and self-benefiting service.

Life should be neither aimless nor selfish. To seek simply the satisfaction of one's own wants, the gratification of one's own appetites and tastes, is flagrant violation of the divine law. How can such a life be termed a service? Jesus was a servant to do the will of his Father as well as the Son of God. The Christian should be diligent in the discharge of the common duties of life.

Christian service involves a personal relation between master and servant: acknowledgement of divine authority and a consecrated life.

It is necessary to know what "Christian service" is. All religious service is not Christian service. Those who teach the theories of men may hold daily religious services, but this is not Christian service. There cannot be any Christian service without first being a Christian. That service only which is directed by Christ through his word is Christian service.

People may kill themselves serving

something or somebody and yet be lost. They may give all their goods to feed the poor, for instance, and their bodies to be burned, and still be nothing in the sight of God. Zeal without knowledge cannot save. The Jews, typical of many today, went about, were missionaries indeed, to establish their own righteousness, while they did not submit to the righteousness of God and were not saved. (Romans 10:1-3.) One of the most insinuating, deceptive, and powerful influences for evil in the world today is error clothed in religious garb and promoted in religious language. Satan comes not only in sheep's clothing, but as an angel of light, and his servants as ministers of righteousness. Paul warns all Christians against the deceitfulness of sin, against handling the word of God deceitfully, declaring that there are many who corrupt, turning it into a way of gain to themselves. Christians cannot in any way aid and encourage such work which aim is to corrupt the truth of God and the principles of righteousness.

Any institution with the spirit of the world, which is ruled by pride, vainglory rivalry, worldly ambitions, aspiring for worldly honors, turns out to be God's enemy.

Christ declares that he is not of this world, nor his kingdom or church, but that Satan is the Prince of this world and holds nothing in common with him. (John 12:31; John 14:30.) To be of the world is to have the spirit and ambitions of the world. It is to be ruled by the world and to reflect the character of the world. Christ was hated and killed by religious folk of the world. His disciples were hated and killed by religious people of this world. Christians today are looked down upon, molested, talked about and talked against for the same reasons that brought death and humiliation to Christ and his disciples.

One may believe in religion, teach religion and not be a Christian or teach

(see page 9)

WHAT IS . . . (Cont'd)

Christianity. One may be religious and not believe in Christ or the Bible. One may worship in vain and be religious. Let us here and now learn what religion is according to the New Testament. It is religious worship. Now in this we find many religious characters in the Bible who were not Christians. For scriptural references let us turn to Acts 26:5; we will find Paul was a religious man. In the 8th chapter of Acts we will find the Ethiopian eunuch religious but neither of these men were Christians before obeying the word of God, but they and many others were religious. There is only one plan designed by God to make Christians; this plan must be obeyed by all to become a Christian. In James 1:27 we are told that religion is a duty and any man who has or who presently teaches religion as something to be gotten at a mourners bench or some altar or in some secret place cannot be a preacher or proclaimer of the gospel. Who ever obeyed such teaching did not obey the gospel.

Christianity never changes. Anything which Christ or his apostles have not taught cannot be Christianity. Taking the whole Bible as our source book on salvation we admit that it reveals all that man is to know about being saved and how to live the Christian life. Man cannot know what to do to please God without consulting this book. One cannot know how to serve God without this book. The importance of knowing what is taught in this book (the Bible) is expressed by Paul in 2 Timothy 2:15 when he said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of God." In the next verse we are told to avoid profane and vain babblings: for they will increase unto more ungodliness. To render acceptable service to God we must have this divine guide. The world of today is full of moral deficiency and spiritual decay. When the truth is traveling in one direction and we in another, we are not with the truth, and the truth isn't with us. Amos 3:3 says, "Can two walk together except they be agreed?"

Many wise men proclaim that there are two sides to every question but one not so wise said, "There are two sides to a sheet of fly paper, but it makes a difference to the fly which side he chooses." It also makes a difference whether one obey God's plan to be saved or man's plan, His church or some denomination. Which have you chosen? There is but one that is true, real and divine, safe and sound.

TOO LITTLE . . . (Cont'd)

ceive a lot of help from Christians outside the Carolinas, but we must not depend on this. As the church grows stronger in these two states, we should depend on others less and less. Will the church where you are a member select one of these counties and plan to establish a congregation in it in the near future? If the church will not, will you as an individual do what you can to accomplish this goal?

Here are the counties you have to choose from:

South Carolina

County	County Seat	Population
Berkley	Moncks Corner	38,196
Calhoun	St. Matthews	12,256
Chesterfield	Chesterfield	33,717
Clarendon	Manning	29,490
Darlington	Darlington	52,928
Edgefield	Edgefield	15,735
Fairfield	Winnsboro	20,713
Hampton	Hampton	17,425
Jasper	Ridgeland	12,237
Lee	Bishopville	21,932
McCormick	McCormick	8,629
Marion	Marion	32,014
Marlboro	Bennettsville	28,529
Newberry	Newberry	29,416
Saluda	Saluda	14,554

We only have room to list the counties from S. C. this time. The N. C. list will be in next month's issue. You might want to order extra copies of these issues to send to your friends in other states. They are available at 10¢ each for this purpose.

Qualifications Of A Personal Worker

Don Stidham, Charleston, S. C.

Becoming a successful personal worker takes time and one grows in this ability just as he grows as a Christian. There are many qualities which are needed to be a successful personal worker. In this article we will mention six of these qualifications.

First: Must know Christ. In Luke 22 Jesus told Peter when he was converted to strengthen his brothers. One must first be totally converted to Christ and know him as his personal savior before he can successfully teach other persons to be like Christ. In John 10 Jesus said "I am the good shepherd and know my sheep and am known of mine.

Second: Must live a clean life. In 2 Timothy 2, Paul said if we would purge ourselves of sinful practices we would be vessels unto honor and prepared unto every good work. Personal work certainly is a good work. We must always practice in our lives what we teach. In Matthew chapter 5 Jesus said, "Ye are the light of the world." Our lives, the things we do and say, teach a very great lesson. Therefore if we would be successful personal workers, our lives must be such to create a desire within the one being taught to be like us.

Third: Must be prayerful. A personal worker must fully realize the value of prayer and use prayer constantly. In Luke 18 Jesus said men ought always to pray. In James 1 verse 5 James said, "If any man lack wisdom let him ask of God." We must pray that the person being taught will have a good and honest heart in which the word of God can lodge. We must also pray to God for wisdom to know how best to teach the individual we are trying to teach at that particular time.

Fourth: Must have love (for lost souls). A person who has love and compassion for the souls of those lost in sin can be a successful personal worker. In Luke 19,

Jesus wept over the souls in the city of Jerusalem. Jesus, our example in all things, here demonstrated this quality which made him the greatest personal worker. He shed tears for those who were in sin. We show our love for the lost by teaching them of Jesus and helping them become Christians.

Fifth: Must believe (what the Bible says about the lost). In Romans 3 Paul said, "All have sinned and come short of the glory of God." In Romans 6 Paul said, "The wages of sin is death." In 1 Timothy 1 Paul said that Jesus came into the world to save sinners. In Mark 16 Jesus said, "He that believeth not shall be condemned." In order to be successful personal workers we must believe that without Christ a person is without hope of eternal life. We must also believe that when Christ comes again it will be to take vengeance on those who have not obeyed the gospel. This belief, coupled with our love for the lost, will give proper motivation to the personal worker.

Sixth: Must be dedicated. In order to be a good personal worker one must be completely dedicated to saving souls. In Matthew 6:33 Jesus said, "Seek ye first the kingdom of God and his righteousness and all these things will be added to you." A successful personal worker is one who realizes that the time he spends in soul saving will be greatly rewarded. In doing personal work, spending hours teaching others of Christ, one is surely putting the Church first so he has the promise of Jesus that he will have enough earthly things. Also the personal worker must be fully aware of the teachings of John 15 where Jesus said unless we bear fruit we will be taken away. So then a personal worker must know Christ. Must live a clean life. Must be prayerful. Must have love. Must believe and must be dedicated.

Have you renewed your subscription???



BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.

Top stories of '67. At the beginning of each year the Christian Chronicle, an international news paper for churches of Christ, conducts a poll to determine the ten top news stories of the previous year. For 1967 the following ten stories were selected in the order given below. (1) The Banowsky-Mount debate--a discussion of morality and the teaching of Jesus between Bill Banowsky, minister of the Broadway Church of Christ, Lubbock, Texas, and Anson Mount, religious editor of Playboy Magazine. (2) Campus Evangelism--special campus programs to reach the millions of college students in American colleges. (3) The expansion of the Herald of Truth radio program--the breakthrough to go on NBC radio network. (4) The Living Word Commentary--an announcement by R. B. Sweet Co. of its proposed plans to publish a 19-volume set of commentaries covering the entire New Testament. (5) Increase in Inner-City Ministries--new action in many places to reach the heart of the American city. (6) Increase Involvement of "Ordinary Members" in the work of the church. (7) Three publications (Christian Chronicle, Christian Woman, and Teenage Christian) sold by Fidelity to the R. B. Sweet Co. (8) The uprooting of missionary work in Jordan and Nigeria. (9) Reports of an ancient Iranian church with some 750,000 members pleading for New Testament Christianity--the churches are located in Northern Iran and Southern Russia. (10) New waves of missionary work in Brazil. (A look back over the record reveals that this page carried some notice of all these except one--number 4--and that one was left out for lack of space.

First baptism in Colombo. J. C. Choate, after spending a number of years as missionary to Pakistan, has moved on into Colombo, becoming the first missionary from churches of Christ in that country. His first baptism, after arrival in

Colombo, was on January 13. He reports further, "Yesterday morning, Jan. 14, 13 were present for worship in our first meeting at 28-A Asoka Gardens, Colombo 4. In the evening we had our largest number present to date, with a total of 16."

Vietnam. As we write, fighting has intensified in many cities in Vietnam. Our missionaries there are spending some tense hours. In Saigon, the Ralph Buchams are safe but confined to their home because machine gun fire has raged as close as 50 yards from their house. Heavy fighting also took place less than a block from the church building in Cholon. The other missionaries report similar experiences. Almost all activity has been curtailed. (Perhaps by the time you read this, the situation will have turned for the better, but remember these brave souls, as well as our soldiers, in your prayers.)

Here and there. Otis Gatewood spoke recently in Broken Arrow, Okla. to about 500 members of the church and over \$5,000 were contributed to the radio work behind the Iron Curtain... Bob Hare reports that behind the Iron Curtain seven souls were recently baptized and three more found who claim Scriptural conversion. All but one live in Czechoslovakia (the one exception lives in Yugoslavia)... The Joe Lee family was moving from San Salvador to Guatemala City, Guatemala, when the van in which their household items, clothing, Bible teaching material, etc. were being moved caught on fire and burned virtually everything. The moving company had no insurance to cover the loss... According to a report from M. F. Norwood, there are now 14 congregations meeting in Sierra Leone. When the Norwoods entered that country last June (from Marion, N.C.) there were only three congregations... Two recognized scholars who preach for churches of Christ in Italy, Fausto Salvoni and Italo Minestrone, have been named to a committee to translate the Bible into Italian directly from ancient texts.

YOUR CHURCH

Owen D. Olbricht, Genside, Pa.

With surprise and dismay I read the article by Keith Wagner in the December issue of the Carolina Christian. At first I thought I would say nothing and let it pass, but the more I thought on it the more disturbed I became. When it appeared in the Christian Chronicle, I felt someone should give a rebuttal. I am quite sure the Christian Chronicle will not carry this or any rebuttal, but in all fairness I think they should. I believe that through this article much harm has been done to our efforts to be only the church of our Lord and not a sect. I do not know the attitude of brother Wagner, but he leaves the matter dangling as to whether or not he thinks the church should be called "your church" and "my church."

The statement that, "He's your brother, and he's the church. Right?" is wrong. The brother does not constitute a church or the church. The two of them could make the church in a locality, but the brother could not, so long as there was a brother or brethren in that locality faithful to the Lord; therefore, the brother was not the church. No more does the term "my brethren" (Romans 7:4) permit them to be called "my church" than does the term "my fellow soldier" permit the U. S. army to be called "my army."

The fact that one can call some things he is a member of with the designation "mine" does not mean that he can rightfully call everything that he is a member of "mine."

When the term "mine" is used in reference to an organization, town, state, or country it is used to set it off from others, in other words to designate it as one among many of equal standing or in the same category, such as, "My state is the state of Missouri, what is yours?" To call the church "my church" would make it a sect, one of many. Now if one's church is a sect, he can rightfully call it "my church." The church of which I am a member is not

a sect among many, but is the only one in its category. Thus I am a member of the church, not of "my church" or "your church" or "our church."

I, for one, do not like such an article which does not answer those who bring down the church of the Lord to the status of a sect, as though the argument were helplessly unanswerable. This is not a minor point and at the right time and in the right place needs to be corrected.

I also think it quite significant that the writers of the New Testament never refer to the church as "my church." Can one familiar with NT thought conceive of Luke writing, "As for Saul, he made havoc of our church" (Acts 8:3), or "Then had our churches rest throughout all Judea" (Acts 9:31). Would the apostle Paul write, "Aquila and Priscilla salute you much in the Lord, with their church that is in their house" (1 Corinthians 16:19), or "Set them to judge who are least esteemed in your church" (1 Corinthians 6:4).

A brother should not be caught without answer as was the brother in the article. Could a senator rightfully call the senate "my senate" or a congressman call congress "my congress?" Would we ask a senator, "How is your senate doing?" One wouldn't do this unless he through previous prejudice was trying to prove a point.

One sets forth the true doctrine of Christ when he calls the church "the church of God," "the church," "the church of the Lord," and "the church of Christ"; whereas, calling it "my church" and "your church" confuses the issue of the oneness of the church of our Lord.

LETTERS

"In 1968 I would appreciate some articles on the eldership. In what manner should the church qualify more men for the eldership? How can we encourage men to desire the office of a bishop? I know you will agree that the church has failed in this."

CAROLINA CHURCH NEWS

Tony Forest, N. C. News Editor
Box 714, Taylorsville, N. C.

Rhoden Presnell, S. C. News Editor
P. O. Box 5343, N. Charleston, S. C. 29406

NORTH CAROLINA NEWS

Lumberton

ROLAND ADAMS, Reporting: The work goes well in Lumberton. We have purchased two acres of land in the city at a price of \$12,000. We owe \$4,500 on this property which must be paid before we can build. If you would like to help on this, or monthly bond payments we would be glad to hear from you. We plan to build this summer. Our radio program is still receiving good response.

Asheville, East Chestnut

HENRY L. FUHRY, Reporting: The East Chestnut church held what will be its first annual youth forum on this past New Year's Eve. This youth forum was planned and held at the request of several preachers in this area. It was planned for participation of the young people of Western North Carolina. It was a one evening affair on New Year's Eve 1967, and will be held annually. It began with evening worship and continued through midnight. Except for the sermon, the young men of all represented congregations conducted all the activities of the evening. The program included worship, readings, singing, prayers, discussions, free time for associations, and refreshments. Young people from five congregations, numbering about 50, were present. Congregations as far away as Greensboro, North Carolina were represented. Had it not been for severe winter weather, a greater number of congregations would have had young people present.

We have expanded our Sunday morning Bible classes to eight. A new class for college age will begin within the next few weeks. Our Bible Study attendance is up considerably.

We are already looking forward to and making plans for our annual fellowship get-together for Christians attending the Blue Ridge encampment. This encampment for members of churches of Christ is held during June every year. This get-together on the Sunday preceding the weekly encampment has been an annual affair for years. The members of the East Chestnut church provide a dinner for all those visiting with us on that Sunday. We will report more on these plans and give the exact date as the time approaches.

Greensboro, Florida St.

JIMMIE CANUP, Reporting: During the past year there were three baptisms. We had a wonderful gospel meeting with Thomas Heimall from Florida doing the preaching. A home right behind the building was purchased and redecorated for the preacher's home. In April, Jimmie Canup began full time work as minister at Florida Street. We are working now towards organizing a personal work and visitation program. Anyone passing through Greensboro is welcome to stop and worship with us.

High Point

WAYNE JOHNSON, Reporting: With a goal of expansion the Church of Christ in High Point is working toward being strengthened from within and without.

From within, inactive members are being contacted with hopes that they will realize that their presence and support are not only needed, but cherished by the church group. One of our men was delegated to distribute names to active members for visitation. It is well understood that the return of an inactive member is most beneficial to himself as well as the

(see page 15)

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church.

From without, continuing efforts are being made to gain new members. Personal work classes meet every Sunday night to better qualify individual members in holding cottage meetings. In these classes, various questions that are expected to arise in future cottage meetings or have arisen in recent meetings, are discussed. Through the discussion of these questions, the best answers are determined, so that our members will be well prepared when the topic is brought up in future cottage meetings. These classes strengthen present members as well as prepare them for the opportunity of spreading the Word!

Cottage meetings are being held in and around High Point, and in these meetings film-strips are presented along with studies in the Bible. Enough equipment is possessed by the church so that more than one cottage meeting can be held on the same night.

One of our members has started an Open Bible Study. Our old church building was purchased by this member and it is being used throughout each week for the purpose of spreading the word and correcting false conceptions about the true church. Each Sunday a radio program is presented by this member, in connection with his Open Bible Study program, and pleas are made for the people of the area to return to the Bible.

Fayetteville, Cape Fear

B. G. LANGSTON, Reporting: The six year old Cape Fear church is planning a Campaign for Christ, August 4-13, 1968, in the city of Fayetteville, North Carolina, with V. P. Black as the speaker. We intend to start a religious survey and personal work program at the church building the week of July 28 and work out into as many homes as workers, funds, and time will allow. This is the greatest attempt ever made in our city to tell the lost the wonderful story of Jesus. To make it the strongest and most fruitful effort to rescue

the perishing, this young church is earnestly soliciting participants from far and near to work in the Campaign. The church will provide food and lodging for all workers. Should you be able to help in the Campaign, please write to us.

SOUTH CAROLINA NEWS

Greer

BURL CURTIS, Reporting: We have had one to become a Christian and one to be restored already in February.

We still hope to begin the first unit of our building by April 1. We have made some progress in getting our lot paid for, but your help is still badly needed. We would like to encourage those individuals and congregations who have intended to send a donation to our lot fund to do so by April 1. Some have told us that they will help by June. We would like to hear from those who plan to help after April 1 so we can know where we stand. The 35 members at Greer plan to make a special effort the fifth Sunday in March (our goal will probably be \$1,000; we will let you know how we come out) to finish raising the \$4,000 we planned to raise. Would you consider sending your fifth Sunday's contribution to the work in Greer? Make checks payable to: Church of Christ, P. O. Box 625, Greer, S. C. 29651.

Owen Olbricht and the other workers will begin the campaign here August 4 and continue through Friday night, August 23. The church has already begun working for this "big meeting." We had a three-day meeting in January with elders, deacons, and preachers from this area discussing, "Planning Ahead for 1968," which generated a lot of interest. We have met two nights in February studying work details necessary for the meeting. We need your prayers that the Lord will bless these efforts with a great harvest of souls.

When traveling I-85, please plan to visit us. Our services are at regular hours and our meeting place is only three or four minutes north on Highway 14.

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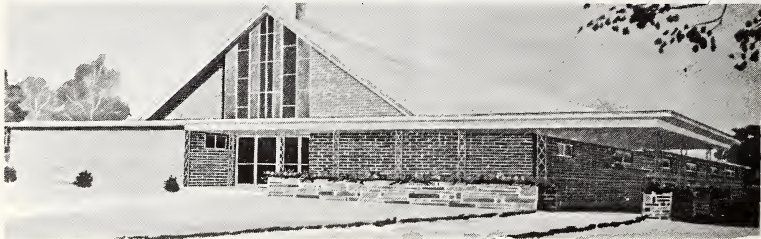
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APRIL 1968

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SPIRITUALITY IN WORSHIP

James A. Davis, Brevard, N. C.*

This issue of Carolina Christian is devoted to the theme of Spirituality in Worship. The articles on the following pages by four of our fellow preachers in Western North Carolina are all designed to emphasize the need for more spirituality in our worship. We learn from Cain's failure that God does not accept all worship, just because the worshiper may be sincere, (Heb. 11:4). Jesus spoke clearly of "vain worship," (Mt. 15:8, 9), and indicated the requirements of true worship as being in "Spirit and Truth," (Jno. 4:24). The correct form of worship is essential and the order is clearly set forth in precept and example in our pattern, the New Testament. The worship of the early church as described and defined in the Scriptures was simplicity itself, and therein lies its beauty and meaning.

Following the correct form or order of worship is not difficult, but the rising challenge of communion with God, and the nobility of pure fellowship with other Christians in genuine praise and adoration toward "Him who is worthy" (Rev. 4:8-11) demands diligent effort, and concentrated loyalty and love, and therein lies the failure of so many. Ritual alone is depressing, meaningless, condemning. But the emotional experience of spirituality in the following of correct form of worship is satisfying, inspiring, strength giving.

The word worship is defined as a noun in reference to the act itself, but so many of the words associated with worship are verbs indicating response and participation of the worshiper. Among the key words aimed at more deeply spiritual worship are preparation, participation, response, spontaneity, enthusiasm; as well as duty, need, privilege, dedication, renewal, surrender. And generally speaking the individual is responsible for the collective results of each service. But, deep, genuine personal love for God

is the basis of all truly spiritual worship. §

Who tops this? The College Street church in Corsicana, Texas, where Johnny Ramsey is the preacher, recently added two more full time missionaries to their staff, making a total of 64% of their contribution used in mission work.

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The Lord's Supper - In Spirit And Truth

C. R. Franks, Asheville, N. C.

"Is it not a communion?" Do you get the message?

Paul asks if your participation in the Lord's Supper communicated any message to you in 1 Corinthians 10:16. This is a message available to all faithful Christians each and every first day of the week. The message was first sounded by the Christ himself. In 1 Corinthians 11:23-30 Paul tells Christians that the Lord himself has asked us to participate in the Supper in order to have communicated to us the Great Sacrifice. Paul adds that if in this participation we do not discern the body and blood of the Lord that we eat and drink condemnation unto ourselves. Hence the overriding necessity of "getting the message" and truly being engaged in discernment and remembrance when we eat the unleavened bread and drink the fruit of the vine.

The Lord's Supper can be a dangerous thing! It is indeed very dangerous to go through the motions or actions of eating and drinking during a worship period and not be participating in the most intense and concentrated spiritual manner possible. Each individual bears his own responsibility in this. The manner of our partaking or participation does not necessarily call for a bowed head nor a wrinkled brow, though with some persons this may be necessary. Partaking and participating rightly does very plainly require a heart, mind, and spirit concentration, and a true apartness from other items and things.

The Christ took two items from the Passover meal and used these to begin the memorial feast. He thus limited the elements to unleavened bread and fruit of the vine. He fixed for all people and all time what is to be used or eaten and drunk to cause memories of Him to come into each mind and heart. He limited those so partaking to His Kingdom and promised to "drink it anew" with His people. Thus we

are confident that proper keeping of His command or request makes us closer to Him and in this way in communion with Him. Renew the mind on this by reading Luke 22:19, 20.

We should always make sure that our traditions do not obscure the sacrifice of Jesus, nor obscure the remembrance on our part of that great gift. Tradition tells some that there must be cloths covering the containers on the table; others that at a certain point some certain man must break the portion or portions of unleavened bread that are on the table; others that the bread must be prepared in certain homes in a certain way; while others can be found always checking to see that there is only one container for the fruit of the vine, and of course there are still other people who check to see that certain of their traditions are kept in the actions of the congregation's "breaking bread." Much of this kind of hindrance could be at a moment eliminated if we would all remember that Jesus did neither command nor suggest that we should re-enact the scene at the Passover meal. All that he commanded or asked was that we eat unleavened bread and drink fruit of the vine and that these should cause us to discern (see with the mind) his body and blood. Thus when we are checking to see that certain traditions are carried out, we are obscuring the true meaning and message of the Lord's Supper. Our spirituality drops thusly, and we are rarely drawn close to him anew and it is highly questionable that we have indeed worshiped in spirit and in truth.

When we eat the supper we proclaim or "show forth" Christ's death also. This death was the climaxing act of His giving himself. When we do eat properly we cannot help give some meditation to all that his death means and all that it provides for us. This is inseparable from discerning his body and his blood. Our meditation also includes, properly done, gratitude

(see page 4)

THE LORD'S SUPPER...(Cont'd)

for His Kingdom and its being provided for those who obey him.

Worship is adoring and praising and doing obeisance. When we eat the Supper if we do not do it in Truth we cannot do it in spirit! When we, by neglect or watching for traditions, make this observance a mere ritual or a form only we have missed the mark that He established.

We can now appreciate that for us to worship "in spirit and in truth" there absolutely must be some preparation beforehand. Preparation cannot begin when we sing a hymn just before the supper in our services. As a matter of fact it must begin when we first give heed to the story of Christ and begin to learn his covenant. The more deeply grounded we are in the gospels and the epistles, the better or more intense can be or will be our worship. The more intense our worship, the greater we are as Christians. Perhaps herein is pointed up the reason some people don't get much out of "going to church." Just look at that expression - "Going to church" - and candidly think about the pity of going TO something. Going TO something is spectatorism! How much better and greater it is to go (assemble) in order to engage in, take part in, be active in, something! Dismiss, then, the thought and expression of "going to church." Replace it with "meeting to participate in worship," and the Supper, sermon, songs, giving, praying all will take on a new meaning and you will "get something out of it!" Results will be very much in proportion to your participation.

Faithfulness BEGINS with regularity in worship and we might even say particularly in regularity in eating the Lord's Supper. In John 12:32,33 our Lord said that his crucifixion would have the effect of drawing all kinds of people. He and others have told us that failure to eat his body (bread) and drink his blood (fruit of the vine) causes weakness, sickness, and that in the end will be death in us. Jesus placed his simple and marvelous memorial in His Kingdom and by apostolic example

we know that it is to be eaten upon the first day of the week. Thus the faithful Christian is never more than seven days away from remembering all that Jesus' death means. He is never more than seven days away from being drawn back to the crucifixion and receiving the communication (message) of the cross and the death of the Savior! We are ready now to see clearly why the irregular Christian who is brought back to this central event only every 14 days, or 21, or more is weak and sickly. Such an irregular one just does not "get the message" of the cross often enough. Time and distance DO dull and dim, and this is no less true in the case of one who obeys the first principles than it is in the cases of humans being separated by time and distance.

Vital is the message of the cross. It is communicated anew to the faithful Christians each week. He is with the Lord and the Lord with him in The Supper. Without regularity and frequency in "receiving His message" we can only have dismal hopes, if indeed the outlook could be called hope at all!

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SPIRITUALITY IN PRAYER

Dou Gettys, Asheville, N. C.

Since the beginning of time, man has sought after power--the power to control himself, others, and even nature. The search for power still prevails. Today there is enough destructive power in the world to annihilate the whole earth. But though we would combine all of the evil powers that have ever existed, they would still not approach the power that is available to you and me. Paul said in Ephesians 3:20, Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us... Even our imagination cannot fathom this potential that is available to us. How do we have access to this great force? Jesus gives the answer in Matthew 7:7,8: Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. We have here been given the key to the greatest power in all the world! Are we adequately using this key to unlock the door to this potential? Have we forgotten the real meaning and value of prayer? Are we sometimes guilty of looking at prayer in a way that a man looks at a slot machine. "It won't cost too much, and I might hit the jackpot." Jesus said in Matthew 21:22, All things, whatsoever ye shall ask in prayer, believing, ye shall receive. Many times we do not experience power through prayer because we do not really believe that God will work through us or our prayers. Johann Tauler has said concerning the power of God, He has all power in heaven and earth, but the power to do His work in man against man's will, He has not got. If we have adequate faith in the power of prayer and will allow God to use us, then we shall see the Carolinas and the whole world won to Christ.

What do we mean by the phrase "spirituality in prayer"? The phrase is meant

to imply the need for more reverence, submission, and freshness (rather than vain repetition) in our communication with God. To gain this renewed meaning in our prayers, we turn to our Savior and ask, "How do we pray?" This is essentially the same question his disciples asked in Luke 11:1, And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray. David Stanley York expresses this same sentiment very beautifully in the following words:

Jesus, kneel beside me in the dawn of day;
Thine is pray'r eternal, Teach me how to pray.

Master, work beside me in the shining sun;
Gently guide Thy servant till the work be done.

Savior, Watch beside me in the closing light;
Lo, the evening cometh watch with me this night.

Birds are winging homeward, sun and shadow cease;
Savior, take my spirit to thy perfect peace.

Jesus, kneel beside me; Teach me how to pray.

In answer to his disciples, Jesus gave what is commonly referred to as the "Lord's prayer." This was given as a pattern or example to teach us how to pray. If we only repeated these words over and over, they could very soon become meaningless. The deeper answer to our quest to learn to pray more effectively is found in the prayer life of our Savior.

(see page 6)

Spirituality In Prayer...(Cont'd)

When we view the prayer life of our Master, one of the first things we note is his complete sincerity. His admonition to us is, "When ye pray, ye shall not be as the hypocrites" (Matthew 6:5). Are our prayers sometimes filled with pretense and "acting"? Perhaps a good way to close our prayers would be to ask the Lord to help us to live in the way that we have prayed. Maybe we would then see more "walking" Christianity, and not just the "talking" variety.

Another obvious fact concerning the prayer life of Christ is that he did not wait to be driven to his knees in prayer by overwhelming circumstances; he prayed quite frequently. We are told to "pray without ceasing" (1 Thessalonians 5:17); in other words, we should always try to be in the proper attitude to approach God in prayer. I am convinced that we miss many wonderful opportunities to communicate with God. There is a story about a man who used to drive up to a traffic light and become very impatient and angry if he had to wait for the light to change to green. Someone suggested that he use those few moments as an opportunity to talk with God. He tried it, and believe it or not he now enjoys the opportunity of waiting on the light to change to green. How often do you pray?

Our Lord also taught us simplicity through his prayer life. He said, "And in praying use not vain repetitions, as the Gentiles do" (Matthew 6:7). We should be able to open ourselves unto God and pray from the depths of our heart. Do you actually communicate with God or do you merely repeat phrases which you have learned? Is that really any different than using a prayer book?

Jesus was the supreme example of humility and submission in his life and in his prayers. His attitude in praying, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done" (Luke 22:42) should be in our heart always. It sounds good, but do we really want Him to have control?

In noticing the prayer life of our Savior, we are struck with the fervency with which we prayed. He did not just pray for a few seconds; he often prayed for hours and even stayed up all night praying. We might ask ourselves how often we have spent as much as one quarter of one hour in prayer. Too often our prayers are little more than superficial efforts to discharge an obligation to pray. With Jesus they were sincere thanksgivings--deep and earnest probings--heartfelt petitions. Is it any wonder that we often do not experience what He did in coming from such prayers with renewed strength and determination, and with a peace of mind that was "vital and flowing like a strong, calm river"?

A final characteristic of the prayers of our Lord was that they were for others; the only times he prayed for self was for strength in testing, and for grace to do God's will. Even as he hung on the cross before his condemners, he prayed that they might be forgiven (Luke 23:34). Before reaching the cross, he prayed that "all who believe might be one" (John 17:21). What would happen if we would learn to pray more for others? Would this not be the answer to many of the world's problems? Can you sincerely pray the following words?

Lord, help me live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayers will be for others.

Lord help me in the work I do
To ever be sincere and true,
And know that all I do for you
Must needs be done for others.

Others, Lord yes, others;
Let this my motto be.
Help me to live for others
That I may live like Thee.

Yes, there is a great power available to you. If properly used, this power will change the world, the church where you worship, and most important of all, it will change you. The power of God is readily accessible to you if you will only pattern your prayer life after that of our Master's.

"LORD, TEACH US TO SING"

Kenneth Willis, Hendersonville, N. C.

Although not always easily explained, worship is an inherent need of man. It has been defined as "an act of devotion of a sincere and informed heart to the honor and glory of God." From his need to express the emotions and feelings deep within his soul, man has developed a way to communicate with God.

WHAT IS SINGING?

Man has chosen singing to be a vehicle of expression and means of communion with God and fellow-worshippers. From early time when man was faced with the need for expressing the near inexpressible, he was moved almost inevitably toward figurative language and song. Concerning the poetic form of the book of Job it is said, "It is figurative language that enables him when he can't express his feelings to say what concrete thing they resemble and thus extend the boundaries of language as a medium of expression." (Dale Hesser, JOB, Austin, Texas: R. B. Sweet Co., 1965, p. 5.) So man has found that through poetic rhythm and song he can express himself to God.

As Christians are concerned singing is not just another act of worship, but singing is worship. And our singing can be one meaningful way of expressing our deep feelings and moods to God.

WHY SINGING?

God made the human voice capable of the most beautiful music in the world. And it is our privilege and Christian obligation to use it in worship and to praise HIM. Also, God ordained and instructed that singing have a specific function in the worship of the church. As we understand these purposes our singing will be more meaningful and spiritually uplifting.

Through singing we can offer praise to God. With deep gratitude for Christ and an awareness of the blessings in Him "let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giv-

ing thanks to his name" (Heb. 13:15). Overwhelmed by joy of God's greatness, and gratitude for his goodness caused Moses, Miriam, Deborah, David, and many others to sing out their praises to God. Time and again, David exclaimed in his psalms of this wonderful privilege. Psalms 18:49, "Therefore will I give thanks unto thee, O Lord, among the heathens, and sing praises unto thy name." The Bible tells us that one of the joys of heaven will be the opportunity to sing praises to God and to the Lamb forever and ever. Carefully reading the words of such hymns of praise as, "O Worship The King," will stimulate and quicken our spiritual consciousness and thereby permit singing with the spirit and understanding.

Singing also provides an opportunity to pray. As there are times when "we know not what we should pray for as we ought" (Rom. 8:26), we know also that in the hymns written by others are often expressed the very feeling of emotion that we desire to pour out to God. Studying the words of such prayer-hymns will help us make it our personal prayer to God. Hymns such as, "Guide Me O Thou Great Jehovah," "Abide With Me," "Jesus Savior, Pilot Me," and others can be very real meaningful prayers expressed to God in song.

A third purpose of singing is to "teach and admonish one another" (Col. 3:16). Singing affords every worshiper the opportunity to have a part in teaching (and being taught) and in admonishing (and being admonished). We are privileged to lift our voices in singing, "The Church's One Foundation, Is Jesus Christ, Her Lord . . .," through which several great spiritual truths can be forcefully taught. Singing, "Yield Not To Temptation, For Yielding Is Sin," or other such songs of admonition, can be the very motivating factor of souls living closer to God.

(see page 11)

SPIRITUALITY IN GIVING

Alvie T. Lowery, Tryon, N. C.

"God is a spirit and they that worship Him must worship Him in spirit and in truth." (John 4:24.) When Jesus gave this command He was in a sense giving the "first and great" commandment for the successful worship of God, the Father. Each Lord's Day, as the collection plate comes by, people of God drop a check, some bills or coins in it and pass it on to someone else. What has happened? Some would say, "I gave of my means." Others would say, "I laid by in store as I have been prospered." Did you not worship God in this manner? Is it not done in spirit and in truth? What do we mean by this expression?

In Gal. 6:1 Paul says, "Brethren, if a man be overtaken in a fault, YE WHICH ARE SPIRITUAL..." He is here distinguishing between spiritual and non-spiritual. Thus we can see that God's people are a spiritual people. The Apostle Peter says, Ye also... are built up a SPIRITUAL house...to offer up SPIRITUAL sacrifices..." (1 Pet. 2:5.) But how does the physical act of putting money in a plate become a spiritual act of worship? I submit it is the same way that the physical act of going into and coming out of water becomes obeying, "from the heart that form of doctrine which was delivered you..." (Rom. 6:17.) It is "thru faith in the operation of God..." (Col. 2:12.) Thus Jesus could say, that worship is to be in spirit and in truth. But "Thy word is truth..." (John 17:17.) The word of God is truth, but "faith cometh by hearing...the word of God..." (Rom. 10:17.) Thus it is through the avenue of faith that the physical act of giving becomes an act of worship.

When the heart of the worshiper is in tune with that of the object of worship, then all doors are opened wide so that there is never any question of "How much should I give?" This would be equivalent to asking,

"How much should I love?" "For God So LOVED...that He gave His only begotten Son..." (John 3:16.)

What is Paul telling us in 1 Cor. 16:1, 2, and 2 Cor. 9:7? Is he telling us HOW MUCH to give? Is he not rather telling us that our giving is not to be a last-minute reflex-action type of worship? If we would seek for a standard for giving we can find it in Rom. 12:8, where Paul says, "...he that giveth, let him do it with liberality." (ASV) From the example of the widow who cast in her two mites as recorded in Luke 21:1-4, we see that "liberality" is not an amount, but is an attitude. Paul told the Corinthian brethren that their giving was "to prove the sincerity of your love." (2 Cor. 8:8b.)

God tells the Israelites through His prophet Malachi HOW they were robbing Him. He tells us through other of His spokesmen WHY men rob Him. One of these reasons is because of men's covetousness. Paul affirms in Col. 3:5 that covetousness is idolatry. Jesus assures us that "Ye cannot serve God and mammon..." (Matt. 6:24; Luke 16:13.)

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now wherewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Malachi 3:10.)

"Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee and of thine own have we given thee." (1 Chronicles 29:12-14.)

"And thou say in thine heart, 'My power and the might of mine hand hath gotten me (see page 11)

ABERDEEN, N. C.

Billy R. Voss



In 1954 a small group of Christians began meeting in the American Legion Hall in Aberdeen for Lord's Day services. Their mid-week services were held in the homes of the members. Prior to this time these individuals were attending the services of congregations located in Fayetteville and Rockingham.

During the years 1955 and 1956 the group, numbering in the twenties by this time, met in the Community Building in the Colonial Heights section of Aberdeen. And then in early 1957 the property at 311 East Main St. was purchased from the First Baptist Church of Aberdeen. Considerable tearing down, remodeling, repairs and improvements have been made on the property since that time. A new roof was installed, the building was painted, class rooms added, modern rest rooms installed and other improvements have been made at an approximate cost of \$2500.

In 1959 a group of eight preachers came to Aberdeen for a two week personal work program and campaign. They stayed in the church building during their stay here. A radio program was conducted each day. They did door to door canvassing and held daily devotionals in the church building. A Presbyterian preacher from nearby attended the devotionals each day. Those

preachers were: Jim Bevis, Jack Byers, Frank Milton, Ed Sewell, Darrel Beard, Bill Respass, Joe Riggs and Gary McDonald. One of the good results of these efforts was that Darrel Beard came to work with the Aberdeen church during the period of 1960-1961.

From 1961-1964 a number of different preachers from nearby areas did the preaching. Among those who preached during this period was J. B. Whitaker, Frank Milton, Ronald Toothman, Joe Riggs, and Bill Beasley. Ray Winn came and worked with the church here from Jan. to Sept. of 1964. For the next three months or so local members did the speaking. Then in January 1965 Stanley Pharr came to be a part of the work here. He was with the work here about nine months. Again, various members of the congregation did the preaching.

We came to look into the work here in Sept. of 1965 at the insistence of brother Ralph Snell of the Sherrod Ave. church in Florence, Alabama. He had just finished some four weeks' work with the church here that same summer. Due to the Sherrod Ave. group's interest in the work and because we thought the potential was good we decided to move here in January of 1966. The Sherrod Ave. group furnishes our personal support. To them we are deeply grateful and very much indebted. The question came up, "Where would the preacher and his family live?" Arrangements were made for purchasing a very comfortable and adequate house. This we are doing without any assistance from other congregations.

At the time of our moving here there were some nineteen members. We have seen nine put on Christ in baptism during the two years we have been here. We have had eight other responses during this time. At first one would think our group would have increased considerably with these responses. However, nine families
(see page 10)

have moved away from our area during this period. This involved some twenty people, of which fourteen were members. Two of our members have departed this life during this time--brother and sister Bain ("Thee" and Blanch whom many readers of Carolina Christian knew personally). Their passing has been greatly missed. Also, during this time six families have moved into our area. Some nineteen individuals make up these families. In this group there are ten members of the Lord's church--of which five are unfaithful. At this time the membership numbers in the twenties. There is a large number of unfaithful members in this general area. These we hope to reclaim for Christ during 1968.

The church here supports evangelistic and benevolent endeavors in a cooperative way with sister congregations. During January, 1967 we purchased a film to be used in the Herald of Truth television work. The entire contribution of December 31, 1967 was sent to help in the support of Herald of Truth radio and television programs. Individuals contribute to other cooperative efforts such as World Radio and some contribute to the homes for the fatherless.

We conducted a daily radio program from February, 1966 until August, 1967. This program was supported largely by sister congregations in North Alabama. From that time until January, 1968 we conducted a weekly program only. At that time we resumed a daily program (six programs per week). This time our radio work is supported mainly by two fine groups in North Alabama--Sherrod Avenue in Florence and Mt. Carmel, Rt. 5, Athens. In the past we have been helped by other groups in North Alabama, and also we have received some help from North Carolina. We offer Bible Correspondence Courses through our broadcasts.

We also have the Direct Mail Evangelism coming into Aberdeen from Hurst, Texas. We finance this program our-

selves. We have 1000 publications coming each quarter. We have had many favorable comments about "The Star" magazine. We have some correspondence courses in progress at this time as a result of these publications. We also have a mailing list for "Gospel Minutes" which is edited by brother Dillard Thurmond of Fort Worth, Texas. We are using this as a teaching-advertising medium. We use a box-ad on the front page of the paper. We also maintain a food closet for needy families in our area. Our young people are to conduct a devotional type service each first Sunday afternoon in a rest home near Carthage, N. C. Our young people are few in number, but they are some of the finest to be found anywhere.

Our Spring series of Gospel Meetings is scheduled for April 29 - May 5. Bruce Jackson of Williamsburg, Va. is to do the preaching. He is a very able minister of the gospel of Christ and we are looking forward to a fine series of meetings. We plan to advertise through the Star publications coming into our area. We are planning a V.B.S. for sometime in July (dates are not definite). We will probably have workers coming from Alabama to help us in these efforts. In the summer of 1966 a large group came for a two weeks Campaign--Meeting endeavor which was rather fruitful and of much benefit to our work.

We have conducted a number of cottage meetings in our general area. We have not seen the desired results from these efforts we had hoped for. Nevertheless, we plan to continue this means of teaching and trust that good will come from them.

Right at this time we do not have outstanding needs in a financial way. Our brothers and sisters in Christ have recently responded to our pleas in a fine way (in the support of our radio work). We are striving as much as we can to bear our own financial burdens without depending more than is necessary on Christians in other places. We do solicit and covet the prayers of the faithful in behalf of the church here in Aberdeen. We are so very grateful to the Carolina Christian for this (see page 11)

LORD, TEACH US...(Cont'd)

In singing all can participate in the privilege of praising, thanksgiving, prayer, teaching, and admonishing, not only to their own satisfaction and encouragement, but also to the spiritually rewarding benefit of others.

WHAT TO SING

The apostle Paul exhorts (Eph. 5:19, Col. 3:16) that Christians "speak - teach - admonish" with "psalms, hymns, and spiritual songs." While it is not necessary to be able to distinguish which selection is which during the worship period, an understanding can deepen our appreciation for the song. Thus, what are the distinguishing features of the three?

Psalms refers to "musical settings of inspired words, such as the psalms of the Old Testament, as well as portions of the New Testament." Hymns refer to lyric poems, reverently and devotionally conceived, which are designed to be sung and which express the worshiper's attitude toward God, or God's purposes in human life. Spiritual Songs are songs of teaching and admonition. (Irma Lee Batey, MUSIC FOR THE CHURCH, Nashville: Irma Lee Batey, 1958, p. 26.)

From the age old psalms of David to the hymns loved and accepted in present hymnals, and on to the more recently published book of new hymns and spiritual songs by our brethren in Italy, Christians find in singing the vehicle of expressing their emotions and deep feelings that otherwise would be nearly inexpressible.

SPIRITUALITY IN SINGING

"Lord, teach us to sing; --to pour out unto thee the feelings of our heart," May we all participate and worship in song. May we realize that God is the audience, and have our feeble efforts of praise, prayer, and gratitude directed unto him. Let us guard our oft wandering minds lest we be guilty of "drawing nigh with our mouth and honoring him with our lips while our hearts are far from him" (Matt. 15:9). Let us use this wonderful privilege of expressing our real inner self to God. May we be spiritually uplifted and blessed in

every occasion of worship to God.

Spirituality In Giving...(Cont'd)

this wealth.' But thou shalt remember the Lord thy God; for it is he that giveth the power to get wealth,..." (Deut. 8:17, 18.)

"I gave my life for thee; my precious blood I shed.

That thou mightest ransomed be, and quickened from the dead.

I gave, I gave it all for thee,

What hast thou given for me?"

---Frances R. Havergal---


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ABERDEEN . . . (Cont'd)

opportunity to tell of the Lord's church in our area. May God richly bless us all in our efforts to do His will. To Him be all the praise and glory.

We are indebted to Fleet and Evelyn Cooper for supplying most of the information that has gone into this report. They have been with the work from its very beginning. Their faithfulness and patience has meant so much to the work here through the years. We pray the Lord that one day we shall have congregations of faithful and diligent servants like these throughout all the Carolinas.



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BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.

The cooperation controversy. From its inception, the Restoration Movement has been troubled over the methods of cooperation between autonomous congregations. The latest divisions have centered around "institutional" orphan homes and the Herald of Truth radio and TV programs. For 20 years now the rift has been widening and deepening as good brethren have taken on armor to defend one side or the other--congregations on opposite sides of the question have often completely severed fellowship. But many have felt that the cause of division is more a lack of understandable communication than of a departure from Scriptural principles. The first wholesome sign that brethren are beginning to awake to the possibility of unity on the trouble spots came with a four day meeting near Arlington, Texas of 27 ministers (13 from each side and a moderator) who have been in the thick of the controversy for many years. These men (representing only themselves, of course) sat down to honestly re-examine the grounds over which dissension has come. Reuel Lemmons, editor of the Firm Foundation and one of those who participated, says, "This meeting was held in a sincere and conscientious effort on the part of all to find grounds if at all possible upon which to heal the breach that has developed." The consensus among those who attended the meeting was that a great step forward had been taken. The Firm Foundation Publishing Co. plans to publish all the major speeches in a book. In a response to this meeting, an editorial in the Christian Chronicle, an international newspaper for churches of Christ, announced that it is lifting the ban that has prevented the reporting of news from among those who differ with its strong stand on cooperation.

A new publication. A new monthly magazine has made its appearance in the brotherhood. It is called Restoration Di-

gest. According to a statement of aim and policy in the first issue, "each issue's contents will be condensed articles from Brotherhood periodicals...and previously unpublished articles in addition to editorial comments." Brethren who remember the usefulness of the Gospel Digest of several years ago will, no doubt, welcome this paper. The subscription price is \$2.75 per year in advance. All correspondence should be addressed to the magazine at P. O. Box 396, Dill City, Okla.

Sermons to be published. DeHoff Publications has announced plans to publish a new series of sermon books, the first to be off the press June 1, with a volume every three months to follow. The 12 volume set will be called "Plain Gospel Preaching." A certificate will be in each book, and those who purchase the first 11 will get number 12 free. Orders may be sent to Carolina Christian Bookstore.

Vietnam. At least two of our missionaries (the Howard Hortons and Ralph Burchams) have been forced out of Vietnam as the fighting continues to rage in the areas of mission work. The work of those remaining in the country continues, but greatly hindered or almost at a standstill.

Here and there. A \$930,000 women's dormitory has been finished on the campus of Harding College. The new dorm will house 234 resident students... J. C. Bailey reports that during January there were 1,853 baptisms in South India. He is also making an effort to raise \$75,000 to pay the balance on property that has been purchased on which to conduct a training school... "In the next few years 112 million Indonesians will turn either to materialism, Communism, Islam, denominationalism or New Testament Christianity," says James Moffett. Steve Cates and his family will be making language preparation this summer to go there and try to turn them to New Testament Christianity. He will join two other American missionary families who are already on the field.

CAROLINA CHURCH NEWS

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NORTH CAROLINA NEWS

Greensboro, Florida Street

JIMMIE CANUP, Reporting: Since our last report there has been another baptism here at Florida Street. Also we ran an ad for our correspondence course in the local newspaper. This ad was run on a Sunday morning and a Wednesday evening. It contained a coupon to be filled in and mailed back. At the time of this writing there have been twelve coupons mailed in. Out of these twelve, five have already completed the first lesson. We began printing a bulletin last week. Anyone interested in receiving a copy should please send their name and address to: Florida Street Church of Christ, Box 1742, Greensboro, N. C.

Asheville, East Chestnut

HENRY L. FUHRY, Reporting: The month of February saw considerable increase in attendance at Sunday morning services. We exceeded 100 on all four Sundays in the month. Contribution also showed a significant upswing. Increasing interest in our recently organized young adult classes on Sunday morning and Wednesday evening is evident. This class has a present potential of 32 young adults all of whom are married. Our attendance has consistently been around 20. The class has a monthly social and fellowship get-together and this is stimulating interest. The class is also engaged in visitation by telephone and in person to other members of the class, potential members, and visitors.

The entire congregation has monthly fellowship get-togethers and refreshments in the activities room of our new church building. This is creating interest and sparking attendance.

Several weeks ago this reporter spoke at morning services for the church of Christ in Marion, N. C. during the absence of Rudy Senn who was ill. The congregation in Marion is an alert, aggressive group, and Rudy Senn is doing an excellent work in that community.

We have recently received a copy of the program for the 1968 Blue Ridge Encampment for the churches of Christ. This annual weeks encampment is held at the Blue Ridge Assembly off U. S. Highway 70, between Black Mountain and Swannanoa, N. C. This year it will be held during the week of June 24th. We are making plans for publicity in the Asheville papers for this encampment.

If you plan to attend this assembly make arrangements to worship with us at the East Chestnut Church for morning services on June 23, and then be our guest at our fellowship get-together and dinner following services. This has been an annual affair at East Chestnut church of Christ (formerly the Vance street church) on the Sunday preceding the beginning of the encampment. This year we are planning for the biggest and best get-together yet. If you would like further information on this get-together and exactly how to get to East Chestnut Church please write to H. L. Fuhry, c/o East Chestnut Church of Christ, 127 East Chestnut Street, Asheville, N. C., 28801. There will be further information about this fellowship get-together in future issues of the Carolina Christian.

Tryon

ALVIE T. LOWERY, Reporting: I came to the Thermal Belt June 25, 1967 and began working with the congregation. Since then there has not been much physical growth, but the contribution has all but
(see page 14)

Spirituality In Giving...(Cont'd)

doubled. Last business meeting our weekly budget was raised from \$75 per week to \$125. We now have three radio programs per week - at 8:45 to 9:00 Tues., Thur., and Sat. over WTYN 1450 KC. We need your prayers for our continued success.

CHURCH NEWS ... (Cont'd)

Union

PAUL RODGERS, Reporting: Recently the church appointed to the office of bishop, Gary S. Hamm to work with the other four bishops here. The congregation is blessed with four capable deacons. Many people have seen and are seeing the Jule Miller film strips as a result of our Personal Work Program. On January 1, 1968 Jesse Melton began a ten minute radio program, Monday through Friday, 12:15 P.M. over station WBCU 1460 on your radio dial. Many favorable comments from the community have been received which is an indication of the fine lessons Melton has and is presenting. Thus far in 1968 we have had three baptisms.

At present we are supporting this radio program over and above our regular contributions as well as sending contributions to the Vietnam orphans and the Herald of Truth T. V. program. Our budget goal for 1968 is \$422.00 per week.

On January 1, 1967 Fred Turner, a graduate of Abilene Christian College began full time work with the colored congregation here. We appreciate the efforts Turner has made with the group here. They too are helping support the radio program locally. Should anyone know of a tent which will be available this summer for a meeting please contact Fred Turner, 126 Woodrow Street, Union, S. C. Phone 427-6481.

Georgetown

B. A. WOODARD, Reporting: The Church in Georgetown is making progress.

We are now involved in a building program. We are building on our same location an auditorium which will seat 250 and our new facilities will have 10 class rooms.

Our present furniture will be for sale. See ad in this issue of Carolina Christian.

WORKERS NEEDED

Marvin F. Bryant, former preacher in Gaffney, S. C., will lead a group of workers to Aylesbury, England where he will do the preaching in a campaign for Christ. The group will leave New York on June 4 and return on June 25 this year. Brother Bryant is in need of eight more personal workers for the effort, preferably preachers or those experienced in this type of work. The total cost of the trip from New York back to New York will be \$500. This would be a wonderful way to spend a vacation--a vacation for Christ in England! If any of the readers of Carolina Christian would be interested in going (each worker must raise his own expense) contact Brother Bryant at once at 3652 E. Fernway Drive, Montgomery, Ala. 36111.

Greer

BURL CURTIS, Reporting: Construction will begin on the first unit of our building about April 1. This will be a small auditorium, seating about 200, which can later be divided into class rooms. A local contractor from Greenville is being used and he plans to have the building completed July 15, some 20 days before our meeting begins. We plan to sell bonds, so if you are interested in this type of investment, please let us know. Our address is P. O. Box 625, Greer, S. C. 29651.

We went above our contribution goal on the last fifth Sunday. Our goal was \$1,000 and our total was \$1,042.

We had one baptism March 24.

When traveling I-85, please plan to visit us. Our services are at regular hours and our meeting place is only three or four minutes northwest on Highway 14. The address is 1215 South Main St.

New Congregation At Guilford College

Howard Winters

In the beautiful community of Guilford College, a suburb of Greensboro, N. C., God has just given the world's greatest challenge to a delightful little group of Christians--the challenge to take the gospel of Jesus Christ to their community... their county... their state... their nation ...to the whole world!--as they become the fourth congregation in Guilford County to make a plea to return to the Bible as the only rule of faith and practice in all religious matters.

On December 10, 1967, an announcement was made at the Wendover Avenue church that consideration was being given to starting a new congregation at Guilford College. The Wendover Avenue elders approved the project and urged all the members there to give careful and prayerful consideration to the matter. All interested in the plans were invited to remain after the morning worship for further details. In this and in a number of succeeding meetings, plans were formulated for the beginning of the new church.

In keeping with the plans, on February 4, 1968 the Guilford College Church of Christ met for its first service. There were 31 present and the contribution totaled more than \$200. At the time of this writing, the church has met for seven weeks and continues to gain momentum. For example, the past two Sundays have seen contributions well in excess of \$300.

The nucleus of the new congregation, which meets temporarily in the Library of Guilford High School, was formed by 19 members, representing only eight families (and in three cases, only the wives are members).

In just one month from the time the church started meeting, it announced the purchase of a beautiful 2.18 acres lot ideally located at the corner of Friendly Road and Westland Drive for more than \$23,000. The brethren feel that there is

not a finer location in the city. Plans for a new building will soon be materializing.

On Sunday night, March 17, this writer had the distinction to be the first preacher (outside its own membership) to preach for this group. He found them fully aware of the tremendous responsibility that is theirs as they undertake the task of meeting God's challenge to them--the challenge to build a church after the New Testament order by faithfully proclaiming the word of God--and they seem to be very anxious to meet every opportunity square in the face. Their enthusiasm would inspire anyone--it cannot be hid, and as they spoke of the plans they have for the future, the twinkle of aspiration showed in their whole countenance. One could not help but feel that here is a group that means business for the Lord.

But perhaps the most unique aspect of this new work is its financial independence. Those who formed the nucleus laid plans to be completely self-supporting from the very first (although they will probably need and seek help in getting their building underway). Has any other church in the Carolinas ever started under such favorable conditions?

Their greatest need right now seems to be a building (which will soon be materializing) and a vigorous preacher of the gospel. Brother James Tollerson, who is completing his graduate work at Harding College this spring, is scheduled to be in Guilford College the weekend of March 31 to talk with them and consider the possibility of locating there to work with them. Other preachers have also shown an interest in the work so we can be sure that in the near future this new congregation will have the aid of an experienced evangelist.

God came in the flesh and dwelt among men to demonstrate how life in its most meaningful form is to be lived. Are you indeed following in His footsteps?

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CHRISTIAN

MAY 1968
VOLUME 10—NUMBER 5



CHILD CARE WORK

*W. H. Roark is Superintendent of Happy Acres Children's Home, Madison, Tenn.

One of America's most popular newscasters reported recently that our American society is now producing more homeless children than it can properly care for. Also, it is reported that in the state of Indiana there are some 35,000 hungry children at this time, and that in the state of Ohio there are some 15,000 additional children made homeless each year. With the moral upheaval in our nation--divided homes, delinquency--adult and juvenile--and the unwed mother population, we get a sordid picture. This emphasizes, of course, the great need for mass participation, both on an individual and a cooperative basis.

We are of the persuasion that the localizing of some of the child-care work, and efforts being made toward rehabilitating homes, will help in meeting these great needs. Besides the needs of many unloved, unwanted, neglected, and, many times, mistreated children, being met, it involves people--the church--in a good work. The church is in the Christian-making, Soul-saving business, and this work permits the showing of Christianity in action--sermons, not only taught, but practiced.

Since 1960 the church at Madison, Tennessee, has been involved in Happy Acres in the development of the small cottage idea (4 bedroom homes with 6 children), with a fill-in father-mother arrangement, to make possible normal family living for homeless children--giving these unfortunate children the feeling of being wanted and loved like normal children. The home, of course, is indispensable, in the rearing of children--God made it that way.

This is a practical approach to the problem, we believe, and a lot of good child-care work can be done in the local community, working through local agencies; also, in many instances social-service programs can and will be developed, some

perhaps on a cooperative scale. (Might report that 87.22% of the 155 children handled so far came from our own Davidson County area.)

*W. H. Roark is Superintendent of Happy Acres Children's Home, Madison, Tennessee.

SOMETHING WE CAN DO

W. H. Young (see article on page five) and his wife have determined to become the first house parents in cottage-type child care work in the Carolinas. Bro. Young will secure secular work in order to do this.

This is something that is vitally needed in these two states and it is something that we CAN do!

We would like to see churches take care of orphan children in every community, but until this is possible, let's get behind this opportunity and make it a great success. Do you have land to give? Do you have a house? What can you do to help? Write W. H. Young today.



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PLANNING CHILD-CARE WORK

W. H. Roark, Madison, Tenn.*

We want to encourage the localizing of child-care work in every community, feeling that there are too many instances where children are jerked up and ushered off to a children's home prematurely, changing a potential short-term need into a long-term situation. Also, we feel that a congregation misses an opportunity of DOING GOOD, of letting its light shine, by not expending some effort in many of these situations to save a family, a home. Besides, it INVOLVES MORE PEOPLE in the work program, and more good is done in the name of the Lord. It will cause a congregation to get more involved in benevolent work, fulfilling its responsibility in remembering and helping the poor, a class we will have with us always.

WE DO NOT PROPOSE TO KNOW ALL THE ANSWERS! We do feel like that God knows more of what a child needs than we do, and, when He instituted the home, He gave it a father and mother. It, therefore, makes sense to provide fill-in parents for homeless children. We seem to differ with the welfare department in the emphasis they put on the role of a social worker--we contend that good substitute parents can do more for most children than any social worker. Although, in order to develop a well-rounded program, such a person is certainly needed.

We would certainly suggest that you talk with the welfare department, outlining to them what you plan to do. Especially is this necessary in the expansion of a child-care program. It is our understanding that a home can be operated in Tennessee with six children without being licensed by the welfare department. We know of such a home now in operation that has a lawyer on its committee. Also, be sure that your own people, those who are going to be actively involved, thoroughly understand what such a program demands. It is our feeling that if possible a congregation that

is not sure of the extent of such a program, make a trial run with one cottage, working on the status of a foster home. Perhaps the welfare department would act favorably on a foster-home plan in the beginning. After some experience and the decision is to expand such a program, application can then be made for a charter. This procedure could perhaps save some embarrassment and disappointment, if it was found out that a good program could not be carried out.

It is also our feeling that the denominations will continue to do the major part of child-care work if we cannot develop a more practical and effective approach. Our experience and observation is that there is a great need for short-term care and the localizing of this work. And that the small-cottage idea with normal family life more adequately answers the needs of most children. When the father-mother image is provided, normally adjustment is rapid and problems in the main just vanish away. Of course, there will be exceptions. Some children will need to be directed to where they can get special care. Some will need large group care.

We just have to face it. The moral condition of our society contributes to a much greater need for child-care with so many more homes breaking up and children being deserted; also, with so much immorality the unwed mother population is increased. It is true that a large number of these babies go via the denominational route. With an unwed mother a congregation has two souls with which to work.

Want to commend you, and everyone, who plans anything constructive in the way of helping unfortunate children. May the Lord increase their tribe.

NASHVILLE TRIP

W. H. Young and others plan a trip to look over first hand the child care work done by the Madison congregation.

Why Care For Homeless Children?

Ira North, Madison, Tenn.

There are so many reasons to provide love and care for the neglected, abandoned, abused, homeless child. Christians are always looking for a reason to help and the self-righteous and proud are always looking for reasons why they should not.

We should help the homeless child because it is pure and undefiled religion. (James 1:27.) We should help the homeless child because it is practicing the religion of our Lord, and James teaches us that it is an active faith that really counts. In the judgment day it will be a sad and terrible thing for those individuals and for those congregations which have done so much preaching and so little practice.

However, it is such a great joy to help the homeless, the poor, the lowly and the down trodden because of the wonderful things that happens to a congregation that does it. It has been my pleasure and joy to see with my own eyes the wonderful things that comes to a church of Christ in the twentieth century that gets excited and involved in the care of the homeless, the aged, the poor and the lowly.

There is a mystery in such great blessings. The rewards and blessings are beyond our comprehension and come in such unusual and unexpected ways. Yes, mysterious and wonderful and glorious things happen to a Church that gets all involved in helping the helpless.

The by-product of such a sound and sane and scriptural program are many. The congregation takes on a new and different image to the community. The community respects and even comes to love the Church. Those who disagree with the doctrine are deeply grateful for the practice, the good works and the compassion shown.

The showing of compassion was one of the great traits of our Lord Jesus. The congregation that carries on a great program for the little homeless children shows the world its compassion in crystal

clear manner.

What a wonderful thing it will be on that great and notable day when Jesus says, "Come ye blessed of my father, for I was homeless and ye gave me a home." And we shall say, "Lord, when did we see you, a little deprived, neglected, abused, abandoned homeless child?" And our Lord shall say, "When you showed compassion to one of the least, you were doing it unto me. And now come inherit the place prepared for you from the foundation of the world."

The congregation that just holds services and preaches never knows the joy and thrill that comes to members of that congregation, which not only preaches compassion, but shows compassion, and which not only tells the world, but shows them. People are still funny - they had rather see a sermon than hear one any day. They had rather that one would walk with them than merely tell the way. What we say they may misunderstand, but an example is always clear.

Let us get busy and show compassion to the homeless, the poor, the lowly, the aged, the widows and the down trodden.

PREACHER NEEDED

The Plaza church of Christ, P. O. Box 1385, Sumter, S. C. 29150, is in need of a preacher to begin with them June 1, 1968.

Here are some facts about the Plaza congregation: approximately 120 members; average attendance 150 for morning worship; not yet self-supporting (\$200 outside support each month); built extension to building last year and additional class rooms are planned in the budget for 1968; mostly a military congregation, however, 12 families represented who are non-military.

Inquiries concerning this work may be directed to Roscoe Newton (773-3470), Malcolm Leath (773-3256), or Boyd C. Spry (494-8582).

Child-Care Work In The Carolinas

W. H. Young, Woodleaf, N. C.

"Mommy, what's an orphan? Well, my darling, an orphan is a little child, perhaps someone like your own sister or the boy next door, who doesn't have a mother or daddy. Then who takes care of him? ...and loves him when he is hurt? Who feeds the little babies, Mommy...and tucks them in bed at night?...and who hears their prayers? If there isn't any daddy, who plays with the little sister and swings her way up high? Will I be an orphan Mommy? Oh, honey we pray that you won't. God has been so good to us...we all have each other, right here, together. You children have a mommy and daddy to love you and take care of you. We are a family...and we thank our heavenly Father constantly...but there are many little ones who are not part of a family...who do not have a home. My darling, if you were one of them I would pray that somewhere, somehow, there would be a home for you...a real home...with a mother and daddy to love and care for you...with brothers and sisters to play with...and grow with...learning to share...to give ...to love each other. I would pray that someone would care enough to take you faithfully to worship services and Bible classes. Oh, unless we all help provide places for homeless children, many of them may never know the blessings of a Christian home. Of course, there are homes now for orphans, but more are needed. You see, honey, there are so many little ones without a home that more care must be provided, and this means a lot of hard work and a lot of money. Here is a work to be done--without delay. Precious little children should not have to wait very long for the love and care they need." (Selected).

The above conversation is just as real as the air you breathe. There are nearly two million children in the United States alone that do not know what a real home is. That

don't know the tender love of a mother and the strong hand of a father. James in chapter one verse 27 says "...visit the fatherless and widows in their affliction, and keep oneself unspotted from the world." Many of us have carried out the last part of that we have kept ourselves unspotted from the world. We have not shown any interest in helping the poor and homeless children because we are afraid to get our hands dirty or get involved with one of these little ones. We have let others do the work the Lord have given unto us. We have let the local civic clubs and human organizations do more for homeless children than the Lord's church. We plea for N. T. Christianity in the 20th century but when it comes to caring for the poor and needy as the first church did then we seem to think that it does not apply to us. Well brethren, we had better wake up because Matt. the 25th chapter is real and the Lord meant every word of it and unless we take heed to ourselves we are going to find ourselves on the left hand side come judgment day.

There is a lot being done for homeless children today but not quite enough. As the divorce rate climbs so does the number of homeless children who are left at the mercy of the court. You talk about heaping coals of love upon the heads of our enemies that the world may see Christ in us! Let us open our hearts and arms to these sweet little children who need our care. Then watch the world love us, for by such acts we melt the prejudiced heart and create within that heart a love and respect that opens the door for Christ.

We are hoping the brethren in the Carolinas will open their eyes and see the great need for helping and caring for homeless children in North and South Carolina. We made a plea at the Carolina Lectures for help in starting this cottage type child-care here in the Carolinas and a great deal of interest was shown by many

(see page 8)



BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.

Mission studies. Both the churches who have sent and good men who have gone have long felt that much time and money have been wasted on sending men to the mission field for their "basic" training--sending men into areas without any knowledge whatsoever of the people, their culture, or the problems they face. This year, something is being done to help remedy this situation. Abilene Christian College has announced a six week program, called the "Summer Studies in Missions," designed to promote knowledge of effective mission work for both missionaries and church leaders. George P. Gurganus, a man deeply devoted to the evangelization of the world in this generation, will direct the program this year and initiate a mission concentration in the biblical studies of the Graduate School. Courses will be offered on both the undergraduate and the graduate levels. Those who qualify may earn three or six semester hours of credit during the six-week period. A limited number of courses are also available to those who are approved for auditing them when credit is not desired.

Missionaries abroad. According to B. D. Morehead, a man whose life has been tied with missionary work, there are now 302 missionary families on foreign soil supported by churches of Christ, and this number grows annually by about 50 new families. Each of these 302 families averages baptizing 50 souls per year. This is encouraging, but when all are totaled up it means that there are only about 15,000 conversions each year outside the United States.

New Zealand Campaign. Sixty workers from the United States made up the outside working force for a recent intensive campaign for Christ in Wellington and Christchurch, New Zealand. Thirty-three responded to the invitation, 29 of which were baptized.

Direct Mail. Since 1965, the Brown Trail Church of Christ in Hurst, Texas has been the overseers of the program of Direct Mail Evangelism. Due to internal trouble, Alvin Jennings, the director of DME, started late last year offering the same service through Star Bible Publications. The elders of Brown Trail concluded that it was impractical for both to offer essentially the same service. They therefore discontinued their efforts with DME. The Star Bible Publications now offers this service exclusively.

"Roll Jordan, Roll." Marshall Keeble, a colored evangelist who has baptized more than 30,000 people and established no less than 350 congregations, is known and loved wherever the plea to restore New Testament Christianity has gone. And now the life story of this inimitable preacher of the ancient gospel is told in a new book just off the press, called Roll Jordan, Roll. Dr. J. E. Choate is the author. (The book sells for \$3 and can be ordered from Carolina Christian Bookstore.)

Here and there. William S. Banowsky has resigned as minister of the Broadway Church of Christ in Lubbock, Texas to become Executive Vice President of Pepperdine College. Banowsky will be director of development for a new second campus of Pepperdine. The location of the new campus is to be announced soon... William J. Teague, Vice President of Pepperdine College, has been granted a leave of absence to seek the Republican nomination for U. S. Congress in California's 34th Congressional District ... George W. Cornell, religious writer for Associated Press, recently interviewed John Allen Chalk, speaker for the Herald of Truth radio program. Most U. S. daily newspapers carried the article written from the interview... Abilene Christian College has gone over the top of its three-year Phase 1 campaign to raise \$10.4 million with (see page 8)

CAROLINA CHURCH NEWS

Tony Forest, N. C. News Editor
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NORTH CAROLINA NEWS

Cherokee

CARLTON W. ELKINS, Reporting: We have a meeting scheduled June 2-9 with Jess Hall of Glasgow, Ky., preaching, and Ralph Church of Winston-Salem, N. C., leading the singing. We would welcome any faithful Christians who can plan their vacation during this week to come and spend your vacation here, and help in any way they can in the work among the Indians. We, of course, would not desire hobbyriders. Anyone who can plan to be with us, please let me know.

Asheville

DONGETTYS, Reporting: As time nears for our campaign this summer, we are becoming more excited about the potential that it offers. All indications are that this concentrated effort to reach the lost in Asheville will be a giant step forward for the cause in this city. We are seeking assistance from brethren throughout the Carolinas to help us in the door to door effort June 9-28. Paul Tarence of Opelika, Alabama will be speaking in the Lee Edwards High School Auditorium from June 16-28 on the theme: "Faith in Action." Andy T. Ritchie, Jr. of Harding College will be here to direct the singing. A further indication of the possibilities was seen in our recent religious census; of those contacted, 70% indicated an interest in seeing the filmstrips and 20% signed up to the Bible correspondence course. We ask that you pray for this effort and will plan to come work with us during some portion of it.

The Biltmore church, as coordinators of the Herald of Truth TV fund for the Asheville station, would also like to take this opportunity to thank those of you who

have been so wonderful in assisting in this effort. Sufficient funds have been received to cover the second quarterly payment which was due May 1. The deadline for the third quarterly payment will be July 15.

Asheville Campaign For Christ

The Biltmore church in Asheville is planning a campaign for Christ this summer, June 9-29. There are 70,000 people in the city of Asheville and they deserve the opportunity to hear the story of New Testament Christianity. There are 30,000 doors to knock on in the city of Asheville; with this tremendous task ahead of us, we need your assistance. We are urging Christians throughout the Carolinas to consider giving a part of your vacation to the Lord and come help us reach the souls for Christ in Asheville.

Asheville is not only a beautiful mountainous region, it is also the major center of Western North Carolina. According to the principles of the mission work of the apostle Paul, if we evangelize this major center, it will be a tremendous assistance in evangelizing the surrounding communities as well. This is why we need your help in facing the opportunities before us.

Although the door to door work will last three weeks, the actual meeting will be June 16-28. It will be conducted in the local school auditorium. Paul Tarence of Opelika, Alabama will be doing the speaking and the local evangelist, Don Gettys, will direct the campaign efforts. We are also planning to have a group of college young people here to help during and after the campaign. To help prepare the area for the campaign, we are planning a religious census the first of April; during this census, we will enroll as many people as possible in the Bible correspondence

(see page 8)

CHILD CARE WORK... (cont'd)

brethren. If you would like to be a part of this great undertaking for the Master, then let us know. Maybe the Lord has given you a talent along this line and you would like to help. If you have real estate and would like to give it to the Lord for the purpose of building and maintaining cottages for the care of homeless children, please let us know. We also need a social worker to work with us and we need those who love to work with and care for children. We know that we have a long road to travel but with the Lord's help and the help of many brethren we will make this work a success. We are going to give more than lip service to our Master, but coals of loving fire heaped by us, the church, will melt the hearts of indifference, as well as those who love us not and then we shall understand what the Lord said through Paul in Acts 20:36, "It is more blessed to give than to receive."

Write me today and let me know of your interest: W. H. Young, Rt. 1, Woodleaf, N. C. 27054.

Brotherhood News... (cont'd)

\$10.7 million pledged to its \$25 million Design for Development program... The massive building for the Manhattan church was scheduled to be completed in April. Phase 1 of the building project required an expenditure of \$1,100,000

New film strips. Jule Miller, author and producer of the widely used "Bible Visualized Series," has released a new series of two filmstrips on "The Ministry of Ushering." Miller said, "Every church, large or small, needs trained ushers." He added, "An usher can promote spirituality in the worship service." The two full color filmstrips along with recordings sell for \$16.50. They can be ordered from Carolina Christian Bookstore.

CHURCH NEWS... (cont'd)

course. As a follow-up to the campaign, the North Wood Hills church in Florence, Alabama will be with us to conduct a meeting the first part of August.

We hope that you will plan now to be with us during at least a part of this campaign. Because we are a new congregation and are struggling to get our building at the same time, we are also in need of financial assistance to conduct this effort. If we may come and discuss this with you further, or if you desire to send a contribution, please write: Biltmore church of Christ, Box 5651, Asheville, N. C. 28803. We would also like to hear from you if you plan to come for any part of the campaign. We earnestly solicit your prayers in behalf of this and all efforts for the Lord!

Greensboro, Florida St.

JIMMIE CANUP, Reporting: At the time of this writing, I have been working with the congregation here for one year. Although we have not shown great numerical growth in the past year, there has been a great spiritual growth. We have begun a clothes closet and food pantry that we may assist the poor and needy of the community. Plans are in the making to go to a nearby prison camp at Sandy Ridge to show the Jule Miller film strips. Please remember to pray for us and, when in this area, to visit us.

Elizabeth City.

MRS. LYLE B. TATE, Reporting: Would you please correct all mailing lists for the Weeksville Road church of Christ at Elizabeth City, N. C.? Mr. Horace F. Stephens has moved to Virginia Beach, Va., so please address all mail to: Weeksville Road church of Christ, Route 4, Box 78, Elizabeth City, N. C. 27909.

We now have 12 members and have an

average attendance on Sunday of 15. Our preacher is Roy Christensen from Norfolk, Va.

Asheville, East Chestnut

HENRY L. FUHRY, Reporting: The month of March saw further increases in our attendance at all services as well as contributions. The Young Adult Class continues to grow and the monthly fellowship get-togethers are stimulating interest and are exceptionally well attended.

As we reported in the last issue of Carolina Christian, the East Chestnut church has for years hosted a fellowship and dinner for all Christians attending the Blue Ridge Encampment. This year the encampment begins on June 24 and ends on June 28. The welcoming fellowship and dinner for those Christians arriving early will be held by the East Chestnut church on June 23. This year we have arranged for guest speakers and song leaders from among those on the Blue Ridge program. On Sunday morning June 23, Marvin Powell, President of Ohio Valley College and Director of the Encampment, will speak. Dr. Trice Taylor, D. D. S., of the church of Christ in Charlottesville, Virginia, will lead the singing. The fellowship dinner follows the morning services. It will be held at the East Asheville Community Center on Highway U. S. 70 east. At 7:00 P. M., L. O. Sanderson, evangelist for the Boxdale church of Christ in Memphis, Tennessee, author of many gospel hymns and editor of Christian Hymns as well as staff writer for the Gospel Advocate, will conduct a one-half hour song service at the church building. At 7:30, Dr. J. Ridley Stroop, Dean of Ohio Valley College, Parkersburg, W. Va., will bring the evening message.

This year the East Chestnut church will take care of publicity for the Blue Ridge Encampment in the Asheville Times which has wide circulation throughout western North Carolina. We have been assured of publicity by the paper throughout the month of June.

In addition to the above, some of the outstanding speakers and teachers on the program at Blue Ridge are: B. C. Goodpasture, Editor of the Gospel Advocate, Nashville, Tennessee; Gus Nichols, Jasper, Ala.; Mrs. Keith Slayton, Atlanta, Ga.; Mr. and Mrs. Leslie G. Thomas, Signal Mountain, Tenn.; Mrs. Clarence Summers, Parkersburg, W. Va.; Eddie Couch, Jacksonville, Fla.; Jesse Long, Atlanta, Ga.; J. M. Mankin, Chattanooga, Tenn. Wayman Love's "Middle Tennessee Gospel Chorus" will sing at the encampment.

Those who are planning to attend the Encampment and who arrive early are cordially invited to our special service on June 23 and to be our guests at the dinner following morning services. Our services begin at 10:00 A. M.

East Chestnut is in downtown Asheville and is easily accessible from all major highways. It is two blocks north of the Crosstown Expressway and one block east of Merrimon Avenue (Highways U. S. 19, 23, 25, and 70). C. R. Franks, Jr., is our minister. We are listed in the Church Directory in Saturday's issue of the Asheville Citizen and Asheville Times. We are also included in the yellow pages of the local telephone directory. Come and be with us on June 23, and whenever you are in this vicinity.

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REWARDS OF PERSONAL WORK

Don Stidham, Charleston, S. C.

There are many rewards which come from doing personal work. In this lesson we will mention and briefly discuss six of what we believe to be the best rewards of personal work.

First: Happiness to the converted. In Acts the 8th chapter Philip, a gospel preacher, conducted a personal work class with the queen's treasurer and as a result the treasurer was baptized. The record says that after he was baptized, he went on his way rejoicing. Indeed, he had reason to be happy! The treasurer was not necessarily a very bad person as we might think. His good character is indicated in that he had been all the way to Jerusalem to worship. However, when the personal worker taught him, he realized he was in need of a savior and that Jesus was that savior. After having his sins washed away he truly could be happy. One must experience this (having his sins washed away) to really understand the happiness it brings.

Second: Joy in heaven. In Luke 15, Jesus said, "I say unto you that likewise joy shall be in heaven over one sinner that repenteth." Knowing that you the personal worker, have had a small part in bringing joy to heaven is indeed a reward.

Third: Peace. In the first place, peace between God and the one converted. In Romans, chapter 5, verse 1, Paul said, "Therefore we have peace with God through our Lord Jesus Christ." Secondly in Philippians 4:7, the Bible says, "Let the peace of God which passeth all understanding keep your hearts and minds." Helping bring peace between God and man and bringing peace to the mind of the converted is truly a great reward for doing personal work.

Fourth: Hides sins. In James 5:20 the Bible says that the one who converts a sinner shall save a soul from death and hide a multitude of sins. When one is con-

verted to Christ not only is his past sin forever hidden but many sins which he would have committed had he not been converted have been prevented (hidden). The person you help bring to Christ, through personal work, may have lived his entire life in sin had you not converted him therefore realizing you have help to hide a multitude of sins is a great reward for the personal worker.

Fifth: Fruit bearing. In John 15, verses 1-8, the Bible teaches that a Christian must bear fruit for Christ if he is to remain a faithful Christian. Doing personal work, converting others to Christ, is bearing fruit. Realizing we are fruit bearing Christians is by no means a small reward for doing personal work.

Sixth: A home in heaven. In Revelation 2:10, the Bible says, "Be faithful until death and I will give thee a crown of life." To be able to hear Jesus say, "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world," will be by far the greatest reward of all for doing personal work. Personal work alone will not give this reward, but without doing personal work (bearing fruit) one can not receive this reward. To be able to live through eternity in Heaven with God, Jesus, and the saved of all ages, is reward enough for every faithful Christian to be actively engaged in personal work.

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IN MATTERS OF OPINION, LIBERTY

M. Norvel Young, Los Angeles, Calif.

One of the ringing mottoes of the restoration movement is this: "In matters of faith, unity; in matters of opinion, liberty; in all things, charity." I would like to stress the second segment of this historic maxim. What does it mean and how can we apply it?

It means the restoration leaders recognized that the New Testament did not propose to make the thousands of decisions of opinion involved in practicing Christianity in each specific age. The essential principles are taught and illustrated. In the wisdom of God the inspired writers left a large area to human judgment. Contrast the simplicity of New Testament Christianity with the intricate and elaborate rules of the Roman church or the Greek Orthodox establishment. The simple, and yet profound, faith "once for all delivered" is applicable to the most primitive people or the most sophisticated citizens of a megalopolis.

But this simplicity leaves a great deal to human judgment. It does not provide a manual which details the exact manner in which an elders' meeting should be conducted or outline the exact order of Sunday morning worship (number of songs, etc.) or mid-week prayer service. The scriptures do not give us a standardized blueprint for a church building, a Christian college, or an orphans' home. The principles which authorize each of these are taught clearly, but the application is in the realm of expediency. Thus, we are free to use steel rather than stone or Roman bricks. We can use the printing press rather than the pen and scroll of Paul's time. We can use loud speakers and television and air conditioning.

Consider how many details are left to human judgment. Here are a few more: The time we are to assemble on the Lord's day, the length of the worship period or the sermon, the size of a local church, or

the number of churches in a city. We are not told whether we are to meet more than once on the Lord's day or whether to meet again on Wednesday or Friday for worship. No special instructions are given for the dress of those who preach. The principle of modesty and proper respect to God apply.

When we compare the detailed instructions for the work and worship under Moses, we are impressed with the great difference between this and the instructions for Christians. As another example, let us notice the specific command to be baptized. The purpose is taught, but we are not told whether one is to be buried backward or forward, whether it is to be in running water or still, whether the administration must have certain character qualifications or not. Some have insisted that the administrator must be a faithful Christian himself, but this insistence would lead to the Roman doctrine of succession and any person's baptism would be dependent on a line of faithful Christians going back to Pentecost.

The history of various old denominations shows how easy it is for traditions to build up and men fill the area left to human judgment with detailed regulations which are imposed upon their followers as the will of God. Of course, these groups have not stopped with laying down rules for the area left to opinion, but have frequently changed the matters of faith also.

In the restoration movement, we have all been able to agree on the principle of this motto, but we have had trouble with its application. In the past quarter century, we have experienced another fragmentation over the issues of methods of cooperation. Some of our brethren began to press the question of details and how churches could work together in caring for orphans and widows and in preaching the gospel via radio and television. Matters of opinion were pushed as matters of faith, and
(see page 14)

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IN MATTERS . . . (cont'd)

fellowship was broken, weak Christians were caused to stumble, and division resulted.

As another example, the Bible does not instruct us in detail as to whether we should spend funds for buildings, printing, automobiles, or airplanes. For generations, Christians were not able to own property as a "church corporation." The modern idea of an elaborate "budget" with hundreds of expenditures flows out of a simple principle of love in supporting the proclaiming of the gospel and assembling for worship and aiding the orphans and widows and others in need. Churches have found that contributions increase when they plan ahead a few years and ask the members to "purpose" what they will give at least a year ahead. The Corinthians planned ahead a year for a special collection Paul was making for the poor saints in Judea, but the details of such planning are omitted.

I believe it is expedient to plan a detailed budget and ask the members to undergird it with "purposing" but thousands of churches of God do not do this. It probably would not fit into the culture of Nigeria or India.

All of this is said to stress the importance of our recognizing the liberty of our brethren around the world in matters of opinion. It is easy to expect everyone's judgment to agree with ours and for us to impose our opinions upon everyone else no matter how different their background. The seed of the Kingdom will bear fruit among the slaves of Rome or among the rich of New York or Hong Kong, but there will be obvious differences in customs. We must resist the tendency to identify the human traditions which have become familiar to us with the divine principles revealed in the New Testament

For instance, we may be used to three assemblies a week or perhaps more, but in some cultures the Christians may be able to meet only once. We may insist on multiple cups and unfermented grape juice, but the scriptures do not specify this. We

may insist on only an hour of worship, but some Christians who meet once a week may spend five or six hours in worship. Our worship may be much more formal than the worship of early Christians or some contemporary Christians.

Let us strive to maintain the unity of the Spirit in the bond of peace by carefully recognizing the liberty of our brethren in the realm of opinion. It is so easy to confuse our judgment on a matter with the revealed will of God. Pride tempts us to "play God" and require all people in every culture to conform with our opinions.

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New Testament Passages On Singing

Irma Lee Batey, Nashville, Tenn.

It is my custom to ask the young men in my song leading classes at David Lipscomb College to write comments on the New Testament passages on Singing. In this and one other article I want to share the statements written by Dean Waller of Canton, Ohio.

And when they had sung an hymn, they went out into the mount of Olives. Matthew 26:30; Mark 14:26

When our Lord met his followers for their last meal together prior to his death, he knew that a great ordeal was ahead of him. The whole of the evening's activities contributed to the preparation of them all, even though the disciples did not understand the series of events which were to transpire. After observing the national and religious feast of the season and instituting the observance of a new mysterious feast, Jesus knew that these men were full of questioning and charged with emotion. He also knew that lifting their voices in song would unite them against whatever might come. This done, they were ready to begin final preparations, and the Lord led the way to the garden to commune most intimately with his Father.

And at midnight Paul and Silas prayed and sang praises unto God: and the prisoners heard them. Acts 16:25

Paul and Silas, who were probably unsurpassed in their faith among the church of the first century, knew the value of communing with God, especially in the time of trouble, and they realized that prayer and song are two of the most meaningful ways to accomplish this communion. The direct expression of one's particular thoughts to God through prayer bolsters a person immensely when his heart is low, because the knowledge that God hears his prayer is most comforting. Similarly, singing praises helps strengthen by the assurance of each that the other feels God's presence with them. This was true

with Paul and Silas even in the depths of solitary confinement and at the seemingly desolate hour of midnight.

I will pray with the spirit and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. 1 Corinthians 14:15

Paul had to warn the early Christians at Corinth about their misuse of spiritual gifts. To them these gifts had become items of contention and had lost their original purpose, to convince others of the presence and power of God in the lives of those who follow Christ. As the apostle enjoins the Corinthians to return to the original spirit and meaning of these powers, he urged them also to re-invigorate their worship by putting themselves in the mood for worshipping and by coming to an understanding of what they were doing. This injunction to erring Christians of the first century must make us examine ourselves to see if we are praying and singing "with the spirit...and with the understanding also."

Greer, S. C.

BURL CURTIS, Reporting: Recently we have had one restoration and one family to place membership with us. We now have 40 members.

The bond sale for the construction of our new building will start Saturday night, May 18. It appears that most of the \$36,000 will be sold that night. These will be First Mortgage Compound Interest Bonds paying 6% interest. The First National Bank of Greer, a branch of the Peoples National Bank, will handle our bonds for us. If you would be interested in purchasing any of these bonds, please let us know soon. Our address is Church of Christ, P. O. Box 625, Greer, S. C. 29651.

About 50 out-of-state people are now committed to work with us in our meeting August 4-23. The first week only door to door work will be done with nightly preaching August 11-23. Owen Olbricht will be the speaker during this meeting.



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JUNE, 1968
VOLUME 10—NUMBER 6

NOW WE GET TO IT

Burl Curtis, Greenville, S. C.

In March, under the title, "Too Little, Too Long," we presented all the counties in South Carolina with no church of Christ. We promised to list those in North Carolina in the next month, however, space has not been available until now.

We quote from that article, "In North Carolina, 54 counties remained in 1959 and this was reduced to 36 by 1968. This is a gain of 18 in nine years... At this rate it will take until 1985 or another 18 years to plant one small church in each county of N. C. Again, think about the many towns and villages in N. C. which should have churches of Christ meeting in them. Is not our effort too little and too long?"

"Will the church where you are a member select one of these counties and plan to establish a congregation in it in the near future? If the church will not, will you as an individual do what you can to accomplish this goal?"

Here are the counties you have to choose from:

North Carolina

County	County Seat	Population
Allegheny	Sparta	7,734
Bertie	Windsor	24,350
Brunswick	Southport	20,278
Camden	Camden	5,598
Caswell	Yanceyville	9,912
Chatham	Pittsboro	26,785
Chowan	Edenton	11,729
Currituck	Currituck	6,601
Duplin	Kenansville	40,270
Gates	Gatesville	9,254
Graham	Robbinsville	6,432
Granville	Oxford	33,110
Greene	Snow Hill	16,741
Harnett	Lillington	48,236
Hertford	Winton	22,718
Hoke	Raeford	16,356

(see page 14)

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In their recent publication, Greater Atlanta Christian Schools, Inc. answered several questions that some in the Carolinas had been asking.

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WHAT MUST I DO TO BE SAVED?

Howard Winters, Burlington, N. C.

What the Question is Not.

In the final analysis, the question "what must I do to be saved?" becomes a personal matter--the question is "what must I do." It is not that others do not have a responsibility in God's scheme of things, but that there comes a time when the whole burden is thrown upon the individual to act for himself. This makes it a personal decision--a time when the whole outcome depends upon the action of the one involved. The children of Israel were faced with this choice at the time Joshua urged them to "choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." (Joshua 24:15.) Joshua had made his choice--he would serve the Lord; but Israel still had a choice to make, and in this sense, all depended upon their choice. God had done all that He could for them (and still leave them beings of volition), and now their future depended upon their own personal decision to follow Him or to serve other gods. The time of crisis had come for them. And so there comes a time in the life of each person who is confronted with the gospel of Christ when his salvation hangs in the balances of his own decision. In this sense, all depends on the individual--each is responsible for his own condition, whether saved or lost. If we understand this, we will not try to shift the burden of responsibility off on another. It is therefore extremely important that we learn what the question "what must I do to be saved?" is not.

1. The question is not what must God do. "For the grace of God that bringeth salvation hath appeared unto all men." (Titus 2:11.) And it is "not by works of righteousness which we have done, but according to his mercy he saved us, by the wash-

ing of regeneration, and renewing of the Holy Ghost." (Titus 3:5.) God is "not willing that any should perish, but that all should come to repentance." (2 Peter 3:9.) In addition to God's grace and mercy--His willingness to save--He sent His Son into the world to die on a cruel cross to redeem man from his fallen state. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) If there was anything more that God could do, then surely He would do it; but God has already done His part in the salvation of the soul from sin. So the question is not what must God do.

2. The question is not what must Christ do. Christ, the Son of the living God, left the shining portals of heaven to come to this low ground of sin and sorrow to be wounded for our transgressions and to be bruised for our iniquities. "...he humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2:8.) "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. 8:9.) "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Cor. 5:21.) For the salvation of man--for your salvation and mine--He bled and died for the remission of sins that were not His own: for the sins of the whole world He died. "He endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:2.) So what more can He do for us than He has done? If there were more He could do, after all that He has done, surely He would do it? So the question is not what must Christ do.

3. The question is not what must the Holy Spirit do. The Holy Spirit has an important part in the salvation of souls.

(see page 4)

WHAT MUST I DO . . . (cont'd)

No one who has a smattering of Bible knowledge would deny this. But the function of the Holy Spirit is to make known the will of God. The inspired apostle Paul said: "But it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." (1 Cor. 2:9-12.) Thus the Holy Spirit has revealed the mind of God, the will of God, through the word of God. The work of the Holy Spirit is completed when the will of God is revealed to the mind of man--when man knows the will of God, he is then left to his own volition. Since we have the will of God revealed to us in the Bible, what more can the Holy Spirit do? If there was something more He could do, would He not do it? Surely He would. Then the question is not what must the Holy Spirit do.

4. The question is not what must the church do. The function of the church in the salvation of souls is to herald forth the glad tidings--to announce the message of salvation. This she has done, at least to you. Jesus said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15, 16.) Thus when the church brings the message of God's will to a lost individual, all she can do from there on is to pray that the gospel might be believed and obeyed. I am sure that if there was anything more that the church could do, she would do it. So it is not a question of what the church must do.

5. The question is not what dead parents

must have done. Anyone who has a loved one departed would surely be interested in the welfare of his soul. But far too often a deceased relative is used as an excuse for not accepting some plain truth for some reason or other previously overlooked. When the Bible answer to the question "what must I do to be saved?" is presented, we often hear people say, "My dad and mother did not believe it that way and they were simply too good to be wrong." Or, "My dad and mother were never baptized and I know they are in heaven." I am sure that all of us would like to think that our parents are saved, but when one is forced to reject what the Bible plainly teaches in order to believe this, he is putting himself in a dangerous position. When one rationalizes in this manner he has overlooked the very obvious fact that a person can be good and still be in error--he may be sincere but sincerely wrong. But when one knows what the Bible teaches, and rejects that, he is wrong, but no one can say that he is sincerely wrong. He is wrong by choice. I do not wish to judge those who died in error sincerely--God is their judge; but I do wish to warn the living that they will not be in the same class with the sincerely wrong if they reject what they know the Bible teaches. Regardless of what we may or may not do or believe, we cannot change the destiny of those gone on before; but our decisions and attitudes will determine our own destiny. "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar," (Rom. 3:3, 4.) So the question is not what dead parents must have done.

Your blood is now upon your own hands; after you have learned the truth, the responsibility is yours. The question is not what must God do, what must Christ do, what must the Holy Spirit do, what must the church do, nor even what dead parents must have done; the question is "What must I do?" The Bible clearly answers the question. After Peter had preached the gospel to a large audience on the day

(see page 10)

THE SOCIAL WORKER

Ben Niblock, Salisbury, N. C.

As of March 31, 1965, there were 287,200 children throughout the United States in foster care. Of this number, 208,800 were in individual foster homes, leaving a total of 79,400 in child-caring institutions or children's homes. North Carolina has a total of 4,005 children in foster homes under the auspices of the 100 County Departments of Public Welfare. A total of 2,742 children in North Carolina are in child-caring institutions... Presently, 1.1 per 1,000 children are receiving institutional care. The portion of children in foster homes compared to child-caring institutions is 72% in individual foster homes, and 28% in child-caring institutions. It is expected that by 1975, the ratio will be 83% in individual foster homes and 17% in child-caring institutions.

Actually, there has been a decline in the number of children receiving foster care either in an institution or in individual homes since 1933. In 1933, nearly 150,000 children were in child-caring institutions and 250,000 in individual foster homes. This made the total number of children in placement nearly 400,000. Although there was a rather sharp decline in the number of children needing or receiving foster care between 1933 and 1962, there has been a steady, though not spectacular, increase in the number of children being placed since then.

Some of the reasons for this decline are: fewer children are needing placement as a result of the illness of one or both parents because of improved casework, health and medical services available through social agencies such as Public Welfare Departments, Family-Child Service, Juvenile or Domestic Relations Court counselors. Because more women are seeking employment outside the home, fewer couples are available to serve as house parents in institutions. This, in turn, has resulted in decisions to remove children from their

ownhomes being arrived at much later and less frequently than formerly was true.

In spite of the above, it is generally agreed, among social workers, juvenile court workers, and child-welfare personnel that a great number of children, other than those presently receiving care in the various child-caring institutions, could benefit from this type of care and group living.

Concerning the role of the social worker or social service staff in the child-caring institution, it, of course, is varied and complex. At times, it will coincide or overlap with that of the institution's director, house or cottage parents, and other personnel. It is of extreme importance however, that the social worker see his or her role as focused on planning for the child rather than giving care to him. Child care is primarily the responsibility of the house or cottage parents. There will, of course, be times when it will be both desirable and necessary that the social worker make his knowledge of human behavior available to the administrator and house parents in interpreting a child or group of children's behavior, and his advice and consultation as to how this child or group of children's behavior could most effectively be dealt with. In some instances, the social worker will be concerned with interpreting the whys and what-fors of the children's behavior rather than with working directly with the children to correct this behavior.

Another important function or role of the social worker and social service staff in child-caring institutions is processing applications for admission of new children. This means that it is imperative that social workers be capable of discerning whether the child could adjust to a group care living facility or not. This obviously involves a knowledge of the type of children who need and are likely to be able to accept group care. Children who need this
(see page 6)

The Social Worker . . . (cont'd)

kind of care are those who are not able to handle close emotional relationships with adults, such as are likely to occur with their parents or foster parents in private foster homes. Other children who need this type of care are those who need protection from the community circumstances or from themselves, and those who need a more favorable setting for absorbing and re-directing disturbing behavior. In summary, the institution offers each child equal status with the others in the group; protection from pressures which the child cannot take; well-defined regulations governing day to day activities flexibly administered to enable him to learn to submit to essential routine; and a relationship with adults who accept him and try to help him modify his behavior without being punitive and without rejecting the child for his misbehavior; a relationship with adults that does not strain the child's sense of loyalty to his own parents, which sometimes happens in private foster home care; and to test his own capacity to respond with affection until he can discover that he is able to win affection and to give it--until he learns to trust himself and others. The staff members of the child-caring institution should have the training and necessary understanding of children to be able to tolerate a greater degree of destructive type behavior than one would normally expect individual foster parents to be able to endure. For example, if a child destroys property or directs anger or temper tantrums at a staff member in a child-caring institution, usually they can be expected to be less likely to take it in a personal way. Generally, they will interpret it as being directed at the institution or agency itself rather than at them personally, which is just the opposite from how individual foster parents would likely interpret this behavior.

It is essential that the social worker involve the child's parents from the beginning stages of the application process throughout his stay in the institution, providing, of course, he or she still has his

or her parents. Even though the child's parental relationships may have become quite strained, experience and observation over the years have clearly indicated that the child's adjustment in the institution is largely dependent upon the degree that the parents support his being there and cooperate with the social service department in planning for the child's care. Parents should be encouraged to make financial contributions toward the child's care while he is in the institution; this usually results in their being more interested and more willing to remain involved in working with the agency toward making plans for their child.

The child should, of course, be given a thorough explanation as to why he is being placed. In addition, he should be told explicitly what the institution expects of him and what services he will be given. This is primarily the social worker's responsibility.

When it becomes apparent that a child is not going to be able to adjust in the institution or to group care, it is recommended that he be returned to his own home or referring agency for additional planning. An institution that would allow a child to remain in an institutional setting after it is obvious that it can not provide him with the essential experiences for normal development would be guilty of depriving a child of his inherent rights and would share the responsibility with the parent or parents for neglecting the child. When it becomes apparent that the child will have to be moved, it is chiefly the responsibility of the social worker to prepare him for this move.

It is also the social worker's job to keep the parents fully informed about any problems the child is presenting, as well as to how he is progressing.

Where the parents cannot accept any responsibility for the child's behavior problems, intensive casework services should be offered by the social worker, if the parents will accept them, to try to help the parents to see the responsibility they play in making it necessary that the child (see page 12)

THE NEED OF THE CENTURY

Sam Watts, Charleston, S. C.

MATTHEW 28:19, 20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: . . ."

In this scripture our Lord has commanded us to go, teach, baptize, and teach. Let us notice that our Lord has given us a pattern for a balanced educational program. This is one of the crying needs of so many congregations in the church today.

We are prone to measure our success by counting the number of baptisms we have had over a certain period of time rather than by the spiritual growth of the congregation. This might account for the unfaithfulness of so many of the Lord's people. We hear of congregations with attendance much lower than the membership. The reason for these conditions could be the emphasis we put on the teaching program and the way we measure success.

I wish to share with you some thoughts which have materialized here at Essex Village. We feel that we are working into a balanced program which meets the need here.

Our first efforts are centered on the classes for all ages and groups. Selecting the teacher is very important because of the value of Christian character and also the grave responsibility of being a Bible Class Teacher. The efforts of the teacher are equally important. We cannot overemphasize the need for teacher preparation. Someone has said, "We cannot teach what we do not know." Preparation is a time for "taking in" while teaching is a time "for giving out." A teacher cannot "give out" more than he "takes in."

Choosing the best classroom material is an essential. We should select material to fit our individual needs. Sometimes the

teacher must prepare his own material. The teacher should always believe that the students in the Bible classes are the best anywhere. They are Christians or the best prospects for becoming ones. Therefore the teacher must be prepared, using the material best suitable for the situation.

The Bible Must be the center basis of all material used.

A new-convert's class is ideal for teaching the fundamentals of Christianity. Our classes should be so designed as to train a young Christian so he can intelligently discuss the Bible with his friends. However, I find that some of the older Christians need similar classes also.

Before a successful personal work program can be initiated, our first need is trained workers. There are two reasons for failure in some of the personal work programs. They are:

1. A lack of knowledge of the scriptures.

If we were as much concerned with the growth of the members as we are over baptizing someone, then we would overcome this handicap. Both baptism and growth are necessary. We are prone, however, to preach long and hard that baptism is essential to salvation and yet fail to teach the necessity of Christian growth. This growth will come with a knowledge of the Bible.

2. A lack of training for Home Bible Classes.

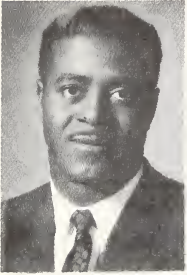
Having an over-all knowledge of the Bible does not assure one he can teach the lost and conduct Home Bible Classes (cottage meetings). How to use your knowledge effectively should be a part of the balanced teaching program.

We believe a balanced teaching program should include classes for all ages and groups with prepared teachers using material best suited for the particular class; teaching "young and old" Christians alike the fundamentals of Christianity; and the how of teaching the lost.

(see page 12)

Silent Church In Turbulent World

James Kennedy, Greenville, S. C.



"Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdeth thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but

thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:13, 14.) At the time Mordecai addressed these words to Esther Israel faced a crisis, a crisis that threatened to annihilate the people of God.

Today there is a crisis on the local, national, and international level. This crisis poses a great threat to the world and particularly the church. We are living in troublesome times. Massive riots have laid waste to the big cities. Violent crime is invading once quiet neighborhoods. LSD and marijuana are becoming staple items for more and more of the nation's youth. An article which appeared in the August 28th issue of U. S. News and World Report, called it a sick society. A society that has given us the Hippie movement, the users of LSD, marijuana, and other hallucinatory drugs; free love, the new morality (which is nothing but the old immorality), and crimes so brutal they would shock and disgrace a nation of savages.

There Is A Crisis! The church can not afford to hold her peace; she must not keep silent. She dare not make the mistakes of ancient Israel who was denounced by the prophet Amos. She was denounced for being at ease in Zion, at ease in troublesome times, trusting in false securities, projecting far from her the evil day, wallowing in luxuries, amusing herself with her inventions, not concerned about others. (Amos 6:1-6.)

It is said that Nero fiddled while Rome burned. The church must not be found fiddling around while the world around her perishes.

Paul preached of Righteousness, Temperance, and Judgment to Come, and Felix the king trembled (Acts 24:24, 25.) He so preached at Ephesus that their craft was in danger of being set at nought, and also the temple of the great goddess Diana despoised, and her magnificence destroyed whom all Asia and the world worshiped. (Acts 19:27.)

We ought to so speak, so preach, that the makers of whiskey, LSD, marijuana, and other such drugs would be in danger of losing their craft.

Yes our society is sick, but the church has the medicine to cure it, the gospel of Christ, and brethren we have the authority to use it.

There Is A Crisis In Race Relationship. While we are reluctant to face this issue the fact remains that there is a crisis. I wonder how will it look in history, when our children's children call for the chronicles and read of our acts. When they read about the historic decision outlawing segregation in public schools handed down by the U. S. Supreme Court in 1954, will they not ask what role did the church play? Did she speak out against the evil of segregation and discrimination, or was she silent? They will want to know.

Nineteen wide centuries have come and gone since Jesus broke down the middle wall of partition between the Jews and Gentiles, thereby abolishing segregation in the church. (Eph. 2:14.) Notwithstanding this, the church is still the most segregated organization in the world today. Let's face it, we are caught up in the vehicle of integration which has no reverse. We live in an integrated world; the gospel is an integrated gospel (Matt. 28:19-20; Mark 16:15.) Yes, the gospel is for every creature, every nation, and kindred, and
(see page 10)



BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.

Dead. Marshall Keeble, 89 year old colored preacher known and loved around the world for his unique presentation of the gospel of Christ, for his devotion to the restoration of New Testament Christianity, and for the outstanding successes he enjoyed in his work, is dead. He passed quietly from this life on April 20 at 7:00 p. m., thus ending one of the most beautiful and useful lives ever lived on the American continent. It is said that he baptized 40,000 people and established upward of 350 churches in his nearly 70 years of preaching the ancient gospel. Mainly because of him (and those whom he influenced), the racial tension that has troubled the waters in almost every area of living in the past two decades has been nil or non-existent in churches of Christ. He staged no marches and caused no riots but he very forcefully in doctrine, life, and practice exemplified for us our Master's teaching that all Christians are brothers in the Lord (and how proud we were to have him as a brother). His funeral was conducted at the Madison Church of Christ by B. C. Goodpasture and Albert Grey. With millions we mourn his passing because this generation may not be privileged to see his like again

India. The Lord's work in India continues to grow with astonishing rapidity. In a recent report it is stated that Bill Williams, one of the handful of workers in that vast country, baptized 177 in two days. The total number baptized since J. C. Bailey entered India about five years ago is now approaching 20, 000.

Baptist Church renounced. Recently Curtis Brown, former minister of the First Baptist Church in St. Joseph, La., and his wife Myrtis, were baptized for the remission of their sins at the White's Ferry Road Church of Christ in West Monroe, La. Brown had preached for the Baptists over 20 years. He is now attend-

ing the Sunset School of Preaching in Lubbock, Texas preparing to preach the gospel just as it is revealed in the New Testament... Paul C. Mattox, for many years a preacher for the Baptist Church, has renounced his former fellowship and, before the church in Henderson, N. C., stated his aim and purpose of working to restore the church of New Testament times. Mattox's statement was made after several weeks of intensive study with Olan Hicks, minister of the Church of Christ in Henderson.

Manhattan. The elders of the Manhattan Church of Christ have informed the brotherhood that the first phase of their new church building will be formally opened June 30, although it will probably be in use a few weeks before that date. The first phase of the building program is to be finished with a cost of \$1,000,000. In conjunction with the opening of the new building, B. C. Goodpasture will preach in a four-day meeting beginning on June 30. The elders are also staging Exodus/Manhattan, an effort to persuade Christian families to move to Manhattan Island for the purpose of building a stronger church there.

Here and there. O. H. Tabor, who has been preaching the gospel for 37 years, has given up local work in order to devote his whole time to evangelistic meetings. He is interested in booking meetings in small places where it is usually hard to obtain the service of a preacher... Howard Horton reports that churches are just about back to normal activity now in Vietnam. The Viet Cong's offenses brought missionary work almost to a standstill in the early months of this year... The Board of Trustees of Oklahoma Christian College has announced plans for a \$2,000,000 expansion program, about half of which will be two new dormitories. Continued increase in enrollment has made the expansion inevitable... Pat McGee, first
(see page 10)

WHAT MUST I DO . . . (cont'd)

of Pentecost, many of them "were pricked in their heart" and wanted to know what they must do. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) Notice further, please: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:41.) God had sent His Son, Christ had died, the Holy Spirit had revealed the will of God through the apostles, the apostles had faithfully carried out their commission to preach the gospel, and now the results depended upon those who had heard--their salvation now depended upon each doing his part. They were told, as is everyone who hears the gospel and thus receives heaven's invitation to be a child of God, to "Save yourselves from this untoward generation." (Acts 2:40.)

SILENT CHURCH . . . (cont'd)

tongue, and people. (Rev. 14:6.) The gospel makes all one, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: (white nor black) for ye are all one in Christ Jesus." (Gal. 3:28.)

Jesus was not, and is not the builder of a Segregated Church. The church, or the preacher, who is bound by the narrow limitations of Racism, Color, Segregation, has no Authority to preach the gospel of Christ.

Paul Rebuked Peter For Practicing Segregation. (Gal. 2:11-14.) Peter withdrew and separated himself fearing them that were of the circumcision. The Jews with him did likewise, even Barnabas was carried away with it. Paul said, "When I saw they walked not uprightly according to the truth of the gospel, I said to Peter before them all, if thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to

live as do the Jews?" Note: Peter was one of the pillars, but Paul rebuked him before them all (had his Elders been there they probably would have fired him. If they were like some today, they would have said you are hurting the church, you are running off some of our good members). Whenever Paul found customs or traditions that were contrary to the gospel of Christ he so spake that he changed them. It is said, they turned the world upside down. (Acts 17:6.)

Yes there is a crisis! Erasing the board does not solve the problem. Far too long have members of the church exemplified an attitude of aloofness, claiming immunity within the confinement of their sanctuary. We might do well to remember the words of Mordecai "Think not with thyself that thou shalt escape in the king's house . . ." The church must not hide her candle under a bushel; she must speak or forever forfeit her right to speak. The church has the product, "Christ for the Crisis, the gospel of Christ the power of God," she has proclaimed the product, but she is reluctant to demonstrate it. The world says to the church, "Put up or shut up." This is a turbulent world! There is a crisis! Who knoweth whether thou art come to the kingdom for such a time as this?

Brotherhood News . . . (cont'd)

missionary from churches of Christ to Indonesia, reports the first conversion to New Testament Christianity in that nation of 115 million souls. . . The Granny White Pike church in Nashville, Tenn. recently ran an attractive ad. in "U. S. News and World Report" called, "What Church Should I Join?" The Granny White Pike church has been utilizing advertisements as a means of teaching for a number of years with outstanding results.

SUBSCRIPTIONS

The total number of subscriptions for Carolina Christian is down. Would you, as a friend, please help us move up?

CAROLINA CHURCH NEWS

Tony Forest, N. C. News Editor
Box 714, Taylorsville, N. C.

Rhoden Presnell, S. C. News Editor
P. O. Box 5343, N. Charleston, S. C. 29406

SOUTH CAROLINA NEWS

Summerville

GENE WARREN, Reporting: The establishment of the church of Christ in Summerville, South Carolina, was originally slated for the first Sunday of July, 1968. However, due to added interest in this work, we were able to begin worship services March 3, 1968.

Brother Don Stidham, a former Deacon at the North Charleston Congregation, is acting as our regular speaker with other brethren filling in from time to time. Our attendance has been averaging 79 on Sundays with an average contribution of \$186.

We have had two baptisms and two restorations to date.

A 3.6 acre lot has been purchased for \$10,500 and plans are being initiated to determine the type building that will be constructed and when we will be able to start building.

We are receiving some outside support and are hopeful that others may see fit to aid us in this undertaking. Presently, we are renting a block building converted to meet our present needs.

Brother Wayne Altman will begin work with this congregation on a part-time basis the first Sunday in July as was originally planned.

At present our mailing address is:
Kenneth Leach, Sec/Treas. 204 Forest Cir., Summerville, S. C. 29843

NORTH CAROLINA NEWS

Asheville, Biltmore

DON GETTYS, Reporting: The Lord has continued to guide and bless the work of the Biltmore church. We have been fortunate to have W. F. Cawyer, an elder from the Highland church in Abilene, Texas,

and Jerry Hogg, a young man from Knoxville, Tennessee who plans to go to South Africa, to speak to us recently and encourage us in our efforts to reach the lost. If the Lord wills, we should be started on our new building by the first of June. Most of our efforts at the present time are aimed towards the campaign effort June 9-28. An area wide singing was held Sunday afternoon, May 26 in the Lee Edwards high school auditorium. This effort helped us to get acquainted with the auditorium that will be used for our meeting scheduled June 16-28. The men of this congregation have also recently had a "prayer breakfast" together in order to petition God specifically in behalf of the campaign effort. A special prayer service is scheduled for June 7, 8 at 7:30 each evening in order to ask God's blessings on the effort before us; we also earnestly ask for the prayers of every one of you.

The auditorium in which we will be holding the area-wide meeting (June 16-28) seats 1500 people. In order to encourage local visitors, we definitely need YOUR presence at every service possible (7:30 nightly). Plan to stay with us for the meeting and to go door to door with us. Several who will be attending the Blue Ridge encampment also plan to go door to door with us.

Concerning follow-up to the campaign, three young people have committed themselves to stay with us all summer and go door to door with us. If any of you would like to have one of these young men to speak for you sometime during the summer, please contact us: Biltmore church of Christ, Box 5651, Asheville, N. C. 28803. A follow-up meeting is also planned for the first week of August. Ellis Coats of Florence, Alabama will do the preaching in that meeting and Richard Taylor will direct the singing.

(see page 12)

THE NEED . . . (cont'd)

When a congregation is taught the scriptures in a systematic way and the fundamentals for properly conducting a Home Bible Class, then we will see numerical growth as the result of a balanced teaching program. "Teach to save the lost; teach to keep the saved."

Just the beginning of a balanced teaching program here at Essex Village produced the following results since my work began with this congregation.

Percentage of increase in attendance; Bible Study and Sunday Morning Worship, 95%; Sunday Night Worship, 91%; Wednesday Night Bible Study, 83%. The contribution has increased an average of approximately \$100.00 weekly. Baptized 11 (all remain faithful). Just recently our attendance reached a record high of 152 and our contribution record was set at \$414.00. These records that were set are the results of the program in its beginning.

§ § § § § § § § § § § § § §

Please renew your subscription!!!!!!!

The Social Worker . . . (cont'd)

be removed from their home and placed in an institution. This, of course, will help to relieve the child of some of the guilt which usually accompanies placement resulting from behavior problems.

While all of the roles and duties of the social worker and social service staff in institutions are too numerous to mention here, some of the others not already discussed are: responsibility for helping the child to make a good adjustment in the school that he attends while at the institution and after he has been returned to his own home and community; seeing that he is provided with stimulating and educational reading materials; encouraging him to develop meaningful relationships with house parents, the cooks, gardener, and other institutional personnel.

Finally, the social worker continues to offer the child support and encouragement

to talk freely about his feelings and experiences while in the institution and after his return to the community, to offer continued services as long as they are needed, in planning for the child.

CHURCH NEWS . . . (cont'd)

May we encourage you to visit us anytime you are in the Asheville area. Our Sunday services are at 9:30, 10:30, and 7:00. Our Wednesday evening services begin at 7:30.

Greenville, Augusta Road

JERRY SENN, Reporting: We have just concluded a very successful gospel meeting with Newton P. Gribble of Selma, Alabama speaking. Average attendance ran about 117 per night with a record crowd of 144 one night. About twenty families visited our services during the week. We are attempting to set up correspondence courses with those who came. One person was baptized during the meeting. We recommend brother Gribble highly for meeting work.

Our contribution has been exceeding the \$300 mark regularly. In fact, recently it ran over \$400 for two Sundays in a row. Our attendance is averaging 105 for worship each Sunday. Two have placed membership and one was restored recently.

Brother Brad Brumley, of Columbus, Miss., will be with us June 6,7 for a Leadership Workshop. There will be a session each night and one on Friday afternoon. Brother Brumley has had many years experience in this type work and we look forward to a wonderful two days.

Vacation Bible School will be held at night again this year, June 10-14. Last year we averaged 175 each night. We hope to go over 200 this year.

FRONT COVER

This shows the Augusta Road building in (see page 13)

Personal Conduct Of Personal Worker

Don Stidham, Charleston, S. C. .C.

The personal conduct of the personal worker is vitally important because if it is not what it should be he can influence the student not to obey the gospel. In this discussion we will mention six major points concerning personal conduct.

First: Tact. Tact is the ability to say the right thing at the right time, and this includes knowing when not to say anything. Sometimes to give an answer to a question even though the answer would be from the Bible would not be the best thing to do. In Matthew 10:16 Jesus said, "Be wise as serpents but harmless as doves." In 1 Corinthians 10:23 Paul said that all things are lawful but all things edify not. We must be tactful in order to be successful personal workers.

Second: Be yourself. In Matthew the 23rd chapter Jesus pronounced woes upon the scribes and Pharisees because they were hypocrites. It's too easy to see through a false front. We should never try to give the appearance that we are anything other than what we really are.

Third: Don't smoke. Paul said that your body is the temple of the Holy Spirit which is in you. (1 Corinthians 6:19.) When one smokes he is throwing rocks at the window of the home of the Holy Spirit. If, after you have conducted a Bible study in the home of a soul you are trying to convert to Christ, as soon as you leave the room must be deodorized this can not possibly make a good impression.

Fourth: Dress properly. Winning souls for Christ has rightly been stated or expressed as selling Christ. The success of a salesman to a great extent depends on his neat, proper, and appropriate dress. As personal workers who are trying to sell Christ to the world, we should dress in such a way as to add a good influence to the Bible study period. We aren't saying our dress should always be formal or suit and tie even. It should, however, always

be such as to make a good and favorable impression on the student.

Fifth: Be humble. "Better it is to be of a humble spirit with the lowly than to divide the spoils of the proud." (Proverbs 16:19.) In Luke 14:11 Jesus said, "He that humbleth himself shall be exalted." We, as personal workers, must always demonstrate a humble spirit. This is not to be confused with self confidence. We need confidence in our ability to rightly divide the word of God, but always this should be done with a humble spirit.

Sixth: Be cheerful, speak well of the Church and others. In Philippians 4:4 Paul said, "Rejoice in the Lord always, and again I say rejoice." One of the best influences for the church is the cheerful, friendly feeling of its members. If we have complaints or criticisms about some member of the church then we should never express this complaint or criticism during a Bible study class. We should go to the individual privately. Being cheerful and speaking well of the church demonstrates to the student that you have a relationship with the church member that is desirable; one which he would like to share in.

FRONT COVER . . . (cont'd)

Greenville shortly after it was completed in 1958. It would be impossible for us to mention all the help which has been given to Carolina Christian by members of this congregation through the years.

At present, Jerry Senn, minister at Augusta Road, serves as treasurer. In his office, space is provided for a desk for Carolina Christian. The mailing list and necessary equipment are housed here.

Each month the mailing crew meets here to prepare the paper for mailing-- Jerry Senn, Martha Moon, Helen States, and Eudora Collins. This association and cooperation has been wonderful. Thanks!!!! We salute them with their elders, James Jones, Marion Moon, and Walter Wagoner.

North Carolina Counties . . . (cont'd)

Hyde	Swanquarter	5,765
Johnston	Smithfield	62,936
Jones	Trenton	11,005
Madison	Marshall	17,217
Mitchell	Bakersville	13,906
Northampton	Jackson	26,811
Pamlico	Bayboro	9,850
Pender	Burgaw	18,508
Perquimans	Hartford	7,178
Person	Roxboro	26,394
Sampson	Clinton	48,013
Scotland	Laurinburg	25,183
Stokes	Danbury	22,314
Surry	Dobson	48,205
Warren	Warrenton	19,652
Washington	Plymouth	13,448
Yadkin	Yadkinville	22,804
Yancey	Burnsville	14,008

Greer, S. C.

BURL CURTIS, Reporting: We have had one to request prayers and to place mem-

bership this month.

Construction is well underway on our new building. The members are sharing their responsibilities in doing the plumbing, wiring, painting, and heating and airconditioning.

We still have bonds available in short and medium maturity periods. Most all the long term bonds have already been sold. If you are interested in any of these 6% bonds please write: Greer church of Christ, P. O. Box 625, Greer, S. C. 29651.

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CHRISTIAN

JULY, 1968
VOLUME 10—NUMBER 7



HEART OF CHRISTIANITY

Paul E. Sikes, Greensboro, N. C. *

"To a mathematician a bridge is not only a "thing of beauty" and a convenience; it is a constant reminder of the debt of civilization to mathematicians. It is indeed a product of mathematics in action." (Essentials of Algebra, Walter W. Hart)

Preliminary to the construction of the San Francisco-Oakland Bay bridge in California, draftsmen had to make a scale drawing of every part of the bridge. In order to get their measurements the engineers used formulas, tables, graphs and equations. When the plans were completed the drawings and descriptions were then sent to the mills to guide the workmen who made the pieces of steel for the bridge. From planning to completion mathematics was in action all the way.

From the beginning of a Christian's life until death Christ's teaching must be in action all the way.

One time a lawyer asked Jesus a question, "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." (Matt. 22:36-40.)

Here Jesus presented the heart of Christianity: love for God and humanity. Indeed the life of a Christian is the product of the heart of Christianity in action.

I want to express my appreciation to these brethren whose articles appear in this issue. It is a pleasure to commend their lessons on the theme: THE HEART OF CHRISTIANITY.

AN EARNEST PLEA

Paul Rogers, Union, S. C.

Jesus said, "Ye shall be my witnesses

both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." This is the proper way to evangelize. Again, he said, "Go into all the world and preach the gospel to every creature." The late Marshall Keeble said, "Thank the good Lord I am a creature."

In Union, S. C., Fred Turner, a graduate of Oklahoma Christian College and a sound, dependable preacher and personal worker, is supported by the congregation meeting at 176 Duncan By-Pass and Buffalo Road. The McBeth Street congregation has a membership of twelve with fifteen average attendance and an average contribution of \$45 per week.

The need of this congregation now is to pay balance of \$4,700 plus interest by November 30, 1968 on a two and three-fourths acre lot that they might build in 1969. At present they meet in a small, inadequate building which is rented for \$40 per month. This small group purposes to pay \$900 on this note above their regular contribution by the above date.

(see page 4)



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LOVE THE LORD THY GOD

Lem O. Rogers, Winston-Salem, N. C.

The Pharisees came to Jesus and one of their lawyers asked him a question: "Master, which is the great commandment in the law?" Jesus answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment" (Matt. 22:35-38).

The commandment cited by Jesus was not taken from the decalogue, but from a comparatively obscure place in the Pentateuch (Deut. 6:5). It is called the great commandment because in observing it all others are observed (verse 40).

Love to God must fill the whole of the inner life. It must determine desire, thought, and will, and it must rule the outer life as well. Adolphe Monod, the famous French evangelical preacher, who died in 1856, said shortly before his death: "I have strength for nothing more than to think about the love of God; He has loved us--that is the whole of dogmatics; let us love Him--that is the sum total of the ethics of the gospel."

John tells us in his first epistle that God is love (1 Jno. 4:8). He does not mean that loving is one of God's many activities, but he means that all His activity is loving activity. Christianity is the only religion that sets forth the Supreme Being as Love. In heathen religions He is set forth as an angry being and in constant need of appeasing.

The object of God's loving is first and foremost His Son. There is an eternal affection between the Son and the Father. The Son is the original and eternal object of the Father's love (Jno. 17:24). God loves the believer in His Son in a special way. "Behold what manner of love the Father has bestowed upon us that we should be called the Sons of God (1 Jno. 3:1). "What manner of" means originally "of what country." It is as if the Father's love is so unearthly, so foreign to this

world, that John wonders from what country it may come.

God also loves the world (Jno. 3:16). This is a startling truth when we realize what kind of a world this is. It is a weak, ungodly, sinful world, but God so loved that he sent his only begotten Son in order to redeem it. God loves not only the whole world, but each individual in it. It is a special as well as general love.

God's love is manifested by providing for the physical, mental, moral and spiritual needs of his people. He sends the sunshine and the rain upon the unjust as well as the just, and he has made the light of His Son, Jesus, shine upon all the world. The supreme manifestation of the love of God is in the gift of His Son to die for the sins of the world (Jno. 3:16; Rom. 5:6-8; 1 Jno. 4:9f). Paul says that from this wonderful love of God in Christ Jesus nothing in heaven or earth or hell, created or uncreated, shall be able to separate us (Rom. 8:37f). All true love is a response to the initiative of God. "We love him, because he first loved us" (1 Jno. 4:19).

The great commandment says that we are to love God with all of the heart, soul, mind, and strength (Matt. 22:37; Mk. 12:30). It is what we call an absorbing love, pervading the whole being, and setting every power within us in motion. The heart is the seat of the emotions, and the whole heartedness of our love means that God is alone the object of that love. We are guilty of idolatry if we set up on equal terms any rival to Him in our affection.

To love God with all the soul is to love Him with one's truest and highest self; it is to love Him with the whole of one's deepest moral convictions; it is to have one's love of Him backed by an enlightened conscience and a steadfast will; and, above all, it is to keep His commandments because one loves Him.

To love God with all the mind is the intellectual side of love. The Psalmist must (see page 4)

THOU SHALT LOVE . . . (cont'd)

have loved God with all of the mind when he wrote: "Lord, what love have I unto thy law; all the day long is my study in it." The more we know about God the more we love Him and the more we love God the more we know about Him. Paul prayed for the Philippians that their love might abound in knowledge and discernment (Phil. 1:9).

We are to love God with all our strength. This means that we are to work, we are to toil, we are to spend ourselves in His service. Paul writes, "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord (1 Cor. 15:58). When we remember the ministry of Paul we know that he loved God with all of his strength.

We love God by loving His Son. On one occasion Jesus said to the Jews, "If God were your Father, ye would love me: for I proceedeth forth and came from God; neither came I of myself, but he sent me (Jno. 8:42). To love Christ supremely is the test of true discipleship (Luke 14:26), and is an unailing mark of the elect (1 Pet. 1:8).

We love God by loving His word. Our love to God is shown in the keeping of His commandments. John says, "For this is the love of God, that we keep His commandments: and His commandments are not grievous (1 Jno. 5:3). Loving God is not a mere affection or sentiment. It is not an emotional experience so much as moral obedience. Love manifests itself not only in obedience to known commands, but also in defense of them and in a seeking to know more and more of the will of God in order to express love for God in further obedience (Dt. 10:12).

We love God by loving his church, by putting the kingdom first (Matt. 6:33).

I love Thy kingdom, Lord, The house of
Thine abode;
The church our blest Redeemer saved
With His own precious blood;

I love Thy church, O God! Her walls
before Thee stand,
Dear as the apple of Thine eye, And
graven on Thy hand.

For her my tears shall fall, For her my
prayers ascend;
To her my cares and toils be giv'n, Till
toils and cares shall end;
Beyond my highest joy I prize her
heav'nly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

Finally we love God by loving the brethren. Reciprocal Christian love means that God dwells in us, and also, that his love is perfected in us (1 Jno. 4:12). It would be hard to exaggerate the greatness of this conception. The whole paragraph (1 Jno. 4:7-12) is concerned with God's love, and we must not stagger at the majesty of this conclusion. God's love which originates in Himself (7, 8) and was manifested in His Son (9, 10) is perfected in His people (12). It is "brought to perfection within us" (NEB). God's love for us is perfected only when it is reproduced in us or (as it may mean) "among us" in the Christian fellowship. It is these three truths about the love of God which John uses as inducements to brotherly love. We are to love each other, first because God is love, secondly because God loved us, and thirdly because, if we do love one another, God dwells in us and His love is perfected in us.

AN EARNEST PLEA . . . (cont'd)

Will each person who reads this request ask himself this one question, "HOW MUCH AM I DOING TO HELP PREACH TO THE NEGRO RACE IN N. AND S. CAROLINA?" Here is your opportunity to help a much neglected race. Will you come over to UNION and HELP US build a suitable building for this devoted group who has a desire to preach to their race? Please make checks to McBeth St. church of Christ, P. O. Box 269, Union, S. C. 29379.

We exhort each person as well as each congregation to help this work.

"WORLD WAS NOT WORTHY"

Frank Milton, High Point, N. C.

Ever since Jesus went out of the judgment hall of Pilate a great host have followed, enduring reproaches, bearing their cross, and incensing the world with a fragrant savior. Through the ages their names continue to be recorded in the "Lamb's book of life," but few are known in the annals of men.

John saw, under the altar, "the souls of them that were slain for the testimony which they held" (Rev. 6:9). There was but one question in the courts of heaven, "how long?" But on earth we are bound to give thanks, and express our appreciation, when we see those whose service is a testimony to their love for God. For them the greatest rewards are reserved: "...eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for those that love him" (1 Cor. 2:9).

God said of Job, "he holdeth fast his integrity," even in the midst of fiery trials. The apostle Paul, after a life of depravity and sacrifice, was facing execution. We wonder how he could inspire others with such elegant words: "I have fought a good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge shall give to me at that day; and not to me only, but also to all them that have loved his appearing" (2 Tim. 4:7, 8).

It is said of Abraham "...he sojourned in ... a strange land...for he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:9, 10).

Out of the pages of the Bible, and across the centuries march a "great cloud of witnesses" which time cannot dim, nor the might of men erase.

Not only in the Bible, but in every generation are those whose affidavit is "... written not with ink, but with the Spirit of

the living God: not in tables of stone, but in tables that are the hearts of flesh" (2 Cor. 3:3).

Most of the pioneer preachers of the past generation stand as monuments with an everlasting epitaph to their service and sacrifice. In the early 19th Century John Smith moved from Kentucky to Alabama to farm and preach. These were the days when most preachers had to support themselves. During his first years in Alabama he suffered one of the greatest tragedies men have to endure. It was early in the spring, while far away from home, holding a meeting, word came about his home being consumed, and his children were lost in the flames. Riding all that day, and the next night, he arrived to find his wife sitting among the ashes, mourning their great loss. All his experience as a gospel preacher was one continual battle against trials and persecution. Truly he was a man who loved God.

T. B. Larimore will long be remembered for his great sacrifice and service. In the book entitled Letters and Sermons of T. B. Larimore, by Srygley, there is a long list of sermons and experiences concerning "work in difficult fields." These were the days when meetings usually lasted for more than a month. On page 277 of this book there is a picture of a frying size rooster. It is stated that this picture was sent to his wife with the comment; "this is old Bill, hatched out when the meeting started, and today it is still going strong." T. B. Larimore will be remembered as one of the greatest orators of the church, but most especially for his fidelity to God.

Also, among the good soldiers of Christ, is O. P. Baird. He lived and worked in the Carolinas in the early difficult days. Many still remember his tent, and the storm which destroyed it. None of these things quenched his spirit, or diminished his enthusiasm. With very little pay, and

(see page 9)

LOVE THY NEIGHBOR AS THYSELF

Magnand Lee Booher, Salisbury, N. C.

The question of our time seems to be, "What is wrong with man?" While some feel that humanity is really progressing others feel that humanity is rapidly destroying itself. Quite a few people are so disgusted with humanity in general that they believe it is useless and impossible to love man any more. Therefore, many people today have become selfish and hardened to their fellow men.

If this question is to be answered then we must begin where Jesus did so read all of Matthew 22:34-40. Here Jesus points out that first of all we must love God with all our hearts, mind and soul. If we do not come to this love for God we shall find it difficult to love humanity. Certainly the scriptures teach us that we as human beings have been "created in God's image" and that we are His "offsprings" (Genesis 1:26, 27; Acts 17:28, 29). In fact Jesus is saying that what God really requires of us is to love Him and our neighbors as ourselves. If such is taken care of primarily then all of life will fit into place. It is nothing more than taking care of first things first. If you wind the mainspring in a watch all the other wheels and clogs are set in motion. Thus in like manner when we love God first all other wheels of love are set in motion. This love I have in mind is that discussed by Paul in 1 Corinthians 13.

However, someone may say, "this all sounds a little ideal to me." One may become so discouraged with humanity that he feels such is beyond loving. I will admit that it is difficult to love the unlovely. Most of us react to the physically ugly whether it be abnormal or deformed from birth. Beyond the outward appearance of man is the inward and sometimes humanity so acts and speaks that this too becomes ugly. From such we are tempted to turn away and excuse ourselves from loving. Of course it is not right to love man's evil

deeds, but we still must consider his soul. Then too I will admit that it is difficult to love those who do not want to be loved. Some of humanity has become so sour and bitter with life that they do not want any one to love them or care for them or so it seems. We do find it hard to love when our love is not appreciated or returned. When man does not seek our love we rarely put it forth. Though we read in the New Testament time and time again how the love of Christ was rejected by humanity we observe that Christ never gave up.

To love humanity we must have an understanding heart. Instead of giving up on humanity try to understand why some do the way they do. Of course this calls for much patience and perseverance.

Let us now consider five ways whereby we can learn to love humanity.

First of all we must believe in humanity. So much of the time we see humanity under the most repulsive conditions and if not careful we shall stop right there and believe man is so bad he cannot be helped. We must believe that man can change for the better, that there is hope yet.

Second of all we must learn to see in humanity not that which is antagonistic to us, but all that is possible to be good, noble and true. This is somewhat liken unto the first suggestion in that we must try to look beyond the evil and see how the gospel can change this one's life. Perhaps there are talents and abilities that would be of great benefit in the church. Remember, "the gospel is the power of God unto salvation" (Romans 1:16).

In the third place I would suggest we guard against unjust prejudices that obscure the sight and hinder us from seeing true features. Learn to be open and fair minded. It was common in Jesus' day to believe that "no one good could come from Nazareth" yet our Lord did (John 1:43-46).

To love humanity we must love them in the same things wherein we show love to (see page 9)

GREATER LOVE HATH NO MAN

Adriel Missildine, Jr., Asheboro, N. C.

The heart of the Christian is to conform to that pattern or example of Jesus in every phase of life. 1 Peter 2:21 says, "leaving us an example that ye should follow his steps." The only hope that man has ever had for salvation is based on God's divine ability to love sinful man, and in our gratitude, we must return that love. "But God commended his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). "We love him because he first loved us" (1 John 4:19).

Sometimes, we consider ourselves to have the ability to love God, because he first loved us. But let us stop and examine ourselves closely in the light of God's Holy word. John shows us that one of the ways we can demonstrate our love for God, is to love humanity. In 1 John 3:14-16, he says, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brethren, abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." So unless we love humanity, we do not love God. We see the supreme degree of love for humanity being promised by Jesus in our text: "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

Now, let us compare our Lord's example of love for humanity, to the ability of our own heart to love our brethren and our fellow-man. Would we be willing to die for our friends? Christ, at this time, was speaking to his beloved apostles, and surely they were his friends. Possibly we think we might be willing to die for our friends. Romans 5:7 says, "for scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die." How do we measure up to

this possibility? How far are we willing to go, or how much are we willing to sacrifice for our friends and brethren? A few hours of our life, or a few dollars of our money? Maybe, but God's love to humanity was willing to sacrifice his Son, and Christ his life. John 3:16, one of the best loved and most quoted verses in all the Bible, because it so beautifully expresses God's love for the world of humanity. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

With untold millions of souls plunging over the brink of death into eternal destruction, what are we willing to sacrifice for humanity? Can we really believe that we are following Christ's example in our love for humanity? Men salve their conscience by pointing out the unwillingness of the great masses of humanity to hear the teachings of Christ; also their refusal to obey the Gospel of Christ when they are taught. But aren't we also guilty of gross disobedience when we refuse to make any sacrifice for a world of humanity that is being lost? Jesus said in John 15:14, "Ye are my friends if ye do whatsoever I command you." In Mark 16:15, he said, "Go ye into all the world and preach the Gospel to every creature."

Yes, Jesus died for his friends, but he died for his enemies, too (sinners) (Romans 5:8). Jesus loved the whole world and shed his blood for it. But only they who will accept the precious benefits of his death, by obeying his commandments, will reap the eternal reward that his great love made possible. Man's love for humanity is proved (or disproved) by:

1. His willingness to sacrifice to teach others. Jesus' life on earth was given to this task, to seek and to save that which was lost. He said, in Matthew 10:38, "And he that taketh not his cross (his sacrifice) and followeth after me, is not (see page 9)

NEVER THE LESS AT THY WORD

Jimmie R. Canup, Greensboro, N. C.

Christ, just before returning to heaven, in the great commission left us with the task of carrying the gospel to every nation and to every creature. When we look about us at the slow numerical and spiritual growth of the Lord's church in the world today, we are faced with the realization that something is wrong. Why are we not striving to save the souls of those around us? If we trace the problem to its source we will find in reality there is a lack of love not only for our fellowman, but also for our brothers and sisters in Christ. What is causing this lack of love? Our problem today is the same as those faced by even the early Christians. Peter was faced with a race problem in the tenth chapter of Acts. There was a race hindrance in Peter's day just as real as the one we have today. If we let a person's race or nationality stand in the way of teaching him the truth, and after teaching him of fellowshiping with him, then we commit sin (James 2:9). When Peter first entered into the house of Cornelius, his statement was, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean." Peter later said that God is not a respecter of persons but in every nation those that feared Him and worked righteousness with Him was accepted with Him.

We are concerned today with those who will not take heed to the truth of the Bible which we attempt to teach them. Paul was faced with those who would not heed his teaching. In Acts chapters twenty four and twenty six, we find two men of prominence who did not respond to Paul's teaching, Felix and Agrippa, Roman authorities, who could have been a great influence for Christianity, but who were unwilling to render obedience to the gospel. These two instances of Paul's unheeded teaching

are probably only a few among many. There were probably many others, but these failures did not hinder Paul from continuing to teach and to preach and to work for Christ. After one or two failures many of our brethren are discouraged and ready to give up, but this should only make us more determined.

There were roadblocks inside the early church as well as on the outside. Paul was faced, in the early church, with the problem of division. In Corinth there was contention among the brethren. Some were saying they were of Paul, some of Apollos, and some of Cephas and some of Christ. Division as a hindrance arose very early and continues even to this day to be a major hindrance to the growth of Christianity.

Peter warned of false teachers who would bring in damnable heresies (2 Peter 2:1). Paul also warned the Ephesian elders of false teachers who would arise from among their own number (Acts 20:30). We can see, by looking around us today, that these false teachers which Peter and Paul warned about have gained a strong hold in the religious world. So many men, teaching so many different doctrines in the world of religion, hinders the growth of Christianity.

We have mentioned only a few of the roadblocks which cause a lack of love for people today, roadblocks that have existed for quite some time. Through a careful study of the epistles in the New Testament we find that there were many roadblocks which were prophesied as coming and which are prevalent in the world today. We need to say with Simon (Luke 5:5), "nevertheless at thy word I will let down the net." After having fished all night and having caught nothing, these fishermen were willing at the word of the Lord to make another try. Though we too have made many unsuccessful attempts "fishing for men" we need to say also that we will make another attempt.

OF WHOM THE WORLD (cont'd)

few words of encouragement from the brotherhood, O. P. Baird continued working, sacrificing, and preaching the gospel. Nor did his work stop here, but he went on to other, even more difficult fields in Korea. While others may be better known, there are few who have demonstrated their loyalty to God as he did.

Of all these the words of Hebrews might well apply: "Of whom the world was not worthy... all, having obtained a good report through faith..." (Heb. 11:38, 39).

LOVE THY NEIGHBOR (cont'd)

ourselves would be my fourth suggestion. If we could pass judgments upon and think of others as we do ourselves, would we be so critical and unloving? (1 Corinthians 13:5). Also we should speak of others as we speak of ourselves (Titus 3:2). While we are mindful of our needs and that which is for our good let us not neglect to show the same concern for humanity's needs (Matthew 5:44; 1 Peter 4:10).

Finally I would suggest that we must love humanity after the same manner that we love ourselves. Surely the Christian loves his soul and works out its salvation. Let us be mindful of the souls of humanity and that once we were in such condition (Titus 3:3, 4). Let us learn to love humanity as freely as we do ourselves (1 Timothy 6:18). Most of us love ourselves genuinely and fervently and in like manner should love humanity (1 John 3:18; 1 Peter 1:22).

Christ loved humanity so much that he willingly gave His life that man might be saved. When we come to appreciate man's souls as Christ did, then I believe we shall find a way to love humanity.

GREATER LOVE... (cont'd)

worthy of me." Paul said, "I am debtor both to the Greeks and the Barbarians, both to the wise and unwise" (Romans 1:14). Again, "Woe is unto me, if I preach

not the Gospel" (Corinthians 9:16).

2. His willingness to help others and to share the great blessings of God with those who have need. In 1 John 3:17, 18, he says, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."

Yes, love is the life giving fluid (spiritual) that flows from the vine (Christ) to the branches (Christians) and back to the vine, and on to other branches. It is that precious nectar that keeps alive the hope that someday we will know and realize in its fullness, the true worth of God's love, demonstrated by Christ's love and sacrifice. May our love for humanity truly be patterned after our Lord as he said, "Greater love hath no man than this, that a man lay down his life for his friends."

Brotherhood News... (cont'd)

has opened a new \$80,000 cottage which will house 16 more homeless children... A special contribution for the Herald of Truth at the Granny White Pike church in Nashville, Tenn. totaled \$8,833.48... According to Claude A. Guild, there are now 32 full time preachers, 34 congregations, and about 1,000 members of the church in Australia... Nine young men who have dedicated their lives to preach the gospel graduated from the Preston Road School of Preaching in Dallas, Texas on June 16. Eldred Stevens is the Director of the school.

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BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.

School for training preachers. Southeastern Institute of the Bible, a school designed especially for the training of preachers, is scheduled to open her doors in January, 1969. It will be located in Florence, Ala. near the site where T. B. Larimore once operated the old Mars Hill Bible School. Malcolm Hill has been appointed the first president. The school will offer two degrees: The Bachelor of Sacred Literature and the Bachelor of Religious Education. Tuition will be \$150 per semester and 140 hours will be required to graduate. The present faculty is composed of Malcolm Hill, President, Charles Coil, Bob Bryson, Lamar Plunket, Barry Anderson, A. R. Hill, and Albert Hill. Others are to be added before the opening date.

India. India is perhaps the ripest field in the world for a restoration of New Testament Christianity, but for several years now the doors have been closed to all missionaries from the U. S. A. (a few have entered from Canada). But word has been received that special arrangements have been made whereby 15 workers can now be sent on long term visas. May Christians rise up and enter as God opens the doors.

Ecuador. Noyles E. Sewell, formerly of Kinston, N. C., reports that two separate campaigns in remote areas of Ecuador resulted in 11 baptisms and the beginning of a new congregation in that neglected country. Sewell, the first missionary to that country from churches of Christ, has been in Ecuador for about 18 months and has baptized around 50 persons.

Dead. L. R. Wilson, outstanding preacher, voluminous author, founder of two Christian colleges, and for the past 12 years editor of "The Voice of Freedom," died in a Dallas, Texas hospital on Friday, May 31. Very few men in this century

have made a greater contribution to the restoration of New Testament Christianity than did L. R. Wilson. He was truly a noble soldier in the Lord's army. In his long and useful life, he was never far removed from the front line in the battle for the minds of men. The world is better because he lived.

Soul saving shop. A new approach to evangelism is in operation in Belfast, Northern Ireland. A neighborhood shop has been renovated and made attractive both inside and out. A large double display window is filled with an assortment of colorful tracts or an announcement of a meeting or campaign. Those who are interested enough to enter find a friendly receptionist waiting to show them around. They are invited to browse around and choose tracts that might appeal to them. If the visitor shows more than a casual interest, arrangements are made either for further study or for them to see one of the evangelists. Those who operate the "soul saving shop" are highly pleased with the results. More than 20 baptisms have been directly attributable to this media of contact and teaching.

Who tops this? The Babblor, the David Lipscomb College student paper, has honored the Broyle Street church in Erwin, Tenn. in an article praising it for having a number exceeding 10 per cent of the Sunday morning attendance enrolled at DLC.

State Colleges. We lift the following interesting item from "Christian Bible Teacher": "The Bible Chair Journal made a survey of 67 state college campuses with the following results: More than thirty thousand members of the church of Christ are enrolled in these schools with more than five thousand of them actively involved in Christian work. More than 270 students on these campuses plan to preach, while 3,488 are enrolled in formal Bible classes."

Potpourri. Lubbock Children's home (see page 9)

CAROLINA CHURCH NEWS

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SOUTH CAROLINA NEWS

Clinton

U. A. HALL, Reporting: After four and one-half years working with this fine congregation, I will be leaving with mixed feelings - sadness to leave because of the great love for the work - glad, because brother and sister Milton S. Parker will move here July 1, 1968. Knowing their work in the past, I know the work here will be blessed.

Fifty four was added to the work during these four and one-half years - 18 baptized - 22 transferred membership, 14 restored to fellowship - 26 moved away - 6 are unfaithful - one passed away. We have now 28 members.

I will be available for meetings and also to fill in when needed in the area. So please note address: 29 - 8th St. Judson, Greenville, S. C. 29611. Phone 233-5189.

Williamston

ROBERT H. MARTIN, Reporting: This spring and summer have been a very busy time for the Church here at Williamston, S. C. During March, Mary and I toured Alabama raising money to buy the lot that we have chosen to build on. We were very successful in raising this money needed; we raised \$3,000.00 in three weeks, which was considered unbelievable by some of the brethren here. We already had over \$2,000.00 in our building fund so this made a total of over \$5,000.00. The cost of the lot was \$4,900.00; the owner had already accepted a \$100.00 binder on the lot which brought the total price to \$5,000.00. We finished up the deal on the lot May 31. After paying the price of the lot we had \$432.00 in our building fund. We now have \$532.00 in our building fund, we put \$100.00 in ourselves the first Sun-

day night in this month in our regular business meeting.

Our plans are to have a building on this lot by the time winter gets here if at all possible; we know it is possible because the Lord said, "All things are possible with him." The lot we have purchased is in an excellent location on Main Street, right down town. The lot is over one acre in size.

Our attendance is averaging around 41 per week, and our contribution is averaging around \$61.00 per week. Since we have been here (about 22 months) the membership has tripled, the attendance has just about tripled, and our contribution has quadrupled.

Our meeting in May was well attended with an average of 80. The record attendance was on Monday night with 93; on Tuesday night we had 90, Wednesday night 63, Thursday night 80. Friday night we had 75. We had help from sister congregations and from those that live in the community. We had seven to eight visitors each evening from the community. We have in our second year had three baptisms and seven restorations. We are studying with about 15 people in home Bible studies; we hope some fruit will come forth from these studies.

I have been speaking on the morning devotion over the radio station at Belton, S. C. which is also helping us reach more people. I will have a monthly place on this radio program.

NORTH CAROLINA NEWS

Lumberton

ROLAND ADAMS, Reporting: Our new building is scheduled for completion by the first of August. It will seat 250 and will have six classrooms. There will be office

(see page 12)

CHURCH NEWS . . . (cont'd)

space and a nursery. The whole building will be centrally heated and air conditioned. The address of our new building is 1807 E. 7th St.

We are selling \$50,000 worth of bonds of which \$15,000 remain to be sold. These bonds draw 6% interest accumulated and compounded semi-annually and will mature in 1974. I would like to sell these remaining bonds in the Carolina area so that a trip out of the state will not be necessary. Please contact us if you should be at all interested in this at Box 1063, Lumberton, N. C.

We presently have twenty-two members. I baptized two adults several weeks ago. A meeting is planned with Billy Nicks the last part of August.

Hendersonville

KEN WILLIS, Reporting: Although we have lost four members in the past six months due to their moving away, our attendance for morning worship has averaged 53 thus far in 1968. Our membership is down to 33. As of June we became self-supporting, with a weekly budget of \$200. Our night VBS was June 17-21 using the theme, "God's Word--Today's Hope."

Our 10 night Gospel Meeting is scheduled for July 22-31, with brother Ed Anderson of Mt. Morris, Michigan, doing the preaching. Services will be at 7:30 each evening. Advertising plans call for telephoning everyone in the directory and door-to-door personal invitations to every home in the city. We will host an area-sing July 21, at 3:00 P. M.

We continue to receive contacts from the Herald of Truth TV program in Asheville and from the Herald of Truth radio locally.

When visiting in this area of Western North Carolina stop in and worship with us.

High Point

WAYNE JOHNSON, Reporting: There was much joy generated in the High Point

area recently due to our spring gospel meetings. Brother Jim Swafford from the Greenville, N. C. congregation was kind enough to be our visiting evangelist, and he presented a series of lessons that were most inspirational. Many compliments were heard throughout the week from both members and visitors. It was a great blessing to have brother Swafford's sermons presented to us, but the much greater blessing is the results of the meetings. During the week 21 responses were made. 17 persons came forward confessing sins, asking for prayers, and asking for spiritual help, and four persons presented themselves for baptism.

During the first half of 1968, the church of Christ in High Point witnessed more responses and baptisms than were witnessed during the entire year of 1967. This reflects the greater amount of personal work that is being done in this area this year.

Our preacher, brother Frank Milton, is leaving this area after having worked in the Carolinas for 16 years. Brother Milton has worked with us during the past five years. What is our loss is gain for Texas. Brother Milton's new work will be with the College Street church of Christ of Junction, Texas.

During the summer months, brother Danny Gneivikow will be serving as our preacher. Brother Gneivikow is a recent graduate of David Lipscomb College, and he plans to return to college next fall for post graduate work. At that time, our preaching position will be filled by a permanent minister, who has not been chosen as of the date of the writing of this report.

Asheville

HENRY L. FUHRY, Reporting: During May we averaged 102 for Sunday morning worship services. Our contributions were up substantially. We are getting ready for the vacation season when we have so many visitors to our services throughout the months of June, July, August, and September. One June 9, we had 120 present (see page 13)

CHURCH NEWS... (cont'd)

at morning services and we had some 15 or 20 visitors.

Since our April report we have had 2 baptisms and 3 to place membership, which, along with the children involved, constitutes an increase in our congregation of 8.

On May 12, brother Franks, our minister, exchanged pulpits with brother James Davis of the Brevard church. We enjoyed having brother Davis with us and we feel that this exchange was something good for both congregations. We feel this is an excellent way for congregations to grow closer to each other.

Remember, should you vacation in our area, or just be passing through, we extend a welcome to you to worship with us. We are located in downtown Asheville at 127 E. Chestnut Street. Services at 10, 11, and 7:30 on Sunday and 7:30 on Wednesday.

Wilmington

HAROLD SIMMONS, Reporting: The work of the Lord in Wilmington is going well. Since our coming to Wilmington, the membership has almost doubled. This is partially due to several companies moving into town and some members of the church moving with the companies. Some have been restored to the Lord and others have been baptized into Christ. It is always with regret we say that some have fallen away, and are not now faithful. The attendance is running around 120 to 130, and this has caused our Bible classes to be full, especially some of the lower age groups. We pray that it may not be long before the building will be full and overflowing. It is good to read of the work being done in the Carolinas through the Carolina Christian each month. The "Herald of Truth" is on Channel 6 in Wilmington. It is on WHSL radio followed by our local program, "The Bible Speaks."

Greensboro, Florida St.

JIMMIE CANUP, Reporting: We are beginning to see wonderful progress here at Florida Street. The first Sunday in May our attendance was 62 for the morning worship service. We are now eagerly anticipating our summer gospel meeting, June 24-30, with Paul Sikes from the Wendover congregation doing the preaching.

In our Sunday evening training class we have drawn up a program for saturating our area with the truth of the gospel. This includes the placing of four small signs on several of the secondary roads coming into Greensboro, the placing of a large sign on Interstate 85. These signs will read: "The Churches of Christ Salute you - Romans 16:16." Also we are planning placement of the pamphlets "What is the Church of Christ" in motel rooms, hotel lobbies, doctor and dentist waiting rooms, and any other places where people have free time or where they have to wait. We are also planning to run a series of articles in the local paper concerning the church of Christ. Please pray for us, and, when in our area, please visit us.

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1969 CAROLINA LECTURES

Greer, S. C.

BURL CURTIS, Reporting: We have decided to have next year's Carolina Lectures. We will plan to hold them the first week in April, probably beginning March 31.

Our meeting with Owen Olbricht will be August 11-23.

THE PROSPECT

Don Stidham, Charleston, S. C.

In a country of 200,000,000 people there is no limit to the number of prospective Bible students, therefore we are more concerned with the proper methods of approaching and developing the prospect than we are with finding the prospect. The following six suggestions have been found to be successful in dealing with a prospective Bible student.

First: Where to find the best prospect. In John chapter 1 after Andrew had found the Christ he found his brother, Peter, and told him he had found the Savior. In doing personal work today the best prospects are the friends of recent converts. Almost without exception by the time one Bible study session ends in which the student was converted to Christ he will have a friend who is interested in studying the Bible. There are several other places to find prospects, such as where you work, at school, visitors of the church service, and members of your neighborhood; still the best prospects are friends of recent converts.

Second: Contacting the prospect. The very nature of personal work requires that contacting the prospect be done in person rather than by telephone or letter.

Third: The first impression. The first impression is usually a lasting one. A person may obey the gospel and eternally be saved or he may reject the gospel and spend eternity with the devil in hell because of the first impression made by the personal worker. It is vital that the first impression the student has of the personal worker be one favorable for Christ.

Fourth: Choosing the time for study. The first consideration in determining the time for study is when it will be most convenient for the student. Let the student know you will study any time that he chooses. Also the time of day should be when there will be a minimum number of interruptions. The place where the study

is to be should also be determined by the student. Usually the study should be either in the student's home or in the home of the personal worker. The student's home is usually the best.

Fifth: Show a true interest in the student. You are interested in the student or else you would not take the time to study with him, so let him know you are interested in his spiritual welfare most of all but also interested in his physical needs. It's very encouraging to know someone really is sincerely interested in your welfare. This will favorably impress the student.

Sixth: Conversation during the first meeting. During the meeting with the student to make arrangements for the study the conversation should be brief but not abrupt, business like but not formal, and emphasis should be placed on the fact that you will be studying together. Also it should be understood that the Bible, as God's word will be the final authority. Then briefly tell what the study will include. Keep in mind you may be the first representative of the Lord's church the student has met so make an impression the Lord will be pleased with.

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Greer, S. C. Campaign For Christ

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carolina
CHRISTIAN



August, 1968

Volume 10 — Number 8

Can We Disagree Without Dividing?

Carl E. Lancaster, Greenwood, S. C.

Jesus prayed shortly before his crucifixion that all who would believe on Him would be united as He and the Father are (John 17:20, 21). Paul begged the Corinthians not to be divided but to all be of the same mind and same judgment, and all speak the same thing (1 Cor. 1:10). It appears that seeds are now being sown that will produce a major division in the Church of Christ within the next few years.

We are living in times when all men seem to be raising a lot of questions and re-examining a lot of their beliefs. This is true within the church. To be told that, "this is what we have always stood for" is not sufficient to satisfy some sincere seekers for truth. Some are not willing for anything to be bound as a matter of faith, unless they can find evidence for it in THE BOOK. This is not bad. It is what we have been urging people to do for a long time. It is an atmosphere in which one's faith can really grow and deepen.

However, there is a certain amount of instability during a time of questioning and re-examining. We do not all see everything alike at the same moment. This produces different points of view that threaten to divide us. Also, while the Bible presents the one faith perfectly, we recognize that we are all human and to some degree or another my faith is imperfect. Whether you are aware of it or not, this is also true of yours. The imperfections that exist in our understanding and faith can again be the source of different points of view.

It is evident from Christ's prayer and Paul's plea that we are all to strive diligently to reach the goal of seeing everything alike and speaking the same thing. However, does this mean that we must divide every time we disagree? Does this mean there can be no unity and no working together until we have reached the goal of seeing everything alike? Romans 14:1-6 clearly answers these questions. One

man believes he can eat all things. Another who is weak in the faith will eat only vegetables. The man who eats is not to hold in contempt the man who doesn't. The man who does not eat is not to pass judgment on the man who does. We are instructed to accept each other without trying to settle doubtful points.

A list of issues over which congregations have divided and brethren have fought in the past twenty five years is appalling to look at. Perhaps in every case the division could have been averted had we followed the principles set forth in Romans 14. Have we learned anything from those tragic errors? Our conduct in the days ahead will tell.

Some fit all the work of the Holy Spirit into one neat little package. Others have bound His work all up in a different package. Some have figured out just exactly what the church ought to do in the world and others have figured out just what it ought not do in the world. Again the packages are not identical. Some person goes

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IF I HAD A SERMON TO PREACH

Otto Foster

INTRODUCTION. Otto Foster was an elder for over 30 years. He was 86 on March 5, 1968. He and sister Foster will have been married 63 years this Nov. 30.

His book Scriptural Government of the Church published by Gospel Light, Delight, Arkansas, has been a great help in training elders and deacons. He now resides with his daughter, Mrs. Rita Foster Stocking, at 3200 North Woodrow Street, Arlington, Virginia 22207.

M. Norvel Young

The nearer I get to the end of the way, the greater importance I place on our efforts to follow our Lord in His command to go into all the world with the Gospel. If I had one last talk to make, or one last sermon to preach, I would certainly think about Luke 6:38 as a text and spend my time with this and other texts on giving.

Brethren, I am concerned about how little we teach on giving. Re-read 2 Corinthians 9 and 10 in the Revised Standard Version, 1952. Do you believe what it says? Then let's teach it to our brethren.

If we do what the Bible teaches on giving, God will bless us. Members of my flock, and an elder, taught me my lesson on giving during the depression of the 1930's. I wish I had time to tell you about it. I learned that all I had was what I had given away. God was merciful to me. If death had come to me in the first half of my Christian life, even though I was an elder in two congregations in those years, I am sure I would have been in that group that Jesus describes in Matthew 25. Thank God, I am still here and I believe I am more ready to meet Him and receive my judgment.

One-seventh of all the words in the Bible are used to talk about money. Our God is

concerned about what we do with our money. Nowhere in the Bible can we find any suggestion of contributing less than ten percent of our income - whatever it is - to the God that has helped us earn it. He leaves the amount to us. We can conclude, I think, that in dealing with the Jews, God found He could not tell us how much we had to give, but rather in this dispensation, He tries to appeal to us to give that which we are capable of giving.

He tells us He loves a cheerful giver, one that purposes--plans--then gives! We are to plan what we are going to give and plan our life to carry it out. Haphazard giving is not pleasing to our God. Everyone is to give as he purposeth in his heart, and be glad about it.

The writings of the apostle Paul make up a major portion of the New Testament - and it is this outstanding man who gives us so much specific teaching on "giving." Where did he get this information? After Paul's baptism, God took him away to Arabia for instructions and direct contact with Christ (1 Corinthians 11:23). Paul was especially selected for writing these vital truths, and it is Paul who tells us to plan to give and to purpose as much as a year ahead - to give liberally. Start with the ten percent and add to it. He asked and some Jews gave, as much as 33-1/3 percent to 50 percent. Did any suffer thereby?

Paul gives a plan in 2 Corinthians 9 and 10 to all churches for raising money for benevolent purposes that will apply to all our giving. He says that Achaia purposed a year ahead, and intimates at least that they had it ready. He says he used their example with the churches of Macedonia - and your congregation can serve as an example also. Preach more often to instruct them in this grace, so they can be

(see page 4)

If I Had . . . (Cont'd)

examples to others.

Likely it has been a long time since you preached on giving. There are so many urgent needs. The whole world is calling for the Gospel! More than ever before people in India, Korea, Africa, Japan and many other countries are more receptive and ready for the truth. Money can help send it to them.

When Christ was teaching His followers, He took them into the temple at a time when people were paying their taxes. He called their attention to the "poor widow" as the world has since described her. He did not tell them she was an extremist, and that we were not to understand that we were supposed to give "all." However, her attitude was the one impression He wanted them to be influenced by. We do not know the name of the major or any prominent person in Jerusalem of that day, but the "poor widow" is used by the Lord as an example of liberal giving from her day on, and will be until the end of time.

Our late brother A. M. Burton, of Nashville, Tennessee, was perhaps our best example of modern day liberality. Lipscomb, Harding and others that have meant so much to the cause of Christ were liberal givers.

"What does it profit a man if he gains the whole world and loses his own soul? For what can a man give in exchange for his soul?"

"Give and it shall be given unto you, good measure, pressed down, shaken together, running over shall they give into your bosoms. For with what measure you mete it shall be measured to you again."

Who said that? Jesus Christ our Lord. Can we doubt it? Can we teach our congregations to trust His promises as we live for Him? Will we do so?

Brethren, because I love you and your work, may I urge you to resolve in your own hearts that you will preach more on the subject of giving during the coming year. Try to show your congregation how vitally important it is that each of them

learn what the Bible teaches on this subject.

Urge them to put it to practice in their own lives, so that they may be pleasing to God and may lay up for themselves treasures in Heaven.

May I further suggest that those congregations that do not have elders to help them teach on giving and other Christian graces, endeavor to become scripturally organized during 1968. If you have two or more men that meet the qualifications and are willing to serve, why not install them properly, and together begin to work for the Master?

May the Lord bless you as you endeavor to fulfill His will during the coming years is my prayer for each of you.

Editorial . . . (Cont'd)

to an extreme and another reacts by going to the other extreme. The reactions lead still to greater extremes and the gap continues to widen. Branding one another with such labels as "liberal" and "conservative" adds to the confusion. Before we realize what is happening, the spark is set and it is fanned into a roaring flame that consumes the church with another division.

This is a sincere appeal for each of us to recognize that our understanding of the Divine Will is yet imperfect. It is an appeal for us to practice the teaching of Romans 14, and recognize that each man has some freedom to live by what he honestly believes God desires of him. It is an appeal for us to be extreme in our long-suffering and patience with one another, and in our kindness and love toward one another. If division has to come may we make the mistake of putting it off too long rather than hastening it on too soon. "These six things doth the Lord hate: yea, seven are an abomination unto him. . . he that soweth discord among brethren." (Proverbs 6:16-19.)

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Instrumental Music In Christian Worship

Howard Winters, Burlington, N. C.

The church of Christ existed for over 1800 years before instrumental music was introduced into its worship. It is a historical fact that the first instrument to be used by a congregation was in Midway, Kentucky in the year 1859. From its first inception it has caused nothing but division and strife among God's people. Anyone who can say that its introduction has not hindered the progress of the Lord's church is either blinded by human opinion, ignorant of the results of its introduction, or dishonest in his study of the issue. For over a hundred years it has been a source of division. It has engendered nothing but strife, and has been the cause of much pain in the hearts of God's people. A once happy and united brotherhood has been rent asunder, progress has been stayed, and literally thousands of souls have gone down into their graves without hearing the truth because the followers of Christ have weakened and divided themselves over a human invention in the worship of God. The division and strife still rage among those who use the instrument. And so it will remain until men learn to do what Jesus said, no more, no less.

The Bible teaches Christians to make music in their worship, but every passage in the New Testament which deals with this subject specifies singing or vocal music. (See Acts 16:25; Rom. 15:9; 1 Cor. 14:15; Eph. 5:19; Col. 3:16; Heb. 2:12; James 5:13.) There is not one solitary passage that even hints at, much less authorizes, instrumental music in Christian worship. One can obey every command, perform every act, and render every service in the New Covenant without playing or making instrumental music. Yet men persist in the use of this unscriptural invention of men, even to the dividing asunder of the body of Christ. But why? In this article we give our attention to the arguments used to try to justify its use.

1. First, it is argued that its use in Christian worship is an expediency or an aid in carrying out the command to sing. If it is an expediency, then all will admit that it is right. But it is not an expediency, it is an addition. God commands singing --vocal music. To play on an instrument would be to add another kind of music--instrumental music. The Lord authorized vocal music, but nowhere does the Bible teach the use of instrumental music in Christian worship. Before instrumental music could be an expediency there would first have to be a command to play--a command for instrumental music. But there is no command to play; the command is to sing. Therefore, instrumental music in Christian worship cannot be an expediency.

2. The advocates of instrumental music in Christian worship often turn to the Greek and say that it is authorized in the meaning of the word psallo. But the Greek word psallo, according to Joseph Henry Thayer, means, in the New Testament, "To sing a hymn, to celebrate the praise of God in song." In Eph. 5:19 the word psallo is translated with the two English words "making melody". Paul then settles forever the controversy about its meaning by adding the phrase "in the heart". Thus the human heart is the instrument that Paul said to "psallo" on and not some humanly built machine. Instrumental music in Christian worship is not authorized in the Greek word psallo.

3. A few, having failed to find authority for its use elsewhere, have turned to the Old Testament, where it is taught, and say that it, as an act of Christian worship, is taught therein. But only a few have found this argument plausible. It is too well known that Paul said, "For I testify again to every man that is circumcised, that he is a debtor to do the whole law; Christ is become of no effect unto you, whosoever of you are justified by the law; ye are

(see page 6)

Instrumental . . . (Cont'd)

fallen from grace." (Gal. 5:3,4.) Again, "For as many as are of the works of the law are under the curse: for it is written, Cursed is everyone that continueth not in all things which are written in the book of the law to do them." (Gal. 3:10.) The principle stated in these verses is simply that if we do one thing that is taught in the law, we are debtors to keep the whole law. For this reason, if one uses instrumental music because it is authorized in the Old Testament, he is debtor to be circumcised, to keep the sabbath day, to observe the feast days, to offer burnt offerings, and to do everything else taught in the law. There is, thus, no authority in the Old Testament for the use of instrumental music in Christian worship.

4. It is often argued that instrumental music is taught in the Psalms, and, those who so argue say, since Psalms are of a devotional nature and no part of the law, they have not been taken away with the law. Consequently instrumental music is authorized in Christian worship by them. But is it true that the Psalms are no part of the law--is it true that whatever they teach is authorized in the Christian age? Would those who so argue feel free to use incense (Ps. 66:150), offer burnt sacrifice (Ps. 66:15), observe feast days and the new moon (Ps. 81:3), keep holy days (Ps. 42:4), follow the temple worship (Ps. 68:9; 48:9), bless brutality against infants (Ps. 137:9), hate their enemies (Ps. 139:22), worship only (certain acts) at Jerusalem (Ps. 102:21), etc. If the Psalms authorize instrumental music in Christian worship then they authorize all the foregoing. But the truth about the whole matter is that the Psalms are considered a part of the law. Jesus classed them together (Luke 24:44), and called the Psalms law (Ps. 82:6; John 10:34). Since the law and the Psalms are classed together, and both called law, they have both been taken out of the way and nailed to His cross. (See Col. 2:14; Eph. 2:14,15.) They were only a shadow of good things to come. (See Col. 2:14-17.) Hence, the

Psalms do not authorize the use of instrumental music in Christian worship.

5. The "last resort" argument to justify the use of instrumental music in Christian worship is to say the Bible does not say not to use it. If this is valid grounds on which to authorize a thing, then almost anything can be justified. For instance, Baker's Dictionary of Theology (article, baptism, infant) uses this same argument to show that infant baptism is authorized by the Scripture. It says, "To be sure, there is no direct command to baptize infants. But there is also no prohibition." It inevitably follows, then, that if one argument is valid, they both are. The Scriptures either authorize everything not specifically prohibited or else they prohibit everything not specifically authorized. The Bible does not say not to burn incense, not to dance as an act of worship, not to count beads, not to use holy water, not to put ham on the bread and Pepsi Cola in the fruit of the vine when we take the Lord's Supper, and a thousand other things. Thus the Bible is a book that tells us what to do; it is not a list of things not to do. When it tells us to baptize, it excludes sprinkling; when it tells us to baptize believers, it excludes infants who do not have the power to believe; when it tells us to sing--make vocal music, it excludes playing--making instrumental music. Hence, instrumental music is not authorized in Christian worship because the Bible does not say, in so many words, "Thou shalt not use it."

For over a hundred years now men have been trying to justify the use of instrumental music in Christian worship, but not one argument has been produced that will stand under the powerful searchlight of God's truth. We must conclude, therefore, that it is a digression from "the old paths," a departure from the ancient order of things, a transgression of "the doctrine of Christ," and a going aside from "the way" revealed in God's Word.

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BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.

Preachers in training. Most churches have, at one time or another, felt the acuteness of the preacher shortage, but according to Batsell Barrett Baxter's annual report on the number of preachers in training at Christian colleges and other schools, the situation may be improved as the years go by. The report states: "At the end of the 1967-68 school year we find that there are 14,623 students enrolled in twenty-five Christian colleges with 1,513 of these being young men who are preparing to preach. This figure is to be compared with 1,071 a year ago. We also find that there are 533 students in Schools of Preaching who are preparing to preach. This figure is to be compared with 476 a year ago. In the Bible Chairs we find 257 preparing to preach, whereas, the figure one year ago was 218." The total number in the report is 2,303 which is compared with 1,765 for last year. However, Baxter sounded a word of caution in that newschools are added to the list from year to year and that occasionally a school fails to return the information (e. g. the figures for this year do not include any from Harding Graduate School at Memphis or Pepperdine College at Los Angeles.) But even after observing the word of caution, the picture looks extremely encouraging.

Race conference. Thirty-seven elders, ministers, publishers, businessmen, and college officials met in Atlanta, Ga. June 25 and 26 to discuss and earnestly search for means of better race relations in churches of Christ. The speakers were drawn from both colored and white. All agreed that racial discrimination is sinful, and that Christians in this decade must come face to face with the problem--that Christians, along with God their Father, be no respecter of persons. As one speaker very forcefully put it: "1 Thess. 4 says that we are all to be caught up together: if we're to be caught up together,

we must first get together."

Persecution in Indonesia. Five persons have now been converted to Christ in Indonesia as the first missionaries from churches of Christ start their work there. But as the Lord's church makes progress in any place, Christians can expect the devil to strike in one form or another. Pat McGee, one of the missionaries there, reports: "Recently we have been experiencing opposition from the Moslems in the city because of the progress being made and the many Moslems who are coming to study. Last week our house was stoned and then this last Sunday part of our roof was broken by bricks thrown at the house and the front of the house was covered with 'human manure.'"

Among the colleges. Don H. Morris, President of Abilene Christian College, will be awarded an honorary Doctor of Letters Degree on August 5 by Oklahoma Christian College...The Trustees of Abilene Christian College have approved a \$6.1 million budget for its next fiscal year which started in June...Fourteen men formed the first class graduating from the Getwell Road Church of Christ School of Preaching in Memphis on June 30...Earl I. West, who recently received his Ph. D. degree from Indiana University, has become a full time professor of church history at the Harding Graduate School of Religion...The Foundation for Christian Education, whose primary concern is for the education of Negro youth, has compiled a very comprehensive list of financial aids available to those who wish to attend a Christian college but who must have financial help to do so. All young people who are in need of such help are urged to write to the foundation at 524 Inwood Drive, Nashville, Tenn. 37211 for a FREE copy.

Among Missionaries. Two young couples, Bob and Sharon Parker and Roy and Ellen McMillan, left May 27 to join missionary forces in India...After seven

(see page 13)

New Testament Passages On Singing

Irma Lee Batey, Nashville, Tenn.

The following statements are comments on New Testament passages on Singing written by Dean Waller of Canton, Ohio. Mr. Waller is a student at David Lipscomb College.

"...but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;" Ephesians 5:18, 19.

As in Corinthians 14:15, Paul indicates here that singing, when rightfully done, is a vital part of the Christian's life. As he writes to the church in Ephesus, the apostle lists some characteristics that should be found in a Christian, including the willingness to share singing with one another. This singing must be done with meaning; that is, we are to speak to one another through song in order to convey a message of some kind. Singing must also be done with feeling; we are to make melody "in our hearts." Always singing will be proper, effective, and desirable in a Christian's life if done in the manner described by Paul

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Colossians 3:16.

Often in his writings Paul emphasized the need for Christians to sing. In his letter to Colossae, he links this activity of worship with "the word of Christ." He indicates that songs can be a natural outgrowth of knowing and practicing the will of God. The knowledge of God's message will make each person desirous of sharing that message with others, and one method of doing so, says Paul, is to sing of that will with others. Again, as in other places, Paul indicates the necessity of having one's heart set right while singing. We are to have "grace in our hearts"; we are to sing with loving kindness toward all.

And we are to sing "to the Lord."

"...he (that sanctifieth) is not ashamed to call them brethren, saying, I will declare thy name unto my brethren in the midst of the church will I sing praise unto thee." Hebrews 2:11, 12.

In the epistle to the Jewish Christians, the writer assures his readers that the Lord, though so much superior to us, has shown himself willing and eager to be known as the brother of those who accept his sacrifice. He has promised that he will confess the names of those who are his brethren. This declaration of brotherhood is to be celebrated by the singing of praise to the Father of all. This example of the ideal worship participated in by our Lord shows how we might best be pleasing to God.

"...Is any among you afflicted? let him pray. Is any merry? let him sing praises." James 5:13.

Prayer and singing are often linked as acts of worship under the New Testament plan. The expression of one's emotions through these two avenues is emphasized repeatedly in the Bible. As exemplified by Paul and Silas' midnight watch in the prison at Philippi, prayer readily relieves the participant's troubled heart. Then, at the relief found in this way, the ones who worship feel lifted up to sing songs of praise. This progression of feelings is especially striking in the popular African folk tune, "Kum Ba Yah." The first stanza indicates the sorrow felt at another's death; the next, the prayer which spontaneously comes from a heavy heart; and the following stanzas, the song and resultant happiness of the presence of God as he "comes by here."

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Do's And Don'ts For Personal Workers

Don Stidham, Charleston, S. C.

There are many things the personal worker can do to help the study be a success. The following are considered very important "DO'S."

GET TO KNOW THE STUDENT.

Each study take a few minutes, preferably before the study begins, and become acquainted with the student. Discuss subjects of common interest. Also invite the student into your home, perhaps for a meal, and let him see how a Christian lives.

PUT YOURSELF IN HIS PLACE.

Always try to see things from his point of view. Not to agree with him on a point where he is in error, but to help you be more understanding and therefore be more effective in your answering his questions.

STUDY TOGETHER.

From the beginning make it clear to the student you are studying with him. We will never learn all the Bible has to say, impress the student with the fact that you too expect to learn from the study.

BE POSITIVE.

Help the student see from the Bible what he can do, must do, from a positive viewpoint. Point out when the Bible teaches how something is to be done this leaves out any other way of doing it. Teach what the Bible says do and he will change his misunderstandings. Inspire the student, rather than bore him.

KEEP THE BIBLE THE ONLY AUTHORITY.

Matt. 24:35, "Heaven and earth shall pass away but my word shall not pass away." This "DO" is a MUST. The Bible must from the beginning of the study together be the only authority. If this rule is followed and the Bible is always used to answer any and all questions the disagreements will be few.

DEPEND ON GOD.

Jesus said, in John 15:5, "For without me you can do nothing." All the prepara-

tion and training will not accomplish the desired results if we fail to depend on God. Prayer for wisdom will show our dependence on God. Pray often and depend on God for results.

Just as there are some things we must DO there are some things we must NOT DO to be successful personal workers.

DON'T BEGIN WITH CRITICISM.

No one likes to be criticized, especially about his religion and in his own home. Jesus always, when possible, began teaching by complimenting. The student must be helped to understand the truth and he will change his misunderstandings. Never begin by pointing out how wrong he is.

DON'T ACT SUPERIOR.

Don't be a "know it all." Be humble. Don't be afraid to say, "I don't know." Jesus said, "Blessed are the poor in spirit." Don't give the student the feeling of being inferior.

DON'T SAY TOO MUCH.

Many an otherwise good lesson has been ruined by saying too much. Talking too much can confuse the student. It is better to discuss the lesson at hand and refer all other questions to later lessons in the series of studies.

DON'T QUOTE TOO MUCH SCRIPTURE.

Being able to quote scripture is very good, but in personal work it is usually better to read it or have the student read the scripture. By letting the student read the scripture from his Bible he will get the feeling he is finding out himself, not having something pushed off on him.

DON'T BECOME ANGRY.

No child of God should ever become angry while trying to reach a lost soul. To become angry is to admit defeat. Becoming angry shows a lack of patience, and a lack of love for the student. And it is not Christlike.

DON'T "DO NOTHING."

The greatest mistake of all is that of doing nothing. John 15 plainly teaches a
(see page 13)

CAROLINA CHURCH NEWS

Tony Forest, N. C. News Editor
Box 714, Taylorsville, N. C.

Rhoden Presnell, S. C. News Editor
P. O. Box 5343, N. Charleston, S. C. 29406

NORTH CAROLINA NEWS

Rockingham

LILLIAN MOORE, Reporting: The average attendance in our Vacation Bible School was 105 per night. Twenty responded to the gospel last year. The congregation meeting in the Philadelphia community had a Gospel Meeting July 28-August 2 in which Frank McElveen did the preaching. The Philadelphia work now has sixteen members.

Jamesville

The church meeting in Jamesville, North Carolina is in need of a gospel preacher. Our present minister, Fred Eaton, will stay with us until a new preacher is obtained. We believe in the support of orphan homes, the Herald of Truth and co-operation of churches. We prefer a preacher who is free of hobbies and one who is a good personal worker. If you are in a position to consider this work, send your reply to: church of Christ, Jamesville, North Carolina 27846 or Glen A. Wojahn, 103 Ridgewood Drive, Williams-ton, North Carolina.

Fayetteville, Cape Fear

B. G. LANGSTON, Reporting: In the last eight weeks four have been baptized here. Of this figure three came from denominationalism. This church was begun the first of April, 1962. We entered our new 444 seat building in February, 1965 and became fully self-supporting the first of January, 1968. We have a weekly budget of \$464.77 and an average Sunday morning attendance of 135. Finances were borrowed locally to conduct a Campaign for Christ August 4 - 13. V. P. Black was the preacher and W. D. Jeffcoat was

the song director. The personal work program was directed by the regular preacher, B. G. Langston, with assistance from Tom Kilpatrick and Guy Davis.

LABOR DAY PROGRAM

The Christian Camping Association, operating Dysonwood campground for the enjoyment of Christian families, invites you to its special Labor Day Activities, Sept. 2, 1968. Special religious programs are being planned. These, coupled with recreational activities, add up to a great day. Camping and picnic sites are available. For information contact: Tony Forrest, P. O. Box 714, Taylorsville, North Carolina 28681 (Telephone 704-632-4327).

Asheville, East Chestnut

HENRY L. FUHRY, Reporting: June 23 saw 196 present for morning worship and 135 present for the evening service on the occasion of our annual welcoming fellowship and dinner. One hundred fifty attended the dinner. J. Marvin Powell, President of Ohio Valley College, Parkersburg, West Virginia, spoke in the morning and J. Ridley Stroop, Dean of Ohio Valley College, spoke in the evening. Trice Taylor of Charlottesville, Virginia led the singing at both services. At 7:00 p.m. that day L. O. Sanderson, editor of Christian Hymns, Nos. 2 and 3, conducted a one-half hour songspiration.

During June we averaged 129 for morning worship and 82 for Bible classes. During the past two months we had three baptisms and four families placed membership. This increased the membership by 14.

This month we begin an aggressive visitation program employing the "Buddy" system.

We have also begun a program of placing
(see page 11)

attractive, printed, framed notices of the name, location and services of the East Chestnut church in all motels in and near Asheville. This involves some 60 motels. We are receiving excellent cooperation from the managers of such motels.

We also received excellent cooperation from the editor of This Week in Asheville in placing the name and location of the East Chestnut church in that weekly publication. No charge was made for this service.

Remember, should you vacation in our area or if you are just passing through, be sure to worship with us. We are in downtown Asheville at the corner of East Chestnut and Liberty Streets.

Saint Pauls, P.O. Box 293

JAMES L. FRAZIER, Reporting: I moved from Atlanta, Georgia to Saint Pauls on Saturday, June 8th, for the purpose of establishing the church of Christ in this little city of 3,000 souls. Since that time I have been having Bible studies in my house. One study was with a Baptist Preacher. Our next scheduled study will be on Instrumental Music in the Worship. I am to preach for his congregation the third Sunday in this month.

There is also a possibility of purchasing a church building after August the 3rd for \$5,000.00. I have come to stay until the Lord's church is established here. I have only \$50.00 and a \$10.00 monthly support to help me in this effort so far. I am writing this hoping that some church or person in the Carolinas will try to help me in some amount monthly even if it is small; enough of the small amounts will add up to some considerable help. Will some of the church people in the Carolinas step in and help me get the Lord's church established here? If you can, will you please let me have a line from you real soon? You may communicate with me at the above address. I am located at 306 Broad Street, and my phone is 865-4509, Area Code 919.

JOHNNY SEWELL, Madison, Tenn. Reporting: The Sugar Creek Congregation of Charlotte, N. C. was established in March of this year. I was with them in a Vacation Bible School July 1-12.

This effort resulted in an average daily attendance of 141. Many came from non-member homes.

Teachers and special workers from the Plaza, Westside, Dilworth and Huntersville congregations assisted in this Bible School.

I predict for the Sugar Creek Church a very bright future.

Asheville, Biltmore

DON GETTYS, Reporting: The Lord truly blessed our June meeting and campaign; six persons were baptized into the body of Christ. Paul Tarence preached Christ in a wonderful way, Andy T. Ritchie, Jr. led the singing beautifully, and the approximately 30 outside workers were a great asset in reaching the lost. The effort certainly made a lasting impact on many of the people of Asheville. At the end of the campaign, we were left with approximately 200 contacts worthy of further follow-up. For this purpose, two young men from Harding College are staying with us all summer; they are Ron Parsley and Connie Selvidge. We also are planning for a 'follow-up' meeting scheduled for the first week of August. Ellis Coats will be preaching and Richard Taylor will direct the singing; they are both ministers for the North Wood Hills church in Florence, Alabama. This congregation that supports the Biltmore work will also be sending approximately 40 workers for the week.

The 2nd annual July 4th outing for area brethren was held last month on the property belonging to the Candler church; the fellowship was enjoyed by all and the plans are to continue to make this an annual affair.

The foundation is now being poured for our new building; the contract calls for it

(see page 12)

GREER, S.C. CAMPAIGN FOR CHRIST

The Lord's church in Greer, S. C. has been working feverishly to prepare for forty-six workers who will engage in an intensive Campaign For Christ August 4-23. This group of campaigners is under the direction of Owen D. Olbricht and the oversight of the elders of the Sylvan Hills church in North Little Rock, Arkansas. By the time of their arrival in Greer they will have become seasoned personal workers and will have, in addition to receiving specialized training on the Harding College campus, served in a minimum of three previous campaigns each this summer.

The team of workers comes from twenty states, from as far west as California, north as far as Michigan, south as far as Louisiana and east as far as Pennsylvania. From left to right those pictured on the front cover are: David Rivoire from South Dakota, Barbara Arnell from Wisconsin, Mark Woodward from Texas, Randy Bostic from Indiana and Mary Wade from Texas.

The first week of the Campaign will be used solely in personal evangelism. During this time an opinion poll will be taken with such questions being asked as the following: "Do you feel that the 'new morality' is the result of religious decline?", "Are churches doing enough to settle racial unrest?", "Were the writers of the Bible guided by God?" and "Does the Bible have answers to personal problems?" This approach, it is hoped, will open doors for discussions. Real effort will be made to enroll people in Bible correspondence courses and in cottage meeting studies.

During the second and third weeks of the Campaign the personal work phase will continue unabated, but nightly evangelistic services will be conducted. Owen D. Olbricht will speak each evening during this two week period on such topics as: "Shall We Update Christianity?", "After Death What?", "Persecutor Turned Preacher" and "When Jesus Comes." A new building seating two hundred will be sufficiently completed by the beginning

date of the meeting to be used for the services.

A special feature of this Campaign is the moving into the area of six families, including Owen D. Olbricht, for a year's residence. These people will be fully supported and will be able to give fulltime to following up contacts and teaching.

The aims of this endeavor include having a self-supporting church in Greer at the end of the year's work.

CHURCH NEWS . . . (cont'd)

to be completed at least by the first part of December. At the present time, we are still meeting in the John B. Cecil Room of the Biltmore Dairy Bar on Sundays; we welcome you to our services any time you are in Asheville!

SOUTH CAROLINA NEWS

Rock Hill

DAVID PHARR, Reporting: The third annual South Carolina Bible Lectures will be November 5 - 7, 1968 in Rock Hill, South Carolina. A full program of useful and inspirational lessons is planned. Particular attention will be given to providing valuable instruction for preachers. At least six of the lectures will be concerned with the development of homiletic materials. There will be an open forum each afternoon.

Lodging for out-of-town guests will be provided. For further information and to receive future announcements, write Church of Christ, 339 Charlotte Avenue, Rock Hill, South Carolina, 29730.

NOTICE-I am available to work with some congregation in central or western N. C. or western S. C. Jesse Condra, 672 Mc-Broom St., Abingdon, Va. 24210. Write me.

MAN'S WILL

Lemuel Underhill, Whiteville, N. C.

Man was created with the power of volition (Gen. 1:26, 27). Man isn't like the elements that obey the voice of God without choice (2 Pet. 3:7; Matt. 8:27). Since man has the power of volition, then he has a part in his salvation. As Joshua said unto the Israelites, "...choose you this day whom ye will serve..." Then man has to make the choice whether he will follow his own will or God's will. Our Lord expressed it in this way, "...If any man will come after me let him deny himself, and take up his cross, and follow me." (Matt. 16:24.) Peter said unto the Pentecostians, "...save yourselves from this untoward generation." (Acts 2:40.)

God, Christ and the Holy Spirit plead with man to submit his will to the will of God (1 Tim. 2:3, 4; Matt. 11:28-30; Rev. 22:17). To submit to God's will is to accept Him and His word in obedience (John 12:48; Gal. 3:26, 27; Acts 2:38), wear the name of the Lord (Acts 11:26), and live a life faithful to His word (John 14:23). Many who are not willing to accept God's will have accepted a substitute for God's word, and are thus led astray by a delusion (2 Thess. 2:10-12). It is because of man's will and not God's that the vast majority stand in a lost condition (2 Pet. 3:9). God has offered man multiplied blessings, but man, because of his love for the world, continually rejects the will of God (2 John 2:15-17). Man hasn't been willing to deny himself of his desires and take up the cross and follow the Lord.

Those who have accepted the will of God have accepted the responsibility and privilege of taking the sword of the Spirit, which is the word of God, and going forth to teach every creature of every nation (Eph. 6:17; Matt. 28:18-20). As Paul said in 2 Timothy 4:2, "Preach the word..." Preaching the word in its power, glory and simplicity is the only way that we will ever be able to change man's will so that he will do God's will (2 Cor. 10:4, 5).

Brotherhood News . . . (cont'd)

years work in Lebanon, the Carl Mathenys family is returning to the United States. Carl has been appointed instructor in Bible at Michigan Christian College. . . American G. I.'s in South Vietnam have responded to a missionary need for better transportation by contributing a new car to the work in Nha Trang. . . Bill J. Humble, associate professor of Bible at ACC, is on a three month's evangelistic tour that will take him to three continents.

Here and there. A special contribution taken at the Hillsboro church in Nashville resulted in \$26,151.33 being given to the Herald of Truth radio and TV programs. . . The Denver campaign, with Jimmy Allen doing the preaching, had an attendance of better than 3000 each night. There were 132 baptisms.

Do's and Don'ts . . . (Cont'd)

Christian must be a personal worker and bearing fruit for Christ if he expects to go to Heaven. We will make mistakes, but let's be sure we DON'T make the mistake of "doing nothing."

Moore, S. C.

BURL CURTIS, Reporting: I have just closed an interesting and successful meeting at Moore, S. C. Eighteen responded to the invitation; seven were baptized and eleven restored.

The meeting was scheduled for Monday through Saturday but since the first responses came on Friday night, it was decided to extend the meeting through Sunday evening. Because of the interest, it was extended again through Monday night.

David and Peggy Senn are now working at Moore and we wish for them and the church continued success. David will be teaching the new converts class.

Augusta Road Training School

The elders of the Augusta Road congregation in Greenville, S. C. announce that on October 10, 1968 a training school will begin operation in the church building. This school will have as its purpose the providing of more extensive training than is now being offered in most Bible study classes in the average congregation. We wish to appeal to those individual Christians who desire to become more effective workers in the Lord's Kingdom. This, we trust, will be done through offering practical courses of study which will meet individual needs.

Classes will be conducted each Thursday evening from 7:00 until 10:00 beginning October 10, 1968. All classes will be open to both men and woman students. The only age requirement is that the student be a senior high school student or above. We wish to include everyone who wishes to

participate. The classes will continue for thirty-two weeks or through May, 1969. We shall stress faithful attendance and will encourage each student to approach his work in a serious and thoughtful manner.

Our schedule of classes and teachers are listed below:

7:00-8:30, Bible Survey, L. E. Wishum

8:35-8:55, Chapel (devotional)

9:00-10:00, Music, David Senn

Speech, Willard Pyles

Leadership, John Jones

(Students will choose one of these.)

We are most thankful to these teachers. They are freely offering to us their time and talents. Jerry Senn will co-ordinate the school.

Those who would like to have additional information are asked to please write: Augusta Road church of Christ, 7 Horse-shoe Circle, Greenville, S. C. 29605.

BOOK REVIEW

GOD'S HELPERS, GOD'S GIFTS, STORIES FROM THE BIBLE and WE LEARN ABOUT JESUS are great for preschool children. Each of the booklets' sixteen pages are delightfully illustrated by Frances Hook. These Standard Publishing Company publications will keep the rapt attention of the children and will teach attitudes as well as Bible story facts. The authors, Sandra Summers and Evelyn Root, did an excellent job of providing commentary that is brief, scriptural, attention keeping and on the small child's level of comprehension. The price is reasonable at 25¢ per copy.

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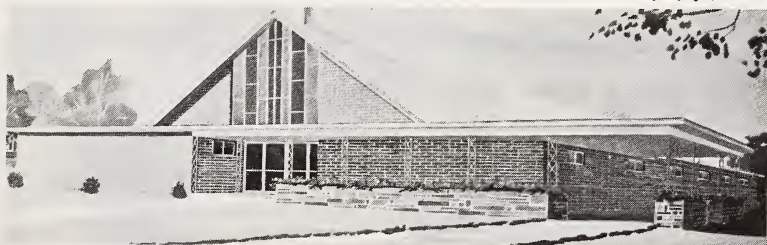
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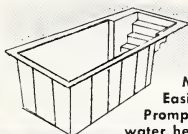
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hope that is in
you.”—Peter**

**September, 1968
Volume 10 — Number 9**

AN EXPLANATION

Burl Curtis, Greenville, S. C.

Because many have requested it, we are again printing the "Ten Questions Issue."

Near the end of 1960, Assistant Editor, Carl Lancaster, sent a questionnaire to many of the preachers in the Carolinas. They were asked to list, in order, the ten most frequent questions about the church of Christ. The results were the ten questions which are answered in this issue.

Extra copies are available at 20¢ each for less than 10 copies and 15¢ each for orders for 10 or above. Address your orders to: Carolina Christian, P. O. Box 5423, Station B, Greenville, S. C. 29606.

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1 WHY DOESN'T THE CHURCH OF CHRIST USE INSTRUMENTS OF MUSIC IN WORSHIP?

Chester Hunnicutt

WALKING BY FAITH. "For we walk by faith, not by sight." (2 Cor. 5:7.) Christianity is a religion of faith. All acceptable service to God depends upon a proper understanding and appreciation of this vital principle. If we had the proper appreciation of the Word of God, we would never have to preach against such subjects as instrumental music in worship.

Many skeptics attempt to discredit the Bible because its religion is purely of faith. When a person disregards the Bible by adding innovations he is walking by opinion and puts himself in the class with the skeptic. Worship must be of faith to please God.

1. Faith Defined In Distinction To Opinion. Read Rom. 10:17. This settles how faith comes; it comes by hearing the Word of God. Where there is no Word of God there is no faith. This is not an opinion of man; it is the teaching of God.

Since we are to "walk by faith," and "without faith it is impossible to please God," (Heb. 11:6) it follows that in any matter in which we are not directed by the Word of God, we are neither walking by faith or pleasing to God.

2. What Is It To Walk By Opinion? In John 3:1-5 we learn that Nicodemus came to Jesus by night. Why he came by night is not revealed therefore it is in the realm of opinion. Opinion is what men think, not what the Bible says. In Matt. 2:1 it is stated that wise men came to see Jesus. How many wise men? Two or three would be a matter of opinion. Deut. 29:29 says that the secret things belong to God. Why He did not see fit to include instrumental music in worship belongs to God.

VAIN WORSHIP. (Matt. 15:9.) "But in vain they do worship me, teaching for doctrines the commandments of men." Why were these Scribes and Pharisees

worshipping in vain? Because they were doing, as religious service, things which God had not commanded. Even a small thing as washing hands, sinless outside of religious service, is sinful if performed as an act of worship. The playing of instruments is perfectly all right but is sinful if used in worship.

SOME APPLICATIONS OF THESE PRINCIPLES. God, through Samuel, commanded King Saul to utterly destroy the Amalekites. Saul brought back King Agag and spared the best of the sheep and cattle. He followed his own judgment and was condemned for it. The prophet told Saul, "Behold to obey is better than sacrifice and to hearken than the fat of rams."

Numbers 16 tells about Korah and Dathan taking authority that did not belong to them and they burned incense. They chose 250 principal men to side with them. The earth opened up and swallowed them.

Is it wrong to baptize infants? If so, why? Not because it is wrong to apply water to infants but because God nowhere commanded it. He did command penitent believers to be baptized. Is it wrong to play an instrument? There is nothing wrong if it is an act outside of worship. Many good people misunderstand this. They argue that since it is so attractive they cannot see any harm in it. God is not opposed to it on this ground but for some reason He chose singing instead. See Eph. 5:19 and Col. 3:16.

It is sometimes argued from Rev. 5:8 and 14:2 that there will be instrumental music in heaven. There will also be infant membership and "golden bowls of incense." If God wants such music there it is His right just as it is His right to leave it out of the church.

It isn't new for people to get tired of God's way and substitute their own ways. Mosheim tells us that Christian worship consisted of hymns, prayers, the reading

of the scripture, a discourse to the people and the Lord's Supper. (Mosheim, Vol. 1, p. 303.) But in the 2nd and 3rd centuries the seed of general perversion of God's order was sown. (2 Thess. 2:7.) Pope Vitalian is related to have first introduced organs into some of the churches of Western Europe about 670. (Amer. Ency.) But Chamber's Ency. gives the date 666. John Calvin says, "Musical instruments in celebrating the praises of God would be no more suitable than the burning of incense, the lighting of lamps and the restoration of the other shadows of the law."

OBJECTIONS CONSIDERED. There is no specific command for carpets, pews, pulpits and baptisteries and if it is not wrong to have these neither is it wrong to have

instrumental music. If these were a part of the worship they would be equally wrong. It is wrong to do anything as worship to God which He does not command. The command to baptize implies a place. It can be in the river, creek, pond, bath tub, or a baptistery. Since the command is to baptize in water, it may be hot, cold, clear or muddy. But water is necessary to carry out the command. Playing an instrument is not necessary.

Let me say in conclusion that those who adopt this practice (of using the instrument in worship) are guided by the wisdom of men and not by God. They openly violate the plain and positive requirement of the Lord that his followers shall walk by faith.



BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.

Among the papers. The August issue of "Action," edited by Jimmie Lovell, was a 12 page special made up of reports from missionaries all over the world. The reports came from at least 50 countries and tell of thousands of conversions to New Testament Christianity. One cannot read this special number without feeling that the world is hungry for Christ... hungry for the simple truth of God's word. But neither can one read this issue without seeing that we have failed to supply our missionaries with needed tools with which to work. Most of the reports reveal that thousands upon thousands could be reached immediately if there were more help, money, and equipment. "Action" is especially interested in Bible correspondence courses, many of which are financed by Lovell's Miss-A-Meal program. This single issue reports approximately 225,000 students already enrolled in correspondence courses outside the United States and Canada.

The July issue of the "20th Century Christian" is a 60 page special on "Christ and Race Relations." It contains some of

the best material we have seen on the subject, and we sincerely hope that a copy will find its way into the hands of every Christian.

Voice of Freedom. The Board of Directors of Freedom Press has named P. D. Wilmeth to succeed the late L. R. Wilson as editor of the "Voice of Freedom." Wilmeth served as associate editor of the "Voice of Freedom" about 18 months prior to the death of Wilson.

Class of 23 baptized. Korea Christian College gave an intensive ten-day study program for Bible correspondence students who wanted to learn how to preach and teach from all parts of Korea. Twenty young men, including four who had been denominational preachers, and three young women enrolled for the 68 hours of classroom work. By the final night, all 23 had been baptized into Christ.

Poland Christians imprisoned. Henry Ciszek, Zofia Naumiuk, and Boleslaw Davidow were arrested in April, 1967 in Warsaw, Poland for preaching the truth and establishing congregations of the church (illegal in Poland). After more than a

(see page 5)

2 DO YOU BELIEVE ONLY MEMBERS OF THE CHURCH OF CHRIST ARE RIGHT OR WILL BE SAVED?

Nelson M. Smith

These are, in reality, two questions and can only be answered as such. As to being right it needs only be said that no man is right except as he follows the word of God.

As to the second, what I believe will affect no man's destiny but my own except to the extent another may follow my belief. But if the question be phrased, "Does the Bible teach that only members of the church of Christ will be saved?" that is a different thing. If all, in whose mind this question may be, will allow the New Testament to establish the concept of the church in their thinking there will be no difficulty in answering it satisfactorily.

Let us seek an answer to this question by asking more questions. Did Jesus intend to build a church? Yes. (Matt. 16:18.) Did he do it? Yes. First, he said the gates of hell would not prevail against it. (Matt. 16:18.) This certainly included the building of it as well as its perpetuity. Second, Paul speaks of it as an accomplished fact. "...which (church) he (Christ) hath (already accomplished) purchased with his own blood." (Acts 20:28.)

Of what or whom is the church composed? The saved. "The Lord added to the church daily such as were being saved." (Acts 2:47.) That is, the saved were added to the church. So the church is composed of the saved. Again, Christ purchased the church with His blood. (Acts 20:28.) Therefore the church is composed

of those bought with His blood. But we are saved by His blood. To this all agree. Again we see that the church is composed of the saved. Jesus said, "He that believeth and is baptized shall be saved..." (Mk. 16:16.) But all are baptized into one body (body is the church, Col. 1:18) according to 1 Cor. 12:13. Therefore, all the saved (they who believe and are baptized) become members of the church. Question: Whose church is this spoken of in the New Testament? If one believes the word of God the only answer is: Christ's.

Again, "...He is the savior of the body." (Eph. 5:23.) Remember, the body is the church. (Col. 1:18; Eph. 1:22, 23.) Whose body is this of which Christ is the savior? Can any deny that it is His body? His church? The Bible is plain in its teaching as to church membership. Our difficulty seems to be in not accepting the authority of God's word or having an unscriptural concept of the church.

In all fairness allow me to say that I do not believe that any one can be saved by being a member of a denomination, no matter what that denomination may call itself. But the Bible clearly teaches that one must be a member of the church that Jesus bought with His own precious blood. Remember, Jesus died on the cross that he might reconcile all men unto God in ONE BODY! (Eph. 2:16, the body is the church.) Can a man be saved without being reconciled to God?

BROTHERHOOD NEWS (cont'd.)

year in prison (Davidow was not confined the whole time), they were finally brought to trial. Ciszek and Naumiuk each drew three year prison sentences, and Davidow a 10 months suspended sentence.

Philippine work is growing. A report from Douglas Gunselmann, Manila missionary, states that 14 have been baptized since February, half of this number being from the Bible classes taught in public schools. This is a reflection of recent opportunities given to churches of Christ.

3 WHEN, WHERE AND BY WHOM DID THE CHURCH OF CHRIST BEGIN?

Jimmy Dorris

Every religious organization was founded by some individual or group of individuals at some given place and at some given time. The church of the New Testament was built by Jesus Christ himself. Following Peter's confession of faith in Jesus as the Son of God, Jesus said, "And I say also unto thee that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. (Matt. 16:18.)"

Since Jesus is the founder of the true church, this means that the true church was not founded by Abraham, Moses, John the Baptist or any other person. The very announcement of his plans indicates that he meant to build only one church. Later when thinking of all who would believe on him, Jesus prayed for their unity saying, "That they all may be one..." (John 17:21.)

When Jesus said, "I will build my church," he was not talking about any denomination, but about the undenominational kingdom of Christ, the spiritual body of Christ. This kingdom was not established during Jesus' personal ministry, but much was said about it being "at hand." Jesus taught his disciples for three years to prepare them to serve in his kingdom. Then the church or kingdom began "with power" on the Sunday or Lord's day called Pentecost, fifty days after the Sabbath when Jesus was in the tomb. In fulfill-

ment of prophecy such as Isaiah 2:2,3, we have the beginning of the New Testament church belonging to the Lord Jesus Christ. (Col. 1:18; Eph. 2:19-22.) Thus the church of our Lord came into existence in the city of Jerusalem on the first Pentecost following the resurrection, in the presence of "devout men out of every nation under heaven," under the inspired preaching of Simon Peter according to God's eternal plan. (Acts 2.)

These beginning events transpired in Jerusalem in Palestine. This city was also known as the "holy city" indicating the importance attached to it as a city. It was the capitol of the Hebrew world, the symbol of all the glory and power exhibited in the days of David and Solomon. Its main importance to the Christian however is that it was the beginning place of the church of Christ even as Isaiah foretold that "out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Thus the first converts to Christ through the gospel were made in Jerusalem on that Sunday of Pentecost nearly 2,000 years ago. (Acts 2:47.)

From these considerations we note the answer to when, where and by whom did the church of Christ begin.

When: Sunday, the first Pentecost following the resurrection of Jesus.

Where: The city of Jerusalem in Palestine.

By Whom: The Lord Jesus Christ.

Where God Places Baptism

Every creature (Mk. 16:16.)	believe	<u>baptized</u>	shall be saved
Jews on Pentecost (Acts 2:38,47.)	repent	<u>baptized</u>	remission of sins added to church
Ethiopian eunuch (Acts 8:35-39.)	confess	<u>baptized</u>	rejoiced
Saul -Paul (Acts 22:16.) (cont'd on page 7)		<u>baptized</u>	wash away sins

4 DOES THE CHURCH OF CHRIST TEACH THAT A PERSON MUST BE BAPTIZED TO BE SAVED?

Darrell F. Beard

In answering this question let us point out that the church of Christ has no governing body or agent which decides the faith or practice of the church. Our plea is for man to look to the Bible, the only standard of authority, and follow its teachings in every particular.

The moot (discussion) question then is not: "What do you or I teach about baptism?" but "Does the Bible command baptism in order to salvation?"

Does the Bible Command Baptism

In sending out his apostles with the great commission Jesus said, "Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." (Matt. 28:19.)

In discharging their duties, the inspired teachers of the first century commanded their hearers to be baptized. Concerning Peter the scriptures say, "And he commanded them (household of Cornelius) to be baptized in the name of the Lord." (Acts 10:48.) When Ananias came to Saul of Tarsus he told him to "arise, and be baptized." (Acts 22:16.) When the people of Samaria believed the preaching of Philip, they were baptized. (Acts 8:12.) In Philippi there was a woman named Lydia who "gave heed unto the things which were spoken by Paul. And... she was baptized..." (Acts 16:14, 15.) When the same apostle preached in Corinth "many of the Corinthians hearing believed, and were

baptized." (Acts 18:8.)

We can see that baptism was commanded, but is it necessary in order to obtain forgiveness of past sins?

Design Or Purpose Of Baptism

A person must be baptized:

1. to have remission of his sins. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of sins..." (Acts 2:38.)
2. to have his sins washed away. "Arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22:16.)
3. to be saved. "The like figure whereunto even baptism doth now also save us..." (1 Peter 3:21.)
4. to be a son of God, to be in Christ, to put on Christ. "For ye are all the sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3:26, 27.)
5. to obey in a form the doctrine of the death, burial and resurrection of Christ. (Rom. 6:17, 18. cf. vs. 3-6.)

Jesus said, "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mk. 16:16.) Some argue that because He did not say, "He that believeth not and is not baptized shall be condemned," baptism is non-essential. But observe that this is not necessary, for if a person doesn't believe he won't be baptized. In every case of New Testament conversion baptism stands between a man and salvation.

The Bible teaches that a person must be baptized in order to be saved.

BAPTISM (Cont'd)

Galatians (Gal. 3:26, 27.)

faith

baptized

put on Christ

Romans (Rom. 6:3-6.)

baptized

walk in new life

(Note: Peter writes that baptism does also now save us. Read 1 Peter 3:21.)

5 WHAT IS THE CHURCH OF CHRIST?

C. W. Bradley

In response to Peter's confession, "Thou art the Christ, the Son of the living God," our Savior expressed his purpose to build his church, "Upon this rock I will build my church." (Matt. 16:18.) A few years later, the Apostle Paul wrote a letter to the Romans, in which he said, "All the churches of Christ salute you." (Rom. 16:16.) Thus we have full assurance that the Lord fulfilled his purpose.

Since Christ is both the builder and owner of his church, then is it not logical to turn to his word for enlightenment concerning the church of Christ? Study carefully the following plain facts regarding the church that Jesus built:

1. The church of Christ is the body of Christ over which he rules. "He is the head of the body, the church." (Col. 1:18.)
2. The church of Christ is very precious in the mind of him who built it. "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it." (Eph. 5:25.)
3. The church of Christ is that which Christ saves. "For the husband is the head of the wife, as Christ also is the head of the church, being himself the saviour of the body." (Eph. 5:23.)
4. The church of Christ is that to which the Lord adds all the saved. "And the Lord added to the church daily such as should be saved." (Acts 2:47.)

What is the church of Christ? It is the body which Christ loves, for which he died, over which he rules, to which he adds all the saved. THE CHURCH IS THE SAVED. When a sinner had met the requirements of the Lord to have his sins forgiven, he is added to the church of Christ. Since the Lord does the adding, no mistakes are made. Salvation from sin and membership in Christ's church are brought about at the same time. The church doesn't save; the church is the saved.

The word, "church," in our English N.

T. comes from the Greek word, "Ecclesia," which means "the called out." The church is a "called out" group of people. Peter expressed this idea when he wrote, "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light." (1 Peter 2:9.) The churches of Christ are those people who have been called out of darkness into God's marvelous light. God's method of calling is through the gospel, "Wherefore he called you through the gospel." (2 Thess. 2:14.) The gospel is God's power to save. (Rom. 1:16.) Christ charged his apostles, "Go ye into all the world and preach the gospel to every creature." (Mark 16:15.) Whenever and wherever sinners hear the gospel of Christ, believe and obey it, they become a part of this "called out" group, which is the church of Christ.

From this brief study, we must conclude that the church of Christ is completely undenominational. It is composed of all the saved in all the world, and it is against the will of the Lord for these people to be divided into denominational groups. Today when much is being said about religious unity, men need to open their New Testaments and learn what the church of Christ is. When we study the book of Acts to observe the spread of the church in the first century, we cannot get the idea that Peter preached in Jerusalem, establishing a certain denomination, that Paul established a different kind in Ephesus, and that Philip started still a different one in Samaria. These congregations were of the same faith and practice.

Much of the confusion that exists today in the field of religion results from a false definition and understanding of the church. Let us forsake the doctrines of men and return to God's way of making the church. In this way we can have a New Testament church in our town today.

6 WHERE ARE THE HEADQUARTERS OF THE CHURCH OF CHRIST, AND HOW CAN IT EXIST AND CARRY ON ITS WORK WITHOUT A GOVERNING BOARD, CONFERENCE OR CENTRAL HEADQUARTERS?

James A. Davis

An Oft Repeated Question

When someone asks, as people often do, "Where is the headquarters of the church of Christ?" and the answer is given, "It has no earthly headquarters anywhere!" there follows in utter amazement the next question, "Well how can it exist and carry on its work without a central conference to direct its affairs?" There are so many people who simply cannot imagine any organization being able to function and grow without some central coordinating headquarters. These questions proceed from a lack of understanding that churches of Christ are not organically connected because in following the plan of organization given in the N. T. they are autonomous. This simply means that each congregation is a self-contained unit in so far as government and direction of affairs are concerned. Yet, churches of Christ are the same the world over because of their loyalty to the common tie which binds them together; they accept the N. T. as an all-sufficient guide which is authoritative in all matters concerning the church.

THE NEW TESTAMENT PATTERN OF ORGANIZATION

In Eph. 1:22, 23, we learn that Christ is the supreme head "over all things to the church, which is his body." Acting under the direct authority of Christ, (Matt. 28: 18-20), the apostles went into the whole

world and established churches, organizing them according to the commands of Christ. From Acts 14:23 we get the approved apostolic example of ordaining elders in every church. "And when they had ordained them elders in every church..." The qualifications of these elders, and the nature of their work, is given in 1 Tim. 3:1-7; Titus 1:1-9. There is no other office in the church which is superior to the eldership, and Peter admonished elders in 1 Peter 5:1-4 to be diligent in their work as spiritual shepherds and the younger members he admonished to be subject to them. (1 Pet. 5:5.) The qualifications of deacons are given in 1 Tim. 3: 8-13. These men are to serve under the direction of the elders and to assist them in their work.

The inspired Paul recognized this pattern of organization in Phil. 1:1 when he addressed the saints, bishops (elders), deacons of the church in Philippi. In all the N. T. there is no deviation from this divine pattern, and nowhere is there any indication that one congregation had any jurisdiction over another. In their work of restoring the New Testament church the churches of Christ today follow this same pattern of organization and maintain complete independence of one another in government and authority. In every fully organized church of Christ the elders oversee the work of deacons, evangelists, teachers and all other Christians.

ANOTHER QUESTION

Following the above explanation there is

Where Are Headquarters? (cont'd)

always another question, "Does not this complete independence of one another isolate the individual churches to such an extent that their power and influence is shackled?" Actually the very opposite is true. Churches of Christ are growing rapidly throughout the world today and the centuries have proved that the N. T. pattern of organization is quite practical. It is most important to understand that in following the divine pattern there is not a lack of organization at all, but rather a very efficient and smooth working arrangement which is superior to any system of control that men might devise. And, be it understood that complete autonomy does not prohibit full fellowship, and voluntary cooperation of churches of Christ in the all-important work of saving the lost and nurturing the saved.

N. T. examples show that the early churches shared with one another the burdens, responsibilities and glories of Christ's cause on earth. 1 Cor. 16:1-3 reveals that they cooperated in relieving

the sufferings of their poor. Paul commended the Philippian church for supporting him financially while he preached in Thessalonica. (Phil. 4:16.) Acts 11:22 shows that the Jerusalem church was vitally interested in the cause at Antioch and sent Barnabas there to strengthen and encourage the new church in that city. There are many modern day instances of mutual cooperation and fellowship based on these scriptural examples.

Autonomy A Sacred Trust

The work of restoration is not finished until the autonomy of the local congregation is established and maintained. The great apostacy, begun in the first century, was consummated in a complete change in church government, and Paul warned that souls would be lost by corruption of leadership. (Acts 20:28-31.) This autonomy of the N. T. church is a sacred trust of every Christian. 1 John 1:7 urges us, "... walk in the light as he is in the light and we have fellowship one with another, and the blood of Christ cleanseth us from all sin."

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7 WHAT DENOMINATION IS IT? WHAT DENOMINATION DID IT BRANCH OUT OF?

Bill G. Smith

"The most general use of 'denomination' is for a body of persons holding specific opinions, usually religious, and having a common name, or for the various 'sects' into which members of a common faith may be divided. 'Denominationalism' is thus the principle of emphasizing the distinctions, rather than the common ground, in the faith held by different bodies professing one sort of religious belief." (Enc. Britannica, Vol. 7, p. 217.)

We do not hear of denominationalism until the Protestant Reformation at which time the Lutheran Church was started by man in 1530 with its own creed and set of rules. After this more divisions occurred and the result was the Presbyterian Church in 1536, Baptist 1611, Methodist 1739, Episcopal 1789 and on and on until today we have 300 different religious denominations. With this type of confusion and division we can see why a person would ask the above question.

The Bible teaches unity when it comes to the matter of the church, for example note Amos 3:3, "Shall two walk together, except they have agreed?" Paul states in Eph. 4:3-6, "Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." Read also Eph. 1:22, 23.

In writing to Corinth, Paul condemns division and the practice of using man made

names. 1 Cor. 1:10 states, "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." Paul was beseeching these people to be one in Christ. He said it's wrong to be divided (verses 12, 13), "Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul?" People who are promoting denominationalism should stop and consider prayerfully the question of Paul, "Is Christ divided?" The answer of course is, "NO," which puts Christ in opposition to the theory of "many churches."

In fact, Jesus prayed in John 17:20, 21 for unity. "Neither for these only do I pray, but for them also that believe on me through their word; that they all may be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me."

What denomination is it? It is not a denomination. The church of Christ was established long before the Protestant Reformation. (See other article, "When the church started.") What denomination did it branch out of? None, for the church existed long before the first denomination had its beginning.

Let us study, pray and work together to become one in Christ Jesus.

8 IS THE CHURCH OF CHRIST SIMILAR TO THE CHURCH OF GOD?

O. P. Baird

This question would not have been asked in New Testament times. It is an outgrowth of the confused denominational system of modern times, which is of human origin. The New Testament does not speak of one church as the "church of Christ" and a different church as the "church of God." There was one church and it was referred to by both of these terms and by a number of other terms. The idea of there being two churches, one belonging to Christ and the other belonging to God, is absurd and certainly not found in the word of God.

In the New Testament the one church is called the "body of Christ" and also the "house of God." (Eph. 1:22, 23; 1 Tim. 3:15.) Congregations today that are generally known as "churches of Christ" also acknowledge all other Bible terms designating or describing the church which Jesus purchased with His blood. (Acts 20:28.) When they speak of the "church of Christ" or the "church of God" they have reference, not to one of the many denominations, all of which were started by men, but rather to the church Jesus was talking about when He said, "Upon this rock I will build my church." (Matt. 16:18.) That is the same church Paul was talking about when he spoke of "the church of the living God, the pillar and ground of the truth." (1 Tim. 3:15.) All Christians, the children of God, wherever they are, belong to that one church. When we speak of a local congregation as a "church of Christ" or a "church of God" we mean a congregation made up of people who are just Christians, who meet together regularly for worship

and work together in serving God. The people of such a congregation strive, individually and collectively, to follow all that God teaches them in the N. T. They could not correctly be designated except as the N. T. designates such congregations.

The question we are considering arises because there are now a number of denominations of the "Holiness" order that go by the name "Church of God." It takes more than the name to make a church a true church of Christ or church of God. These "Holiness" denominations are different from each other and all of them differ from the churches of Christ which are not a denomination. These churches of Christ are made up of Christians who are connected with no denomination. They do not have any headquarters on earth as denominations do, and have no intercongregational organization and no law-making body or governing body of men over all the congregations. These churches accept all scriptural designations of the church.

Sometimes someone says to me, "The Church of Christ--is that the same as the Church of God?" I answer, "Yes, certainly Christ's church is the same as God's church. It was in the world in the days of the apostles and that was a long time before any of the denominations were started by men, including the 'Holiness' denominations which wear the name 'Church of God.' The churches of Christ which have no denominational connection and are striving to follow the Bible as their only guide are not of the so-called 'Holiness' order. I think I am safe in saying they are as unlike those 'Holiness' denominations as they are the other denominations."

9 WHAT IS THE DIFFERENCE BETWEEN THE CHURCHES OF CHRIST AND THE CHRISTIAN CHURCH?

Ray D. Fullerton, Jr.

There are, in reality, three major groups, not two, to be dealt with in the context of this article: the Disciples of Christ denomination, the so-called Christian Church and churches of Christ. Historically, these three groups, now widely divergent, were once united. As one invincible body with a plea irresistible to men of that day it moved in force toward one common goal: Christian unity based on the full restoration of first Century, New Testament undenominational Christianity. That was the Restoration Movement before schism broke the body and thus largely destroyed for a time the glory of its plea. Then they believed that Christian unity could and would be had when men took their stand together on the Bible as the Word of God. "No creed but Christ, no book but the Bible, no name but the Divine." This and other Reformation slogans expressed their common sentiment, their common ideals for the attainment of the sought-after goal. But by 1906 the movement was shattered. One group became officially the Disciples of Christ; another, "churches of Christ," and another retained, generally, the name "Christian Church."

Disciples of Christ churches "have fellowship with the International Convention of the Disciples of Christ and the multiple organizations making up the United Missionary Society. This is a confessed denomination... In theology it has abandoned the plea of restoration... This group over the period of the last seventy-five years have adopted the extreme positions of liberal, old-line modernism and for them the Scriptures long since ceased to be a standard of authority in religion." (J. W. Roberts, "Gone to the Christian Church," Restoration Quarterly, Vol. 3 No. 2, p. 80.)

They not only use the musical instrument and do their missionary work through the U. C. M. S. (which were the two original major sources of friction which resulted in the ultimate split) and otherwise submit local autonomy to the higher ecclesiastical organization, but have adopted, as indicated above, many other human innovations. For a group following the modernistic theological line (denial of the inspiration of the Scriptures and their teaching on the virgin birth, miracles, the resurrection, heaven, hell, etc.), this is logical. In many regards they now follow Rome. They practice open membership in many areas. Many members are yet unaware of what is really **taking** place among their leaders and still believe they are the prime force in the Restoration Movement. Their liberal theological schools are seeing to their general re-education, however.

"... the Christian Church... fits a somewhat heterogeneous group... it **generally** describes those who stand half-way between the Restoration Movement of the early nineteenth century... and the (modern-day) Disciples' Denomination. ... around the turn of the century many of them realized the direction of events and broke with the united organ (U. C. M. S.) which was headed toward denominationalism. These people generally resisted (modernism) and at present continue to hold forth the Bible as the Word of God and the New Testament as a pattern of authority for a restoration of the church. ... they scorn denominationalism and are autonomous..." (ibid., p. 81.) They particularly scorn their liberal brethren in the Disciples movement. On the other hand, they resent the rejection by their "anti-organ brethren" of the instrument and of the type of fellowship they frequently practice. They are sometimes banded together in a general convention with less

WHAT IS DIFFERENCE (cont'd)

authority than the U. C. M. S., sometimes retain the "independent Christian Church" namer. All use the instrument and do not intend to give it up, think it has nothing to do with fellowship and some claim it is

simply an expedient. Some use the name "Church of Christ," others, "Christian Church." They are conservative and not to be confused with the Disciples churches nor with "churches of Christ" such as are described in articles of this magazine.

10 WHY DO YOU NOT REFER TO PREACHERS AS REVERENDS OR PASTORS?

Johnny C. Sewell

WHAT SHALL WE CALL THE PREACHER? It has come to be a most common practice to address preachers with such titles as "reverend" and "pastor." Most often these expressions are used in an attempt to show respect or courtesy to preachers - but in reality these titles go far beyond that. To some, the words "reverend" and "pastor" are simply regarded as synonymns; that is, meaning the same as and used interchangeably for "preacher," but such is not proper New Testament usage. We must follow the Bible in all that we do religiously. (Deut. 4:2.) This forbids us to improperly use the words "reverend, pastor," et. al.

The word "reverend" is used only once in the entire English Bible (Psa. 111:9), and there it has reference to God. Even in this verse the word is not used as a title, but rather as a word of description. The Hebrew word, YARE, from which the English "reverend" comes, in its various forms is used 366 times in the Old Testament. Its Greek equivalent is used in the New Testament 143 times. But notice this: It is never used as a religious title for preachers! Because the Bible does not use this word as a title for preachers and because we seek to follow the Bible in all we do, we do not call preachers "reverend!" Neither should you!

To give such titles to a limited group of men tends to elevate them above their brethren, and this violates a Bible principle. The mother of James and John (Matt. 20:20-28) requested of Jesus that

he bestow upon her sons the honor of sitting on his right and left in the kingdom. Jesus rebuked her by saying that in the church the person that would become great would have to be servant of all. He specifically stated that lording it over the flock was wrong! In the church of Christ there is no clergy as contrasted with the laity, no reverends as contrasted with the non-reverends. We all are to be brethren serving the Lord.

In Matt. 23 Jesus criticized the Jews for loving chief places, peculiar clothing and titles such as father, rabbi and master. Today there are still those who love the same type of thing and desire to be called in the streets "reverend." Such was not right then; such is not right now. Vainglorious titles are un-Christian.

People often misuse the term "pastor" because of a misunderstanding of the organization of the church. Many appear to think that any preacher who resides in the community and is minister to a congregation is automatically the pastor of that church. This is not a Bible definition of pastor. The word should not be used in reference to such a person on this basis.

In the N. T. each congregation was an independent unit, governed under Christ by a plurality of qualified men (1 Tim. 3: 1-10) of equal authority. They were variously called elders or presbyters (presbuteros), overseers or bishops (episkopos), pastors and shepherds (poimenas). By close examination of the scriptures (Acts 20:17, 28; 1 Peter 5:1, 2; Eph. 4:11) it can be seen that these words are used

interchangeably to refer to the qualified rulers (Heb. 13:17) within the congregation. They have no right to change anything the Lord has commanded. Their work is to see that the will of God is done within the congregation of which they are members. Only to these men, in the official sense, can the word "pastor" be applied. (1 Tim. 3:1.)

We have in the church's organization a different group than the above called deacons (diakoneo). They are special servants or ministers to the church, serving under the direction of the aforementioned leaders.

Then there are the evangelists (2 Tim. 4:

5), ministers of the gospel (Rom. 15:16) or preachers (1 Tim. 2:7). In one sense of the word, anyone who serves as a minister, but here we refer to those who minister or proclaim the word. Although the teaching of the minister's guides, tends and shepherds the flock, they are not called in the N. T. either pastors or shepherds and they should not be so addressed because of this fact. The qualifications of pastors (elders) and preachers (ministers) are different and the positions in the church which they occupy are different.

Let us do Bible things in Bible ways. Let us call Bible things by Bible names.

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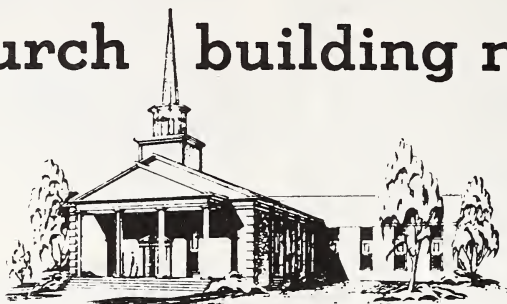
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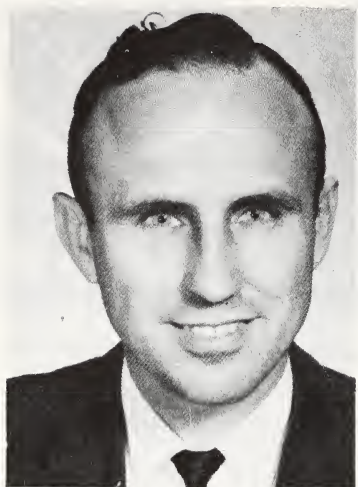
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ELDERS APPOINTED, GREER, S.C.



A CHARGE TO ELDERS

Carl E. Lancaster, Greenwood, S. C.

Brother Burl Curtis and brother Elmer Smith, this congregation has selected you to serve as their bishops. This is the highest office in the church to which men can be appointed today. This shows the very high esteem in which you are held by this congregation.

It is indeed an honor to be selected to fill this office, but it is not just a position of honor. It is a position that carries with it some of the gravest responsibilities that can be entrusted to human hands.

1. As PASTORS you are charged with the responsibility of being good shepherds to this flock that belongs to God. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed (or tend C.L.) the church of God, which he hath purchased with his own blood." (Acts 20: 28.) "Feed the flock of God which is among you." (1 Peter 5:2.)

In carrying out your charge to tend the flock, you must see that every member of

the flock receives the proper SPIRITUAL FOOD.

You have the responsibility of guarding
(see page 3)



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Rhoden Presnell, S. C. News Editor
Tony Forest, N. C. News Editor

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and protecting the flock from all harm - the harm of division, or deception or false teaching or anything else that would do them harm.

As good shepherds there will be times when you must leave the ninety and nine and the safety of the fold and go out into the wilds to seek for a sheep that has gone astray or has become lost and cannot find his way. Through your efforts and energy you must seek to bring that one back to safety.

As good shepherds, you must also be alert to the individual needs of the different members of the flock. There will be the strong, who are in need of a challenge and there are those who are weak and sickly spiritually who must be encouraged and supported. It will be your task, through tender care, to nurture and strengthen them that they may be strong. Yet if they remain chronically weak and sick, care must be exercised lest they be trampled underfoot.

II. As BISHOPS you are charged with the responsibility of overseeing the work of the church. The church is to be a working force in the world. To the saints at Ephesus, Paul wrote in Ephesians 2:10, "For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." The church is to be the light of the world that burns brightly and radiates in and illuminates a world of darkness. Its light must not be kept hidden under the bushel of the four walls of the church building but the church must be like a city set on a hill that cannot be hid. (Matthew 5:14-16.) It is to be the salt of the earth that permeates and saturates the world around it and in so doing exercises a saving influence on the world. (Matthew 5: 13.) It is to be leaven that mixes and
(see page 4)

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A CHARGE . . . (cont'd)

mingles with and so penetrates the world that the entire world will be influenced for good. (Matthew 13:33.) In short, it is the business of the church to reshape and remake the very world in which it exists. This is indeed a tremendous task. Yet it is a task that is desperately needed today.

You are to be the OVERSEERS of this work. You are charged with MAKING PLANS for this work that will enable the church to accomplish its mission in the world. It will be your responsibility to ORGANIZE in whatever way necessary so the church can efficiently and effectively carry on its work. And as overseers, not only will you be responsible for organizing and planning the work, you will also be responsible for seeing that the work is EXECUTED that the church might fulfill its God given purpose.

III. You are charged with the grave responsibility of watching for the souls of those in your care. In the day of judgment you must give an account to the Lord for each one of them. (Hebrews 13:17.) May you exercise care so that no soul will be lost because of your neglect or indifference or improper action. In every decision you face, your chief concern must be: how will this affect the soul of the person that is involved, and the souls of all others who constitute this body, and the souls of those who make up this community.

IV. In accepting this office, and in fulfilling your work as elders, you are to do so willingly. You are charged to be motivated, not by a desire for selfish gain or personal advancement but with a readiness to do the Lord's will. As far as is humanly possible, you are to lay aside your own personal ambitions and will and lose yourself in the noble purpose of fulfilling God's will. It is true that you are to exercise rule over the congregation, yet you are charged not to do so by command or demand but by the power of a GOOD EXAMPLE. (1 Peter 5:1-4.) Just as a shepherd does not DRIVE his sheep but LEADS them by walking before them so

must you lead. Just as a good commander in battle does not issue the order and lag behind his soldiers, but is the first to climb out of the trench and lead his men in the attack so must you do as leaders in God's army.

V. While viewing the position of honor and responsibility that this office involves, you must not forget, and those around you must never forget that you are men of like passions with all other men. You are mere men, selected from among other men. May all ever be aware of the fact that you live on the common level with, and face the same struggles as the rest of humanity; that you are equally subject to all the frailties and weaknesses and temptations that human beings are heir to. You do not stand apart from others to lift them up, but as men subject to error and mistakes, you struggle with them in an effort to attain for yourself and others, with God's help, a higher plane and a nobler life.

Brother Curtis and brother Smith, will you please stand.

In view of the sobering responsibilities that accompany this office, are you willing to accept these responsibilities and to serve as the elders of the congregation that meets here? Are you brother Curtis? Are you brother Smith?

Inasmuch as the congregation has selected you and you have expressed publicly a willingness to serve in this capacity you are hereby appointed to be the elders of this congregation of God's people.

May this appointment meet with the approval of God. May God endow you with every ability that you will need in faithfully carrying out your duties. May He bless you richly with wisdom that your decisions will be prudent, realizing that they can, to a great degree determine the extent of the success of the Lord's work in this community, and that your decisions can also to some degree, determine the eternal destiny of souls. May God bless you with strength and energy to enable you to carry the responsibilities and burdens that will accompany your work. May God

(see page 6)

Duties Of The Church To Its Elders

Johnny C. Sewell, Nashville, Tenn.

Heavy are the duties of the elders to the church. Also heavy are the duties of the church to its elders. For the work of the local congregation to succeed, both the elders and the church need to discharge their responsibilities. A failure on the part of either can hinder the work of the church.

What are some of the duties of the church to its elders? The only way to answer this question is to let the Bible speak. Hear the word of the Lord!

One of the duties of the church to its elders is to seek the spiritual counsel of the elders. You will recall that a matter of the gravest importance arose to trouble the early church. Some were teaching that unless Gentile Christians were circumcised they could not be saved. Acts 15: 2b,6 tells us that from Antioch "...the brethren appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And the apostles and elders were gathered together to consider of this matter." While the age of inspiration has passed mature elders who have advanced experience and spirituality can be approached with profit by local Christians for spiritual guidance.

A second duty of the church to its elders is to know the elders and maintain trust and confidence in them. Our having confidence in the elders necessitates our knowing them. Paul said in 1 Thessalonians 5:12, "But we beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you." "To know" means far more than to be able to recognize them; it includes the personal knowledge of their lives. Acts 11:27-30 speaks of a contribution which was made by the brethren in Antioch to relieve the distress of Christians in Judaea. They sent their contribution to the elders. This indicates that the elders had the

rightful authority to dispense these gifts and that the Antioch church had confidence and trust in their judgment and integrity. So it should ever be with elders over God's heritage.

A third duty of the church to its elders is that the brethren are to refrain from criticizing the elders unjustly. This is plain from 1 Timothy 5:19-21. "Against an elder receive not an accusation except at the mouth of two or three witnesses. Them that sin reprove in the sight of all, that the rest also may be in fear. I charge thee in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by partiality." Too often those in places of leadership are regarded as fair game for all kinds of criticisms, just and unjust. These verses are designed to protect the elders from the murmuring and malicious tongue. At the same time they provide an avenue for correction of the elder that errs and does not on his own repent. If it is a definite fact that an elder has sinned and has not repented, this being attested by two or three witnesses, let him be reproved. This is to be done with the elder we may like and with the elder we may not especially like. It is to be done without prejudice and partiality. All sin and fall short of the glory of God. Elders do too. Let us love the elders and love will then cover a multitude of sins. Be kindly affectioned toward the elders.

A fourth duty of the church to its elders is to honor and esteem them highly. Paul said, "Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching." (1 Timothy 5:17.) He also stated in 1 Thessalonians 5:13, "...esteem them exceeding highly in love for their work's sake." We are living in a very disrespectful age, People disrespect the President, the Supreme Court, the flag, officers of the law, parents and God. Sometimes

(see page 6)

DUTIES . . . (cont'd)

members of the church sin in that they too become disrespectful, in their case of the elders of the church. We must restore the respect due to those in positions of authority and this includes those in the eldership.

A fifth duty of the church to its elders is to call for them in times of trouble. James 5:14, 15, "Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up. . ." I believe the application of this verse for our time is that the elders are to render services as needed and as they are able to relieve the distress of the members. When we have a death in the family it is customary to call for the preacher. When we are sick we may expect the preacher to visit us. This is well and good, but why not call for the elders too? It is wonderful to have Godly men present to pray for us in our time of trouble.

A sixth duty of the church to its elders is that we are to obey them. Hebrews 13:17, "Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account: that they may do this with joy, and not with grief: for this were unprofitable for you." In areas where the Bible has spoken and in which the elders are in harmony with the scriptures, we are bound to obey them. If the elders should begin advocating a view foreign to the scriptures, we are to obey God rather than men. In the area of opinion the elders are to lead. Shall we have Sunday morning Bible classes at 9:00 a. m. or 10:00 a. m. The elders have the right to decide. Which of several good brethren shall preach in our gospel meeting next year? The elders have the right to decide. Members can give their suggestions, but in the final analysis the elders have the right to decide.

A seventh duty of the church to its elders is to imitate their Christian example.

Hebrews 13:17, "Remember them that had the rule over you, men that spake unto you the word of God; and considering the issue of their life, imitate their faith." The elders are, from their qualifications, to be men advanced in the Christian faith and graces. It is proper that we follow them as they follow Christ. This puts an added responsibility on the elders for their going in the paths of righteousness will lead others therein, but their walking in the ways of error will likely influence some to follow this kind of example too.

It has been suggested that the duties of the church to the elders include: a) seeking the spiritual counsel of elders, b) knowing the elders and maintaining trust and confidence in time, c) refraining from unjustly criticizing them, d) honoring and esteeming the elders highly, e) calling for the elders in time of trouble, f) obeying the elders, g) imitating the Christian example of the elders.

If both the church and the elders discharge their responsibilities, a good and prosperous work will follow. If either the church or the elders fails in discharging the responsibilities that are theirs, the situation will cause the church to suffer.

A CHANGE (cont'd)

bless you with a heart of compassion that you may be able to feel the pain and anguish suffered by others, that you may be equipped to be a sustainer of all who stand in need of your help. May God, through His Spirit, enable you to come to understand the length and breadth and height and depth of HIS love and to come to know even that which is unknowable - even the love of Christ - that you may ever grow more into His likeness and may be able to lead the members of this flock into developing a greater love for God and for all men. (Ephesians 3:16-19.)

Amen.

§ § § § § § § § § § § §

FRIDAY, NOVEMBER 1 - Annual Carolina Christian Dinner - Revel's Barbecue Lodge, Hwy. 74, E. , Rockingham, N. C.

The Congregation and Personal Work

O. B. Dunlap, Goldsboro, N. C.

I am convinced the day a local congregation decides to put into effect an ACTIVE PERSONAL WORK PROGRAM, that is the day that the congregation will begin to grow and begin to carry out the Lord's command to teach all men.

It is impossible to convert the masses; we must start with the individual. It has been said, "It is more essential to ring door bells than it is to ring church bells," and how true that is. When we begin to do what the early church did, we will have the success that they had.

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42). Notice that this Scripture says that they preached in the temple, and in EVERY house. Let's not confine our teaching and preaching in the church buildings, but let us also go from house to house and tell the sweetest story that can be told, the story of Jesus Christ, and His love for all men.

E. J. Morgan has written a poem that means much to me, because I have had this very thing happen, and if it ever happens to you, (and I pray that it will sometime) you will never be the same in-different individual. This poem is entitled, "I Rang a Door Bell."

"One day I rang a door bell,
In a casual sort of way,
'Twas not a formal visit,
And there wasn't much to say.
I don't remember what I said -
It matters not I guess -
I found a heart in hunger,
A soul in deep distress.
He said I came from heaven,
And I often wondered why,
He said I came to see him,
When no other help was nigh.
It meant so little to me
To knock at a stranger's door,
But it means heaven to him
And God's peace forever more."

Just think for a moment, what a joy it will be to see someone in heaven that you personally taught and led to Christ.

I feel that we have far too long sat in the church buildings as though we were quarantined, and could not get out among the people because we were afraid that they might catch what we had, and we did not want to expose them to the truth, because someone might get their feelings hurt or something. It is high time that we do get out among the people, because the TRUTH is the only remedy for sin, and if we refuse to take the truth to the lost, pray tell me just who will?

This is not the work of the preacher only; he is not the only one that is to go from house to house and teach Christ, but EVERY faithful Christian has the same responsibility. Yes, the preacher is to go, but you as a member of the local congregation have the same charge. A soul that has been taught by the preacher is no more valuable to the Lord than one taught by anyone else.

I can appreciate the thinking of some members of the Lord's church, for there was a time that I thought the same way; that the preacher has more time, and he is better qualified to hold HOME STUDIES than the average member, although this may be true (not that he has more time, but he should be qualified) it does not relieve us of our responsibility to God, and our fellow man. There are people that you can teach, that I as a minister could not teach, because I can never get to know them as you know them. Your friends are the best prospects you will ever have to teach the truth and bring to Christ.

Let us consider some advantages of an ACTIVE PERSONAL WORK PROGRAM,

(1) It gets more people involved in doing the Lord's work. When you have people working you have a happy and friendly congregation, because they feel that they are doing something, and they are. They are

(see page 10)

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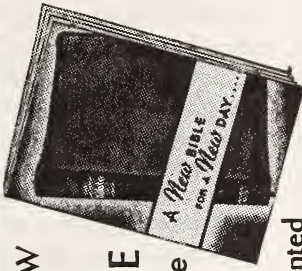
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The Congregation . . . (cont'd)

not only doing what the Lord said to do, but they are helping the congregation to grow. Everyone wants to be part of a growing, marching army for the Lord. We cannot stand still because if we do the enemy will overtake us. We must be on the move, and it is either one way or the other; either backward or forward. The Lord has not given us any armour to cover our backs, so we had better face the enemy, and this can be done with an active personal work program.

(2) It not only gets more people involved, but it helps those who are involved to become stronger in the Lord. You cannot teach what you do not know, so therefore you have to study to keep abreast with the questions you will be asked as you study with the individual. This, too, is doing what the Lord requires of us and that is to study to show ourselves approved to God, a workman that needeth not to be ashamed, rightly dividing the word of truth (2 Tim. 2:15). So it not only teaches those with whom we are studying what God demands of them in order that they may obtain salvation, but it helps us who teach to grow in the grace and knowledge of our Lord and Savior, Jesus Christ.

(3) This kind of teaching is of an informal nature, and helps you to become better acquainted with the individual with whom you study. The one you are teaching feels much more comfortable in his or her own home. They are at liberty to ask more questions concerning the Scriptures. It gives them a chance to express their feelings and beliefs, and it might be that they can teach us something that will help us as we go through life. We must remember that truth is truth no matter who has it, and there isn't any of us who can't be taught a few things by someone else. I am convinced that PERSONAL teaching is the most effective of all methods. I will agree that pulpit preaching has its place, newspaper articles have their place, radio and television have their place, but you can't take the place of sitting down together and opening the Bible and reading from the

Scriptures. This is what Philip did when he was sent to the Ethiopian eunuch; he began at the same place in the Scriptures and taught him Jesus (Acts 8:27-39). This is also what Peter did when he went to the home of Cornelius (Acts 10). This is what Paul and Silas did when they taught the Philippian Jailor (Acts 16). So if it was successful for them, why will it not be successful for us?

If we recapture the Christianity of the first century, we must place a paramount emphasis upon the teaching responsibilities of the private Christian. Not only was this characteristic of the early church, but it has been shown to be most effective in our own day. In nine of ten instances, the person who responds to a formal "invitation song" in a public service has already studied with someone privately for many hours. This permits the teacher to meet the particular needs of the individual and also impress him with the concern and genuine love which communicates so much better in a private conversation than in a public gathering.

If you have not had a Personal Work Workshop meeting at your congregation, I would like to encourage you to do so, because I am persuaded that it will do more for your congregation than a half dozen so called Gospel Meetings. I say this because of what it has done for the congregation here at Goldsboro, North Carolina. We have had two such meetings (Personal Work Workshops), one with Rhoden Presnell, and one with Jim Swafford, and both were a great success. I have forgotten just how many restorations there was when brother Presnell was here, but we just completed one with brother Jim Swafford from Greenville, and 45 members of the congregation re-dedicated their lives to the Lord, and three from the congregation which meets at Jacksonville, N. C., and this was only a three night meeting.

So if you do not have an Active Personal Work Program, let us encourage you to think seriously about beginning one now.

If you want to GROW, then you will have to GO.

"NOBODY CARED"

Don Gettys, Asheville, N. C.



A friend was riding a train into New York city. There were only six inches of clearance on each side of the track. Suddenly a man jumped in front of the train and it screeched to a halt. No one was too excited. His death

notice received 1-1/4 inches of type on page 27 of the New York Tribune. The man had a two word note in his pocket: "Nobody Cared!"

How can this be true in a society that supposedly believes in God and in the worth of the individual? A man's remains are scattered along a railroad track, but no one sees him as a human being--much less, an individual. "Nobody cared." Those two words of a dead man are an indictment of every one of us as children of God. The apathy of our day is alarming. Unfortunately, the present-day lack of concern and involvement has not escaped the church of our Lord.

According to Genesis 1:21, we are each made in the image of God. Does this not make every last human being important--at least in the eyes of God? Whether a child of God or a follower of this world; whether an American or a Russian; whether a white man or a colored man; God is concerned for all. Jesus told of this concern when he said in Matthew 6:26:

Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?

In spite of His concern, we as human beings can still so live as to have people honestly say, "Nobody cared."

Look at the headlines: A young lady is killed on the streets of New York City while others stand by and watch, --uncon-

cerned, unwilling to become involved. In Boston: several teenagers strip a wrecked car of all they can get off of it and then leave its occupant there to die. In another "busy" U. S. city: a man is lying at the side of a busy street; though hundreds of cars are passing by, no one cares enough to stop and investigate. While they are in too big of a hurry to be concerned about someone else, the man dies. What is wrong in our society? Can we trace this apathy to its source and do something to correct it?

A good example of the apathy that seems to grip our nation is the lack of concern that is so often evident toward the senior citizens among us. They have trod the road before us and have made our load easier to bear. It would seem natural that we would honor, love, and respect them as God would teach us to do throughout His word. Instead, is there not a tendency to forget and to neglect our responsibilities toward them? I knew a lady in Texas who spent her days in misery, though she was living in a very nice nursing home. Why? Because she felt that nobody cared.

We also see in our nation a general lack of concern among our young people for those who brought them into the world. One of the great commandments of all time is to "Honour thy father and thy mother," and yet we have so many rebellious young people throughout the nation who would show a lack of concern for their parents by dishonouring them. In Ephesians 6:1, we are told, "Children, obey your parents in the Lord: for this is right." Young people, do we have enough genuine concern to really care about obedience or are we growing up in a generation whose main concern is self?

On the other hand, we look at our youth and see ample evidence of a great lack of concern among the parents. We cannot place upon our children the blame for what we have done or failed to do. God also

(see page 12)

Nobody Cared... (cont'd)

pointed His finger at you when He said in Ephesians 6:4:

And you fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Have you fulfilled your end of the bargain? In view of the apathy of our parents today, is it any wonder that our youth are rebelling? We see young people showing, through their demonstrations, that they are searching for involvement and real meaning to life. Whose fault is it that they have not been given the right purpose for which to march? Is it not a wonder that more young people do not end up hopeless with a note in their pocket saying, "Nobody cared"?

Everywhere we look, we see a trace of the general attitude of non-concern. We have already seen that God loves us (John 3:16) and is concerned for each of us (2 Peter 3:9). Why is the impact of this message not conveyed more into our lives? Why are we faced with this lack of concern--lack of involvement? Could it be that we just do not want to take the time to express our concern? Are we plagued with the "couldn't care less" attitude? Could it be that we are just too wrapped up in ourselves? Jesus pleaded with us to not only put our faith into action, but also to put our love and concern into action when he said, "Thou shalt love thy neighbor as thyself."

Perhaps we are now getting down to a part of the real problem. Not only do we lack concern for others, we also lack in real concern for ourselves. Oh, we have a superficial selfish concern, but do we have a sincere regard for the real values of our life? Psychology will tell you that you cannot really know how to love someone else until you first know how to love and respect yourself. Jesus said the same thing several hundred years earlier when he told you to love your neighbor as yourself; you cannot love your neighbor unless you first know how to love or have a basic respect for yourself. In the same way, psychology will tell you that the signs

of apathy in our nation reflect aimlessness in the lives of individuals. We lack genuine concern for others because we have basically given up any real hope for ourselves. The reason we lack deep concern for ourselves is because there is a void or emptiness in our lives that can be filled in only one way.

We are now down to the key of our original question, "What is wrong?" We have viewed apathy in terms of lack of concern for senior citizens, for our parents, for youth, for others in general, and even a real lack of concern for self. Having traced this apathy to its source, we can now see that the real reason for any lack of concern for self or for others is that we do not have enough proper concern for God. He is what is lacking in our lives; He wants to fill that hollow place. I am sure that His eternal heart breaks to hear it said by one of His works of art, "Nobody cared." Just to think of how He has cared for me, my heart aches to think of the many people in the world who firmly believe that nobody cares. He cared enough to send His only begotten son for me--even while I was still a sinner (Romans 5:8). His son, my Savior, Jesus Christ, cared enough to give his life on my behalf (Romans 3:25). God cares enough for you to offer you life--not just mere apathetic existence. In addition to that, He offers you a more abundant life (John 10:10). How can you refuse? Indifference pervades our world; why don't you reverse that trend by showing through your life that somebody does care!

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BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.

Bible Headstart. The sixth and Arlington Church of Christ in Lawton, Okla. conducted a very successful program of teaching this summer by having what amounted to a Saturday Bible school for young colored children between the ages of four and fifteen. Teenagers and young adults, working under the supervision of the elders, spent every Saturday morning teaching the Bible to the children with a view of teaching them to accept obedience to Christ as a way of life. Because of limited capacity, the project had to be limited to a few streets in the Negro section, but yet the classrooms were crowded week after week. The average attendance for the summer months was 180 per week. The program was called "Bible Headstart."

Land donated. Here is an unsigned report that we lift from "Central Messenger," bulletin of the Central church in Anniston, Ala.: "Haile Selassie 1. Crown Prince of Ethopia, recently gave the churches of Christ in that country a 36,000-square-meter-wide tract of land containing six buildings after hearing of the special program of the church to teach the deaf of his nation. The property is located in Dessie and once was used as the old Assfa Wossen Hospital

Who tops this? The Franklin Road church in Nashville, Tenn. is contributing to 39 preachers (not including the local work). More than 70% of the weekly contribution is thus spent for work outside the local congregation.

The Far East. Gordon Hogan, who has spent nearly eight years as missionary in Lahore, Pakistan, has moved to Singapore to become president of Four Seas College of the Bible. He also expects to do evangelistic work in addition to his duties with the school. Hogan replaces Ira Y. Rice, Jr. who has returned to the United States.

Among the papers. The Gospel Guardian

combined three of its August numbers into a 48-page special on the Holy Spirit. As would be expected in the Gospel Guardian, the articles are conservative in nature and sound forth the basic views of the leaders of the Restoration Movement since its inception. Yet most of them are a fresh and invigorating study of the subject. Anyone making a serious study of the Holy Spirit in conversion or in the life of a Christian should not overlook the valuable contribution made by this issue...The Gospel Advocate, a paper that has continued to be published longer than any other in history by members of the Church of Christ, has announced the addition of Basil Overton to its editorial staff. Overton joins the "Old Reliable" as an associate to B. C. Goodpasture, who has served as editor of the Advocate for nearly thirty years.

India. According to a report from J. C. Bailey, the number of baptisms in India has now passed the 20,000 mark.

Home for the aged. Christian home for Aged in Houston, Texas has announced plans for a \$2.3 million expansion program. Construction is scheduled to start next year on the five-floor, 232-bed addition.

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CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

Charlotte

BILLY RINGOLD, Reporting: About 60 men attended a meeting at the S and W Cafeteria in Charlotte, Sept. 16, 1968. They represented N. C. cities of Charlotte, Gastonia, and Huntersville, and one S. C. city, Rock Hill. Elders present were Little from Dilworth, Pittman from Rock Hill and Reynolds, Fetters, and Flatt from Plaza.

Henry Reynolds opened the meeting by stating the purpose for coming together. He mentioned that less than one-half of 1% of the 150,000 families in Charlotte are members of the church of Christ. Five thousand new families per year move into the Charlotte area, presenting a challenge to all of us who live here. Better communication and cooperation with other congregations in the surrounding area are needed to realize the great potential of work that can be accomplished if we work together.

Charles Fetters called on the preachers from the congregations represented to give a brief summary of the work they are doing, activities planned, etc. O. B. Parks, Burton St., reported that a youth program is in operation to teach the young men how to wait on the Lord's table, etc. Seventeen have been baptized in the last three years. Brother Rorer reported for brother Smith for Huntersville. The congregation began in May, 1966, with seven members; they now have 22. The usual attendance on Sunday morning is 38. Five were baptized in August, some as a result of their VBS. Bill Love, Gastonia, said they are spending \$1,200 for mission work overseas. The building has been renovated. Contributions are around \$600 per week. Fifteen have been baptized in the last nine months. They have 83 members.

G. F. Gibbs will be with them in a meeting beginning Oct. 27. David Pharr, Rock Hill, reported that they help support the W. Main St. church in Rock Hill. They are hosting the S. C. Lectures, Nov. 5-7. The evening lectures will be titled, "Dangers Facing the Church." Franklin Camp will conduct an open forum on Wednesday evening. They have appointed elders recently. Billy Ringold, Plaza, has recently moved to Charlotte. He unfolded some long range plans including the purchase of property on Providence Road for future building. A meeting was planned for Sept. 29-Oct 4 with Eugene Brewer and a Teachers' Workshop, Nov. 18-21, with Brad Brumley and Susan Edwards. Charles Mullins, new preacher with the Sugar Creek congregation reported that they were having a meeting with Frank Kell, Oct. 13-18. Ronnie Ulrey, Dilworth, has been in Charlotte four months. Ten have been baptized in the last few months. They have two radio programs and 23 of the men do the radio preaching. Recently 15 have placed membership. Larry Glazener, Westside, said they had had eight baptisms recently. Their meeting is with David Pharr, Oct. 20-25. Average attendance is about 115. Richard Eppley mentioned that the Sugar Creek congregation together with several other local congregations are trying to set up a Southeastern Children's Home. It is now chartered in S. C.

Asheville, East Chestnut

HENRY L. FUHRY, Reporting: Through the leadership of Ralph Russell, one of our elders, and the guidance of C. R. Franks, Jr., our minister, the East Chestnut church initiated our "Brothers Keeper" program during July. The purpose of this program is to assure our-
(see page 15)

CHURCH NEWS . . . (cont'd)

selves that every member of the congregation is looked after by another member. This is also known as the "Buddy" system. We also want to develop a keener sense of awareness when members are not present. There are 19 families designated as keepers, and they look after their brethren, which consists of the remaining families in the congregation. Each "keeper" family has at least two families whom it looks after. Some type of contact is made with each family during the week such as; greeting at service, mailing church bulletin, mailing Carolina Christian, telephone call, personal visit, birthday card, "missed you" card, "how are you" card, "thinking of you" card, or the like. We know this is already having an effect on our attendance and interest in services because for the past two Sunday morning services we have had 130 present.

Our annual fellowship dinner for Christians attending the Blue Ridge Encampment was such a success and so highly thought of by the director and other officers of that assembly that in the future it will be a regular part of that program and advertised in their brochure. Since our guest speakers and song leaders this year helped so much to make June 23 a complete success, East Chestnut will continue from year to year to have guest speakers and special singing services preceding the encampment.

During July we averaged 118 for Sunday morning services. Since April we have had 14 added to the church either through baptism or placement of membership. Eight members of the congregation are placing attractive, framed signs in some 50 motels in and near Asheville. These signs show name, location, and time of services at the East Chestnut church. Already about one-half of these signs have been placed. If you would like a sample of our sign please write to this reporter.

We feel that much good is being accomplished through the Carolina Christian. Every family at East Chestnut receives a copy. I know that copies of the Carolina

Christian are being mailed by members of East Chestnut to non-members in other states. Who knows how much good Carolina Christian is doing when it is being read in dentist's offices, or being passed around elsewhere?

Don't forget to visit with us at 127 E. Chestnut Street in downtown Asheville. We are just two blocks north of the Cross-town expressway and one block east of Merrimon Avenue which is also Highways 19, 23, 25, and 70.

Fayetteville

B. G. LANGSTON, Reporting: Our campaign in Fayetteville, August 4-13, with V. P. Black as the speaker and W. D. Jeffcoat as the song director, resulted in thirty-three responses. Of this number thirteen were baptized; nine of whom had not attended services of the church prior to the canvassing during the campaign. There have been three baptisms and one restoration since the last night of the evangelistic services of the campaign.

Mocksville, Jericho

JERRY SWICEGOOD, Reporting: During the past year we have had six baptisms and one restoration. At the present time we are engaged in a building program which we feel will aid us greatly in the Lord's work in this area. Our average attendance ranges around 100 on the Lord's day with our contribution averaging around \$200.00.

The young people are engaged in a personal work program, and at this time it is showing much promise.

We are without a preacher at this time and are diligently searching for one. The church yearns for enthusiastic guidance. If anyone is interested please write JERICO CHURCH OF CHRIST, Route 4, Mocksville, N. C. 27028.

Pray for our endeavors and success in the Lord's work here.

Carolina Christian Dinner - 7:00 P. M. - Nov. 1, 1968, Rockingham, N. C.

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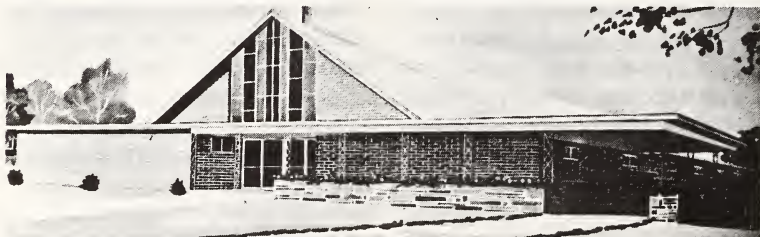
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ANNUAL MEETING REPORT

Burl Curtis, Greenville, S. C.

Carolina Christian's Annual Meeting, held November 1 in Rockingham, N. C., was an enjoyable and successful occasion by most every standard.

Featured speaker, H. A. Dixon, President of Freed-Hardeman College, stressed some of the challenges facing the church in the next few years and emphasized the importance of the printed page in meeting these challenges. As anticipated, his remarks were both inspirational and informative. In a letter after his return, President Dixon wrote, "It was a pleasure to be with you good people and I trust that my talk had some effects for good. I certainly believe in the kind of journal you are trying to publish and I think that area needs one.

"You may include me among your subscribers..."

Bill G. Smith, Chairman of the Board of Directors, was in charge of arrangements for this annual meeting. He had selected an attractive and spacious dining room which was well arranged and decorated. A rather large display of books and classroom materials was provided by Mrs. Burl Curtis, manager of Carolina Christian Bookstore. Approximately 80 people enjoyed an excellent meal and Christian fellowship. Thanks to Bill and Kay Smith and others in Rockingham for handling the many details necessary for this meeting.

A pleasant surprise, to the editor at least, was the presentation of a beautiful plaque to Burl Curtis from Carolina Christian. It reads: CAROLINA CHRISTIAN MERIT AWARD TO BURL CURTIS, EDITOR 1959-68. This gracious token is deeply appreciated.

It was reported in the afternoon and night meetings that Carolina Christian had been able to carry out two of the three extra projects decided upon by the directors in their last meeting. The Carolina Church Directory (1969) has been published and 5,000 extra copies of the "Ten Questions

Issue" has been printed. The third item, a full page ad in 20th Century Christian promoting the work in the Carolinas, has not been done due to a lack of funds. However, \$27.00 was donated that night for this ad and as soon as sufficient funds can be raised, the project will be completed. The donors were: H. B. Walker, Chapel Hill, N. C. \$20.00; George McWhorter, Sr., Durham, N. C. \$5.00; and R. W. Senn, Lancaster, S. C. \$2.00. We hope to ask someone right away to help us raise the remaining needed funds.

Subscriptions are off about 300. The price of printing the magazine is up about 25%. The directors are at an all time low. There are only three at the present time, Bill Smith, Burl Curtis, and David Whitworth. Efforts will continue to increase this number. All directors continue to be required to donate \$7.00 per month. The donations of the 19 Advisory Members make it possible for Carolina Christian to continue. They are: Elmer Batey, Richard Beasley, T. G. Bradford, E. T. Brown,

(see page 5)



EDITORIAL AND PUBLICATION STAFF:

Burl Curtis, Editor
Carl Lancaster, Asst. Editor
Rhoden Presnell, S. C. News Editor
Tony Forrest, N. C. News Editor

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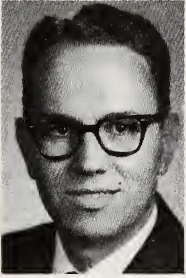
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"SETTLED ON THE LEES"

Billy Ringold, Charlotte, N. C.



The prophets of the Old Testament addressed themselves to some of the same attitudes and problems that confront us as God's people. Human nature has not changed and human needs are the same as they have always been. For this reason the Bible remains a contemporary book and the prophets' messages are amazingly modern and relevant to our situation.

The prophets often used impressive, picturesque language to get attention and communicate their lessons. In the first chapter of Zephaniah, God's spokesman is crying out against sin and foretelling its consequences. If you will read that chapter you will note that he grows rather specific in labeling the sins of his time. In verse 12 he tells how God will search out and "punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil."

"Settled on the Lees" is a figurative expression that describes an attitude characteristic of many in his time, and though this figure is not in current use and may be unclear to us, it describes a large segment of our own population. "Settled on the lees" is derived from the practice of leaving wines undisturbed for long periods of time in the hope that age would improve them. The wine would be left to settle in the cask and before it could be used it would have to be carefully strained from one vessel to another. The wine left at the bottom of the cask would grow thick, hard to stir, and in this condition would rapidly deteriorate and become unfit for use.

Zephaniah uses this expression to describe the wealthy, the successful, and the powerful who had settled into a com-

fortable feeling of security, and into the pleasant habits of an affluent society. They had been overcome by a secular culture and followed a dangerous pattern of thought regarding God. Their ideas seem closely parallel to some of the modern ideas men are suggesting about God. They discounted His providential government, and as far as they were concerned, He was no longer actively controlling the world. They also discounted His moral government. If He could not do good to those who serve Him, or evil to those who rebel against Him, there could be no judgment, so what would be gained by righteousness, or lost by wickedness? Having no reverence for God, they could see nothing to be gained by religion, so they gave it up.

This is very very much like what we are witnessing in our time. A growing secularism is making dangerous inroads among our people. Feeling secure in our prosperity, we feel little need for the security that comes through faith in a Spiritual, Omnipotent Being. It has, therefore, been relatively easy for our ideas about God to be changed, and our feeling of dependence upon Him to be removed.

There is every evidence that it will get worse. Observers and social commentators predict a bleak future for religion. Already there is a significant falling-away in church attendance. It is predicted that there will be a marked decline in religion in America during the next decade. Even now an alarmingly small percentage of people attend religious services regularly and the number is growing smaller all the time.

It is being predicted that by the twenty-first century religion will have been so overpowered by a world-wide secular culture that it will exist only in small scattered pockets. Already the pressure to give up religion is intense, especially among our college students and young adults. (see page 5)

I NEVER HAD A FRIEND

Billie Silvey

LOS ANGELES--"I've been having something that I never had. I never had a friend."

A friend--and a Savior and, perhaps, a solution--for Lazaro Olmos is just one of the results of the West Coast Campus Mobilization Seminar, which was held Sept. 5-8 at the Statler Hilton Hotel in Los Angeles.

Some 230 students, representing 33 colleges and universities, participated in the seminar, which included speeches, Bible study and small group prayer sessions. The series climaxed when the students, together with over 80 faculty members and church leaders, went out into the street to tell of Christ.

One of the students, Rocky Curtis, put it this way:

"Most of us were pretty nervous. I had never talked to people about Jesus and about my faith, but Barry Watts and I went out and prayed continually for the Lord to direct us."

It was Rocky and Barry, students from Pepperdine College, who met Lazaro Olmos in MacArthur Park. He had been drinking for two weeks.

"He said that he didn't like to drink--that he would like to stop but couldn't. We told him the one power that could help him was Jesus Christ. We both told about our own lives and about how Christ could help him," Rocky said.

After extensive talks with the two students and with Gordon Teel, minister for the Vermont Avenue Church of Christ, Lazaro decided to be baptized.

But, as Rocky explained, "The greatest thing I learned from this experience was that the love Christ has doesn't stop. Lazaro came home with us because he didn't have a place to go. Since then, the school and the church have been trying to help him break the drinking habit, get a job, and become stronger in the Lord."

Lazaro has no delusions about his situation. "It's not going to be easy. It's going to be hard," he says.

As Rocky explained it, "Lazaro and I both learned that baptism isn't the magic answer, but that each day, each time we're tempted, we have to ask God to help us. Life in Christ is a daily struggle."

For Rocky, the seminar was a new experience, a growth experience in his Christian life. For Pepperdine student Peggy Haagensen, it was the second such seminar, so "going out and talking to people wasn't anything new."

Peggy, however, felt more confident in her witnessing for Christ. Also, she plans to continue exchanging visits with those she met in downtown Los Angeles, something she failed to do last year.

Although most of those attending were from the Los Angeles area, Dr. Tim Tucker brought five students from David Lipscomb College in Nashville, Tenn.

Dr. Tucker had worked with similar efforts before, but felt that "in this particular seminar, there was a stress on the sacrifice demanded by the cross. I feel this is tremendously important to our crisis-filled world."

The Tennessee students went to Sunset Strip with TV and film star Pat Boone and his wife Shirley. There they talked about Christ to a boy selling the "Los Angeles Free Press," bought a haircut for a hippy, and picked up a runaway boy.

The runaway, who hadn't slept in a bed in two months, returned with the group to the hotel, called his father in Indianapolis the next day, and flew home the following Monday.

"The students feel it was a tremendous experience," Dr. Tucker said, "and they are inspired to work harder on the Lipscomb campus."

The greatest beneficiaries, however, were the students and faculty members from Pepperdine College, according to (see page 5)

SETTLED ... (cont'd)

How is all this affecting us in the churches of Christ? To be sure, we shall not escape its influence. It is affecting us now in subtle, yet noticeable ways.

It is to be feared that we have "settled on the lees" of indifference toward the work we must do for the Lord. We have grown self-satisfied with our present role in the church's task. Our lives lack the sparkle of dedication and total commitment. Too many of our members attend only one service each week, and even then, they come out of a dull sense of duty.

Our financial support in the church is only a fraction of what it could be, and should be, in this affluent age. We have money to spend on everything under the sun, but what we give to the church is minimal. We have "settled on the lees" of financial security and material comfort, and we have forgotten that money is to be used for spiritual purposes.

Like wine settled on the lees, it is hard to stir us into action. We had rather not be disturbed. We do not hear the cries of the lost, neither do we understand the plight of the poor, the homeless, and the suffering.

The church has a great work to do in the Carolinas and our people must be aroused to meet the challenge.

Unlike the people described by Zephaniah, we believe in a God of judgment who is also a God of action. Let us pray that He will stir us into action, that His name will live among men, and many will be called by the gospel of His Son.

I NEVER HAD ... (cont'd)

Dr. Jennings Davis, dean of students.

"We had over 100 Pepperdine students attending," Dr. Davis said, "And those who they attended are going to make a real, overt effort to make the presence of Christ felt on our campus in a way it's never been felt before."

Talk of the seminar was talk of commitment, self-sacrifice, love, and lessons

learned.

Minister Teel put it this way: "All who were engaged in the effort were persuaded that we will never even begin to reach people for Christ until we leave our church buildings and walk the highways and byways as Jesus did.

The seminar was sponsored jointly by the San Fernando Church of Christ and the Broadway Church of Christ in Lubbock, Texas. "Without question, faith was strengthened, lives were committed, and God's word was planted in downtown Los Angeles," said Dr. Prentice Meador, minister for the San Fernando Church. "Only time will tell what God will do with the faith and action demonstrated in the four days of this seminar."

ANNUAL MEETING ... (cont'd)

Worth Burns, Gill Gregory, U. A. Hall, Preston LaFerney, Ralph Lowtharpe, Paul Kidwell, Paul Pitts, L. L. Rawlings, Richard Sanders, Johnny Sewell, Paul Sikes, Howard Sparks, Robert Willard, Pauline Williams, and Charles Fetters. We cannot praise these individuals too highly for without them the magazine could not meet its obligations.

The bookstore continues to do well. Extra funds are used to increase stock. We are looking forward to the time when we can supply from our Greenville store most anything you might need. The directors decided earlier to borrow \$2,000-\$5,000 on a long term investment arrangement to purchase more stock. We would pay the current interest rate. This has not been done because no lender has been found. If you know of someone who would be interested, please contact us. This would be a great boost to the whole operation of Carolina Christian. Further details would gladly be given.

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Ten Questions Issue

According to a survey, these ten questions are the most often asked questions about the church of Christ. Number one is the most often asked, number two the second most often, etc.

Questions

1. Why doesn't the church of Christ use instruments of music in worship?
2. Do you believe only members of the church of Christ are right or will be saved?
3. When, where, and by whom did the church of Christ begin?
4. Does the church of Christ teach that a person must be baptized to be saved?
5. What is the church of Christ?
6. Where are the headquarters of the church of Christ?
7. What denomination is it? What denomination did it branch out of?
8. Is the church of Christ similar to the Church of God?
9. What is the difference between the churches of Christ and the Christian Church?
10. Why do you not refer to preachers as reverends or pastors?

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RESENTMENT

Carlton W. Elkins, Cherokee, N. C.

A few pertinent aspects of a subject as broad as resentment would provide a suitable and timely vehicle of discussion. This would be true of course, if approached in such a way as to differentiate its shades of meaning. In a time when so much energy is being spent in rebellion and protest, perhaps we might profit by trying to redirect our thinking and helping each other channel our thoughts and actions toward that which would be of a more positive and constructive end.

In our discussion, if our aim is to be primarily of a spiritual nature, we would be compelled to exclude the mein of resentment caused by, and allied to, the affective psychosis, or the true and more often, pseudo-paranoid mental processes. These may be difficult to detect, and many times used as a crutch to avoid responsibility.

What about people who are resentful toward others? Why is this true of some of us? Is it not basically because it has become vogue to overlook our own inconsistencies? Perhaps we are guilty of this sin more times than we care to realize or admit. It is a natural trait of sin to seek concealment. The Psalmist declared, "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance" (Psalms 90:8). One important fact made so clear in Holy Writ is that our sins cannot be hidden from God. Resentment is not an exception to the rule for it cannot be camouflaged.

Resentment, like so many sins, is a boomerang. The sage of old said it well, "But he that sinneth against me wrongeth his own soul" (Proverbs 8:36). When one is resentful toward others, the greatest injury is to himself. The resentful person forfeits all respect and trust of others.

The cost of resentment is high. It certainly does not win friends and influence people. The act of resentment could

never be favored by the approval of God. Solomon expressed it in these words, "The way of transgressors is hard" (Proverbs 13:15). The cost of resentment is loss of a good conscience, of character, usefulness and loss of the soul. The resentful person is like the rich barn builder, a self-worshiper. We recall the warning he received from Christ, "Thou fool, this night thy soul shall be required of thee" (Luke 12:20).

Think of the sheer folly of resentment. One person is worth as much as another, and can be just as valuable in service to God and his fellow man as any other. Service to God and man is not measured by the bank account, nor by education. Remember the widow's mite and the lack of formal education by so many of the early followers of Christ. We would hasten to add that either could, if properly applied, be great assets. Consider the worth of man, any man, and then consider why should he be resentful toward others? Isn't this the cause of the incessant drive to "keep up with the Joneses"? Isn't this the basic meaning of jealousy and hatred? It is true that to the one having the greatest ability, or talent, of him is expected more as Jesus said, "Unto whomsoever much is given, of him shall be much required" (Luke 12:48). This, however, does not give reason for resentment by the one who is given less, or who refuses to apply that which he has been given.

Resentment is so closely akin to hatred, and is exhibited by unjust and rash judgment, that we might do well to examine the teaching of Christ as found in the sermon on the mount. May we arrest our attention to Matthew 7:1-5: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam
(see page 10)

BLOOD CLEANSED

Howard Winters, Burlington, N. C.

To one who accepts the Bible as the inspired, infallible, immutable word of God, there can be absolutely no doubt about the fact of blood atonement--no doubt that the blood of Jesus Christ, shed freely on the cross, pays the debt of sin and sets the captive free. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. 1:7.) "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." (Heb. 9:12.) Such passages leave no doubt: the blood of Jesus is the "soul's cleansing power."

We certainly do not profess to understand everything about blood atonement. Just how the physical death of Christ--the shedding of His physical blood--can be a substitute for our spiritual death, we probably never will know in this life. But that it does, we are fully assured by God in His word. "Forasmuch as you know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Pet. 1:18, 19.) In a vision, John saw the four beasts and the twenty-four elders fall down before the Lamb: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou was slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth." (Rev. 5:9, 10.) God has thus said, in essence, "You accept Christ as your Savior and I will accept His death (His blood) as a substitute for the death that is due you for your sins." This forces on man one of two alternatives: he can either remain dead to God in his sins

or else he can approach God with the death of Christ in his hands as a substitute death and live. But without the blood of Christ, one has no hope of salvation from sin and death. God accepts the death of Christ (the blood of Christ) as a substitute for our death only when we accept Christ as our Lord and Savior. "Without shedding of blood is no remission." (Heb. 9:22.) There is thus much more to the death of Christ than at first meets the eye--it is a physical death (unless indeed it is more than a physical death) that makes possible a spiritual life.

The fact of blood atonement has never been a serious problem among Bible students, but just how one comes into contact with the blood--just how the blood is applied to one in the removal of sins--has been a mooted question by theologians for centuries. But why should this be so? The Bible clearly shows (if we are willing to settle all matters by the Bible) in a number of verses just how this is done. We now call your attention to just one of the many passages that sets forth the manner in which the blood of Christ is applied in cleansing a soul from sin.

The inspired apostle John says, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:7.) There are three things in this verse that should be underlined in our study:

1. "If we walk in the light, as he is in the light." "Light" here means the source of illumination. God is the source of all true light (James 1:17), but His will and ways are illuminated through His word. "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119:105.) "The entrance of thy words giveth light; it giveth understanding unto the simple." (Ps. 119:130.) This simply means that if we walk in the light as revealed in God's word we are walking with Christ (who is also in the (see page 10)

BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.

Debate. William S. Banowsky is scheduled to meet James Pike, former Episcopal bishop of California, in a public discussion of "situation ethics" on Jan. 3, 1969. The debate will be conducted in Cambell Hall on the campus of the University of California at Santa Barbara. The confrontation was arranged by Rick Rowland, faculty adviser to the Campus Advance Program. Pike is nationally known for his extremely unorthodox views in both theology and ethics. Banowsky has been well known in the brotherhood for six or eight years, and his recent debate with Anson Mount, religious editor for "Playboy" magazine, introduced him to a much wider sphere of influence.

Campaigns. Two teams of campaign workers, one led by Owen Olbricht and the other by Ray Murray, Roger Massey, and Jack Thorn, spent the summer months in seven cities and baptized 91 people. One of the cities was Greer, S. C. where 16 were baptized.

Awards. Wendell Winkler, minister of the Glen Garden church in Forth Worth, Texas, was given the 1968 20th Century Christian Church Bulletin Award. The 20th CC makes this annual award to encourage excellence in gospel literature... Dr. J. E. Choate, professor at David Lipscomb College, has received the 1968 Century Book Award. Christian Family Book Club makes this award annually to the author of the most significant title for the current year. Choate was given the award for writing Roll Jordan Roll, a biography of the late Marshall Keeble.

Deaths. James F. Cox, president of Abilene Christian College from 1932 to 1940, died in Abilene, Texas on Sept. 30 after a prolonged illness. Cox will probably be remembered most for his great contribution to ACC by carrying it through the depression years.

Expanding. The National Christian Uni-

versity, Arlington, Texas, a correspondence college, is opening a new "college by correspondence" in Europe. It will be called the International Christian College, and will have its base of operation in Belfast, N. Ireland. Dr. Charles E. Stovall, President of NCU, will serve the new school as President. Both graduate and undergraduate degrees will be offered.

Here and there. Joe Barnett has been named the new minister of the Broadway church in Lubbock, Texas. Barnett replaces William S. Banowsky who resigned earlier this year to become Vice President of Pepperdine College... Pepperdine College had a record enrollment this fall of 1,660 students. This topped its record enrollment, set in 1948, by 70. Congratulations to a growing Pepperdine!... Great Lakes Christian College, Beamsville, Ontario, has announced the appointment of Roy D. Merritt to its newly created office of Dean of the Faculty of Bible Missions... Roy Bowen of Oxford, Ohio, has been elected as editor-in-chief of "Mission" magazine... Harding College has added 20 new teachers and one new administrator to its 1968-69 school year faculty... In the last report to reach us from J. C. Bailey, more than 21,200 souls have been baptized in India... Richard Ady and family are replacing Maurice Tisdell as missionaries to Tiawan. In the nine months that Tisdell has been in the country, seventy people have been baptized, including six denominationalism preachers... On Labor Day, Mid-Western Children's Home (Milford, Ohio) had a groundbreaking ceremony which marked the beginning of construction on its fourth cottage for homeless children. The construction of the new cottage was made possible by the North Canton church.

The November issue of "Family Circle," a magazine which goes into seven million homes, will carry an ad placed there by (see page 10)

BLOOD CLEANSED . . . (cont'd)

light). To walk with Christ--to walk in the light--one must walk in the directions given in the word of God.

2. "We have fellowship one with another." That is, when we walk in the light with Christ we have fellowship one with another. The word "fellowship" means companionship, partnership, communion, joint participation, mutual interest, or fraternal relationship or brotherhood. This simply means that if we are walking with Christ (walking in the light) then we are walking with each other. Two people cannot walk with Christ and still walk in different directions. "Can two walk together, except they be agreed?" (Amos 3:3.) Thus when two people (or 200, or 2,000, or 2,000,000, or 2,000,000,000) walk with Christ, walk by the word of God, they are walking together--they are doing the same thing in the same way for the same reason. And that, my friends, is fellowship.

3. "And the blood of Jesus Christ his Son cleanseth us from all sin." We can now answer our question, "How does the blood of Christ cleanse from sin--how is it applied in the removal of sin?" It cleanses when we walk in the light (the directions given in the word of God) with Christ and have fellowship one with another. Thus: (a) if we walk in the light we must walk with Christ; (b) if we walk with Christ we must walk together; (c) if we walk together we must have fellowship one with another; and (d) if we have fellowship one with another the blood of Christ cleanses us from all sin.

From all this we are forced to some conclusions: (a) the blood of Christ cleanses from sin only when there is fellowship; (b) there is fellowship only when there is walking with Christ; (c) there is walking with Christ only when there is walking in the light (walking in the light as it is illuminated through the word of God); (d) the blood of Christ cleanses from sin only when we walk in the light with Christ and have fellowship one with another.

John clearly teaches us, then, that the

blood of Christ is applied to our souls to cleanse them from sin when we do the will of God as it is revealed to us in the word of God. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)

RESENTMENT . . . (cont'd)

that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

In the teachings of Christ we find, as in no other place, the best insights to the problem of resentment expressed with unmistakable clarity. The teachings of God's word offers more hope than the most modern psychological research. The resentful critic must also come to realize that he is not so exempt as to be fit to cast a stone.

May God help us all to make our lives void of ostentatious acts of service and guard our lives against animosity.

Brotherhood News . . . (cont'd)

the Park Hill church of Christ in Denver, Colo. The ad is designed to stimulate interest in Bible study, and it offers a free tract entitled "Understanding the Bible"... Alabama Christian College has established an extension program in Birmingham. Ernest Clevenger, Jr. and Jim Petty will be teaching courses in Leadership and Counseling... The Restoration School of Christianity has opened in Jackson, Miss. The School is "dedicated to directing a thorough and conservative study of the divine word of God." The teaching staff consists of such men as A. L. Franks, Pervie Nichols, Alonzo Welch, and Bell Lambert.

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

Asheville, Biltmore

DON GETTYS, Reporting: The summer of 1968 has truly proven to be a great step forward for the Lord's work here in Asheville. The summer began with nearly 25 workers helping us during the campaign in June. Two Harding College students continued on with us after that effort, and have been with us all summer. The first week of August, we had approximately 45 workers with us for the follow-up meeting. This meeting resulted with 13 restorations and 6 baptisms. The summer ended with 16 people having rededicated their lives, and 13 people having been baptized into Jesus Christ. In addition to that, we also rejoice when we think of the much seed that has been planted; we have faith that God will continue to bring forth the increase. We were left with approximately 450 contacts to follow up. We can truly say that God has blessed us more abundantly this summer than we could have ever hoped or imagined!

As most of you know by now, effective September 15, the ABC Network took over the 12:00 time on Sundays. The WLOS-TV station has been most cooperative in working out a time that would seem to be most effective for the Herald of Truth program. We are happy to announce that they have secured the 8:30 AM time for that program. We appreciate your continued prayers and support in behalf of this valuable work.

We invite you to visit us whenever you are in the Asheville area. We will still be meeting on Sundays for the next few months in the Biltmore Dairy Bar at 9:30, 10:30, and 7:00 (our building is to be completed before the end of the year).

We still have some first mortgage building bonds that bear 7% interest. The

interest began June 15, 1968 and is paid semi-annually. These bonds mature anywhere from 5-15 years and are in denominations of 250, 500, and 1,000. If interested, please contact the Biltmore church of Christ, Box 5651, Asheville, N. C. 28803.

Hendersonville

KEN WILLIS, Reporting: Brother Ralph Carnahan of the Getwell Road congregation in Memphis, Tennessee, preached in our fall meeting November 8 - November 13. In connection with this meeting we sponsored a 5 minute "Talks From The Bible" program on both WHKP and WHVL for two weeks. Other advertising included 50 spot ads on WHKP, newspaper, and printed leaflets.

In addition to Carnahan's work in preaching the gospel, the San Jose congregation in Jacksonville, Florida, sent Lonnie Smith, their minister of personal evangelism, to assist in personal work.

Durham

GEORGE A. McWHORTER, Sr., Reporting: The Herald of Truth, with Batsell Barrett Baxter, television speaker, will begin on WTVD-TV, Durham, N. C. at 7:30 A. M., starting December 15, 1968.

The first service was conducted in South Boston, Va. Sunday, Oct. 13. There are three families and one single man living there who are members of the church. Ten went from Durham and 11 were present from South Boston.

PREACHER AVAILABLE

"I am now trying to make my plans to relocate in the Carolinas. So if you know of a place that will need a preacher by July, 1969, please put them in contact

CAROLINA BIBLE CAMP INC.

H. R. Butler will be Camp Director for 1969.

Present Board of Directors and their new positions:

Bill G. Smith - Chairman (Minister)
Rockingham, N. C.

Sam Norman - Vice-Chairman (Radio Engineer)
Charlotte, N. C.

Tony Forrest - Secretary (Minister)
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Bill Voss (Minister) Aberdeen, N. C.

Howard Winters (Minister) Burlington, N. C.

Ed Hill (Traveling Salesman)
Kannapolis, N. C.

H. R. Butler (Insurance Executive)
Kannapolis, N. C.

Paul Kidwell (Minister) Charlotte, N. C.

PREACHER . . . (cont'd)

with me. I shall leave here in June and make my reports to those who support me before I begin my work the early part of July. . . It is hard to realize that my two years is almost over. We face this with mixed emotions but feel at this time it will be best to return to the states."

M. F. Norwood
P. O. Box 1411
Freetown, Sierra Leone
West Africa

HELP A WORTHY CAUSE

Chester C. Vaughn, Camden, S. C.

The place, Freetown, Sierra Leone, W. Africa. When? Now! Why? Because the field is white already to harvest. I say to you as Jesus said to his disciples, "Say not ye, there are yet four months, and then cometh harvest. Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to har-

vest." (John 4:35.) How fitting are these words for us today.

In 1964, I spent several weeks in Freetown, West Africa preaching the gospel under temporary conditions. Through the efforts and determination of the late Dr. Orlando Price, I baptized 49 precious souls into Christ. The first known service conducted in this country was held in a private home where 30 or more people attended to listen to their first gospel sermon. One of the greatest experiences of my Christian life was while there these few weeks in 1964. I know personally that this work is worthy of your assistance and encouragement.

I would like to return to this country in April, 1969 for several weeks' stay to preach the gospel and encourage the Christians over there.

I need help on transportation and expenses while over there plus I would like to carry a donation for the work from the Christians here in America. Your moral and financial support will greatly be appreciated. Please help.

The Una and Vultee churches of Christ in Nashville, Tennessee came to the rescue of this work by overseeing and further establishing the work. Because of their great interest, workers were sent over shortly after it's beginning. The work has grown tremendously since. Here are some statistics as of August, 1968 in Action Magazine: over 5,000 enrolled in Bible Correspondence Courses, 850 converts, 16 congregations, all this since my short stay in 1964. Also, there is the South End Day Elementary School founded by Dr. Orlando Price and given to the church in 1964. So I say, please help. Help with a prayer and a donation.

Send contributions to C. C. Vaughn, minister, Church of Christ, P. O. Box 295, Camden, S. C. May God bless you in your consideration of this work. Further references on request.

Money is also needed for the purchase of land, to build, for the support of the school, and Bible Correspondence Courses.

Thanks!!

WEST JEFFERSON

ALVIN BARRY, Reporting: We had a fine meeting with excellent attendance. At each service we had at least 10 non-members present and sometimes this was doubled. There were two baptized and three restored during the meeting. Our attendance last month was 87 and the weekly contribution, \$106.62.

RETURN TO ITALY

We have received a report and a request from Diane Davis, daughter of James A. Davis, minister in Brevard, N. C. Diane, along with 27 other young people, traveled to Italy in 1968 to engage in mission work. She writes, "Because of the effect of this past summer on me and the great need, I am planning to return with the project in 1969. I feel that now I will be even more prepared to face the challenges because I have been there. I have become acquainted with the Italian people, their problems and their customs and I know more what to expect. . .

"I have appealed to you because I am hoping you will be able to help me raise the necessary funds to return in 1969. I am hoping you will become interested in this great work for our Lord and will want to become a part of it by giving your support. I am required to raise the sum of \$1,000. Brethren we need your help. We cannot go and obey our Lord's command without your backing. By your consideration of support, we can accomplish so much by virtue of monthly contributions. Please consider this matter very carefully. It may be one of the most important decisions you will ever have to make. Pray much. Make your decision and remember--countless thousands of Italian souls may lie in the balance.

"If you wish to help, please send your donations to Diane Davis, 113 Hawthorne Drive, Brevard, N. C. 28712."

SOUTH CAROLINA NEWS

DILLON

November, 1968

W. A. CURTIS, Reporting: The church in Dillon, S. C. was established the first Sunday in November, 1967. The congregation began meeting at that time in the house of one of the members. We were fortunate to begin with fourteen members. Most of these had driven a long distance to worship prior to the establishing of this congregation. This was the beginning of the regular assembling of the Lord's body in Dillon County, South Carolina. Prior to this date there was not a congregation in this county.

A goal was set by the church here at its very beginning, to be in a building of its own at the end of one year. October 27, 1968, one week ahead of our previous set goal, we had our open house service in a new \$50,000 meeting house. There were one hundred ten present for this service. Brother Horace Stutts from the Atlas congregation near Florence, Alabama was the speaker for this occasion.

A gospel meeting was conducted from October 28 through November 3. The average attendance for these eight services was 36. This effort resulted in four baptisms and five confessions of unfaithfulness to God and the church. The speaker in this meeting was Bob Duncan from Adamsville, Alabama. The church here now has 22 active members. During the past year seven have been baptized into Christ.

God has richly blessed us and we are trusting in His continues blessings. The servants of God in Alabama have contributed greatly to His work in this area. It is through them and through the determination of His people that the Lord has accomplished the accomplished.

LETTERS

"Thank you for your continued service to the Lord's Cause in the area of the Carolinas." - Jim Olive, Albemarle, N. C.

"Brother Goodpasture and I appreciate the news item in the October Carolina Christian regarding my new position. Thank you very much for your generous attitude. It is good to get the news of the

LETTERS . . . (cont'd)

work in the Carolinas." - Basil Overton, Nashville, Tennessee.

GREER, S. C.

BURL CURTIS, Reporting: Our campaign in August with Owen Olbricht and 45 other workers resulted in 16 baptisms and one restoration. Since that time there have been 11 responses to the invitation; six have been baptized, three restored, and two have placed membership. Our attendance averaged 74 on Sunday morning in October and Wednesday evening averaged 52. Our average local contribution for October was \$221.31 per week.

We are very happy to have seven full-time workers and two part-time workers engaged in personal work. Owen Olbricht is leading this group and working with him full time are: Dan and Judy Shepherd, Tom and Lenora Tidwell, and John and Linda Sykes. Don Selvidge and Nancy Ham are teaching school and working part time in personal work.

Our new building is almost completed and we are planning an open house and singing Sunday afternoon, November 17, at 3p. m.

Remember, the lectures will be here next April. Make your plans to attend.

We would be happy for you to visit us. From I-85 exit on Highway 14. Our building is about four minutes west. Services are at 10, 11, and 6 on Sunday and 7:30 on Wednesday evening.

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YOUTH FORUM—1968

Jerry Senn, Greenville, S. C.

On December 30 and 31 the Edgewood congregation in Greenville, S. C. will host the annual youth forum. This event had its beginning in Spartanburg in 1965 and has grown in popularity and attendance since that time. In 1966 the North Charleston church held the forum. In 1967 Shandon in Columbia served as host. Although the forum is held in South Carolina we have had North Carolina young people and welcome one and all! Many fine things are planned for this year's forum. The young people of the Greenville area are to be largely responsible for planning the activities. We are expecting an outstanding two days and nights!

Many who have never attended a youth forum may be wondering just what you could expect. Allow me to express what I believe to be the purpose and scope of such an occasion.

It is an opportunity for Christian fellowship. The term "fellowship" may be defined as "companionship, partnership, participation together in action and feeling." How easy it is to have the wrong kind of associates! But how hard it is for us to discover and cultivate friendships which offer the right type company. Paul warns us to be choosy about our companionship (1 Cor. 15:33). It should be refreshing to be around other Christians--a breath of fresh air. In the Carolinas we have problems of time and distance which keep us apart. But these hindrances could cause us to cherish the hours we are able to spend together even more. Fellowship springs from a need for one another. Of first century Christians we read, "and all that believed were together, and had all things common." In the words of the well known song, "our fears, our aims, our hopes are one, our comforts and our cares." These things draw Christians together! The youth forum will supply time for such.

Entertainment will be planned by the

young people of the Greenville area. A movie is scheduled on Atlantic Coast Conference Football. Also, a bowling alley will be reserved for all who desire to take advantage of this. There will be plenty of time for "just visiting." Several of the young people will provide music.

It is an opportunity to discuss Bible principles. The youth forum is not an effort to force any ideas upon those who attend. Christians naturally enjoy turning to God's Word during times of fellowship (Acts 2: 42). Brother Landon Saunders of Corning, Arkansas will be with us to speak and to share with us some helpful suggestions for Christian living. The Bible must be re-established in the hearts of all men. Young people must seek to "give an answer" concerning the hope they profess. The forum should be both inspiring and informative.

It is a chance to exchange ideas. If young people have great POTENTIAL, ABILITY AND INFLUENCE they also have a tremendous responsibility. Perhaps time will be given for discussion as to what YOU can do! Let's learn from each other. If you are engaged in a helpful work, tell it!

Start the New Year right! Many will begin the new year haphazardly or with little thought or concern. Let us start 1969 with new determination. Together let us resolve: (1) To forget the past (profit by our mistakes made). (2) To ask God more often to be with us and help us overcome the temptations of life. (3) To use God's book as a guide to meaningful living. (4) To ask each other for help and guidance often. Together the young people can make a real memorable experience of the time spent at the forum. We will see the new year in with such things upon our hearts.

We are hoping that you will be making your plans to attend the youth forum. Information is perhaps already in your hands. Please write the following address for further information if you should desire it.

John Jones, 307 Pinefield Drive
Greenville, South Carolina 29605

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CHRISTIAN

VOLUME 10, NO. 12 DECEMBER, 1968



**AUGUSTA ROAD TRAINING SCHOOL,
GREENVILLE, S. C.**

(See Story on Page 6)

FORTY WORKERS NEEDED

Howard Winters, Burlington, N. C.

Are you a Christian?

Would you like to help carry out the Great Commission of our Lord Jesus Christ?

Would you like to be able to lead some soul to salvation who may be lost unless you go to him with the gospel of Christ?

Are you willing to work for your Savior under circumstances that may bring insults as well as success--go from door to door contacting all kinds and classes of people?

Are you willing to sacrifice both time and money to see the kingdom of heaven expand?

Are you willing to leave the comforts of home and spend a week or two in a vast mission field for the cause of Christ?

If you can answer all these questions in the affirmative, there is a great opportunity opened for you in Burlington, North Carolina. You can be one of forty of God's people who are urgently needed to work in a campaign for Christ.

The church in Burlington consists of about 125 members, and is the only church in Alamance County patterned after the New Testament order. The population of Alamance County is nearly 100,000 souls. The church desperately needs help to reach them before it is too late.

The Lord being willing, from June 9 through 23, 1969, the church in Burlington has the most ambitious plans to win souls for Christ ever put forth by a single congregation in the Carolinas. Tentative plans call for 40 workers (20 for each of the two weeks) to spend two weeks in a door to door canvass of Burlington, Graham, and all of Alamance County.

With the door to door work, there will be nightly preaching by Marvin F. Bryant, one of the most amazing men of this generation.

The workers will go from door to door making contacts, setting up studies, etc.

Studies will be conducted at any hour of the day or night. (Some of the workers may be conducting studies or filling preaching appointments even while the nightly services are in progress.) The purpose of this campaign is to lead souls to Christ by teaching the truth.

Few places in the world offer a better opportunity than this. What better way could one spend his vacation or devote some time to the Lord's work?

While you are in Burlington, members of the church will furnish you with food and lodging. It would not cost you much to come, but the contribution you make could well be priceless to some soul in eternity.

We plead with you to make your life useful... fill a desperate need! Be one of a fortunate forty who will be richly blessed by God for leading souls to Christ in a thrilling and inspiring effort. Make your commitment... NOW. Write to the church in Burlington at P. O. Box 1861, zip code 27215. Further information will be sent upon request. Come over and help us!



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ALCOHOLISM

George McWhorter, Durham, N. C.

"More people suffer from alcoholism than from any other mental or emotional illness. Alcoholism is a mental health problem in its own right. It is also both the 'result' and the 'cause' of other mental health problems. A church's interest in mental and spiritual health should certainly include a lively concern for the alcoholic and his family..."

"Five million alcoholics and twenty million family members are caught in a giant web of suffering. What an opportunity for service, in the name of the Great Physician! Most local churches have barely scratched the surface of this opportunity. "Every member of a congregation" has a job to do in the healing-redemptive ministry of the Church. Only as increasing numbers of us accept this challenge can the Church become a redemptive community, a center of healing and help."

"Help the Alcoholic's Family. Around each alcoholic is a 'circle of tragedy.' Often you will find more opportunity to help alcoholics' families than alcoholics themselves. Alcoholism is a family illness."

1. "Suggest that the spouse attend A.A. This should be done whether or not the alcoholic is ready for help. This will help the spouse understand the nature of alcoholism, and to handle the situation more adequately. A.A. literature should be available to help the family understand its crisis."

2. "Keep the family surrounded by love. After all, love is the heart of the Church. This is important to both spouse and children. They will tend to withdraw out of embarrassment. Keep them in a warm network of meaningful relationships, the Koinonia." (Fellowship, Comradeship)

3. "Help the spouse 'release' the alcoholic emotionally. This means - (1) Letting go of the obsessive futile striving to 'get him sober.' (2) Avoiding protect-

ing the alcoholic from the painful consequences of drinking. These consequences must be experienced if he is to become accessible to help. Release is a path between futile extremes of punishing and pampering the alcoholic."

4. "Encourage the family to develop the most satisfying life possible. This can be done whether or not the alcoholic seeks help. In the long run it will be best for both the family and the alcoholic."

"Help For the Alcoholic."

1. "Build a nucleus helping group... a key group can be recruited and trained for this ministry... Churchmen who are in the mental health profession make valuable additions. So does any other warm, accepting member who has struggled with his own problems. A genuine love of people is the only indispensable qualification for membership in such a group."

2. "Work with A.A. and other serving groups. It is foolish and inefficient for a church group to try to work alone. Often several kinds of help given simultaneously are what is needed. But, the church can often reach many 'hidden' alcoholics to whom no other agency has an entree. A unique ministry in the area of spiritual growth is the church's special contribution. It can develop new, more effective approaches. Although there is more hope and help for alcoholics today than ever before in history, the vast majority still die untreated!"

3. "Sponsor Homeless Alcoholics."

"The most striking example of congregational involvement in direct work with alcoholics is... in much the same way that a congregation sponsors a refugee family. The congregation helps the person find a place to live, employment, financial assistance until the first pay check, and, most important, acceptance"... (My insert - G. A. M.) - ("letting them know that we understand and wish to help them both physically and spiritually, proving

(see page 4)

ALCOHOLISM . . . Cont'd

this by doing all we can with patience, prayer, and perseverance"). "The church might well adopt this creative approach."

"In Conclusion: A recovered alcoholic, who is also a devoted churchman, said, "Tragically many people find so much more acceptance in A. A. than in the church, they make A. A. their church." This need not be true; if we are willing not merely to belong to but to be the church, a community of forgiven sinners striving to become transmitters of that unearned love which brought them to life."

"For too long the church has 'passed by on the other side', when the alcoholic is involved. No church can do all the things described here, but no church should avoid doing some of them in the name of Him whose mission was the 'release of the captives'." (Alcoholism Information Center, Durham, N.C.)

Not too long ago the people of Nashville and Davidson County, Tenn. voted on the question of selling whiskey by the drink. The following is copied from a letter from Flora Billinsley, Franklin, Tennessee.

"A thought: If you like to drink, start your own saloon. Start a saloon in your own home, be the only customer and you won't have to buy a license. Give your wife \$55.00 to buy a case of whiskey.

There are 240 drinks in a case. Buy your drinks from your wife at 60¢ each and in 12 days when the case is gone your wife will have \$89.00 (plus) and the \$55.00 to buy another case.

If you live ten years, continuing to buy whiskey from your wife and die in your boots, your widow will have \$27,085.47 in the bank, enough to bring up the children and pay off the mortgage, marry a decent man and forget she ever knew a bum like you."

Now let us go to God's Word:

1 Samuel 1:14 "How long wilt thou be drunken? Put away thy wine from thee." Proverbs 23:20-29 to 35 "Be not among wine bibbers; among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty. . . "

Proverbs 20:1 "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."

Proverbs 21:17 "He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich."

Isaiah 5:11,12, 22 "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!...and wine are in their feasts: but they regard not the work of the Lord, ... Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: "

Isaiah 28:1-3, 7-8 "Woe to the crown of pride, to the drunkards... the drunkards.. shall be trodden under feet:... But they also have erred through wine, and through strong drink are out of the way;..."

Hosea 4:11 "Whoredom and wine and new wine take away the heart."

Galatians 5:19-21 "... Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. "

1 Thessalonians 5:7 "For they that sleep sleep in the night; and they that be drunken are drunken in the night. "

Romans 13:13 "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. "

Matthew 7:21 "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. "

FACTS WHICH MUST BE FACED (Compiled by Willard Collins, Vice-Pres. David Lipscomb College, Nashville, Tenn.)

The following facts, taken from authoritative sources, should be presented whenever possible:

Every forty-eight seconds a person is injured in an automobile accident through the mis-use of alcohol. - Christian Crusader Newsletter.

Thos. A. Edison says: "Putting alcohol in the human brain is like putting sand in (see page 5)

Foundation For Alcohol Education

"The rising tide of problem drinking affects everyone, including the non-drinker and the so-called, normal drinker." This quotation by Charles Roby, President of the National Foundation for Alcohol Education (a non-profit organization) explains in part why the NFAE was organized. For many years, Mr. Roby has been disturbed by the fact that nothing much has been done to fight the drinking problem. He likened it to Mark Twain's quote about the weather -- "everyone talks about it, but no one does anything." And that's why the National Foundation for Alcohol Education was born.

Although the NFAE is dedicated to informing anyone who is interested in the subject of alcohol, it also has a specific purpose for THE NON-DRINKER. Some of the Foundation's goals include: Education of the general public regarding the effects of alcohol when used as a beverage; gathering information and facts on alcohol and dissemination of these facts through educational programs of various kinds; establishing scholarships for the study of the effects of alcohol and to cooperate with other organizations interested in the same general field.

Equally as important to NFAE is its determination to fight for the non-drinker in areas where heretofore they have been especially penalized. As an example, insurance. Most insurance rates have sky-rocketed based essentially on statistics which include those who drink alcoholic beverages -- predominantly problem drinkers. This isn't fair to the non-drinker and Mr. Roby has already proved this point to one of the country's largest insurance companies. Therefore, if they desire it, NFAE non-drinking members may purchase hospital insurance at a drastically reduced rate.

The National Foundation for Alcohol Education has an action packed plan and is open to membership to anyone interested in knowing and doing more about the sub-

ject of "alcohol - the beverage." Annual dues in this non-profit organization is only \$3.00. For details write: Charles Roby, President, The National Foundation for Alcohol Education, 5000 York Road, Baltimore, Maryland 21212.

ALCOHOLISM . . . Cont'd

the bearings of an engine."

"As a brain surgeon I have yet to meet a moderate drinking colleague who would like to have me operate on his son after I 'have had a few.' No one does his best after drinking. He may think he does, but his judgment is defective. . . moderation is a terrible fallacy." Richard Strain, M.D.

"Alcohol is the major cause of insanity and poisoning from it causes more deaths than from all our most infectious diseases." Dr. Parran, Surgeon General of the U. S.

"Alcohol constitutes the country's greatest mental health problem." Dr. Karl Menninger, Menninger Clinic.

"You can get along with a wooden leg, but you can't get along with a wooden head. It is the brain that counts. But in order that your brain may be kept clear, you must keep your body fit and well. That cannot be done if one drinks liquor." Dr. Charles Mayo, Mayo Brothers' Clinic.

"There is no disease in the world for which alcohol is the cure. . . it does undeniably cause ruin to the kidneys, liver, heart, and small blood vessels, and gives rise to that most common fatality, high blood pressure." Dr. Howard A. Kelly, Surgeon, John Hopkins University.

"A social drinker can become a habitual drinker and a habitual drinker can become an alcoholic. In view of these facts, and in view of the teaching of the Bible, the best and Christian way is the way of abstainer."

HELPING TO CLOSE PRACTICE GAP

(FRONT COVER)

The front cover of this issue pictures students enrolled in the Augusta Road Training School in Greenville, S. C. Several others are enrolled who were absent when the picture was taken. This fine group of enthusiastic Christians assemble each Thursday night and engage in a variety of activities with the purpose of self improvement. A Bible class, taught by brother L. E. Wishum, begins at 7:00 and continues through 8:30. From 8:35 until 8:55 an inspiring devotional is conducted. At 9:00 students have a choice of three classes for the final hour. Speech is taught by brother Willard Pyles, who preaches for the Poinsett congregation. John W. Jones teaches leadership. He is the preacher at the Edgewood congregation. Brother David Senn conducts a music class. David preaches at Moore, S.C. All these capable men willingly give their time and talents. We are very thankful for them. Everyone is working very hard. There are those who drive in from as far away as Union, Easley, Williamston and Duncan to attend. Enrolled are elders, preachers, song leaders and many others who have a real desire to become more qualified servants of God. More than fifty are presently enrolled. We began on October 10th of this year. Plans are to continue through the month of May. At that time a banquet will be held to close the school year.

Plans for next year are still incomplete. However, we do see a continuing need for such classes as are now being taught. In addition, "How To Study The Bible," "Bible Geography," "Topical Bible Studies," and "Preparation and Delivery of Sermons" will be added.

We sincerely believe that our school is helping to close the practice gap. A little thought will perhaps show what we mean. Surely you have been impressed by the tremendous number of opportunities facing

the church. But as we search for qualified workers we uncover a real "gap" between need and availability. Bible classes need more qualified teachers. Good teachers never stop learning. They make growth and development of their skills a part of their plans. Today many doors are open for men who will assume leadership roles. But leadership ability is not inherited. Training is essential. Elders must be men who have prepared for the task. How few they are in the Carolinas! Music without the mechanical instrument does not equal acceptable singing. It is a negative view which assumes that leaving something off is what God has in mind by not commanding the instrument. To sing without such aids demands greater preparation. Song leaders who are more than "song starters" are needed. Men who can really lead congregations in worship to God, who can teach new songs, who are able to help make singing inspirational are essential to growth. Hard work is the answer! All these things require preparation before practice will increase.

In your opinion, why is the church in the Carolinas moving so slowly on the local level? There may be various answers but the primary one is a lack of prepared workers who are ready to accept responsibility. There is no lack of ability among us! Listen to Paul, "And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work." (2 Cor. 9:8.) But God's ability must be connected with our willingness to "grow in grace and knowledge" (2 Pet. 3:18), to "press on unto perfection" (Heb. 6:1) and to be "renewed day by day" (2 Cor. 4:16).

We have been more interested, however, in holding services than in training Christians for service! Convinced we are "too small" to grow, "too old" to learn, and

(see page 9)

BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.

"An Amazing Man." The October 24, 1968 issue of the Gospel Advocate carried an article by E. Claude Gardner entitled, "W. A. Bradfield, An Amazing Man." This article, long overdue, pays tribute to one of the most outstanding men associated with the Restoration Movement in this century. Bradfield is known by brethren the world around as "Mr. Enthusiasm." The title is given to him not only because of his own enthusiasm but also because he is able to generate it in all those around him. He has been associated with Freed-Hardeman college since 1949, serving the school first as a Promotional Director and now as Director of Public Relations. He is truly a master in many fields, such as teaching, youth work, publicity, personal evangelism, etc. But it is as a successful preacher of the gospel that he shines the brightest (at least in the eyes of this reporter). In the past five years, 4,956 souls have responded under his preaching, including 1,538 baptisms, 377 restorations, and 41 placing membership. Over all, Bradfield has chalked up a record that few, if any, in the 20th century can surpass or even equal. Truly, he is an amazing man.

Honored. The following item is lifted from the Christian Chronicle: "Tillit S. Teddie, minister of the church at Quinlan and song leader and composer for churches of Christ, was honored Oct. 27 at Lubbock Christian College, Lubbock, Texas. One of the five large music studios in the college's \$100,000 Music Building will contain a plaque designating it as the Tillit S. Teddie Music Room." ... C. P. Roland, who has been at Freed-Hardeman College as student, teacher, and administrator for nearly 50 years, will be honored at an appreciation dinner on Feb. 4, 1969, at the annual Freed-Hardeman lectures. A host of friends are expected.

Bible Correspondence Courses. An in-

creasing number of brethren throughout the world, especially outside the U. S. A. , are finding that the Bible correspondence course is one of the most effective ways of reaching the millions of lost souls who do not know Christ. For example of the extensive use being made of the BCC, figures released from San Paulo, Brazil show that 13,855 have been enrolled. Of that number, 3,423 have graduated and many of them are now members of the New Testament church.

"Anti-class" position renounced. Lester Hathaway, one of the vigorous leaders in the "anti-class one cup" faction that brought division in the church several years ago, renounced his connection with that group at a service of the church in Wheeler, Texas. He stated that he had come to realize that he had regarded a matter of opinion as a matter of law, and in so doing had been guilty of dividing churches and brethren.

New kind of meeting. Johnny Richter, Cleburne, Texas, reports good success in an unusual kind of meeting. The meeting was conducted out on the parking lot, and was advertised, "Come as you are and sit in your car." Attendance averaged over 600 nightly and responses included 11 baptisms and 14 restorations.

Here and there. Pepperdine College has received a multi-million dollar gift of 138 acres of choice land in the historic Malibu area on which a second campus is to be developed... The Ken Rideout family has returned to the States from Thailand where they served as missionaries for the past eight years. Rideout is now serving as minister to the Inglewood, California church... World Radio announces that it is now possible for them to put a radio program on the air in Spain, a country where new doors continue to open to those who wish to enter... The latest report that we have seen from N. E. Sewell says that 10 more have been baptized in Ecuador. The

(see page 9)

"Only A Few Things Are Necessary"

M. Norvel Young, Los Angeles, Calif.

Perhaps the clearest call Jesus made to the simple life was to a woman. He said to Martha who was distracted by her household duties as she entertained Him: "Martha, Martha, you are worried and bothered about so many things; but only a few things are necessary, really only one." (Luke 10).

I feel the need of this clear-cut rebuke. I am sure my friends need it. Do you think you need it?

Never have we had so many things to distract us. The average middle-class citizen in our Western world is caught up in the frenetic rush to accumulate more things - to keep up with the Joneses to "succeed" in gaining the appropriate status symbols.

Jesus tells it like it is when He says: "A man's life does not consist in the abundance of the things he possesses." When He sent the twelve to travel and preach the Kingdom of God, He ordered them to travel light. He said: "Take nothing for your journey, neither a staff, nor a bag, nor bread, nor money, and do not even have two tunics apiece."

Jennings Davis described the attitude of the early disciples this way: "The early Christians held with light hands the things of this world."

Jesus warns against the complications which follow a life cluttered with many things whether these things are household appliances, cars, boats, or clothes.

"Do not be anxious for your life, as to what you shall eat; and for your body, as to what you shall put on."

"For life is more than food, and the body more than clothing."

"Consider the ravens, for they neither sow nor reap, and they have no storeroom nor barn; and yet, God feeds them; how much more valuable you are than the birds!"

Paul strikes this theme frequently.

To Timothy he wrote: "There is great gain in godliness with contentment; for we brought nothing into the world, and we cannot take anything out of the world; but if we have food and clothing, with these we shall be content. But those who desire to be rich fall into temptation, into a snare, into many senseless and hurtful desires that plunge men into ruin and destruction." (1 Timothy 6).

A few days ago, I received a call from Winston Moore and Jim Bill McInteer, co-laborers in the 20th Century Christian. They were at the hospital where they had been called by the physician to notify the family of the sudden death of my brother, Stephen Franklin Young. Franklin was only 59, but he suffered a massive coronary while driving his car on an errand after prayer meeting. He lived only a few minutes. To our knowledge, he had no previous trouble.

Helen and I caught a plane in a few minutes and arrived in six hours to comfort his widow and my father. As I experienced the warm empathy of so many friends, I was impressed with the fact that the heart of life is so simple. Jesus says it consisted essentially on loving God and our neighbors.

My brother expected to live longer than my father. All of our family plans were based on this assumption and we were wrong. He was never very interested in accumulating wealth. He loved people more than things. Now he has gone on before and the things he owned are left behind. He left enough to provide for his widow. If he had concerned himself with accumulating more, he probably could have done so, but the important meaning of life would not be found in what he accumulated but what kind of person he was.

I was thankful that in his last day on earth he had been well. He enjoyed working with our father whom he loved sincerely. He had visited the home to turn on

(see page 9)

ONLY A FEW . . . Cont'd

the lights and set out provisions for the comfort of our father. (Normally, he came each evening to put him to bed, but he was taken before that time this night). He visited with his associates in the 20th Century Christian staff weekly meeting. He enjoyed an evening meal with his beloved wife, Anne Beatie, and went to prayer meeting at the University Church where he was one of the original members and treasurer. What a delightful way to spend the last day!

This experience shouts at me the fact that life is brief and as Robert Burns said: "Man needs but little here below nor needs that little long." Yet how many times have we been concerned about the future. Yet God cares for us in gracious ways. My mother, a wonderful Christian, lived a full life without wanting anything she needed. My father has been blessed with such health that he has never been in a hospital in his 87 years and is still able to work in his business and serve as an elder and as a director of David Lipscomb College and the Fanning Fund for orphan girls. He says frequently that most of the bridges he dreaded to pass over, he has never encountered. The Lord has provided an escape, and he is glad that he has not worried more about material things. But he shares with me the realization that we, like so many of our friends, have been caught up in tending to the mundane affairs of everyday life like Martha. During my present role as a college administrator, I yearn for the simplicity of a Mary. I do not believe the answer is withdrawing into a monastic life of non-involvement, but rather in concentrating on the essentials of life and letting the incidentals fall into their proper place. We are so pressed with the urgent, that we neglect the important.

Life goes on and meals need to be cooked, dishes washed, budgets met, crops harvested, hospitals and schools operated, But the heart of the matter is the meaning given to life by God's revelation through Jesus Christ.

Lord, help us to keep our eyes on thee and show our real value system by loving others as thou has loved us.

Awake, my soul, stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown.

- Philip Doddridge

HELPING TO CLOSE . Cont'd

"too busy" to try, we now present to the world a picture of inactivity and complacency. If our Lord spent thirty years in preparation certainly we should see its importance. Churches today are small and weak because they never prepared to be anything else.

We firmly believe that such training schools, as the one described above, will prove a step in the right direction. It is not the answer to all the problems I have raised. It is not the only way. But unless more specialized training is done in the church many opportunities now open to us will be away. And we will give an account for having let them get by us. Let us all work together to close the practice gap.

-Jerry Senn, Greenville, S. C.

BROTHERHOOD NEWS Cont'd

membership now stands at 45. Sewell was the first missionary from churches of Christ to enter that country... Pat McGee reports from Djakarta, Indonesia that the church there now has a weekly radio program. The program is being carried free of charge... NBC TV featured Prentice A. Meador, Jr., minister of the Glenoak Blvd. church in San Fernando, California, on its new "My Favorite Sermon" series on Nov. 3.

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"IS SMOKING A SIN?"

Howard Winters, Burlington, N. C.

As I opened the envelope, a small yellow sheet of paper fell out. On it was written a question--a question that haunts me, one that I cannot escape, and one that is causing me to re-evaluate my whole thinking on the subject. The question was honest and brief, but sharp. It simply asked, "Is smoking a sin?"

As I sit here nonplused, wondering, thinking, I keep asking myself, "How would my brethren have me to answer this question?" After all--God bless them!--they are the ones who make it possible for me to be here, to spend many hours in study, to answer questions, to render service, and to try to teach people the truth. And for this I am truly grateful. But how would they have me answer? Some of them, I feel sure, would be angry because the question was raised, and would want me to keep silent on the subject. In general, these would be the ones who smoke or the ones who have very dear friends who do. Others would want me to reply that since the Bible does not mention smoking by name no one can or should venture to give a Scriptural answer. These, in general, would be brethren who do not believe that we should take a firm stand on anything. Still others would have me answer in a dogmatic manner, saying, that it is not only a sin but a shame and a disgrace for a member of the Lord's church to either smoke or to fellowship those who do. These, in general, would be the members who some term "old fogies." So regardless of how I might answer this question, I know in advance that I cannot please all my brethren. But, after all is done and said, the question is not asked of them: it is asked of me, and I must face it--I must answer it, and I must give an answer for which I will not be ashamed to give an account for in the presence of my God. How then should I answer this question?

Should I ignore the question? I, for one, at the present time, cannot do that. I must be honest with myself and with God, if I am to try to teach people the difference between right and wrong. I have good reason to believe that the question comes from an honest person who is sincerely seeking the way to heaven. If I do not have backbone enough to answer an honest question to the best of my ability, then I have no business occupying the position of a minister of the gospel of Christ. In the past I might have been able to lay it aside and forget it, but the time has now come when I can no longer do that. I must give an answer. I cannot ignore it.

Should I just say it is a question that each individual will have to decide for himself without admonition from others? If we said this, then why not leave all questions, such as gambling, dancing, drinking, petting, etc., for the individual to decide without instructions? Before an individual can decide (and in the final analysis, only the individual can make the decision) he needs to have as many of the "pros" and "cons" as possible. It just might be that I have some information that he does not have, especially since my brethren have made it possible for me to have more time to delve into such matters than has the average person. I must therefore become an instructor and pass on to him both the information that I have and the conclusions that I have reached--I must not shun to declare unto him all the truth I know on this subject.

Should I reply to the question saying, "I do not know"? But how could I honestly say this with the mounting evidence before me that the smoker shortens his life on the average of almost ten years? I knew of a man once who was sent to prison because he took the life of his father, who had only three or four days to live. Now did he do wrong, sin, if you please, by shortening his father's life only three or
(see page 12)

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

BURLINGTON

HOWARD WINTERS, Reporting: The Lord's work in Burlington continues to move along in a good manner. Since my last report, we have baptized about a dozen people and an equal number of members have moved here. However the big news from here is our campaign coming up next year. Present plans call for two weeks work and preaching, beginning June 9, and running through June 23. We hope to have 40 workers (20 for each of the two weeks) to work from door to door. Marvin Bryant, one of the most amazing men of this generation, will do the preaching, and the work will be done by anyone we can persuade to come. If any reader of Carolina Christian is looking for an opportunity to serve the Lord in a most interesting and useful way, may we suggest that he plan to spend either or both of these weeks in Burlington helping lead lost souls to Christ. Members of the church here will furnish all workers with food and lodging while they are here. If you can come, please write at once to the church at P.O. Box 1861, Burlington, N. C. 27215

HIGH POINT

WAYNE JOHNSON, Reporting: In High Point, we recently had the privilege of having three ministers present for our autumn gospel meetings. Brother Carl E. Lancaster of Greenwood, S. C., was kind enough to be our speaker throughout the week. He presented thought provoking sermons each night. Many questions and situations were presented and each person present had much that he could take home for meditation and self examination.

Brother Danny Gneivikow was also pres-

ent for the meetings. Brother Gneivikow, a recent graduate of David Lipscomb College, was our minister during the summer months. He has recently returned to college for post-graduate work.

Our new minister was also present for the meetings. Brother James Stutts has returned to North Carolina, with his family, to be our full time preacher. Brother Stutts comes to us from Johnson City, Tenn. He is an aggressive and adept young christian man, and we are proud to have him join our church group and look forward to his ministry here.

The Sunday following the gospel meetings a picnic was scheduled so that fellowship could be enjoyed by one and all. The picnic was a great success. Since it is recognized that fellowship is an important part of christian life, and that there are many blessings that can be derived from it, the decision was made that we will have picnics each month as long as weather permits.

SOUTH CAROLINA NEWS

GREENVILLE

JERRY SENN, Reporting: The church here is happy to announce that in the past three months five have obeyed the gospel. W. L. Fry, of Stephenville, Texas, held our meeting in September. We averaged having 80 of our own people present each service. For ten months we have had an average contribution of \$333.00 which is above our budget. Several families have moved into our area but we are losing three good families. On November 30th brother E. R. Harper spoke to an area-wide meeting concerning the Herald of Truth. The church of this area will soon begin the second year of support for Herald of Truth over WLOS-TV in Asheville, (see page 12)

IS SMOKING . . . Cont'd

four days? I think that all of us would agree with the court before which he was tried and convicted that this man was a murderer. But what about the Christian who shortens his own life by almost ten years? Could we possibly conclude that he is guiltless? If the facts turn out to be as they now appear, I am afraid I cannot truthfully say in answer to this question, "I do not know the answer." How can a Christian sit by and watch someone go down the long rough road of ruin without raising a protesting voice? How can I sit by and watch my brethren commit suicide on the installment plan and say, "I do not know"?

Should I say that it is just a habit--an inexpensive habit like so many others we all have? Before I could say this, I first had to do a little figuring, and the figures astonish me. It is said, and I doubt it not, that there are upward of 2,200,000 members of the Lord's church in America. Let us just suppose that only one out of every eight smoke one pack of cigarettes a day at the cost of thirty cents a pack. This would mean that 275,000 members of the church smoke. (The exact figures would probably be closer 500,000.) The cost of cigarettes for this number of people per day would be \$82,500.00. In three hundred and sixty-five days, or one year, the amount would be \$30,112,500.00. (Brother, that is a lot of money for Christians to send up in smoke!) That amount of money would put 5,000 missionaries in the field with a salary of more than \$6,000 per year--more than most missionaries now receive. I tremble when I think of this and then realize that we now have less than 200 missionaries on foreign soil. This simply means that we are spending twenty-five times as much for smoking as we do to preach the gospel to a lost, dying world outside the United States--twenty-five times as much to slowly kill ourselves as we do to save the souls of men. Brethren, in view of all this, how could I say that it is just a habit? I simply cannot do it.

But the question is still there, still unanswered: "Is smoking a sin?" To my querist, along with the information included in all the foregoing, I sent in essence the following reply:

"The question deserves and is receiving our most candid study. At this point I do not wish to be dogmatic because all the evidences are not in. But we have enough on hand to cause every Christian to pause and ponder. This question has caused me to re-evaluate my thinking on the subject, and I would advise every Christian who smokes to do some serious soul-searching. As it appears now, there is little doubt but that smoking is harmful to our physical bodies; if it is harmful to the physical part of men then it is also harmful to the spiritual; if it is harmful to the spiritual man, then, there is no doubt, it is a sin. If it is a sin, then Christians must refrain from it. I do not see how we could reach any other conclusion.

Church News Cont'd

N.C. The radio program with John Allen Chalk is now heard over WFBC on Sundays. Brother Rudy Senn will be with us in our spring meeting. Seven of our young people, including the preacher, attended the High School Day and Homecoming activities at Freed-Hardeman College. A lot of interest was created among them. It is hoped that the Freed-Hardeman Chorus will visit us sometime during 1969.

We are very happy with the way the training school is going. We invite you to visit with us when you can.

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MARION COUNTY, S. C.

W. A. Curtis, Dillon, S. C.

As is true in other areas of North and South Carolina, mission opportunities in this area are great and many. It is evident that some progress is being made in both states. The congregation here is only one year old, being the first in this county. It seems that one of the most rewarding mission goals that could be set and accomplished would be to establish the church, at least one congregation, in every county. Our interest here is not only in building the local congregation, but also in seeing the church established in some of the counties where it does not exist.

Our mission interest at this time is in starting a new congregation in Marion County as soon as it is profitable and possible. Marion County now sits in the center of five counties that have congregations. A new work here would result in one solid section of South Carolina with congregations, as is true in the North West corner of the state. Anyone wishing to contribute to this effort will have the opportunity to do so at a later date. Any contributions received now will be reserved for that purpose.

By all congregations in the Carolinas working together prayerfully, and financially greater things could be accomplished in the two states. More congregations could be started and in a more effective way, if we work together. It seems that any time a congregation is started in a "New County" everyone could and would want to make a small contribution toward this and not depend completely upon help from outside our own state.

Recently when we started the first congregation in this county requests were sent to every known self-supporting congregation in North and South Carolina. While receiving several thousand dollars in support from outside the state we only received one hundred dollars (\$100.00) from both Carolinas and that from one

congregation in South Carolina. The need is so great in so many areas that it is impossible for each congregation to help every work. However, if we would show more interest in these areas without the church, much more could be accomplished here.

If each congregation in North and South Carolina will get interested in these counties where the church does not exist and be instrumental in starting or helping to start the church in one of these, in a few years there will not be one left without the Lord's body. Brethren, how long will the Lord give us to get this job done? At the present progress being made, how long will it take? Every congregation, every preacher, and every Christian should have a desire with a great determination to cover these two states with the gospel of the Son of God.

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4. Does the church of Christ teach that a person must be baptized to be saved?
5. What is the church of Christ?
6. Where are the headquarters of the church of Christ?
7. What denomination is it? What denomination did it branch out of?
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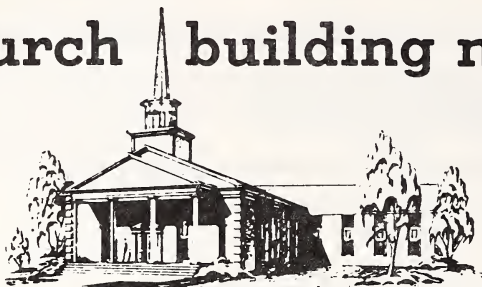
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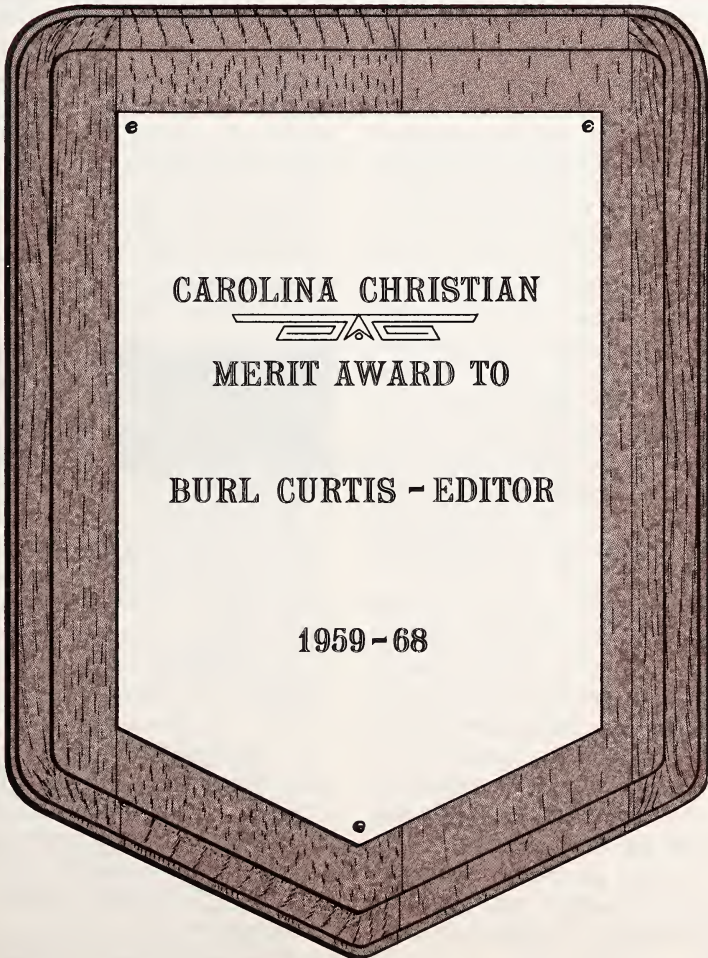
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This merit award was presented to the editor by the directors of Carolina Christian at the annual meeting in Rockingham, N. C., November 1, 1968.

HAM OR EGGS?

Burl Curtis, Greenville, S. C.

At the Fourth Annual S. C. Youth Meeting held in Greenville December 30 and 31, featured speaker Landon Saunders reminded us of this story. The pig and the chicken were discussing what they could eat for breakfast. The chicken suggested to the pig, "I will furnish the eggs if you will provide the ham. Then we can have a delicious breakfast of ham and eggs." The pig naturally hungry thought at first that this was a wonderful idea. But after thinking about the proposition for a few minutes replied, "For you it's just all in a day's work, but for me it's total commitment."

The success of any project, good or bad, is usually determined by the degree of commitment of the participants. Commitment is more important than either training or ability. An individual may be highly trained in some job but too often he refuses to use this talent for the Lord because he is not committed to him and his church. A Christian man or woman may be a skilled artist but no thought is given to using this training for the Lord other than just making a living for the family. If he is asked to make signs, Bible class materials, posters, and many other things, he will not do it, if he is not committed. Some one with less training does the work which needed to be done. It may not have been done as well as others could have done it, but it was done.

Give us men who have the desire, the interest to do the Lord's will. We can train a worker who is committed to the Lord, but how can you give him commitment? Many have succeeded where others with greater training and ability have failed because they were totally committed.

How many Christians in the Carolinas are truly totally committed to preaching the gospel to every person in these two states? This is not enough. Are we committed to proclaiming the good news to the whole world?

We need to keep in mind that the Lord commanded us to preach the gospel to every creature, not convert everyone. Many have become discouraged and have left the Carolinas because they were not able to win a sufficient number of people to cause the church to grow in numbers. Supporting churches have withdrawn support because they were pouring money into a sink-hole. In this we have it all wrong. The missionary shouldn't be expected to win enough souls in every community to build a large church. Elders shouldn't expect this in every place. Christianity isn't something you can force people to accept. Our Lord has not commanded us to convert everyone. Neither he nor the apostles were able to do that. Our commitment should be to preaching the word of God to everyone, regardless of race, and to trusting in God for the increase.

Check your commitment. Someone must be totally committed to preaching the gospel to everyone in the Carolinas if it is done. The same is true of local church work, care of orphans, or youth work.



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WHAT MUST I DO TO BE SAVED?

Howard Winters, Burlington, N. C.

What the Question is.

When God formed man from the dust of the ground, the Bible says that He "breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7.) Thus man is a living soul--a soul that is either saved or lost! A soul saved is the world's greatest accomplishment. Jesus said to the saints, in the judgment scene of Matthew 25, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." (Matt. 25:34.) But a lost soul is the world's greatest disaster. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "And these shall go away into everlasting punishment." (Matt. 25:41, 46.) There is nothing in all the world that would compensate for being lost. Jesus asked, "For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26.) In view of these facts, the question "what must I do to be saved?" becomes a very serious one indeed, and each one of us must ask it for himself--it is YOUR question, MY question, EVERYBODY'S question! But we must do more than just ask: we must seek for and find the right answer--and no answer is right but the Bible answer. The right answer is of such tremendous magnitude that our eternal destiny depends upon it. We simply cannot afford to be wrong.

It is our purpose here to study the question as it is and see what is involved in each word--to see what the question is. Since the whole is equal to the sum of all its parts, when we know what is involved in each part we will also know what is involved in the whole. In short, when we

understand all the parts we will understand the whole: we will know what the question is.

The first word in our question is "what." This is an interrogative pronoun, and as all should know, the function of an interrogative pronoun is to ask the question. Thus the word "what" simply puts the statement into question form. It is closely related to the verb, as can be seen when we rephrase the question to read, "I must do what to be saved?" When we have found the right answer we can insert it in the place of the verb "do" and the interrogative pronoun "what" and the rephrased question will be changed from an interrogative to a declarative sentence. Jesus said, "He that believeth and is baptized shall be saved." (Mark 16:16.) In another passage He said, "Except ye repent, ye shall all likewise perish." (Luke 13:3.) When we add all that is said in both passages together we see that there are three things required, belief, repentance, and baptism. When we look at the examples of conversion as recorded in the book of Acts, we see that this is exactly what each did. The Philippian jailor was told to believe (Acts 16:31). When Paul preached to him (so that he would know what to believe), he repented and was baptized the same hour of the night (Acts 16:32, 33). On the day of Pentecost, those who already believed were told to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38.) Saul of Tarsus, a man who had already believed and repented of his sins, was told to "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) With this knowledge, we can now make our question into a declarative sentence: "I must believe, repent, and be baptized to be saved."

The next word in our question is "must." The word "must" is an auxiliary verb and (see page 4)

WHAT MUST I DO . . . Cont'd.

shows that something is imperative--that something must be done, that something is compulsory. The question is not what I ought to do, nor what I choose to do, nor even what I think should be done: the question is what must I do. Those who say that there is nothing one can do to be saved have no affinity with God, no knowledge of what the Bible teaches, and no serious concept of what this question really is. There is something that one must do to be saved.

The next word in our question is "I." This is a personal pronoun. It makes the question exclusively personal. "I" is the subject of the sentence, and it is "I" that must do whatever there is to do to be saved. The question is not what must God, Christ, the Holy Spirit, the church, father, mother, friends, neighbors, or enemies do: it is "What must I do?" Certainly, others are not excluded from salvation, but they too must ask this question for themselves. To each querist, the question is strictly personal; it is an individual matter that lies between him and his Lord; whatever it is that must be done must be the action of the individual himself--no one else can do it for him.

The next word in our question is "do." This is the verb--the mainspring of the sentence. It informs us that there is some action (or actions) to be performed. And please note that the verb is "do." The question is not how must I feel to be saved. One should never rely upon his feelings exclusively: for they are deceptive. I am sure that when one convinces himself that he is obeying God, he will feel good. But one should feel good because he knows he has obeyed God rather than to affirm that he knows he has obeyed God because he feels good. Again, the question is not what must I think to be saved. Of course, a man's thinking must be right, but this is not the question here. But again, the question is not what must I believe to be saved. Jesus said, "For if you believe not that I am he, ye shall die in your sins." (John 8:24.) Faith is the founda-

tion upon which one builds for eternity, and without it one cannot please God (Heb. 11:6). But still that is not the question here. The question is "What must I do?"

It should be observed here that, in any age of the world, when God has made a promise, and predicated the blessings of that promise upon certain stipulated conditions, He has never, in all His history of dealing with man, bestowed the blessing until all the conditions have been met. So this matter of what must I do to be saved is not a matter of working out or meriting one's salvation; it is simply meeting the conditions upon which God has predicated the blessing of forgiveness of sins.

Let us notice here a few of the many passages which affirm that our salvation depends upon doing the will of God. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter in the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.) Again, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house on a rock." (Matt. 7:24.) And again, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Matt. 12:50.) And still again, "And why call ye me, Lord, Lord, and do not the things I say?" (Luke 6:46.) James says, "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (James 1:22-25.) Revelation closes on the same note: "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14.) God has thus promised his blessings (even
(see page 9)

BRING UP CHILDREN AS CHRISTIANS"

M. Norvel Young, Los Angeles, Calif.

"Lord, help us to bring up our children as Christians." I remember this expression used in a prayer in the worship service at Thirteenth Street in Mexico City last year. The prayer was led by Dr. Robert Nichols, a Christian physician who is helping hundreds of crippled children in Mexico. The simplicity of this request struck me with force. I have thought of it many times since.

My thoughts turn to how many wonderful Christians I have known whose children seem to be far away from God. They may return, but it seems improbable in many cases. (We must keep in mind the truth that with God all things are possible). If you will do a survey of the children who have grown up where you worship, you will probably be impressed by the number that has drifted away. While we are reaching thousands of strangers, are we losing thousands of our own? Are more of our children turning away from the "faith once for all delivered" than in past generations? Perhaps, but history shows that this has been a problem in each generation. It seems to become more acute in an age of great change.

What can we do in addition to praying for wisdom to guide our children? May I timidly make these suggestions:

1. Avoid the mistake of thinking that religious faith is transmitted by heredity. Someone has stated it this way. "There are no grandchildren in the family of God --only children." Each one must believe and be born into the Kingdom himself.

2. Avoid relying on too many regulations which may seem good, but which may be unworkable in your family. When you search the New Testament, you are struck with the profound principles Jesus gave us, but with how few specific regulations. For example, Mohammed gave specific hours

for prayers and specific postures for the worshippers. Jesus gave us no specific hour to pray each day. I heard of a family who put such stress on their children's memorizing the Scriptures at a certain hour that they found the children lying about their memory work in order to gain the approval of the parents.

3. Try to make faith more personal than institutional. Take time to discuss your faith with your children informally and in private. If they see it is something we leave to the preacher or the Bible school teacher, they are more likely to leave it entirely. Many who use Power for Today write that they find the period of family worship opens up the communication lines with their children on a spiritual level.

4. Stress love. This is the greatest virtue and Christian "agape" should permeate a home where children are being reared in the nurture and teaching of the Lord. If we communicate everything else and fail to be a channel of strong, warm, living love, we will fail. Dr. John C. Young, a distinguished Christian pediatrician, advised his patients to tell their children every day that they are loved and then prove it. He found so many children in Christian homes who felt unappreciated, unloved, and unwanted. Don't take love for your children for granted. We may be very selfish in wanting them to be good and to be esteemed of others in order that we may receive reflected glory. Many children have been forced into a profession or a marriage to satisfy the selfish and frequently thwarted ambitions of parents.

5. Cultivate practical Christianity. Let your children participate with you in showing hospitality, especially to strangers. Let them go with you to take food to a poor neighbor or to nurse the sick. Let them see the joy you receive from giving, from being unselfish. If they read in us self-

(see page 6)

BRING UP CHILDREN . . . Cont'd.

pity because we can't "enjoy a sinful life," we should not be surprised if they turn away.

6. Encourage your children. Look for every sign of improvement and let them know you expect them to be good and to do right. And when they do good, don't be timid about praising them. I am convinced that many more young people drift away because they become discouraged than because they have too much praise. Genuine praise will do more than we can understand in preventing rebellion. A hypercritical attitude usually begets such an attitude.

7. Practice forgiveness. When we pray we are to ask forgiveness as we forgive those who sin against us. Children must make mistakes to learn to walk, read, or live maturely. As we expect God to forgive us, we should have homes that are full of forgiveness for each other. Also, be sure to ask forgiveness of your children when you have wronged them. It is a paradox to find homes that profess to be built on the grace of a loving God, but harbor grudges and resentment, and even a spirit of vengeance. "For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment." James 1:13.

8. Be as consistent as possible in your discipline. Of course, children need clear guidelines and rewards and punishment. A weak permissiveness which grows out of pseudo-love, or indifference, will harm children rather than help them. But the use of punishment must be with humility and prayer. Since we parents are so human ourselves, we dare not become presumptuous in our knowledge. What a serious thing it is to bring a child in the world and accept the responsibility of teaching, rewarding, and punishing this person who is made in the image of God. "And, fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord." Ephesians 6:4. "Furthermore, we had earthly fathers to discipline us, and we

respected them...for they disciplined us for a short time as seemed best to them, but He disciplines us for our good, that we may share His holiness." Hebrews 12.

9. Be concerned with them as whole persons. It is easy to think we are doing our part in providing housing, clothing, etc. Or again, religious parents may think they are doing all that is needed in taking them to Bible study and worship, and being concerned with the obviously "religious" side of their lives. But children are not divided into neat portions. Their intellects need our attention as well as their bodies. Their emotions are involved in their so-called "religious" and "secular" lives. For example, some parents think it doesn't matter what their children read or see on Monday, but they are concerned with Sunday only. Or some will spend hundreds of dollars for trips, cars, or colored TV sets, and yet be unconcerned about investing in a Christian education in college. Christian parents should be interested in the development of the mind God has given their children to be used to His glory.

10. Be consistent with your use of money and your faith. "Let your way of life be free from the love of money." Godliness with contentment is the way of Christ. If we sing "O how I love Jesus," and give two or three per cent of our income to the Lord, we should not be surprised if our children see our hypocrisy and turn away.

These are just a few random suggestions which do not propose to exclude other ideas that are just as important. They are made in the hope that we will all give more attention to bringing up our children "in the nurture and admonition of the Lord."

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GIVE THE UNITED WAY?

James Stutts, High Point, N. C.

A popular advertisement today suggests that we "Give the United Way" or "Give Your Fair Share" or "Give to Your Community Chest." The United Fund is merely an organization of many different organizations so one may give once and benefit each agency. There are some facts that one needs to know before giving the United Way.

Within this agency there are forty organizations. While there may be many of these which merit financial support by the Christian, there are some which do not! Did you know that the Catholic Church has at least two of its own organizations within the United Fund? I say "at least two, for there are only two which are readily identifiable by their name and possibly others which are obscured by another name. These two are: "The National Council of Catholic Youth" and "Catholic Charities." The Catholic Church's power is obvious as one considers that this is, to my knowledge, the only church sponsored agency in the United Fund. In view of these facts, a Christian would not wish to support the Catholic Church in this indirect way!

Also, the United Fund consists of one Jewish agency - "Jewish Community Centers." Since this organization consists of those despising the Christ as an imposter and teaching against the now existing Messiah, then again, one could not support such an organization, and still be loyal to God's son.

Another unscriptural agency within the United Fund is the "Salvation Army Association of America." This benevolent organization is known for helping the needy but every member of the Lord's church and every congregation of God's people should be vitally concerned with helping the needy (Gal. 6:10). The Salvation Army teaches that man can be saved eternally by means other than the blood of

Christ which is only contacted through baptism. Therefore, one who believes God saves man through Christ's blood, and that helping the needy should be done in Jesus' name (Col. 3:17), would not wish to support this man-made agency.

These are just a few organizations within the United Fund, which are religious in nature and are teaching and practicing unscriptural things. This is not to say that all other organizations within the United Fund are not worthy of one's support, but if one is compelled to give, then do it through an agency directly, not through the United Fund where these previously named agencies are benefited.

Furthermore, I strongly feel that the Lord's church is the institution of greatest importance in our world and that it should have first place in our giving as Christians, (Mt. 6:33). Whether it be the giving of one's time, money or talents, the Lord and his work should have special priority. Brethren, we live in a spiritually sick world. There are multitudes afflicted with cancer of the soul; paralysis of the mind as well as the body; unclean speech; hard of hearing (the truth); heart (soul) trouble; lowblood (lazy); spiritually retarded; spiritually undernourished, and a host of other spiritual diseases and afflictions which the church of Jesus Christ is charged to eradicate! If one could only view the spiritual misery in the world as one can view the physical, then the Christian's giving would be more sacrificial. The brotherhood of God's people more than ever before, needs to give in a united way but not "The United Way."!

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Mission Opportunity in Forsyth County

P. L. Manning, Winston-Salem, N. C.

In a recent survey of the congregations of the Lord's people in the state of North Carolina we learned that there are approximately 100. Most of these congregations have small memberships numbering less than 50 in most cases. Many of these congregations are in cities with large populations. These churches have much to do in their own immediate areas, to say nothing of other areas where there is no church. Their time and financial burdens are great, considering their immediate areas, and is not adequate and equal to their own needs.

I have been asked to deal with Forsyth County, and its environs, since I am working in the county. Forsyth County has a population of less than 112,000. In estimating the number of church members, they would number less than 700.

In recognition of the great responsibility of each member in Forsyth County, we can see that evangelizing this county alone would be a great task. This, however, is only the beginning point as we look to the north and northwest and to the west. For example we have Stokes County which is due north of Forsyth. Stokes County has a population of 22,314. The population is distributed among many small towns. There is no congregation of the Lord's people in the entire county. There are, however, several churches meeting in the county who wear the name, church of Christ and perhaps in the distant past, might have been loyal churches but because of innovations departed from the old paths and are now among the "Disciples" group. It would be our prayer that, some, properly taught, might return to the Lord's way. The city of King, which has a population of over 2,000, has a radio station and a weekly newspaper. Most members of the church in the two Carolinas are familiar with King. It is the postoffice to which mail is sent to personnel of the

Carolina Bible Camp during the month of August each year. It is hoped that the South Main congregation will purchase radio time for the year 1969 in King. Their station operates with 5,000 watts with both FM and AM. The time can be purchased reasonably.

Yadkin County, which is due west of Forsyth is larger than Stokes. Yadkin's population is 22,804. They too have access to weekly newspaper publicity and direct mail teaching programs. Our publication at South Main, "Searching the Scriptures," is one of the avenues we are now using to teach some of the population in these counties where there is no New Testament church.

Just north and west of Forsyth County, the larger of the four counties in our immediate area, is Surry County. Surry County has a population of 48,205. This should prove to be a great challenge to some congregation seeking a mission opportunity. In such a large area, surely there is a nucleus from which a congregation could be formed.

Looking north and west from Forsyth we have the smallest of the four counties we have been discussing which have no church. Alleghney County has a population of 7,734. If you will look on your map, you will see that this county is the most remote from us, and yet we have a definite interest in it as well as all other areas where the people do not have access to the truth as taught in God's word. Perhaps some who read this issue of CAROLINA CHRISTIAN will become interested in one or more of these mission opportunities.

For several months now, many of us at South Main Congregation in Winston-Salem have been keeping our eyes open and considering how that we might come nearer to fulfilling our mission to preach the gospel to those far and near.

Several areas have challenged our attention. We have already mentioned King
(see page 9)

MISSION OPPORTUNITIES . . . Cont'd.

in Stokes County. Others have suggested the city of Kernersville, which is north-east of Winston. It has a population of nearly 4,000 and several families who worship at South Main live in Kernersville. This is a rapidly growing little city.

Some time ago the congregation at South Main purchased a tract of land north of Winston upon which to build and begin a congregation. Several Christian families live in the vicinity of north Winston which would form a nucleus right from the beginning.

Truly, as the Lord said, "the field is white unto harvest, but the laborers are few." If we will but "plant" while others "water," God will surely "give the increase."

May God give us the courage and determination to begin where we are and work outward for the salvation of souls, and above all, to the glory of God. Let us follow the Bible example, Jerusalem, Judea, Samaria and the uttermost parts of the earth.

WHAT MUST I DO . . . Cont'd.

the blessing of salvation) to those who do His will.

The final words in our question are "to be saved." This is the end desired--the object of doing that which must be done. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24.) Thus if we want the blessing of salvation, we must meet the conditions upon which that blessing is predicated.

Be not deceived: if there is nothing one can do to be saved, this question is a misnomer. But when we understand what the question is we see that it is in complete harmony with the whole Bible. We have seen what the question is, we have found the Bible answer to the question, and now we must decide whether to do what the Bible says and be saved or reject it and be lost. Jesus said, "He that believeth

and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 16.)

CAN'T TELL-SHOW

Bill Tyner, Belfast, N. Ireland

Often individuals as well as congregations ask: "What can we do in spreading the good news? We can't support a full time man in the field." Here is the answer: buy, and send missionaries the Herald of Truth films! Recently in Belfast an English brother, Donald Hardy, visited and brought with him a 16 mm. movie projector and eight Herald of Truth films. He showed these films to several churches here, and one lady was baptized as a direct result of the showing of the color film "Is Life Worth Living?" Robert Holton and Batsell Barrett Baxter were wonderful in the presentation of the message. After the film Mrs. McMasters stated she could wait no longer, she had to obey the Lord.

The Lord's church has for too long been content to send just anyone to the mission field. This has resulted in all kinds of problems. Some men are poorly educated, poorly qualified and lack natural ability. This kind of worker only rarely makes a good example in a mission field. Too few of the very best full-time men ever want to enter a mission field, and of course some just cannot go. But here is a way of sending the very best men in the brotherhood, preaching the most powerful lessons, not once, but over and over. Herald of Truth films can reach people! We have seen this proved here in Belfast with just one showing on one evening. What works here will work around the world. All the time, effort and expense of producing these films could be put to even more use by churches buying and sending them to missionaries.

We thank God for the Herald of Truth, and we thank the Herald of Truth for producing the film which converted Mrs. McMasters in Belfast.

JUST A BOY IN A COUNTRY TOWN

M. Norvel Young, Los Angeles, Calif.

How many times have you neglected to do a good deed, speak a good word about Christ, or hand a magazine or a copy of one of the gospels to a stranger because you thought it wouldn't do any good? You could not see how it would result in conversion or in appreciable benefit, So you stifled the good impulse.

May I urge you to make your decision with faith in God. He promised that "he that soweth to the Spirit shall reap eternal life" (Galatians 6:8).

I am impressed with the time-lag between sowing and reaping. This is where faith comes in. We are never able to know the results before we sow the seed or do the deed. Yet, looking back, we can see innumerable instances where a kind word, a thoughtful letter, a timely visit, or an act of hospitality did inestimable good.

As an example, I would cite the case of the West Texas farmer who took the trouble to pay attention to a timid boy in Meadow, Texas. The boy's father was unemployed at the time and his mother had died. This man urged the boy to come to hear the gospel in the simple frame meeting house. The boy was Otis Gatewood. He attended. He was converted, and thousands have been brought to Christ as a result of his mission emphasis. Other thousands have been influenced to give more, and thus receive greater blessings from God. Who knows who will be used by the Lord? The Bible class you teach, the hospital visitation, the Christian journal you send to friends, the student you aid by a scholarship - these acts will not be lost. God will use them to His glory in due time. "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Galatians 6:9).

When there are so many people in our lives, it is easy to grow indifferent to the occasions for Christian service. It is convenient to think that one cup of cold

water is meaningless or one prisoner is insignificant. But Jesus taught the importance of each person and the value of the smallest act of kindness in His name.

Recently, Pepperdine College received a bequest for \$75,000 from a widow who had little contact with the college. Her husband had preceded her in death by two years and a letter of condolence with a copy of 20th Century Christian on "Overcoming Sorrow" had been sent. Perhaps there were many other reasons for the bequest, but they are not known.

If we will keep our eyes open to opportunities to serve and will act as if Jesus were the one being served, we will be surprised at the long-term fruit.

Recently, I heard a Christian who didn't want to take time to teach an interested seeker because he couldn't see how this seeker could remain faithful since there was no regular meeting of the church in his community. Let us do our part and leave the results to God. Philip didn't hesitate to baptize the eunuch and send him on his way rejoicing. We are not to see the end from the beginning. Only God can do that. Our part is to walk by faith.

"As we have, therefore, opportunity, let us do good unto all men especially unto them who are of the household of faith" (Galatians 6:10).

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SOUTHEASTERN CHILDREN'S HOME

Johnny C. Sewell, Madison, Tenn.

It has long been the dream of brethren in the Carolinas to establish an orphan home for the care of fatherless children. While churches of Christ maintain numerous child-care facilities in other parts of the country, there is presently no such home in either North or South Carolina. Judge Tatum spoke very frankly on the responsibility of the church in caring for these children when he said, "...I'd rather stand in the presence of my God having tried to do something and have done it wrong, than tried to have done nothing at all." In view of the need in the Carolinas, certain brethren have set about to establish such a home in the Carolinas. The Lancaster-Rock Hill area was chosen as it is a central location between both states. Plans are to construct a single cottage that will house six children and the foster parents. Other cottages will be built as time goes by and needs arise for the giving of Christian care for destitute children.

Those serving on the present Board of Directors are: Richard L. Eppley, Charlotte, N.C., Neil E. Innes, Easley, S.C., David Pharr, Rock Hill, S.C., Jerry Senn, Greenville, S.C., R. W. Senn, Lancaster, S.C., Johnny C. Sewell, Madison, Tennessee, and William H. Young, Florence, S.C.

Jesus' life was humble and simple. His financial standing was not such as to give to Him social and economic prestige. The life of Jesus was such that He could reach those most in need and most receptive to Him. We are asking you to join hands with us in practicing pure and undefiled religion in caring for these homeless children. Whether we minister to the needs of the less fortunate or not is the thing that will separate the sheep from the goats at judgment. If you wish to make a donation to this work please send your donations to: Southeastern Children's Home, P. O. Box

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SPEAKING OUT

"I want to endorse the excellent article, 'Is Smoking a Sin,' by Howard Winters. Preachers and elders stand up and be counted. Drop Burl Curtis a note."

-Bill G. Smith, Rockingham, N. C.

BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.

Translator confronted. J. D. Thomas, Frank Pack, and Wyatt Sawyer had, on Nov. 13, a special one hour and 45 minutes session with Dr. Robert G. Bratcher, translator of "Today's English Version" of the New Testament, and four other officials of the American Bible Society in which they confronted the translator with nine different passages from TEV that they considered erroneously translated (25 had originally been planned, but time limitations required that only the most crucial ones be discussed). TEV, in the first 26 months of sale, sold more than 12 million copies, by far the largest number for any book in history for that period of time. Members of churches of Christ have not widely used TEV because of what is considered to be some seriously faulty translations. Thus Dr. Bratcher was generous enough to hear the objections as presented by Thomas, Pack, and Sawyer. The passages discussed included Matt. 5:17, 18 (TEV has the law enduring until the end of the world while in reality the verse teaches that it will endure only until all was fulfilled by the coming of the new), Matt. 16:18; Acts 2:38; 8:20; 20:7; 20:28; and Rom. 1:17 and 6:17. In most cases, the translator agreed to consider the objections in more study, and in some cases admitted that a better translation would be justified. Perhaps in the future, as new editions are issued, some corrections will be made as a result of this meeting.

Worth noticing. P. D. Wilmeth, editor of "Voice of Freedom," had an article in the Nov. 14 issue of the "Gospel Advocate" in which he urged churches to consider two vital factors when they budget the preacher's salary for 1969 (and the years following). The factors were: (1) Inflation. The cost of living is advancing at nearly four per cent a year. He said, "Your preacher's salary should be in-

creased by this amount just to maintain his present standard of living." (2) Social Security. Effective April 15, 1968, a federal ruling makes Social Security payments mandatory. Wilmeth observed, "A 10 per cent salary increase in 1969 (would) actually be a decrease based upon 1968."

Award. Norman Vincent Peale has announced that "Guideposts," a popular religiously slanted national magazine, has selected the Madison Church of Christ to receive the "Church of the Year Award." Madison was selected from several hundred nominations made by newspaper religious editors and "Guideposts" readers. The Madison church was nominated by Bob Bell, Jr. of the "Nashville Banner." The award is being given to Madison for its total program rather than for any single project. It is the first church in the south (and the first church of Christ in the world) to receive this annual award.

New home for "Star." Star Bible publications, publishers of "Star" magazine and pioneers in direct mail evangelism, has opened up new facilities at 7120 Burns Street in Fort Worth, Texas. Alvin Jennings, director of the company and general editor of publications, reports that "the Star, 16 page Bible teaching magazine, has enjoyed a steady increase in circulation through the first three quarters of 1968, and that over 8.5 million copies are now in print around the world."

Among the schools. The B. C. Goodpasture Christian School has launched a fund raising campaign to raise \$925,000 to build a junior and senior high school facility on its campus in Madison, Tenn. The school already operates on an elementary level with a student body numbering 443.. Abilene Christian College has named Dr. Walter H. Adams, its dean since 1932, as vice president for academic affairs. The appointment becomes effective Sept. 1, 1969. Bill J. Humble, presently associate professor of Bible, will (see page 14)

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

Rockingham

LILLIAN MORSE, Reporting: David Phaar was the speaker in our gospel meeting in November. He declared the truth in its greatest simplicity and the congregation was spiritually strengthened.

Bill Smith begins his sixth year with us this month. His diligent teaching and ardent services are appreciated by many, and we are looking forward to another good year in the Lord's work for both of the Rockingham congregations.

Jacksonville

TALMADGE SOLOMON, Reporting: We are still growing here in eastern N. C., although we are still transit, and our membership changes about 50% every year. Our attendance during the last month has set several records with 185 in Bible Study, 227 in Worship Service, 167 on Sunday evening, 145 on Wednesday night and 31 in Ladies Class on Tuesday morning. We have just completed a three day meeting on personal work, conducted by Jim Swafford from Greenville, N.C., in which four were baptized into Christ, four placed membership, and 56 rededicated their lives to Christ. Since the meeting we have had five more baptisms, three rededications, and three restored to Christ. We have also begun a Personal Work Class on Thursday nights with 44 present Nov. 21. New equipment has been purchased and many are teaching cottage classes.

With the moving in and out of our community of so many Christian families we feel that we are very fortunate to have the opportunity to spread the gospel to all the world. Many families move here who are not faithful, but move away more dedicated to the cause of Christ. In this way we feel

that we are sending sowers of the seed to all parts of the world. We hope that you will continue to pray that we might be able to touch the hearts and lives of those who pass through Jacksonville on their way to greater mission fields for the Lord.

Asheville, East Chestnut

HENRY L. FUHRY, Reporting: We have just concluded a meeting with Richard H. Beasley, minister of the Shandon Church of Christ, Columbia, S. C., doing the preaching. This was a short meeting running from December 4, through December 8. The theme of his lessons was "Christian Attitudes." The messages were forceful and effectively presented. Our attendance was good throughout the meeting but the highlight was on Thursday, December 5, when we had 45 visitors, including eight ministers of various churches of Christ in North and South Carolina. We know that much good will result from this series of lessons with new, bold, and aggressive programs being launched and followed through.

On December 31, the East Chestnut church will sponsor its second annual youth forum. Our minister, C. R. Franks, Jr., initiated this forum last year, and it was so well received that at that time it was determined to make it an annual affair at East Chestnut. This forum begins in late afternoon preceding New Years and continues until the New Year is ushered in. The young folk have complete charge of the program and refreshments are served in our activities room during recesses.

On October 20, the writer spoke at the Brevard church of Christ. They are now in their new and commodious building. Brevard has an aggressive, hard working group of Christians. James Davis is their

(see page 14)

very capable minister.

I am available to speak for any church of Christ within 75 miles of Asheville on a temporary basis should my services be needed. My address is 402 Reger Avenue, Sherwood Forest, Swannanoa, N. C. 28778. Telephone number 298-3243. Business phone 298-7911, ext. 241. Any money paid me above actual expenses is contributed to the Lord's work here at East Chestnut.

Durham

GEORGE McWHORTER reports two developments in the Durham area which deserve our attention. First, the Durham church has responded to a request from South Boston, Virginia, to assist in beginning a congregation there. Three families of the church and a single man have moved into the area, including two male members and three ladies. The first service was held October 13, with 11 present from South Boston and ten from Durham. The South Boston church is currently meeting in members' homes, but is seeking suitable space to rent.

On December 15, at 7:30 A. M. , WTVD-TV, in Durham began carrying THE HERALD OF TRUTH. Batsell Barrett Baxter is the speaker for the 30 minute weekly program, which will be carried on sustaining time.

"The Durham Advisor" (bulletin) indicates that HERALD OF TRUTH radio is already being heard each Sunday at 10:30 A. M. at 94.7 F. M. , and 680 A. M. from Raleigh.

Cherokee

CHESTER HUNNICUTT, Reporting: The Cherokee church work is about the same. Since the last report we have had one baptism. Too, I have moved back from Alabama Christian College to Cherokee to assist Carlton Elkins in this work.

This is my 21st year in the Carolinas, 11 years in S. C. , and ten in N. C.

Columbia

C. DOYLE CANNON, Reporting: We are the former Park Street Congregation, having moved to this growing section of Columbia slightly over a year ago. We purchased seven acres of land valued at over \$8,000.00 per acre. Our new building featured on the back of the Carolina Christian, is valued at \$160,000.00. Total property value: \$216,000.00. We have three elders and seven deacons and our attendance is averaging close to 200. Our contribution over \$600.00 per week. We are self-supporting. We publish a weekly gospel article in the local St. Andrews News which reaches nearly everyone in this area of Columbia.

BROTHERHOOD NEWS... Cont'd.

become dean... Oklahoma Christian College has been favored by the William Guy Davidsons with a gift of checks and deeds amounting to \$400,000. The gift has made possible a new American Heritage Building now under construction.

Here and there. Mid-Western Children's Home, Milford, Ohio, has announced that it will now build its fifth unit. The Clifton congregation in Cincinnati is financing the building of this cottage... David Gatewood, son of Otis Gatewood, the first missionary to Germany after World War II, plans to enter Yugoslavia next June to do mission work.

GREER, S. C.

BURL CURTIS, Reporting: The Carolina Lectures are scheduled to be here March 31-April 4. As in the past, they will begin on Monday night and close Friday night. Please plan to attend.

The church distributed 22 baskets of food (fruit and other items) to the sick and needy in December.

Owen Olbricht will hold our spring meeting May 11. No closing date is set.

Ten Questions Issue

According to a survey, these ten questions are the most often asked questions about the church of Christ. Number one is the most often asked, number two the second most often, etc.

Questions

1. Why doesn't the church of Christ use instruments of music in worship?
2. Do you believe only members of the church of Christ are right or will be saved?
3. When, where, and by whom did the church of Christ begin?
4. Does the church of Christ teach that a person must be baptized to be saved?
5. What is the church of Christ?
6. Where are the headquarters of the church of Christ?
7. What denomination is it? What denomination did it branch out of?
8. Is the church of Christ similar to the Church of God?
9. What is the difference between the churches of Christ and the Christian Church?
10. Why do you not refer to preachers as reverends or pastors?

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VOLUME II, NO. 2, February 1969



HOW TO SKIN A CAT

Burl Curtis, Greenville, S. C.

We've skinned many animals--rabbits, squirrels, raccoons, the sulking opossum, even beef cattle, and a few times have braved the scent to unhide a skunk. Fewer times we have taken rind from pork, cutting every inch of the way. BUT we have never wanted to skin a cat and, up to this time, we have never been asked to. Those who say, "There is more than one way to skin a cat," undoubtedly are not speaking from literal experience, but are saying that there is more than one way of doing a thing.

In response to a letter that the elders of the Greer Church of Christ mailed to all the preachers in the Carolinas concerning the lectures, Doyle Cannon of Columbia wrote, "I believe our approach to evangelizing the state is the reason we have not done it yet!" We want to hear more. Does he have suggestions to make? When you really want to see a thing done and the methods you have been trying have not done the job, you are wide open for something else.

Generally speaking, through the years we have had no real "original thinkers" in the Carolinas. Carolina Churches of Christ have not been leaders but followers. We have taken our queues from Tennessee, Texas, or some other place. Which one of these ideas originated here? Campus evangelism, nation-wide or world-wide radio and television evangelism, cottage type orphan care, campaigns, the exodus, or inner-city work? We are not critical of the leadership of more capable brethren; we just think it is time Carolina Christians come of age and begin to think for themselves. Are we willing to admit that in methods brethren hundreds of miles removed know more about how the gospel can best be preached to everyone in the Carolinas than we do?

Our objectives need to be clearly defined. When we speak of liberty in methods, we

are in no way suggesting liberty in teaching. We must ever be true to the doctrine of the Bible. Some brethren in their search for something new have forsaken Christ and his teachings; these will be marked and disfellowshipped. We need no organization nor conference violating scripture. These would not advance the cause of Christ; they would kill it. We must get it out of our minds that the Lord said, "Go build strong churches in every community." Where did he say that? But this is what every missionary and supporting church wants. We can't blame them for hoping for it, but where is the promise that it is sure to happen? The Bible still says for us to preach, plant, and water and leave the increase to God.

We have before us (again taking our lead from other areas) information about the Georgia Evangelism Seminar held at the Druid Hills building, Atlanta, Georgia, in 1967 and World Evangelism Forum conducted in Lubbock last year. Some have expressed an interest in such a meeting being held in the Carolinas. We would be much more interested if we thought more elders would attend. Would most of the elders in the Carolinas have the in-

(see page 14)

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THE WORDS OF JESUS

Owen D. Olbricht, Greer, S. C.

In an age when man has advanced in knowledge in almost every field and has every right to be pleased with his accomplishments, he still has need for the words of Jesus. Although in his pride for his own intellect man may learn all there is to know about the physical world, he will never advance beyond this need.

Rejection of the words of Jesus and preference for the word of man comes because of the pride of man. Paul wrote, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing..." (1 Tim. 6:3, 4).

In the field of religion no one should turn to the words of man for they are vain (Mark 7:70) and will pass away (1 Cor. 2:6). Man through his wisdom cannot know God (1 Cor. 1:21) nor learn the ways of God (1 Cor. 2:6-8), for the ways of God are higher than the ways of man (Isa. 55:9).

The words of Jesus are spirit and life (John 6:63). They are powerful and precious for they have come from God. Jesus said, "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me" (John 14:24).

This word of Jesus is enduring in nature, as Jesus said, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). Peter wrote, "But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (1 Pet. 1:25).

Jesus gave these words to the apostles. When praying to the Father he said, "For I have given unto them the words which thou gavest me; and they have received them..." (John 17:8). Paul wrote, "But I certify you, brethren, that the gospel which was preached of me is not after

man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11,12).

These men were able to retain these words because of the help of the Holy Spirit, even as Jesus told them He would. "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:25,26). See also John 15:26,27; 16:13; 1 Cor. 2:11-13; 1 Pet. 1:12.

Through the help of the Holy Spirit they wrote these words (Eph. 3:1-5). What they wrote therefore were the commandments of the Lord. Notice how Paul stated it, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (1 Cor. 14:37). Man today has the words of Jesus Christ stated in the gospels and in the other books of the New Testament.

Foolish man in his pride has rejected this revelation. He is too intelligent, is too learned, and is too advanced in wisdom to accept the words of Jesus for they do not measure up to his standard. For this reason he considers them foolishness. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

Those who reject the words these men have written not only reject these men Jesus sent, but they also reject Jesus and God. Jesus put it this way, "He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me" (Matt. 10:40; see also John 13:20). Those who will not hear these teachings shows that he is not of God. "They are of the world: therefore speak they of the world,

(see page 5)

LET US BE GRATEFUL FOR ELDERS

George McWhorter, Durham, N. C.

I have received much instruction through sermons, and I have studied with deep interest and concern many fine lessons on the qualifications of elders. I hope my brethren continue to preach, write, and study on this subject because I believe sincerely that we need it. I have spent many hours in studying the qualifications as set forth in God's word concerning the elder, his responsibilities, his leadership, and the relationship of the church and the elders. We need also to know how to work with, and how to treat those who serve as elders over God's people.

Every elder should be impressed with the responsibility which rests upon him. Also, those of us who are members of the Lord's church should be impressed with the responsibility we have toward the elders.

II Thess. 5:12,13, "We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you: and to esteem them very highly in love for their work's sake."

We need to keep in mind also Heb. 13:7, "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation (consider the outcome of their life, and imitate their faith)." These words evidently are in reference to the elders of the church.

I am ever grateful for the elders with whom I have been associated in the Lord's work. I am reminded, and gratefully so, for the first elders I ever knew, the humble men who served in the church in the rural area where I was born and where I spent the youthful years of my life. Humble, dedicated men--not perfect men--but men seeking to uphold God's Word. Men, family men, not free entirely of human bias, but who tried always to distinguish between the "faith" and "opinion." Here was where I was taught in Bible

classes--some six to eight classes meeting in separate sections of the auditorium. Here was where I learned more about God and His word and where the faith which I learned from my parents grew stronger as a result of the teaching which I received. Here is where I learned to worship God and where I was privileged to hear great men in the church preach the gospel of Christ. How thankful I am for the encouragement I received as a teenager to prepare short five to eight minute talks on Wednesday evenings, and to have a public part in the worship and work of the church. Here is where, as a teenage group, by the authority of the eldership, and under the direction of the song leaders, we visited the homes of the aged and the shut-ins, sang hymns of praise, thanksgiving and prayer, bringing cheer and love and joy to lonely hearts. Yes, throughout the year, even at Christmas time.

The Lord has blessed me in my work as an evangelist for some 28 years, most of which has been in mission fields, establishing the Lord's church in virgin territory where there were no elders--and how we looked forward to the time when qualified men would be appointed.

I have worked with the brethren in other areas where there were elders, for which I am grateful. The elders that I have known, and those I know today have, in most cases, been sympathetic toward the problems of gospel preachers. There are instances of preachers being mistreated, but I am sure that in most cases, preachers are treated with fairness and courteousness. Preachers must be willing to accept part of the responsibility for some of the misunderstandings which do arise in the eldership-preacher relationship.

I am thankful for the Christian living of the elders; none have been perfect--neither have the preachers or members been perfect, but in most cases, they have

(see page 5)

been men who have tried to put God's word first and foremost, and the Lord's work was of primary concern in their various walks of life. Men who were not afraid to oppose sin in every form.

I am grateful for the generosity of the elders I have known and know. Most have given more liberally than others. They have led the way for spiritual and physical growth, setting higher goals and achievements. They have been liberal in their time, spent many hours, both in planning and engaging in the activities which they planned.

I am grateful for the sound judgment of the elders I have known. Men who have been able to listen to various opinions presented, then reach sound conclusions, not making faith opinion or opinion faith, knowing how to think soberly and soundly. Not willing to compromise principles of truth and right.

I have deeply appreciated their wives and families. Wives who have encouraged their husbands as they served as elders, willing to sacrifice along with their husbands in the advancement of the cause of Christ. Capable elders are blessed with Christian wives who encourage rather than hinder or interfere in their work.

I am deeply grateful for godly elders who have vision to plan and lead the way in "going forward!" The church will be blessed and become stronger as the elders continue to have vision, loyalty, and are faithful to God's word. Let us pray for them; let them know we are praying for them; let them know that they can depend upon us to support them, and to work with them in building up God's Kingdom here on this earth!

A matter of prime importance is this: The New Testament teaching is supreme. The unanimous voice of the eldership cannot change God's plan or purpose. It is only when an elder speaks with his fellow-elders--and all speak the truth of God--that he has authority.

and the world heareth them. We are of God: he that knoweth God heareth us: he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error" (1 John 4:5, 6).

Most significant of all is that all mankind will not be judged by the words of man. All those who have lived since the cross of Jesus will be judged by His words. Jesus said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48).

Reader, what about you? Are you a careful student of the revelation of Jesus Christ? Have you submitted to his will because of your love and faith in Him (John 3:16)? If not, why not turn now, or in other words repent (Acts 3:19), confess your faith in Him (Rom. 10:9, 10), and be baptized into Him (Gal. 3:27) that your sins may be forgiven (Acts 2:38). After rising to walk in the newness of life (Rom. 6:4), continue in the words of Jesus. "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed" (John 8:31).

Surely you will be wise and build on the words of Jesus and consider Jesus' warning. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell: and great was the fall of it" (Matt. 7:24-27).

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INSTRUMENTAL MUSIC IN WORSHIP

Howard Winters, Burlington, N. C.

Adam Clarke, the distinguished Methodist commentator, expressed the sentiment and conclusion of all those who plea for a return to the ancient order of things in religion when he said, "I am an old man, and an old minister; and I here declare that I never knew them (instruments of music) productive of any good in the worship of God; and have had reason to believe that they were productive of much evil. Music, as a science, I esteem and admire: but instruments of music in the house of God I abominate and abhor. This is the abuse of music; and here I register my protest against all such corruptions in the worship of the Author of Christianity." (Clarke's Commentary, Vol. IV, p. 684.) It shall be our purpose in this article to give a reason for such sentiments and conclusions--a reason for believing that the use of instrumental music in Christian worship is sinful. In order to do this, we state the following proposition, endeavor to prove it, and then draw a conclusion from our observation. The proposition is:

Whatever violates or transgresses God's law of exclusion is sinful.

In order to prove this proposition we only need to do two things: (1) show that God recognizes a law (or principle) of exclusion; (2) show that it is a sin to violate or transgress that law. When these two things are done, our proposition will have been proved.

But first let us give a brief definition of the law of exclusion. It is a very simple law--even a child understands it. For example, if we send a child to the store after sugar he understands that sugar excludes every other item in the store. We do not have to say to him, "Do not get salt, do not get soda, do not get matches, do not get candy, do not get ice cream, etc." He knows that when we say sugar all other items are excluded. Thus the

law of exclusion is simply that rule or principle--either in or out of the law of God--that excludes everything but that which is named. To illustrate further: sugar excludes salt, water (in baptism) excludes wine, baptism excludes sprinkling, fruit of the vine (in the Lord's Supper) excludes water, vocal music (singing) excludes instrumental music (playing), etc. Even a simpleton would have no excuse for misunderstanding this law. It is seen and observed everywhere, except in religion where men, by their blindness, wish to justify their digression from the eternal truth of God.

At this point, however, we must return to the proof of our proposition and show that God recognizes the law of exclusion. But this is an easy task--the Bible is filled with examples to that end. To name a few: God told Cain and Abel to offer a blood sacrifice. (See Heb. 11:4; Rom. 10:17; Gen. 4:1-8.) A blood sacrifice excluded all other kinds of sacrifice. Hence, when Cain offered the fruit of the ground, he violated God's law of exclusion, and his offering was rejected. Noah was commanded to build an ark of gopher wood. (Gen. 6:14.) Gopher wood excluded all other kinds of wood, such as oak, pine, maple, etc. Had Noah used wood other than gopher wood, he would have disrespected and disobeyed God's word. But Noah, unlike many modern religionist, respected God's law of exclusion. Naaman, a leper of Syria, was sent by Elisha to dip seven times in the River Jordan that he might be cleansed from his leprosy. (See 2 Kings 5:1-14.) Naaman was wroth and asked, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?" (2 Kings 5:12.) No, the command to dip in Jordan excluded all other rivers. If Naaman had washed in any other river he would have disobeyed God's command--violated God's law of

(see page 7)

INSTRUMENTAL . . . Cont'd.

exclusion. A wise servant understood this and said to Naaman, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?" (2 Kings 5:13.) In the ninth chapter of John, Jesus sent a blind man, after making clay with spittle and anointing his eyes, to wash in the pool of Siloam that he might receive his sight. When Jesus said "the pool of Siloam," He excluded all other pools. The blind man could not have obeyed Jesus had he washed in another pool. Paul recognized the law of exclusion when he said, "And whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3:17.) To do a thing in the name of Christ excludes doing it in all other names. We must conclude, therefore, that God recognizes the law of exclusion.

Having shown that God recognizes the law of exclusion, we come now to the second thing we need to do to prove our proposition, namely, to show that it is a sin to violate or transgress that law. To do this we simply take up and apply further the examples already given. Cain sinned when he offered that which was excluded--the fruit of the ground--and it led him, as is usually the case, on to another sin, the murder of his brother. "And wherefore slew he him? Because his own works were evil, and his brother's righteous." (1 John 3:12b.) Noah built the ark to the saving of his house, but he could not have been saved had he not built the ark according to the pattern--had he used wood other than gopher wood. Naaman rebelled against the command to wash in Jordan, but his servant led him to obey--to follow God's word; otherwise he would have died a leper. The blind man would have definitely disobeyed the Lord had he washed in any pool other than Siloam. And no man can follow Paul's instructions--and he spake for Christ, 2 Cor. 5:20--and do a religious act in any name except that of Christ. We can thus reduce our idea to

the "if" "then" principle: if it is a sin to disobey God then it is a sin to violate the law of exclusion. John says, "Who-soever committeth sin transgresseth also the law: for sin is the transgression of the law." (1 John 3:4.) A transgression (violation, disobedience) of the law--even the law of exclusion--is sin. There is only one conclusion to reach: it is a sin to violate God's law of exclusion.

Our proposition is irrefutably proven. We are now ready for our conclusion.

1. Whatever violates or transgresses God's law of exclusion is sinful.

2. But instrumental music in Christian worship violates or transgresses God's law of exclusion.

3. Therefore, instrumental music in Christian worship is sinful.

There is only one escape from this conclusion: i. e., deny that instrumental music violates or transgresses God's law of exclusion. But to do this would be to deny the law of exclusion altogether. God has said to sing (or make vocal music). See Acts 16:25; Rom. 15:9; 1 Cor. 14:15; Eph. 5:19; Col. 3:16; Heb. 2:12; James 5:13. And the command to sing excludes playing or doing anything else. One could not sing by playing (making instrumental music) any more than he could laugh by crying, baptize by sprinkling, pray by burning incense, etc. Thus when God said sing, He excluded playing; otherwise, there would be no such thing as the law of exclusion. Our conclusion stands, as a tower of strength, undeniable: the use of instrumental music in Christian worship is sinful.

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CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

High Point

JAMES STUTTS, Reporting: We are studying the eldership with the intent of selecting qualified men or to begin now to qualify the unqualified! Our young people are visiting an old folkshome each Sunday evening and the following letter was heart warming:

"My mother... is a patient at Piedmont Christian Home and is confined to her room but she has remarkably good hearing. I am usually in her room on Sunday night and I want to thank the group that comes to sing every Sunday night. Will you thank them for me? Mama and I really enjoy hearing them. I think it is a wonderful service that they do for these shut-ins."

We here at High Point are blessed with a fine number of contacts for Christ and presently we are conducting a nearly full schedule of home Bible classes. Some of our finest prospects have come through the Herald of Truth Radio or TV programs. The good of this splendid effort by the Highland congregation is inestimable in its reaching the lost in our area.

Virgil Hale is to preach here in a meeting April 28-May 4. We are looking forward to this spiritual feast! The colored and the white congregations in High Point will be spearheading an area wide campaign to be conducted for two weeks in June. The High Point fairgrounds will be utilized and each area congregation will be asked to participate. Details of this will be revealed at a later date.

Winston-Salem

LLOYD BRINSON, Staff Reporter, Winston-Salem Journal: The two teen-age girls hesitated as they got to the front porch of a small brick house and shivered as the cold air got to them.

One of them, her long hair partly hiding cheeks red with cold and some embarrassment, told the other girl it was her turn. The second girl rang the doorbell.

If they had been listening while they waited, they could have heard the sounds of Christmas music floating through the night air from a nearby shopping center.

A man came to the door and the girl whose turn it was introduced herself and her friend and asked if he was a Winston-Salem policeman. When he said he was, she said something to him like this:

"We are from the South Fork Church of Christ and we think policemen all over the country have been having a hard time lately and have been getting a lot of criticism.

"We would like to give you this box of fruit and nuts as a token of appreciation for the fine job we feel you have been doing for our community."

That scene was duplicated at more than 125 homes of police officers as boys and girls with their parents as drivers, fanned out all over the city the past two nights.

After the little speech, each teen-ager handed the officer, or his wife if he was not home, a rectangular box with "Merry Christmas" on the top.

Some of the officers appeared a bit suspicious at first, their eyes shifting beyond the teen-agers to the adults standing in the shadows in the street or driveway.

Their expression then changed to disbelief at the sight of a teen-ager being nice to them. Eventually, they recovered from the shock to smile and thank the young people.

Many were speechless, but some who had heard of the young people's project, were ready with praise and asked them in.

"But what have I done? What have I done?" a policewoman kept asking the two girls who came to her door Thursday night.

"I don't know when anything has touched
(see page 10)

CHURCH NEWS . . . Cont'd.

me as deeply," said Mrs. J. B. Foy, whose husband is a patrolman.

When the young people finish today or Monday, more than 150 city officers below the rank of sergeant will have received the boxes and thanks of the young people.

If they miss anybody, it will not be for lack of trying. Though checked and double-checked, some of the addresses turned up wrong.

An occasional officer had moved and once in a while, a street would end a block before the address given.

They'll keep trying until they get as many as they can locate, James N. Voss, the youth and education director of the South Fork Church of Christ said. This particular project is only one of several the church youth have planned for this month.

This project took the planning and execution of a military operation.

The study in Voss' home yesterday looked like the headquarters for an allied invasion of the city. A green Winston-Salem map was pinned to a portable bulletin board.

Carolina Bible Camp

H. R. BUTLER, Reporting: The 1969 session of Carolina Bible Camp has been scheduled for August 3, through August 16, 1969 at Camp Hanes, King, N. C., as announced by H. R. Butler, camp director. Please begin to announce these dates, and encourage the youngfolks to be making plans to attend camp this year. It would be well if someone in each congregation would promote interest in the camp by keeping it before the young people. Due to a cost increase of food and other items used in camp life, it becomes necessary that we increase the camp fee to \$22.50 per week for each camper.

A promotional night has been scheduled at Camp Hanes again this year for Friday night, May 16, and all who are interested in working in camp this summer are invited and encouraged to attend. Those without previous camp experience are

especially urged to be present to become acquainted with our camp operation. We will have a fine evening meal, spend the night, and have breakfast Saturday morning. After the evening meal Friday night, an interesting program is planned in regard to camp life. You will be our guest at no charge. We plan this to be a profitable and rewarding experience for those concerned with the development of Christian youth through Carolina Bible Camp.

Asheville, East Chestnut

HENRY L. FUHRY, Reporting: Our annual youth forum held on New Years eve, December 31, was the best ever. We had 95 present and most all congregations within a radius of 75 miles of Asheville were represented. Richard Blackwell, Valdese, N. C., gave a most interesting lesson on problems confronting young people in the church today. Refreshments were served by the ladies of the East Chestnut Church.

Beginning January 5, we initiated a "Know Your Bible-Test Your Knowledge" question article in our Sunday bulletin. The purpose of this program is to stimulate every member to read his Bible daily. This will be used among our youth to encourage research and test Bible knowledge. Appropriate awards are planned for those with the highest scores. This program will continue until the entire Bible is covered by questions.

On January 25, at 12:30 p. m., we initiated the first of our annual lectureships known as the "Western North Carolina Lectureship". These will be afternoon sessions held on January 25, February 22, and March 22 at the East Chestnut Church. Future annual lectureships will be rotated among other churches in Western North Carolina. The theme for 1969 is "Problems and Possibilities of the Church in Western North Carolina." Speakers this year will be: James A. Davis, Brevard, N. C.; Don Gettys, Biltmore Church in Asheville; C. R. Franks Jr., East Chestnut Church; Rudy Senn, Marion, N. C.;

(see page 11)

CHURCH NEWS

. . . Cont'd.

Ivory Hunter, Gaston Street Church, Asheville; Carl Hyder, Red Oak, N. C.; Richard Blackwell, Valdese, N. C.; Bob Rigdon, Sylva, N. C.; and Ken Willis, Hendersonville, N. C. The program calls for a song service from 12:30 to 1:00 p. m., speakers from 1:00 to 2:30 p. m., fellowship and refreshments from 2:30 to 3:30, and a panel with questions and answers from 3:30 to 4:30. If you are anywhere near Asheville on January 25, February 22, or March 22 try to attend these Lectures and enjoy this fellowship.

Blue Ridge Encampment

The 1969 Blue Ridge Encampment will be held June 23-27 near Asheville, N. C. Three programs will be going on at the same time. J. M. Powell, President of Ohio Valley College, assisted by Jim Mankin, Chattanooga, Tennessee, will direct the adult program. Jesse Long, Atlanta, Georgia, will direct the young people's program and Windall H. Grann, Cincinnati, Ohio, will be in charge of the children's program.

The theme will be "Exalting Christ and His Church - Living Issues." Among the speakers will be: Gus Nichols, Jasper, Ala.; B. C. Goodpasture, Nashville, Tenn.; A. C. Pullias, Nashville, Tenn.; Ross Dye, Washington, D. C.; Fred Friend, Chattanooga, Tenn.; Larry Swaim, Atlanta, Ga.; Bob Plunkett, Tusculumbia, Ala.; Dan Harless, Nashville, Tenn.

For complete program and other information write: J. M. Powell, President, Ohio Valley College, Parkersburg, W. Va. 26101.

SOUTH CAROLINA NEWS

Williamston

ROBERT H. MARTIN, Reporting: Although we have lost two families in the past nine months due to their moving away, our attendance has been averaging what it

has all this year, 41. Our contribution has not dropped; it has been \$60.00 per week. Our membership has not decreased, but rather it has increased and is now 32. The reason it did not drop is because we had six baptisms the last of August and the first of September. During the past two years we have had 18 baptisms, and 35 have come forward requesting the prayers of the congregation. Let us take a look at the past, present, and future.

In September of 1966 we started with 8 members. In September of 1967 we had 28 members. In September of 1968 we had 32 members. In September of 1966 our attendance averaged 20. In September of 1967 our attendance averaged 30. In September of 1968 our attendance averaged 40. In September of 1966 our contribution averaged \$18.00. In September of 1967 our contribution averaged \$39.00. In September of 1968 our contribution averaged \$58.00.

We have 12 in an advanced personal work class. These 12 have been through two other personal work classes. Six out of this twelve are already showing the filmstrips. This we believe is the only way of reaching the lost. These 12 will be working along with those coming from other states to help us in our Campaign for Christ in June of 1969.

We have from 5 to 7 ladies that attend the Ladies Bible class every Tuesday at 10:00 A.M. These women after class go visiting the sick in the hospital and the sick at home; they make visits to non-members' homes. They plan to visit the county rest home and the county jail.

The bond sale for the construction of our new building will start January 24, 1969. These will be First Mortgage Compound Interest Bonds paying six and one half per cent interest. The Southern Bank and Trust of Williamston will handle our bonds for us. If you would be interested in purchasing any of these bonds, please let us know soon. Our address is Williamston Church of Christ, 702 West Main St., Williamston, S. C. 29697.

(see page 12)

Summerville

WAYNE ALTMAN, Reporting: The Church of Christ in Summerville, South Carolina, began meeting on March 3, 1968 with a nucleus of six families from three different churches in the Charleston area. There were 58 present for the first service and the contribution was \$234.03. The average Sunday morning attendance for the first two months was 69 and the weekly contribution averaged \$178.79. But the average attendance for the last two months of 1968 was 90 and the average contribution was \$214.33. We had a record attendance on December 8 of 106 and on November 17 a record contribution of \$283.35.

Immediately after our beginning a personal work program was initiated which was, at first, directed toward restoring Christians in the area who had ceased attending church regularly. These efforts were rewarded with the addition of five families to regular attendance. The program is now directed primarily to non-Christians. Several cottage meetings are in progress. During 1968, we had 11 baptisms and 4 confessions of error. Our personal work program is ably led by Don Stidham and Herb Smith.

We are presently meeting in a converted store building which we rent. It will seat about 110 and has four class rooms. Already we have outgrown these facilities and hope to move into our new building within a few months.

In May we purchased 3.6 acres of land in a good location. At present we are in a \$65,000.00 bond program. About half of the bonds have been sold. We hope to begin construction in January. The building will seat 250 with an overflow area for 50 more. It will have nine classrooms, a nursery, an office-study, and will be centrally heated and air-conditioned.

For the first four months Don Stidham, a member of the USAF, was our minister. In July, Wayne Altman moved here from Albemarle, North Carolina and became

our regular preacher. He teaches school in the Summerville School System to support himself and is given only partial support by the church. It is his desire, however, to return to full-time work, if possible, by this summer.

The immediate goal of the church here is to complete our building program. While working toward that goal, however, we plan to continue our personal work program and involve as many members as possible in this vital work.

Clemson

BOBBY D. BARNETT, Reporting: The Lord works in mysterious ways and in unusual locations. It is surprising to many and a shock to some to learn of the recent success of evangelistic efforts on college campuses.

The tumult reported from Berkley and Columbia was echoed at other colleges across the country. This indicates, among other things, that students are displeased with the world as it presently exists.

Ministers of the Gospel, who seek to improve men, and thereby the world, by leading them to Christ, have invaded campuses and found students receptive to His teaching. Energy that was formerly used for protesting and demonstrating is now used on many campuses to lead students to Christ.

The new congregation located on the Clemson University campus hopes to participate in this spiritual revival among the nation's youth. Four men from the congregation flew to Dallas for the Campus Evangelism Seminar December 26-30. Techniques used in successful campaigns in other states were studied and some of the enthusiasm that filled the Hilton Inn was captured for release at the local scene.

Considerable progress has been made since the congregation began meeting April 1, 1968. Two have been baptized. Attendance at worship service has increased to an average of about 40 with contribu-

(see page 14)

BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.

Change of speakers. The Fifth and Highland Church in Abilene, Texas has announced (with regret) the resignation of John Allen Chalk as the speaker for the Herald of Truth radio program. Chalk's resignation will become effective August 31, at which time he will move to the Atlanta, Ga. area and become campus minister with the Decatur Church while working toward a master of divinity and doctorate degree in theology at Columbia Theological Seminary. Chalk said, concerning his decision, "I have been unable to shake of one pressing concern: my need for more preparation." The Herald of Truth has enjoyed the highest response in its history with Chalk as speaker--the response doubled last year. Batsell Barrett Baxter, the present TV speaker, will follow Chalk as radio speaker. The man to conduct the TV program is yet to be named.

Who tops this? The Union Avenue Church in Memphis, Tenn. has set its 1969 budget at \$228,000--an average of \$4,400 per week. Forty-four per cent of the total budget has been earmarked for evangelism.

Telegram sent by students. Gathered at the Hilton Inn in Dallas, Texas for the second International Campus Evangelism Seminar, 1200 students personally signed and sent a telegram to the Apollo 8 astronauts (copies were also sent to President Johnson, President-elect Nixon, and to television star Johnny Carson) offering their commendations for the reading of the first ten verses of Genesis 1 from the space craft as it circled the moon. The telegram said, in part, "We...commend you for your Christmas Eve message broadcast to earth and for your bold reaffirmation of God's creative power and your own confessed subjection to him by the reading of His word from that remote place." And we here offer our commenda-

tion to these students for their concern and faith in times such as these.

Special contribution. The Granny White Pike Church in Nashville took a special contribution for the Manhattan church in New York city and its members generously responded with a gift of \$9,000.

Herald of Truth. According to Juan Monroy the Herald of Truth has become the first non-Catholic religious broadcast to be aired in Spain under the Franco Regime. Weekly programs began in November on three stations (one from Portugal on a powerful 100,000-watt station covering both Spain and Portugal). All the stations have a combined potential audience of 20 million people.

Prison preaching. The 100 year old 3,600-inmate San Quentin prison has become the scene of a new kind of invasion...that of preaching the gospel. Frank Butler, a negro preacher working under the direction of the Redwood City, Calif. Church, is spending his full time with the prisoners. Since his weekly Bible class started the first of this year, it has increased in attendance from four to 40. Several have already requested baptism, but because of opposition by prison authorities, the request could not be filled immediately. Butler took his case to the directors of the California penal institutions, and they have recommended that baptistries be installed in all 16 state prisons and that in the meantime portable baptistries be provided.

Among the missionaries. Less than six years ago J. C. Bailey entered the long neglected field of India to preach the ancient gospel. He has had only a handful of co-workers and they have all been handicapped by a lack of sufficient finances, but even with this more than 26,000 have been baptized. Since July 1968 they have been baptizing 1200 to 1300 each month... Alvin and Georgie Hobby were married in 1938 and shortly thereafter went to serve

(see page 14)

CHURCH NEWS . . . Cont'd.

tions averaging over \$100. A suitable building adjacent to the campus has been contracted for and about \$5,000 from outside sources has been received to aid in its purchase.

In spite of the progress made and the optimism with which the Clemson effort is viewed there are certain obstacles that must be overcome. Additional funds must be raised for purchase of the building and for its modification into a meeting place and student center. The services of a full-time evangelist capable of communication with college students must be secured and a part of his support raised. The West Hill church, Pensacola, Florida has promised a portion of a minister's support.

Perhaps the greatest need is a core of dedicated Christian students anxious to work for the Master while seeking a degree. Only a small number of students currently attend services. Assistance from sister congregations in locating members on campus is urgently needed. Successful attraction of students to Christ is thought to depend on the efforts of enthusiastic Christian students. This is because of the inherent nature of youth to be suspicious of anyone over thirty.

It is interesting to note that of all Christian students attending college, ninety per cent are in state supported colleges. Every effort should be made to keep these students active in the Lord's work for their own sake as well as for the eternal benefit of their classmates.

The Clemson church requests assistance from sister congregations and individual Christians as follows:

1. Funds for purchase of the building and for its modification. This is expected to require an additional \$4,000 from outside sources. The local congregation expects to supply \$7,000 and assume a \$12,000 mortgage. Final payment is due March 1, 1969.
2. Funds for support of an evangelist.
3. Names of possible evangelists suitable to this work.

4. Information on Christian students now on campus or expected to enroll.

5. Information on Clemson students or faculty who are not Christians but who might be receptive to His way.

Funds, information or questions should be directed to the Clemson church of Christ, P. O. Box 333, Clemson, S. C. 29631.

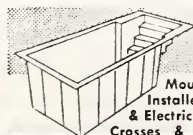
BROTHERHOOD NEWS Cont'd.

as missionaries in Northern Rhodesia, since renamed Zambia, where they spent the next 24 years (taking only one short leave). Six years ago they came home to improve their training (both have now earned R. N. degrees). This couple is now returning to Zambia where they will teach in Zambia Christian College and operate a small clinic in addition to their evangelistic work. . . Perry B. Cotham was scheduled to leave the U. S. on January 26 for South Africa where he is to hold several meetings. The Fourteenth and Main Street Church in Big Springs, Texas (where he preaches regularly) is sending him.

HOW TO SKIN . . . Cont'd.

terest and would they take the time to spend two days, or one day, praying, studying, and discussing how we can obey the Lord in preaching the gospel to every creature in the Carolinas? The preachers will come. But the elders are the overseers of the church and in many cases they are far less informed, less interested, and less optimistic about what can be done through Christ.

There may be more than one way to skin a cat, but are we really interested in skinning one?



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"BLACK AND WHITES"

Burl Curtis, Greenville, S. C.

Hatred, prejudice, and discrimination (a distinction as in treatment; especially an unfair or injurious distinction; showing favoritism) are not Christian characteristics and they are even more hurtful and stupid when thrust at an entire race or class. All Jews are greedy, all Germans are war-mongers, all Chinese are thieves, all Southerners are Negro haters, all Northerners are Negro lovers, all the poor are lazy, all the rich are mean--such broad sweeping statements should not be thought, let alone said or believed.

We believe Jesus Christ and his doctrine are the right answer, the good answer, the practical answer to race problems. Are not Christians at fault for not taking a bolder lead in helping various races and classes to live peacefully with one another?

Think about the following in view of race prejudices and discriminations:

- (1). Jesus said, "preach the gospel to every creature," but what are you as a Christian doing to take the gospel to the Negro race?
- (2). When you pray, "Lord lead me to some soul today," do you think of his leading you only to someone of your own race or class? Would you be disappointed if he led you to the poor or to some Negro?
- (3). Too often when all-white churches have meetings, if invitations are handed out door-to-door, all Negro residences are deliberately skipped. From the Bible standpoint, why have we done this? Even more, why do we continue to do it?
- (4). If a sincere, humble Negro came to the front (or back) door of your church building and requested, "Can I come in and hear about Jesus and worship with you?" what would you tell him? Would you say, "I'm sorry! It's not that I would care but 'they' won't accept you. There's a colored church on so-and-so street. I really think you would be happier there"? Which is really the same as saying that you're not welcome here. If a church is

really the Lord's church, shouldn't he decide who is welcome and who shall be members? If in fact a church belongs to a certain group of people and it does not belong to Christ, it seems to us that they could welcome or turn away whomsoever they wished. We think, in all fairness to strangers, they should let all know, "Jesus does not run this church. He does not make the rules. We do!"

(5). That which proves too much, proves nothing. Those who have engaged in or listened carefully to public discussions are acquainted with this rule. In James 2:1-9, God's will is revealed concerning proper treatment of anyone who comes into the Christian worship assembly. Showing favoritism toward the rich and discrimination against the poor are condemned. Whites have proved to themselves by assumption that the poor here are poor whites only. Who can prove of what race these poor were? If you can suppose that the poor were whites then someone else can suppose that the rich were blacks. If this scripture has any meaning for modern times, it requires that showing respect to persons, regardless of race or class, causes one to sin. "But if ye have respect to persons, ye commit sin..." (James 2:9.)

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"BRETHREN, the greatest need in the church today is not better buildings, better elders, nor better preachers. The greatest need is for a better brand of Christians. It is hard for some of us to realize that it takes about 20 members of the church to convert one soul to Christ each year. No member is so destitute of influence but that they could lead at least one soul to Christ each year if they so desired!!! With every member leading just one soul to Christ each year, we could convert the entire world in less than 18 years.

"AS LONG AS THE MANY ARE CONTENT TO LET THE FEW DO THE WORK, THE ARMY OF THE LORD WILL MOVE VERY SLOWLY! We spend far too much time juggling figures around in an attempt to prove how rapidly we are growing. The fact of the matter is, it is extremely difficult to find a congregation of the church of our Lord that is growing as rapidly as the population is increasing. Many churches are swelling up a little bit, but few of them are really growing. We can talk about percentage if we desire, but the fact remains that there are over two and one half billion people in the world today who have never heard of the Lord's Church!"

Some of the above thoughts were expressed by Mid McKnight some time ago, and we must all agree that the things he said are very true. One of the most disturbing questions we can ask ourselves is this: "Am I really doing all that I can to save the lost?" The answer for most of us is, "No!" If we are aware of the fact that we are not taking advantage of our opportunities to reach others for Christ, then why do we not try to be more faithful in this vital concern?

We may feel that we are too busy with other things; we may be convinced that other people do not want the gospel; we

may be afraid that we might offend some friend or customer; or we may feel that this is a job for the preacher.

Saving lost souls is the primary work of each and every Christian on the face of this earth. The Great Commission instructs us to preach and teach every person. We must warn the wicked (Ezekiel 3:18, 19); we must go from house to house (Acts 5:42 and 20:20); we must restore erring brethren (Gal. 6:1 and James 5:19, 20); and we must study diligently so that we may be ready to give an answer to any man who would ask us about our hope. All of this must be done so that we may bear fruit for Christ in this world (John 15:1-8).

Virtually every Christian makes a number of contacts every day that potentially might become opportunities to tell someone about Jesus Christ, what He has done for us and what He can do for them. The Christian who fails to see these opportunities is blind and the Christian who fails to use the opportunities he sees is indeed unwise.

What the world needs most is Christ and if we do not tell others about Him, then there is no hope. But there is hope! Not only is Christ the answer to human problems, He is also the way to eternal life. If we value the souls of men as Christ does, we will make every sacrifice, expend every ounce of energy, and use every opportunity to persuade others to follow Him.

I have said the above things to stir all of us into action. The most effective way of teaching others about Christ and His church is by the method of personal evangelism. May the Lord bless us in this great work of personal evangelism, and may we all resolve to become actively engaged in this work.

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CHRISTIAN'S ROLE IN RACE CRISIS

Jim Olive, Albemarle, N. C.

As a people we have always insisted that every doctrine and every practice be authorized by the Bible. This is good and it should always be our attitude and practice. We are going to have to come face to face with some of the problems of our day and realize that we must close the "practice gap" on issues besides baptism, instrumental music, the Lord's Supper, and the qualification of elders. I am personally thankful that there have been those in the past that have stayed with the Bible doctrines on these matters and continue to do so. The Bible does direct us in other matters however and if we are to communicate the basic principles of New Testament Christianity we are going to have to practice all of the teachings of the New Testament.

If the world sees inconsistency in our practice of the Bible then we will never be able to carry the gospel effectively. When the race question is discussed we automatically begin pointing out things that have happened in this or that locality that are not at all typical of any race of people. The subject of riots and welfare abuse is not only applicable to Negro people. There are whites that steal, riot, and cheat others too. Those of us who have been born and reared in the South have a tendency to be prejudiced and we may as well admit it and own up to the fact that it is a weakness that we must overcome in order to be acceptable to God.

What is the Christian's attitude toward all men regardless of color? "He that loveth not, knoweth not God; for God is love... If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:8;20.)

Does God really make a distinction? "And the voice spake unto him a second time, What God hath cleansed, that call

not thou common." (Acts 10:15.) Peter was like most of us. He was a Jew and the thoughts of preaching to the Gentiles just didn't "turn him on." "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons." (Acts 10:34.)

I personally prefer the King James Version in much of my preaching, but I sometimes think that it might well be because the newer translations are so much plainer that they bring the issue so close to home that I am afraid of them. An example on this very issue is Galatians 3:26-29 in the Today's English Version. "For it is through faith that all of you are God's sons in union with Christ, and so have taken upon yourselves the qualities of Christ himself. So there is no difference (Emphasis mine. jo) between Jews and Gentiles, between slaves and free men, between men and women: You are all one in union with Christ Jesus. If you belong to Christ, then you are descendants of Abraham, and will receive what God has promised." Another verse that makes me shudder is James 2:9 in the same translation which reads: "But if you treat people according to their outward appearance, you are guilty of sin, and the Law condemns you as a lawbreaker."

The Christian does not respond to the problem by demonstrating in the streets or marching for 1 Cor. 13:5 tells us that "Love doth not behave itself unseemly." Galatians 5:22-26 lists some of the things which fill the Christian's life and these include: Love, Peace, and Temperance. These things are not in harmony with trouble makers of any type.

The point is this. The Christian cares. He acts. We have too much talking about the subject and very few who are doing something constructive. In Nashville, Tennessee one of the congregations that was sponsoring the mission work in Nigeria did something. When the Negro
(see page 13)

I AM RICH!

Howard Winters, Burlington, N. C.

We have long felt that the power to achieve wealth is a gift of God. The Bible says, "Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God." (Eccles, 5:19.) Again, "A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease." (Eccles. 6:2.) These two verses show that God is the giver of the gift; in the first verse, the man used God's gift wisely and it is a blessing; in the second verse, the gift uses the man and it is vanity. But in either case, God is the giver. If a man, any man, has been given this power by God, then he should use it wisely...and thankfully. Some of the greatest work in the world has been done (or else made possible) by such men. We humbly thank God for them. May their tribe increase.

But on the other hand, we have just as long felt that there are some men in this world who the Lord, for some reason or other, has not only not given them the power to achieve a wealthy status but has also willed that they remain unable to accumulate wealth. It was into this latter class that this writer thinks he was born, reared, is, and probably shall remain. God has always generously supplied our needs (most of the time through our brethren). Although poor and working on a tight budget, we have never been in extreme want and we have never made a payment late in our lives (except one we delayed on purpose). So we have nothing to complain about, but a great deal to be thankful for. The financial story of our life can be summed up in a simple statement: extra money, extra bills; extra bills, extra money--with one comes the

other, and always in the right proportion. We have long accepted this as the gift and providence of God.

But apart from all earthly treasures, I am rich--abundantly rich! I have so many of the most wonderful things that life can give that only a hardened ingrate could think himself poor. "There is that maketh himself poor, yet hath great riches." (Prov. 13:7.) Ah, that's me. Just look at a few of the riches I possess--a few glittering gems off the top of my coffer of wealth (in the following, a million dollars represents the ultimate, the priceless):

I have two ears, each worth far more than \$500,000. With them I can hear the rhythmic performance of nature--the wind in the trees, the patter of the rain on the window pane, the rumbling of the thunder, the breakers of the sea--and the daily sounds of life--the cry of a baby, a screaming siren, the whistle of a train, the clatter of my typewriter, etc. I can hear the sound of music, the lecturer, the wit, the preacher, the teacher. Shall we say that this is worth \$50,000 a year (too small, yes, but let us be conservative). But the most priceless sounds come from my children. Susie slips up and tells me in a sly sort of way, "Daddy, I love you. You are the best Daddy alive." Such makes a man proud...and humble. Timmy has a different approach: he throws his small arms tightly around my neck and draws me hard to him saying, "You're the one I love." It makes my skin crawl...with happiness. Jimmy, our darling baby boy, crawls upon my lap as I am reading a book and easily works his way into my attention by saying, "I'm your darling, Daddy." Oh what wonderful sounds! How much are they worth? Not less than a million dollars each. What rich dividends my ears pay!

"Then, walking down the street, I saw a child with eyes of blue.

(see page 6)

I AM RICH . . . (Cont'd.)

He stood and watched the others play;
It seemed he knew not what to do.
I stopped a moment, then I said:
'Why don't you join the others, dear?'
He looked ahead without a word, and
then I knew he could not hear.
O God, forgive me when I whine
I have two ears--the world is mine!"

I have two eyes, worth a million dollars each. With them I have the heavens as a work of art--a work of art unsurpassed in all the galleries of men--that is worth \$20,000 any time. From morning till night I can take in scenery and landscapes worth \$10,000 each. I can read from the printed page the wisdom of the ancients (each idea worth a \$1,000) and draw upon the research of thousands of the best contemporary minds. And so my million dollar eyes are paying me a million dollars dividend each day of my life.

"O God, forgive me when I whine
I have two eyes--the world is mine!"

I have a lovely million dollar wife and three adorable children that are easily worth a million dollars each. They shower me with \$5,000 worth of praise and devotion every day. That lovely wife keeps a lovely home where I can retire in rest from the stormy pressures of work--where I can take down all fronts, throw off my shoes, and be myself. She prepares for me good food, and that in the right proportion. Our home is easily worth \$10,000 a day. But more: when I am discouraged, my family deposits \$50,000 worth of encouragement to my account; when I am depressed, \$25,000 in "sunshine" is given; when I think I am a complete failure, my work seems to take me down a dead-end street, and the world slams every door in my face, they give me a \$100,000 of morale building; when I cannot give them as much as the neighbors or even our closest friends have, they huddle close and say, "We need nothing more; we have each other." What a price-

less treasure is this! What rich dividends it pays!

"O God, forgive me when I whine
I have a family--the world is mine!"

Briefly, here are a few more gems: I have a million dollar faith in a million dollar Christ. By obedience to the Word of God, I have membership in a million dollar institution, the church of my Lord. The work that God has given my hands to do is a million dollar job. The love I have for others, and the love they give to me in return, is a million dollar love. The peace that fills my heart is a million dollar peace--"The peace of God, which passeth all understanding" (Phil. 4:7). The consolation, the security, the hope that is mine by being in Christ are all priceless possessions--worth a million dollars a day.

We have just lifted a few shining gems from the top of our huge coffer--there are many, many more! And all of these millions are bringing in daily dividends--dividends worth additional millions. So that any way I figure it, I am rich--I am a trillionaire! I am a Christian! And because I am a Christian, my greatest riches are yet to be realized. "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (Mark 10:29,30.) "And in the world to come eternal life." Oh what must it mean to be there?



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BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.

Fire at Mid-Western. One of the cottage-type houses at Mid-Western Children's Home has been completely destroyed by fire. The fire broke out on Sunday morning, Jan. 5, about 11:00 while the house parents and all the children were at worship service. All personal belongings, including a 1967 model car, were destroyed. The house itself was insured at the 1966 cost of \$33,000, but Carson B. Spivey, superintendent, estimated that it would take \$40,000 to replace it now because of the increase in cost of both material and labor. Appeals have been made to friends of the home to help bear the financial load incurred by the loss.

Among the papers. The "Gospel Advocate" for Jan. 23, 1969, is a special issue on evidences. It contains 20 power-packed pages of faith building material. There are twelve well written articles (besides an editorial note) by men of high academic training as well as having a deep faith in the Bible as God's immutable word. This writer has not seen a production that does so much in the space provided. Every church should keep a supply on hand to give to all those whose faith needs strengthening... The "Firm Foundation" has announced plans to run a special page on Improving Congregational Singing every other week. The announcement said that most of the issues would include a brand new song. No one will question the fact that we need to improve our singing. This page alone should be worth the subscription price of the FF... "Bible Herald", published twice each month in Parkersburg, W. Va., has a new editor. Clifton Inman, owner and operator of the Bible Herald Book Store, became its editor around the first of the year. Inman had served in this capacity once before.

Nigeria trip delayed. Howard Horton and Nancy Petty were promised approval

to enter Nigeria to investigate the status of thousands of Christians there who are stranded, starving, and suffering beyond description because of the civil war. But the approval was cancelled before they were permitted to enter the country. The following cablegram was received by them: "Approval cancelled because of new regulation stating that missionaries will not be allowed in South Eastern State."

Among the colleges. Mrs. Claud A. Lee has made a gift of \$125,000 to Harding College to be used for improved and additional music facilities... The David Lipscomb College debate team won the sweepstake trophy at the Liberty National Debate Tournament in Birmingham, Ala. They were in competition with teams from 30 colleges and universities representing nine states... Abilene Christian College was scheduled to open its fifth and sixth buildings in its 10-year Design for Development program at the 51st annual Bible Lectureship the last part of February. The two buildings are the Foster Science Building and the Leonard Burford Music Center. A low bid of \$1,003,300 has also been submitted for construction of the seventh building in the program, a new library building... W. E. Kirk, president of Christian College of the Southwest, was awarded a Doctor of Laws degree from Oklahoma Christian College.

Radio. Arrangements have been made with a 50,000-watt radio station in Seoul, Korea, to broadcast two 15 minute programs (presumably each week) in the Russian language. The programs are designed to penetrate behind the Iron Curtain into Siberia. One will consist of Bible reading and the other will deal with lessons on the evidences of God, Christ, and the Bible.

Ecuador calls. N. E. Sewell reports from Quito, Ecuador that he is still the only missionary supported by churches of Christ in that country. During his two

(see page 14)

1969 CAROLINA LECTURES

CHURCH OF CHRIST, 1215 South Main Street (Highway 14), Greer, S. C. 29651

MARCH 31 - APRIL 4, 1969

Lectureship Committee Chairman - Herb Smith (Telephone 244-8480)

Singing will start each morning at 9:30 and each evening at 7:00.

Special events will be scheduled upon request at 3:30 each afternoon.

MONDAY NIGHT, March 31 - Edification

7:15 P. M. - "The Ideal Church" - George McWhorter, Durham, N. C.

8:00 P. M. - "Our Strengths and Weaknesses"-Joe Costilow, Williston, S. C.

TUESDAY MORNING, April 1 - What the Bible Teaches

9:45 A. M. - "How We Got the Bible"-Lemuel Underhill, Whiteville, N. C.

10:15 A. M. - "Is the Bible Sufficient?"- Forrest McDonald, Mooresville, N. C.

11:15 A. M. - "The Spirit of Compromise"-Roland Adams, Lumberton, N. C.

TUESDAY AFTERNOON - Discussion, Liberalism

Moderator - R. W. Senn, Lancaster, S. C. (Time 1:30-3:30)

"Recognizing Liberalism" - Farris E. Glover, Sumter, S. C.

"Winning Against Liberalism" - L. E. Wishum, Greenville, S. C.

TUESDAY NIGHT - Evangelism

7:15 - "Personal Evangelism" - George Kesler, Wilson, N. C.

8:00 - "The Challenge Before Us" - Clifford Davis, High Point, N. C.

WEDNESDAY MORNING, April 2 - What the Bible Teaches

9:45 - "Love the Brethren" - Talmadge Solomon, Jacksonville, N. C.

10:15 - "Practicing the Golden Rule" - Ronnie Ulrey, Charlotte, N. C.

11:15 - "God Is No Respector of Persons" - Neil Inness, Easley, S. C.

WEDNESDAY AFTERNOON - Discussion - Race Issues

Moderator - Jerry Senn, Greenville, S. C. (Time 1:30-3:30)

"Racial Prejudice in the Church" - Ken Willis, Hendersonville, N. C.

"Our Responsibility in the Race Crisis" - Jim Olive, Albemarle, N. C.

WEDNESDAY NIGHT - Benevolence

7:15 - "Benevolent Work of the Church" - Bill Smith, Mocksville, N. C.

8:00 - "Child-care Work, S. E. Children's Home"-D. Pharr, Rock Hill, S. C.

CAROLINA LECTURES . . . (Cont'd.)

THURSDAY MORNING, April 3 - What the Bible Teaches

- 9:45 - "The Holy Spirit" - Stephen Mazurek, Rocky Mount, N. C.
- 10:15 - "Direct Operation of Holy Spirit" - Harmon Caldwell, Clemmons, N. C.
- 11:15 - "Holy Spirit in Christian's Life Today"-W. G. Gantt, Aiken, S. C.

THURSDAY AFTERNOON -Discussion - Problems Concerning the Holy Spirit

- Moderator - Chester Hunnicutt, Cherokee, N. C. (Time 1:30-3:30)
- "Blaming the Spirit" - Robert Martin, Williamston, S. C.
- "Led By The Spirit" - C. R. Franks, Asheville, N. C.

THURSDAY NIGHT - Christian Service

- 7:15 - "Training for Service" - James Creech, N. Charleston, S. C.
- 8:00 - "Leadership" - Billy Ringold, Charlotte, N. C.

FRIDAY MORNING, April 4 - What the Bible Says

- 9:45 - "Worship" - Larry Mitchell, Bamberg, S. C.
- 10:15 - "Making Our Worship More Meaningful" - James Stutts, High Point, N.C.
- 11:15 - "Emotionalism in Worship" - Olan Hicks, Henderson, N. C.

FRIDAY AFTERNOON - Discussion - Speaking In Tongues

- Moderator - Jesse Melton, Union, S. C. (Time 1:30-3:30)
- "Speaking in Tongues or Mumbo Jumbo" - W. A. Curtis, Dillon, S. C.
- "Have Tongues Really Ceased?" - Howard Winters, Burlington, N. C.

FRIDAY NIGHT - Evangelism

- 7:15 - "Into All the World" - Don Gettys, Asheville, N. C.
- 8:00 - "Changing Our Approach to Evangelism" - Doyle Cannon, Columbia, S. C.

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CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

Albemarle

JIM OLIVE, Reporting: The congregation in Albemarle is planning an intensive door to door campaign in June of 1969. Some 44 applications have been received from prospective workers and David Mosley, Minister of the White Bluff, Tennessee, congregation has been selected to do the preaching. Student workers from David Lipscomb College were recruited on January 28, and members of the White Bluff congregations were "signed up" on January 29. Materials for the campaign are already being assembled and the city has been divided into four zones. There will be four zone leaders to direct the personal work in each of the zones.

The church in Albemarle is supported by two congregations in Middle Tennessee. The building program has been supported from the beginning by the Riverside Church of Christ in Columbia, Tennessee and brother Olive came with support from the White Bluff Church of Christ, White Bluff, Tennessee. The Albemarle congregation purchased a minister's residence in June of 1968.

Those who might be interested in working in this special effort may write me at P.O. Box 245, Albemarle, N. C. 28001.

Fayetteville-Cape Fear

B. G. LANGSTON, Reporting: 1968 was a banner year for the Cape Fear church! Our average attendance and contribution were: Bible study (Sunday) 120; Worship A.M. 144; Contribution \$419.14; Worship P.M. 94; Bible study (Wednesday) 80. There were 25 baptisms and 32 restorations. Of this number 13 baptisms and 20 restorations came during our Campaign in August with V. P. Black as the speaker. With a current membership of 135, we are

in our second year as a self-supporting church having a challenging weekly budget of \$475.99 before us. The present preacher has been working with this congregation since its beginning in April of 1962. April 14-20, Flavil Nichols of Winchester, Tenn., is scheduled to be with us in a Gospel meeting.

Aberdeen

The church at Aberdeen is planning a Campaign for Christ, tentatively set for July 13-August 2, 1969. This would consist of one week of canvassing, advertising, setting up studies, one eight night meeting, and one week of follow-up work.

There is a possibility that a church in Springfield, Missouri, will supply a group of workers to help in this effort. Brother Charles White is to contribute his time preaching in the meeting.

Lumberton

Albert Gardner is to be the speaker in a series of Gospel meetings at 1807 East 7th Street in Lumberton during the month of August.

Charlotte Campaign

BILLY RINGOLD, Reporting: The Sugar Creek Road Church of Christ in Charlotte is planning an evangelistic campaign for March 16-21.

Charles Mullins, the regular preacher at Sugar Creek, is being largely supported by the Una Church of Christ in Nashville, Tennessee. There are 30-40 people in that congregation who plan to take their vacations and come and work in this special effort.

The campaign will be directed by Miles Ezell, Jr., one of the Una elders. The preacher for the campaign, Don Finto, and the song leader, Richard High, are
(see page 11)

CHURCH NEWS . . . (Cont'd.)

also from Una.

The workers will concentrate on a section of the city known as Hidden Valley, and the area around the church building.

Services will be each evening at 7:30.

Jamesville

ROGER TRIPP, Reporting: The Lord's church in Jamesville is small with twenty five members, and an average Sunday morning attendance of about forty. The contribution has averaged near \$70 per week for the past four months.

Though these figures are small by most standards, we have determined, with the Lord's help, to do all we possibly can to reach the lost in 1969. Toward this end we have obtained a mailing permit and are using the printed page to teach the gospel. Our paper, published monthly, is being used solely for the purpose of teaching the saving gospel and is mailed to each of the six hundred homes in Jamesville.

Since moving to this location in September of last year, my wife and I have been impressed with the unity and love of this small church. We are optimistic about its potential and we humbly ask that YOU help the church in its work here by praying for our efforts for the Master.

Wilson

GEORGE KESLER, Reporting: The Wilson congregation is having a slow but steady growth. In 1968 eight were baptized, two were restored, and two placed membership. At the same time, one member died and seven moved away. While there appears to be no net gain, the fact remains that the congregation is beginning to made advances with the locality. Correspondence course activity prompted a visit to students in the Fairfield area and there seems to be some prospects for starting a congregation in that vicinity.

The congregation here has assumed \$75 of the minister's salary, continued support of the Herald of Truth with five other area

congregations, and is paying \$50 per month toward the minister's home. Outside support is continuing from the Smith Springs congregation near Nashville, Tennessee. Please remember the effort here in your prayers.

Rockingham

Bill G. Smith submitted his resignation Feb. 5. He and his family will begin work with Jericho-Mocksville, N. C. in June. He will have completed five and one half years here.

Preachers interested in working here - contact: Elders, Box 95, Rockingham, N. C. 28379.

SOUTH CAROLINA NEWS

Barnwell

C. EUGENE LINDSEY, Reporting: In the past eleven months 43 people have responded to the gospel of Christ. Nine have been baptized. Recently we began a ten week Teacher Training Program and we are about half through. Our contribution has risen from \$115 a week to \$195 weekly. We have assumed half our support since last April. Our attendance has averaged 66. In the past three weeks we have lost nine of our members as a result of transfers. We have a gospel meeting scheduled for May 4-11 with Luther Atkinson.

Allendale

Brother and sister Hugh McNary recently moved to work with the church here. They hail from Marionville, Mo. The Maryville, Tennessee congregation is supporting them in their work. Maryville's minister, W. J. Lemons, will conduct a gospel meeting in Allendale April 7-13.

Orangeburg

This congregation has grown considerably in the past few months. Several

CHURCH NEWS . . . (Cont'd.)

established Christians have moved to Orangeburg in their work and this has greatly helped Brother Howard Sparks in this area. Recently Brother Sparks resigned as minister, after serving four years. Orangeburg, at the present, is looking for a capable minister. Brother Tom Swilley can be contacted at 550 Robinson St., Orangeburg. His telephone is 534-4518. Anyone interested, should call him.

Bamberg

Brother and sister Larry Mitchell moved from Cairo, Ga., about three months ago to work with this congregation. This fine young couple is energetic and full of enthusiasm for the Lord. We believe the church there will grow through their work.

North Augusta

In November 1968, Brother A. E. Swims moved from Anderson, S. C. to work with this congregation. He follows Charles Mullins, who moved to Charlotte.

Williston

Brother Joe Costilow is presently serving in a part-time capacity as minister for this congregation. He recently conducted a gospel meeting there. A large number of contacts has been the result. Williston is in search for a full time minister. Brother Tom Jackson and Brother A. T. Brown serve as elders.

Clinton

MILTON PARKER, Reporting: The Church of Christ had its beginning in Clinton, South Carolina in January of 1964 with seven members. This was through the efforts of the Church in Union, S. C. U. A. Hall began work with the congregation at that time. The Church met in the home of brother and sister Ham for several weeks.

In February of that year, the Church here with the help of other congregations and interested individuals purchased a house and lot at 603 North Broad Street. After renovation of the house, the Church began services at this location. Brother Hall continued to serve as local minister till July of 1968.

I began work here July 1, 1968, at which time the membership had reached 35. It was decided that if the Church was to serve its purpose and fulfill its mission we would have to have a better and more adequate building. Robert Tillery of Anco Structures, Inc. Montgomery, Ala. was employed as consultant; construction was begun the second week in December, has been completed, and we are now meeting in this new building. It is very comfortable and will serve our needs for some time.

The building is of frame and brick veneer construction, with an auditorium that will seat approximately 156 people, has four class rooms, a nursery, a study, two rest rooms, plus two other rooms that can be used for class rooms. The lot is large enough to add more rooms as they are needed and still have ample parking space. This has all been made possible by the untiring efforts of the brethren here, the assistance of the fine towns people, and brethren from other congregations of South Carolina, and Va., Tenn., Md. and Washington, D. C. Also, much credit is due the fine crew of workmen furnished by Brother Tillery. When coming this way plan to worship with us.

TO AFRICA FOR CHRIST

C. C. VAUGHAN, Reporting: It was my good pleasure and blessing to go to Freetown, Sierra Leone, West Africa to help brother Orlando Price establish the church in his country in 1964; and now I am returning to preach the gospel again in this beautiful land and to encourage the work in what ever way I can. Accompanying me will be brother James Kennedy of Greenville, S. C. Brother Kennedy is a
(see page 13)

CHRISTIAN'S ROLE . . . (Cont'd.)

community began to move around their building they moved further out in the nicer white community. Dr. Ira North remarked that this is like saying, "To heaven with them over there and to hell with them over here."

What can we do in the Carolinas? If we are planning a Campaign for Christ in the near future and there is no Negro congregation in our city we can include that community in our personal work. The great commission is not limited to certain parts of town. We can pray that God will give us clean hearts that are not filled with prejudice, but a desire to glorify God on this earth.

Most of us have read in the news recently about the proposed Soul City in Warren County, North Carolina. There is presently no congregation in Warren County. Will we wait until all the property in Soul City has been purchased and several years later endeavor to reach these people after the denominations have already enlisted them in various manners or will we put forth an effort to "Go ye therefore and teach all nations" . . . even in Soul City?

May God guide our decisions to do HIS WILL.

CHURCH NEWS . . . (Cont'd.)

great and devoted gospel minister who preaches the gospel for one of the congregations in Greenville, S. C. Many congregations in the Carolinas and elsewhere have contributed to this work since its beginning in July 1964. We ask your prayers and encouragement as we go on this mission for the cause of Christ. Our plans are to remain in Freetown, Sierra Leone, W. A. for one month after leaving the United States on the 2nd of April, 1969. We are grateful to all our brothers and sisters for all assistance in this work and who have made this trip possible.

HARVEY P. DODD PASSES

WILLIAM H. YOUNG, Reporting: Serv-

ices for Harvey P. Dodd, former minister of the Gregg Ave. Church of Christ in Florence, S. C. for five years and minister of Jones Chapel Church of Christ in Cullman at his death, were held Saturday morning February 1st, at Smyrna, Tenn.

Services at Smyrna were conducted by W. C. Quillan and Ira North, minister of the Madison Church of Christ.

Brother Dodd died Friday morning January 30th in a Haleyville, Alabama hospital after three heart attacks in five weeks.

For 25 years he served as minister of churches in the vicinity of Florence and Haleyville, Alabama. For the past five years he had worked in the mission field as minister of the Gregg Ave. Church of Christ in Florence, S. C.

He was speaker for various radio programs including the open Bible hour, a daily presentation in Florence, S. C.

A former school administrator and teacher, he helped to establish the Mars Hill Bible School, Florence, Alabama, where he was a member of the faculty as instructor in Bible and guidance counselor for five years.

A native of Smyrna, he was a graduate of David Lipscomb College and attended Middle Tennessee State University.

Survivors include his widow, Mrs. Louise McAbee Dodd and three brothers, Horace E., Nashville, J. W. and Larry S. Dodd, Murfreesboro.

Florence

W. H. YOUNG, Reporting: Considerable progress has been made recently by the saints that meet here in Florence. As of the first of January we became a self-supporting congregation. We thank God for allowing us to grow as we have. We now have some seventy members with our attendance averaging about 75 per Sunday. We set a budget of \$165 per week this year. Plans are for a vacation Bible school in July with Darrel Davis from Stony Point in Florence, Alabama helping (see page 14)

BROTHERHOOD NEWS (Cont'd.)

years there, three congregations have been started and 150 have been baptized. The most recent congregation is at Borbon. Sewell says that an unusual opportunity has presented itself for the church to buy property. However, \$1,000 is needed for the purchase. If any of our readers would like to help in this good work, send your check to the church at 731 N. Gadsden Street, Tallahassee, Fla. marked for the Ecuadorian Mission.

CHURCH NEWS . . . (Cont'd.)

in this. Our gospel meeting with Nelson Smith will be the week following the fair in October. Each year the church here has a booth in the County Fair. Last year as a result of this booth 58 people signed up for Bible correspondence courses. Pray for us in this work that more will be done for the Lord here in 1969 than ever has been done. The people here are wonderful to my wife and me and have encouraged us so much in the work.

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THE SOCIAL QUICKSAND

Bill Tyner, Belfast, N. Ireland

"It sometimes happens on certain coasts of Brittany or Scotland that a man, traveler, or fisherman, walking on the beach at low tide, far from the bank, suddenly notices that for several minutes he has been walking with some difficulty. The strand beneath his feet is like pitch, his soles stick to it; it is sand no longer - it is glue. The beach is perfectly dry; but at every step he takes, as soon as he lifts his foot, the print which it leaves fills with water. The eye, however, has noticed no change. The immense strand is smooth and tranquil; all the sand has the same appearance; nothing distinguishes the surface which is solid from that which is no longer so; the joyous little cloud of sand-fleas continue to leap tumultuously over the wayfarer's feet. The man pursues his way, goes forward, inclines to the land, endeavours to get nearer the upland. He is not anxious. Anxious about what? Only he feels somehow as if the weight of his feet increases with every step he takes. Suddenly he sinks in. He sinks in two or three inches. Decidedly he is not on the right road; he stops to take his bearings. All at once he looks at his feet. His feet have disappeared. The sand covers them. He draws his feet out of the sand; he will retrace his steps; he turns back; he sinks in deeper. The sand comes up to his ankles; he pulls himself out, and throws himself to the left; the sand is half-leg deep. He throws himself to the right; the sand comes up to his shins. Then beneath him the fearful medium in which man can no more walk than the fish can swim. He throws off his load, if he has one, lightens himself like a ship in distress. It is already too late, the sand is above his knees. He calls, he waves his hat or his handkerchief; the sand gains on him more and more. If the beach is deserted, if the land is too far off, if there is no help in sight, it is all over.

He is condemned to that appalling burial, long, infallible, implacable, impossible to slacken or to hasten, which endures for hours, which will not end, which seizes you erect, free in full health, which draws you by the feet, which at every effort that you attempt, at every shout that you utter, drags you a little deeper, sinking you slowly into the earth while you look upon the horizon, the trees, the green field, the smoke of the villages on the plains, the sails of the ships upon the sea, the birds flying and singing, the sunshine and the sky. The victim attempts to sit down, to lie down, to creep. Every movement he makes inters him. He straightens up, he sinks in; he feels that he is being swallowed up. He howls, implores, cries to the clouds, despairs. Behold him waist-deep in the sand. The sand reaches his breast; he is now only a short distance from death. He raises his arms, utters furious groans, clutches the beach with his nails, would hold by that straw, leans upon his elbows to pull himself out of this soft sheath, sobs frenziedly. The sand rises. The sand reaches his shoulders; the sand reaches his neck; the face alone is visible now. The mouth cries, the sand fills it - silence. The eyes still gaze, the sand shuts them - night. Now the forehead
(see page 8)

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CLOSE THE PRACTICE GAP

Jim Olive, Albemarle, N. C.

During the administration of Lyndon Johnson as president of these United States a great cause for alarm went up about the supposed credibility gap in Washington, D. C. and particularly in the administration. Our purpose is not to discuss the issue involved there, but to introduce a thought about a possible gap in our religious life.

It is evident that a "practice gap" exists if we teach one thing and practice another. We should all be in agreement that the Bible is the verbally inspired Word of God. (It seems more apparent every day that we may not be in agreement on this, but this article is based upon the supposition that most of our readers believe the Bible to be inspired.) If we do believe in the inspiration of the Bible then our teachings and our practices must be also based upon the Holy Word of God. A "practice gap" may exist where we really haven't thought about there being a "gap" of any kind. Let's explore some of the possible "gaps."

We say that we believe in giving to the poor and to the widows and orphans. This is very good because it is based upon sound Biblical teachings. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given he will pay him again." (Prov. 19:17.) "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27.) We are sound in teaching, but what about practicing? I am told by those in a position to know that the average member of the church of Christ gives \$2.00 per year to benevolent work of any kind. You can rest assured that when we teach and do not practice we are slipping further and further away from New Testament Christianity. "But be ye doers of the word, and not hearers only, deceiving your own selves." (James 1:22.)

We say that we believe that we must go back to the Bible for all matters of faith and doctrine and so we must. The Bible says, "Heaven and earth shall pass away, but my words shall not pass away." (Matthew 24:35.) "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15.) Peter said, "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear;" (1 Peter 3:15.) How can we answer if we do not study? How many of us could quote one verse of scripture for every year we have been a Christian? Is that asking too much? One verse a year... and the Lord gave His life for us and we can't give just 15 minutes a day in the study of his work. I noticed in an ad somewhere that one of the body-building experts claimed that if a person would spend just 15 minutes a day in exercise he could have a strong body. If we would spend 15 minutes a day in study of the Word we would be stronger individual Christians and we would have stronger congregations. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3:16.) "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." (1 Peter 2:2.) Brethren, we MUST close the gap between what we are saying and what we are doing.

We say that we believe that we should carry the gospel to all the world. This is right for Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19, 20.) We feel as if we fulfill this command by hiring someone else to do it for us. Talk about FALSE DOCTRINE in action! You

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"A SUCCESSFUL WORKER"

George A. McWhorter, Sr., Durham, N. C.

Recently, we experienced, in a vicarious way, the phenomenal trip of the Apollo 8 around the moon and its safe return to the earth. A trip that took six days, and, in truth, "a trail blazing" experience for the three astronauts. Millions of people were involved in varying ways and degrees. Millions of prayers were uttered in behalf of the safety and return of the three brave men who risked their very lives in this venture. Their dedication and faith led them to "launch out" into the relatively unknown, reaching into God's skies!

Then, how thrilling it was, as they sped through space around the moon, to hear them read from God's Word, The Bible, a part of Genesis, Chapter 1: "In the beginning God created the heaven and the earth. And the earth was without form and void: and darkness rested upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light". . .

Thank God that there are men, learned, intelligent, accomplished, and skilled in the science of exploration and purpose, who are not ashamed to recognize the Primary Being of God!

In view of this, let us consider their craft--the \$361 million (dollar) Apollo 8 was made up of 5.6 million parts. Obviously that means counting every screw as one part. Still the figure is almost unfathomable like the venture; and those parts combined to make it possible. The scientists looked for a performance of 99.9 per cent. That is to say, one-tenth of one per cent of the Apollo 8 could have failed and still the project and venture could be an excellent success. That meant that 56,000 parts could have failed.

Now obviously among those 56,000 you could not indulge the failure of specified parts, say the steering wheel or whatever is its counterpart.

As one newspaper reporter stated: "Permit us, O Lord, our optimism even if it means to gainsay our poets" (Those whose intuition gloomily predicted or anticipated failure).

Surely, such dedication, commitment, and faith in the feats of men should be commended, but is there not a challenge that exceeds this in dedication, commitment and faith when it comes from the mind and purpose of God, in reference to our soul's destiny and the work program laid out for us--The Church!?

Remember! God is the fountain head and source of Power. He is the Originator! Christ is the Captain, the Pioneer, the Trailblazer--the one who has tasted of death for every man--the Author of eternal salvation unto all them that obey him! The Chief Shepherd and Bishop of our Souls.

Read the Book of Acts and note the success of the Church in Jerusalem in reaching out to lost souls. They were not ashamed to teach the truth of Jesus Christ, the love of Christ, the salvation that is in Christ! (Acts 2:1 ff.)

Read Acts 11:19-30; 13:1-3. Note the success of the Church at Antioch of Syria. The churches at Jerusalem, Philippi, Corinth, and the seven churches in Asia were more or less successful; but indications are that none of them equated the church at Antioch. It was founded by a few refugee disciples "that were scattered abroad upon the tribulation that arose about Stephen," the first Christian martyr. They preached the Lord Jesus unto the Antiochians. And the hand of the Lord was with them. "And a great number that believed turned unto the Lord." Conversion by the tens, hundreds and thousands began at once. By the end of the first century or soon thereafter, there were probably one-hundred-thousand Christians in that city. By all indications, Antioch became a great center of Christian interest, and for more

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CAN WE UNDERSTAND BIBLE?

Howard Winters, Burlington, N. C.

A short time ago we heard a preacher on the local radio station take for his text 1 Cor. 2:14. The verse reads, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." In the course of the sermon he boldly stated that this verse teaches that it is absolutely impossible for an unsaved man to understand one word of the Bible. This intrigued me and I decided to have a talk with him.

I arrived at the radio station just as he was leaving. I asked, "Do you really believe that an unsaved person cannot understand one word of the Bible?"

"That's what God said," he retorted. "I gave you the verse."

"Well, then, what did you preach?" I inquired.

"I preached Jesus," he quickly replied.

"But is that not the same as preaching the word?" I asked.

"I guess so," he said.

I countered then by asking, "Why do you preach the word to the unsaved if it is impossible for them to understand one word of what you preach?"

He immediately saw his dilemma and got so angry that we could not carry on a reasonable discussion. I had to leave him with his own thoughts on the subject.

But can an unsaved man understand the Bible? Of course he can. The Bible is the word of God--it is God speaking to man. "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:21.) The Bible is not a mystery; it is a revelation of a mystery. I would blush with shame to think that my God could not speak plain enough for an unsaved man to understand His word. The Bible is the word of God--God telling man what he must do to be saved. The Bible,

as far as its message of salvation is concerned, is the simplest book in the world. Even a child can understand it. In fact, it is so simple that it is impossible to misunderstand it when it is studied with an open mind sincerely seeking the way to heaven.

But as strange as it may seem, almost all religious people believe that the Bible cannot be understood, at least by the masses. For example:

The Modernists say we cannot understand the Bible without putting into it our own human interpretation. Now by "interpretation" the Modernists do not mean that one must study the Bible with an open mind to find out what it says or teaches: for to them the rules, stories, parables, miracles, and doctrines of the Bible are only myth--myths designed to teach realities; hallucinations designed to teach sound reason; deception designed to teach honesty; lies designed to teach truth. Thus, according to them, the Bible was never meant to be believed literally or followed as an absolute pattern. Jesus, so they say, did not open the eyes of the blind (John 9:1-7), cleanse the leper (Matt. 8:2-4), walk on the water (Matt. 14:22, 23), or raise the dead (John 11:32-44). These things would have been impossible. But the writers of the Bible told these stories for some reason. Finding that reason (thus rejecting what is said while searching for and accepting that which is not said) is what Modernists call interpretation. According to them, then, one cannot understand the Bible because it does not say what it means and it does not mean what it says--one must look beyond the myth (the actual words and deeds of the Bible) to find the truth (that which the myth is supposed to teach. The frail conclusions of man is thus accepted as better and more easily understood than the divine word of God.

In Roman Catholic theology, the Bible (see page 6)

cannot be understood by any but the "church" (meaning in the final analysis, none but the Pope of Rome). A paragraph in the Creed of Pope Pius IV has those who subscribe to it say: "I also admit the Holy Scriptures, according to that sense which our holy Mother the Church has held, and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures: neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers." The Council of Trent, in its fourth rule, condemned Bible reading as doing more harm than good. James Cardinal Gibbons, in The Faith of Our Fathers, p. 68, says, "A competent guide, such as our Lord intended for us, must have three characteristics. It must be within the reach of everyone; it must be clear and intelligible; it must be able to satisfy us on all questions relating to faith and morals." After arguing at length to show that the Scriptures do not have either of these characteristics, he concludes: "We must, therefore, conclude that the Scriptures alone cannot be a sufficient guide and rule of faith because they cannot, at any time, be within the reach of every inquirer; because they are not of themselves clear and intelligible even in matters of the highest importance, and because they do not contain all the truth necessary for salvation." (P. 73.) Catholic Belief states: "So likewise the Holy Scriptures, when separated from Tradition, which is its support and lawful expounder, and thrown into the hands of unauthorized interpreters, instead of being a source of blessing, becomes a cause of endless contention and division, an occasion of doubt, fanaticism, and ceaseless wrangling, as sad experience proves. Tradition, without Holy Scripture, Old and New, sufficed for many years, and could still suffice. But Holy Scripture has never sufficed by itself; it always stood in need of Divine Tradition; for it is only by this Divine Tradition that we learn that the Holy Scripture is an inspired book. It is only

Tradition that can give with authority and certainty the right meaning of the Scriptures." (Pp. 46,47.) According to this view, if one wishes to know what God has said he must go to the pope or to human tradition--to the word of man, not to the word of God--before he can understand what God has said to him. We cannot understand the word of God, but we can understand the pope when he tells us what the word of God means. How utterly ridiculous!

Denominational or Protestant preachers often tell men that they cannot understand the Bible until the Holy Spirit comes down from heaven and operates on the heart--takes out the old heart and puts in a new heart. This is in essence what the radio preacher we have referred to was saying. Thus if one does not understand the Bible, it is not his fault--it is not because he has failed to study it or to listen to what God has said through His word. It is God's fault because He has not sent the Holy Spirit to operate on his heart. It is our purpose in this study to show that this is utterly false. The Bible is God's word, and it can be understood by all men.

But why do men teach that the Bible cannot be understood? Why do they presume to be the only ones who can understand the word of God? We do not profess to know all the answers, but we suspect that in most cases it is because they know that what they teach and practice cannot be sustained by the Bible--they wear a religious name not found in the Bible, they follow a creed different than the Bible, and they teach doctrines, bind rules, administer discipline, and engage in freedoms unknown to the men through whom God made His will known. If what they say and teach is in the Bible, than all of us could understand it. But since the name they wear, the doctrine they preach, the creed they follow, and the freedoms they enjoy are not in the Bible, they know that anyone who studies the Bible for himself will conclude that that which is in the Bible is right--that it says what it means and means what it says--and that all religious

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SERVE THE LORD WITH GLADNESS

Charles Mullins, Charlotte, N. C.

Today many Christians are serving the Lord with improper attitudes, consequently they will never reach their potentials in rendering service to God.

Too frequently we see Christians rendering service to God and His kingdom with an attitude of drudgery. Then we see some endeavoring to serve the Lord with the attitude of, "I have to serve the Lord." Christians need to learn, they don't have to serve the Lord. Paul stated on one occasion, "...neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things..." Still others manifest an attitude of "fear" as they go about their service to God. Fear of the judgment of God and fear of hell. Certainly we must fear the judgment of God and we must equally desire not to spend eternity in hell. Yet, fear "per se" is not the proper attitude to approach or to carry forth in serving God. Some Christians feel the rewards of heaven should be the force that pushes them into carrying out their responsibilities to our heavenly Father. But is the reward of heaven, within itself, and by itself, the propelling force in rendering service to God?

Long ago, the man after God's heart, David, expressed an attitude that I feel must overwhelm our hearts as we strive to serve God. He said, "serve the Lord with gladness." (cf. Psa. 100) David is saying that we must involve ourselves in service-serving, worshiping, living-for God, participating in a joyous and jubilant spirit.

In order for one to reach this plateau in service to God, there must be a positive service to God. This positive service springs forth from a regular service to God. As Christians, we can never reach the point in Christianity where we "serve the Lord with gladness" unless we regularly serve God. Then this positive serv-

ice is increased as we render a continuous service to God. Many Christians are hot today, cold tomorrow and lukewarm most of the days in their rendering of service to God. Those who have this nature will never "serve the Lord with gladness." As this regular and continuous service is maintained in one's life, the positive service continues to be increased. It then reaches the stage wherein the individual is rendering wholehearted service to God, Christ, and the church. Wholehearted service! This is what God expects, demands and requires. Yet, how many of us are rendering wholehearted service? How many are really involving ourselves, participating with great joy in service to God?

For a moment, reflect upon Israel of old. See what happened to her when she failed in the rendering of service to God? Remember what did befall her when she did not render service to God regularly, continuously and wholeheartedly? The end result was "spiritual collapse." She was overtaken by a "spiritual depression" and it resulted in a "spiritual breakdown." The same will be true today if we fail to render service to God with a positive service. The great tragedy in the church today is that we have so many Christians giving first class service to third rate causes - self, materialism, worldliness and sensualism. As Christians we must come to give first class service to the first rate cause - Christ and His glorious Body! We can only do this when we "serve the Lord with gladness."

Christians should "serve the Lord with gladness!" We have every right and every cause to enter into our service to God with a joyous and jubilant spirit. Paul expressed it this way, "With eyes open to the mercies of God, I beg you my brothers, as an act of intelligent worship, to give him your bodies, as a living sacrifice, consecrated to him acceptable by him.

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BOOK REVIEW

Howard Winters S

THE NEAL-WALLACE DISCUSSION ON THE THOUSAND YEARS' REIGN. Neal, Charles M., and Wallace, Foy E. Jr. Published by: Foy E. Wallace Jr. Publications, Nashville, Tenn. Pp 350. \$5.95.

THE NEAL-WALLACE DISCUSSION was held in Winchester, Ky. from Jan. 3 to Jan. 6, 1933, and was originally published by the Gospel Advocate Co. In addition to the five nights' discussion in Winchester, the book contains an Addenda of 20,000 words, in which the authors summarize in two articles each the additional material used in a similar debate in Chattanooga, Tenn. Mechanically, the book is perfectly superb, as are all the books coming from this publisher. Doctrinally, it is a clear presentation of both sides of the premillennial question (although it is the judgment of this reviewer that Neal was no match for Wallace, and that Wallace was always the master of every situation). Polemically, it is a masterpiece. Each argument is handled with great skill (this is especially true of Wallace's negatives). Historically, it finds its place alongside such epoch making debates as the Campbell-Purcell Debate on Catholicism, the Campbell-Rice Debate on baptism and creeds, the Hardeman-Boswell Debate on instrumental music in Christian worship, and the more recent Woods-Cogdill Debate on orphan homes and the cooperation of churches. As a literary production, it deserves a place in the front ranks of that vast body of material coming out of the Restoration Movement. As far as accomplishment is concerned, it is the first of three powerful books by Wallace which stopped premillennialism in the church stone dead. Every preacher, elder, teacher, or leader in the Lord's church should have a copy of this book for permanent possession. Order from Carolina Christian Bookstore.

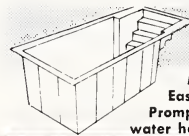
BROTHERHOOD NEWS (Cont'd.)

churches have not assumed the responsibility of publishing the truth on a wide scale basis. Is teaching not the work of the church? Is there a more powerful means of teaching than the printed page?) ... The Christian Chronicle and Teenage Christian, both publications of the R. B. Sweet Co., have new editors. Dudley Lynch has become editor of the Chronicle and Patty Benoit has taken the same position on Teenage Christian.

SOCIAL QUICKSAND (Cont'd.)

decreases, a little hair flutters above the sand; a hand comes to the surface of the beach, moves and shakes, and disappears. It is the earth-drowning man. The earth filled with the ocean becomes a trap. It presents itself like a plain, and opens like a wave." - Victor Hugo.

You have doubtless noticed during this description the striking analogy between the quicksand and drunkenness. The young man indulges in his social glass joyously, merrily, until at length he feels a little of the power of appetite; but he is not anxious. His strong will can keep it in check, and he goes on with his indulgences without a thought of fear. Songs are merry about (see page 10)



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CLOSE THE . . . (Cont'd.)

can't any more obey your God in carrying the great commission out by hiring someone else to do it for you than you can hire someone to be baptized for you or pray for you or repent for you. You are the only one that can obey the Lord for yourself. You are the only one that can close the "practice gap" here.

We say that we want to encourage young men to preach the gospel, but what do we do? We offer them no financial assistance to attend college or a training-school for preaching, but we almost universally require that they do attend if we hire them. After we hire them, we pay them less than the average member of the congregation makes; we give them sub-standard or just plain cheap materials to work with in doing the greatest work in the whole world; we meddle into their private lives and their business affairs and discuss them with everyone else in the congregation; we criticize their teaching and preaching; and if that doesn't finish them off we attack their wives or children. We say that the preacher doesn't do anything during the week but eat and sleep and get up two or three lessons. This just isn't true of any preacher I know. Sometimes I think that no more than the brethren listen, the preacher does waste his time preparing sermons, but most of them I know do prepare. After we treat preachers like this we sit back and bemoan the fact that none of the young talent is deciding to preach. I wonder why? (Why shouldn't everybody be a glutton for punishment?)

The reason we spend time writing about the "practice gap" is because this is why people are leaving the church. People are not leaving the church because we aren't preaching the Truth because we are. They aren't leaving because we don't teach the Bible, etc. They are leaving because of the obvious "practice gap" in so many congregations.

"He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him." (1 John 2:4.) Breth-

ren, let's get busy and close this practice gap before the Lord Jesus returns and we are lost because of our neglect.

CAN WE UNDERSTAND(Cont'd.)

teachers, when they differ with the Bible, are wrong. But when one hints at the idea that a religious teacher might be wrong, he cuts to the quick. The teacher wants to be recognized as God's mouthpiece--God's only mouthpiece. So to save his own exalted position (self assumed) he must convince all others that they cannot understand the word of God--that they must come to him and let him explain the meaning to them. (More to follow.)

SERVE THE LORD . . . (Cont'd.)

Don't let the world around you squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the plan of God for you is good, meets all his demands and moves toward the goal of true maturity." - J. B. Phillips Translation of Romans 12:1,2. Yes indeed! God loved us, gave His only begotten Son to die in our stead, Jesus became our redeemer, He is our advocate, our protector, and our provider. "Serve the Lord with gladness!" Love and thanksgiving should cause joy and gladness to flow in and overflow from our hearts, propelling us into a jubilant service to God. This love and gratitude washes out "drudgery," "I have to," attitudes. This love and appreciation removes the attitude of fear and moves us on to serve God with gladness, looking forward to that eternal rest with God and to serve God throughout eternity. (Rev. 22:3 stresses "his servants shall serve him.")

This marvelous attitude of heart, "serve the Lord with gladness," will give an individual a spiritual fulfillment that man can't experience in anyone, anyplace, or anything upon this earth. Today millions are seeking happiness in social prestige, (see page 10)

SERVE THE LORD . . . (Cont'd.)

materialism, free-love, pleasure, and drugs. But the truest happiness and the greatest happiness can only be found in a deep commitment to Christ and a life of unselfish service motivated by God's love. Happiness and spiritual fulfillment arrives when our life is lost in service to Christ, the church, and to fellow-man.

When Christians start "servicing the Lord with gladness" then the church will possess the personality, beauty, and magnetic power of Jesus Christ that will make the church needed and wanted. This spirit will make the Lord and his church appealing to a lost, dark, insecure, and frustrated world.

"Make a joyful noise to all the world, serve the Lord with gladness."

A SUCCESSFUL WORK (Cont'd.)

than two centuries, this great church maintained the ascendancy.

Success is never accidental. It is always the result of definite causes. Neither men nor institutions happen by accident. Business, professions, institutions, all have their fundamental laws of success. When these are applied, they work out inevitable success. When they are not applied, success is impossible. There are certain laws by which nations grow, by which cities grow, by which astronauts go, and by which churches grow! A careful study of selections from the book of Acts and the epistles will bring to light the reasons of growth of the New Testament church. (Remember, in the Apollo 8, every screw was counted as a part, and all combined to make the venture a success, even though some were apprehensive, and intuitive gloomy; predicting failure, etc.)

1. Teachers, There were "teachers" in the Antiochian church. No church can make progress without members who are dedicated to the work of teaching God's Word! Are we not all teachers, in a sense--in daily living?

2. Unity. No racial distinctions were made. Though composed of Jewish and Gentile Christians, no discordant tone was heard. Disunity will cause any church to dwindle--to fade. Unite or Untie! Success or failure!

3. Benevolence. When dire need arose, the entire congregation responded "every man according to his ability." Saving souls is spiritual benevolence!

4. The Spirit of Evangelism. From Antioch radiated the evangelistic tours of the Apostle Paul. His first tour began and ended here; the second likewise; the third began here, but ended in Jerusalem.

Remember! The church cost more than 361 million dollars--Christ's own blood was the purchase price!

THE SOCIAL QUICKSAND. . . (Cont'd)

him, laughter is loud and frequent; he is in no danger of crossing the invisible line between moderation and drunkenness. And yet somehow his feet become unsteady, and his nerves tremble strangely. Suddenly he wakes from his dream of security to find that last night he lost control of himself and became the laughing-stock of the street. He makes resolutions of reform; he will give up his drinks. Then he finds that the dregs of the social glass form a quicksand that holds his feet with a terrible power. With agony he realizes the power of a quenchless thirst. He takes the pledge, entreats the aid of friends, resolves to amend; falls, resolves again, again he yields to temptation. Then if he does not heed the call of the gospel through the Word of God, if faith, hope and love do not lead him to Christ (who can forgive all his sins, and give him strength to overcome), he will die in despair.

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CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

High Point

JAMES STUTTS, Reporting: Clifford Davis, preacher for the Olga Street congregation, accepted a challenge made by a preacher for the "Church of Jesus" concerning the Godhead. This denominational preacher was permitted to speak at the Olga St. church building on this subject for one hour, after which brother Davis spoke for one hour to refute this unscriptural doctrine. Though not conducted as an official debate, it had many similarities. Brother Davis did an outstanding job in defending the truth, and those who attended were indeed blessed and strengthened. The following week, the subject of baptism in the name of Jesus only was explored and again the word of God was unleashed and it demolished the false doctrine proclaimed. These discussions took place Feb. 21, 22, and 28.

The Eastchester congregation reports three responses since the first of the year - two rededications and one baptism. Two new families have recently moved here and they should be great assets to the work. The high schoolers plan to journey to Northeastern Christian College in Villanova, Penn., April 12 to be the guests of the school for the semi-annual High School Day. N. C. C. is the only Christian college on the east coast, and it is the closest one to High Point.

EASTCHESTER DR. AND OLGA STREET CONGREGATIONS are to spearhead a triangle Gospel Meeting in June, involving the preachers from the Greensboro, High Point, Winston-Salem area. Watch for later details.

Burlington

Howard Winters of Burlington debated a representative from the Christian Church the week of March 10 in Mountain City,

Tennessee. The subject was instrumental music in worship and Howard did a splendid job of squelching this unscriptural doctrine.

The Burlington church reminds everyone of the two weeks of work and preaching planned for June 9-23. Forty personal workers are needed and if you can come, write at once to P. O. Box 1861, Burlington, N. C. 27215.

Cherokee

CARLTON ELKINS, Reporting: Our meeting will be June 1st through the 15th.

Gaddis Roy will preach the first week and Jess Hall, the second week. Brother Ralph Church will be with us to lead the singing. If you would like to plan your vacation or if you can be with us those two weeks or part of the time and can help in this endeavor we would appreciate hearing from you.

Asheville, East Chestnut

HENRY L. FUHRY, Reporting: The first session of the first annual Western North Carolina Lectureship was held at the East Chestnut Church on January 25. We had 65 present and 10 W. N. C. congregations were represented. The speakers were Ken Willis, Hendersonville who spoke on Fellowship; Don Gettys, Biltmore Church, Asheville talked about Setting Goals; and Carl Hyder of the Red Oak Church, Alexander, N. C. discussed The Three Builders. The second session which was scheduled for February 22 was postponed due to inclement weather. The second and third sessions of this lectureship were held on March 22 and March 29. The entire lectureship is being taped and churches interested in borrowing these tapes should contact C. R. Franks, Jr., who is our minister at East Chestnut Church of Christ, 127 East Chestnut Street, Asheville, N. C. 28801.

CHURCH NEWS . . . (Cont'd.)

East Chestnut will have its eleventh annual welcoming fellowship and dinner for the Churches of Christ encampment at Blue Ridge Assembly on Sunday June 22. Richard Beasley, Shandon Church of Christ, Columbia, S. C. will bring our morning sermon while Larry T. Swaim, Druid Hills Church of Christ, Atlanta, Ga. will speak in the evening. Our services are at 10:00 a. m., 11:00 a. m. and 7:30 p. m. If you plan to attend the Blue Ridge encampment be sure and be with us at East Chestnut on June 22 for services and be our guest for the get-together and dinner following morning services. If you plan to come by trailer or camper and wish reservations for your trailer or camper write Henry L. Fuhry, 402 Reger Ave., Swannanoa, N. C. 28778 as I take care of this matter for the assembly.

Anytime you are in the vicinity of Asheville be sure and visit with us.

Tryon

ALVIE T. LOWERY, Reporting: How does one measure growth in the Lord's Service? Only numerically? Jesus' commission as recorded by Matthew (28:18-20) commanded them to "teach... baptizing them... teaching them..." Paul planted, Apollos watered, but God gave the increase. When we have done our part, God will do His in His own way and time. The congregation, although not numerically stronger, I believe is spiritually stronger. During December our contribution averaged just over \$90 per week; it was down during January to about \$85 per week. We have an average of 25-28 per week. Eight of these are teenagers, another five are adult members without an income. Remember us in your prayers. We are looking to Jesus, the Author and Finisher of our faith for still greater things in the future.

Fayetteville (Cape Fear)

B. G. LANGSTON, Reporting: April 1

will mark the seventh anniversary of the Cape Fear congregation. We have special goals set for the first Sunday in April, hoping to have 195 in attendance in our Bible class program. Then April 14 through 20, Flavil Nichols of Winchester, Tennessee, will be with us for a gospel meeting.

From March 12 through 16, Wednesday through Sunday, five were baptized. Of this number, four came from denominational background.

Aberdeen

Charles White, Minister of the National and High Congregation, Springfield, Missouri, Bill Harris, Elder, and Leland Mitten, a devoted personal worker, took the time, expense, and no doubt other sacrifices, to be with us one Wednesday evening in February on behalf of the possibility a group of workers may come to be with us in a Campaign for Christ in July of this year. They are to report to the home congregation their findings in our area that are conducive to a successful concerted effort in reaching the lost of this area with the gospel of Christ.

Spring Lake

The Ladies' Bible Class began February 20. Three have recently made confession.

Brother J. Solomon from Winter Haven, Florida, is to be the guest evangelist in a gospel meeting June 1-15.

SOUTH CAROLINA NEWS

Charleston

BUFORD WOODARD, Reporting: The December 12, 1968 issue of The Gospel Advocate carried an unusually interesting article entitled "My Little Boy Cried." The story is of a 14 year old in Japan that cried his heart out for the eleven million people in Tokyo, Japan. There are only two missionary families for this great
(see page 13)

CHURCH NEWS . . . (Cont'd.)

multitude of people.

This story was especially significant to me because I came to know and love this boy and his family early in my preaching years. When this boy, the youngest son, was but 4 or 5 years old, the family was forced to return to America where their father, Forrest Pendergrass, passed from this life to eternity.

With strength and determination, sister Pendergrass and her four sons returned to Japan to continue the work they had begun. Today Steve (21 years) and Ed (19 years) are in American colleges. They plan to return to Japan upon completion of their college work.

No one can do the work without our support. Will you sacrifice \$1.00 per week for this work? Surely some of you who read this can and will do more, but the least we can do is \$1.00 per week.

Please send any contributions directly to me, Buford A. Woodard, Riverside Park Church of Christ, P.O. Box 4211, Charleston Heights, S. C., 29405, and I will see that the family receives the money. You will receive a quarterly financial report so you can be certain your money is properly used.

If you need more information, I would be happy to answer any questions personally or by mail.

Columbia (St. Andrews Rd.)

DOYLE CANNON, Reporting: Our elders feel our minister, who has been invited to speak at the Sunrise services conducted by the denominations of our area, should do so, based on the examples of the Apostle Paul in Acts chapters 13, 14, 17 and 18. We wish our brethren to know however we will not compromise the truth in any way and merely accept this invitation as another avenue to proclaim the true gospel. Our elders met with all working members at our building with appointments lasting all day long each first Sunday and report it enables them to do a better job of overseeing the work here.

Brother Newton Gribble of Selma, Ala., our former minister, will preach for us in a gospel meeting May 11-16, at 7:30 each evening. We invite all his old friends to come and enjoy him with us. Doyle Cannon will exchange pulpits with Bill Young of Florence Sunday evening, April 20. One of our elders, Haskell Yenny, is preaching at St. George until we can locate a new minister for them. We have launched several special efforts that we believe will strengthen our already fine bond of love and work. Attendance is up again after a winter of illnesses and our offering remained over \$500.00 per Sunday during this time and is on the upswing now.

Columbia (Shandon)

Shandon has just closed a most successful "Total Commitment" campaign with four fine young speakers from the Decatur congregation in Atlanta. We feel that both our young people and adults were strengthened and made more aware of the nature of total commitment. Richard Beasley's resignation saddens us but we pray that God be with him in continued labors in the vinyard and our prayers are that the congregation can locate the best possible man for their minister. Attendance and offerings are running high and Christian love continues to be a guiding force here.

Columbia (West Columbia)

Larry Jones has resigned effective the last Sunday in March. Our prayers are that Larry can find the best possible place to continue his labors for the Lord and that the congregation soon locates the man best suited to their needs. There have been five baptisms and two restorations since the first of the year.



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BROTHERHOOD NEWS

Howard Winters, Burlington, N. C. 1, N. C.

Among the missionaries. Arlie and Alma Smith, missionaries to Brazil for the past ten years, are making plans to enter Portugal to plant the Lord's church there. At present, there is no missionary supported by the church in that country. The Smiths plan to start their work in Lisbon. Their work will be supported by the 4th and Dixon church in Tusculumbia, Ala., but they still need to raise \$1,500 travel expense and \$200 per month working fund... The latest report I have from India states that 29,000 have now been baptized. One of the recent conversions was a Dr. Simon, a medical doctor, who was formerly associated with prominent denominational leaders such as Billy Graham and John R. Rice... The Webb Chapel church in Dallas, Texas is sending the Don Wrights to Dublin, Ireland to join the Danny Proffitts in order to strengthen the work in Ireland.

Congratulations. V. E. Howard, speaker on a number of "World Radio" programs, is now in his 35th year of broadcasting the gospel. Millions of people have heard him and thousands no doubt have been taught the truth. We know of no other man among us ("are you listening?") who equals this record in radio preaching.

Apollo VIII. Last month we carried an item telling about the 1200 youth of "Campus Evangelism" sending a telegram to the Apollo VIII crew commending them for reading from Gen. 1 as they circled the moon. Jimmy Lovell, one of the three crew members, replied to that telegram, saying, "Many thanks for your telegram of congratulations extended on the successful completion of the Apollo VIII flight. As a crewman of this historic first voyage around the moon, I am especially appreciative of your prayers which you offered in our behalf; and for your kind and generous comments regarding the Christmas Eve message which we broadcasted to the

people of the good, good earth. I am deeply grateful."

Preacher renounces former fellowship. Maurice Lask and his wife Helen have severed their relationship with the Christian Church and took their stand for the truth, the whole truth, and nothing but the truth in religious matters. Brother Lask is continuing his education at Atlanta Christian College (a school supported by his former fellowship), but is now working with the Greenbriar Church of Christ and filling preaching appointments in the Atlanta, Ga. area. We commend this fine young man for his decision and dedication.

Among the papers. The March Issue of 20th Century Christian is entitled "Sex and Morality: A Confrontation." The entire issue is a reproduction of the major speeches made by William S. Banowsky and Bishop James A. Pike in their recent debate at the University of California at Santa Barbara on "situation ethics." The issue involved here is basic and vital to the thinking of every young person in our modern world, thus enhancing the value of this particular paper. Each young person must decide whether the standards of morality are relative or absolute. We predict that this issue of 20th CC, if widely used by churches and individuals, will save many young people from the snares of moral ruin... A new bi-monthly paper is now being published in England. It is called "Truth for Today," and is edited by Len Channing. Its format is similar to the 20th Century Christian, and it plans to put special emphasis on Christian evidences... Another new publication that has rolled off the press is called "Anchor." It is to be published quarterly by the Memorial Church in Dallas, Texas, and is committed to a defense of the Scriptures as the all-sufficient inspired word of God. (This paper could become one of the most powerful forces in the brotherhood. We have often wondered why some church or

(see page 8)

Ten Questions Issue

According to a survey, these ten questions are the most often asked questions about the church of Christ. Number one is the most often asked, number two the second most often, etc.

Questions

1. Why doesn't the church of Christ use instruments of music in worship?
2. Do you believe only members of the church of Christ are right or will be saved?
3. When, where, and by whom did the church of Christ begin?
4. Does the church of Christ teach that a person must be baptized to be saved?
5. What is the church of Christ?
6. Where are the headquarters of the church of Christ?
7. What denomination is it? What denomination did it branch out of?
8. Is the church of Christ similar to the Church of God?
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10. Why do you not refer to preachers as reverends or pastors?

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Volume Eleven No. 5 May 1969



Dillon, South Carolina

(See Story on Page 13)



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And So We Go

Howard Winters, Burlington, N. C.

It was your editor's unrelished task last Sunday morning to announce to the congregation in Burlington (and now to reveal to our readers) the results of the most painful decision it has ever been his to make--the decision to move from Burlington and the dearest group of Christians he has ever known. The whole family joins me in saying: "Never have we been better treated, never better received, never better loved, never better provided for, and never better backed in our work than we have been here. We have spent the five happiest years of our lives here--years that will live in our memory throughout eternity. Never do we expect to find another group that we can feel as much a part of--our hearts have truly beat as one. We had all good intentions of spending the remainder of our days on earth among you. Our work has been pleasant, our problems few, our finances comfortable, and our friends grand. We could not and we would not ask for more."

Why, then, are we leaving? Man supposes; God disposes! And we believe that God in His marvelous providence has called us to learn a new work--a work that we sincerely hope and pray will lead us into broader service to our Lord and Savior.

Toward the end of last year Burl Curtis, editor of Carolina Christian, wrote and asked if I would consider moving to the Greenville, South Carolina area and become associate editor of CC, a paper and a work that has long been close to my heart. At first we wrote back and told him that such was almost out of the question, that we had our feet down too deep in Burlington, but that we would keep it in the back of our minds for later consideration (meaning, perhaps, in 20 or 30 years).

But brother Curtis evidently understood that he had struck a vulnerable note in me. He did not let me forget it...nor could I

forget it. Instead of putting the thought in the back of my mind, it came to the forefront. I could not shake myself loose from it. Finally, last Saturday night, just a short while before the announcement was made, the family and I reached our decision: we would accept the offer, even though it would mean many tears and a painful heart.

In order to do the work at Carolina Christian we were faced with the problem of finding a church that would support us and give us the time off (approximately one day a week) from our preaching duties for this work. Such an offer was made by the church in Duncan, S. C. We have accepted the offer made by the Duncan church and consequently the offer to work with CC.

One of the things we regret most about this change is surrendering the editorship of LIGHT (Burlington Church Bulletin) and all that is involved therein. It has become such part of us that I do not know how I will live without it.

Now that the decision is made...and made known, we must forget it for the next 17 weeks--forget it until that gloomy day of Aug. 17. We have too much work to do to let anything hinder us. As Robert Frost put it:

(see page 7)

EDITORIAL AND PUBLICATION STAFF:

Burl Curtis, Editor

Carl Lancaster, Asst. Editor

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About Preachers

A. R. Kepple

Within the past few years several gospel preachers have turned from full-time preaching to some sort of secular work. In view of the fact that there is a great shortage of gospel preachers, this trend is indeed alarming.

It is regrettable when any man turns from full-time preaching to do something else. Something must be unwholesome and unhealthy to cause this exodus.

It is readily admitted that few love other things more than they love the Lord. The lure of making more money attracts some. And the spirituality in some is at such a low ebb that there is no sense of concern over the "lost." We do not believe that these causes are responsible for but a small fraction of the gospel preachers turning away from full-time preaching.

The cause lies elsewhere, because some of the best and most conscientious preachers have quit what we term "local work." We do not propose to know, or fully understand all the causes, but we do believe we know a few of them, and unless some of these causes are remedied, we can expect the present trend to continue.

1. POLITICAL PRESSURE: A gospel preacher can preach his heart out against sinful conditions that exist, and some brother or sister in the congregation who doesn't like it, can often have more influence on the other members than the preacher himself. While he spends his time fighting sin, they spend their time fighting him. Sometimes a single elder will disagree with the preacher, and while the preacher is trying to preach the Truth, the elder will be secretly trying to tell the other elders that it is time for the preacher to go. So long as such low politics rule a preacher's work, we can expect many of them to turn away in disgust.

2. CHATTEL PROPERTY: There is a growing feeling that a preacher is a sort of chattel that can be bought for so much

per week, and used at the discretion of the members; much as they would buy and use a horse or slave, and then dispose of him in the same manner when fancy tires of him. A gospel preacher is not that kind of property. The work of the church and the preacher of the gospel cannot be conducted as one would run a hardware store, and hire and fire a clerk. We repeat, this feeling seems to be growing and it is driving good men out of the pulpit.

3. ROVING PROFESSIONAL: We have somewhere developed the idea that a preacher is about like a construction worker--hired for a temporary job, and with the mutual understanding that within a short time he will move on. About the time he reaches the place where he is accepted in the community, if he doesn't decide to move on someone decides for him. He considers himself, and is considered by others as a "here today-gone tomorrow" citizen. This insecurity and perpetual uncertainty has damaging effects on morals and sometimes, even on convictions. It is time we quit that foolishness, and allow preachers to settle down in a community and expend their efforts in teaching those who need to know more of God's plan of salvation. Preachers are human, and their families are human, also. They desire the sense of permanence and security that others enjoy.

4. INCONSIDERATE TREATMENT: Many a young preacher has found himself at the mercy of those who did not give any consideration of the fact that he was young and inexperienced. They demanded of him maturity and wisdom that some do not possess when young. Instead of helping and advising and counseling, it's easier to fire him and hire someone else. Discouragement and disillusionment often turns a promising young preacher into a good commercial salesman or insurance agent.

5. WRANGLING OVER IRRELEVANT QUESTIONS: We are naturally an
(see page 5)

"Fearfully and Wonderfully Made"

Russell C. Artist

"I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth aright well." (Psalm 139:14.)

In these words of praise and wonderment, David points up some of the ways in which we are wonderfully made. While I am sure the passage was not given just to teach biology, I would like to call the reader's attention to just two examples--two out of a million--which show how fearfully marvelous are the works of the Lord. Suppose we begin with a human being when he starts out on what we call birth--the beginning of life's journey.

In the very act of being born every human being gives, I believe, a most remarkable demonstration of how fearfully and how wonderfully we are made. The average person on the street knows, of course, that his heart is like a double pump. The right side contains only impure blood which must be sent to the lungs to be aerated and purified, the left side contains only pure blood ready to be sent out to the body by way of the great freeway--the aortic arch. Thus two separate systems of circulation keep the two types of blood from mixing. In medical parlance, the right side is called the pulmonary system and the left side is called the systemic system.

But the unborn child has no need for this complete separation of the two types of blood. The mother does the breathing for the embryo or foetus as it is called after six weeks of development, and the mother's bloodstream provides for the aeration of the child's blood. One of the tremendous challenges faced by a new-born baby is his sudden and complete dependence on his heretofore unused and untested lungs. Until birth, the blood is diverted around the perfectly developed but nonfunctional lungs by a system of bypasses which normally becomes closed off at birth, thus

forcing the blood to flow through the lungs.

Thus there are two such by-passes or "short circuits" in the fetal circulation before birth. One of these is a small opening between the right auricle and the left auricle--the receiving chambers of the heart--and it is called the foramen ovale. This opening directly through the wall separating the two auricles allows the blood to flow uninterrupted through the two cavities. The other bypass in the system of circulation before birth is a short and thick vessel, covered by a tough sheet of smooth muscle. This unique blood vessel, the ductus arteriosus, is designed to carry the blood from the pulmonary directly across to the great aortic arch, thus eliminating the passage of the blood through the lungs not now in use.

The planning and precision of it all are wonders in themselves and, with God ruled out, problems of considerable dimensions. With God recognized, however, they become parts of his creational design.

But now for that thrilling moment of birth, when this little dependent parasite must now take up an independent existence for himself outside the warmth of his mother's body! The opening between the two auricles, the foramen ovale is in embryonic life guarded by two flaps of tissue that permit the flow of blood through the opening. At birth, and of course, instantaneously, because of certain pressure relationships, the flaps are closed, never to open again! The exact nature of these pressure relationships is not known. We are facing here one of the unsolved problems of biology. Eventually new tissue grows across the opening, and in the majority of people this shortcut is completely sealed off in adult life. Otherwise there would be a condition called leakage of the heart, in which a mixing of the two types of blood mentioned in the description of the adult heart would occur. In about one-fifth of the population, however, a (see page 5)

"Fearfully" . . . (Cont'd.)

tiny opening remains to mark the spot.

It is indeed a marvel of unique design that can provide for a system that operates efficiently all through embryonic life and then, at the proper moment, and only then, operates to close off the short cut at the moment of birth.

But now we come to the muscle that contracts only once. This short-circuit, which we called the ductus arteriosus, is clamped shut at the moment of birth by a ring of strongly contracting muscle. Job speaks of "man that is born of woman" (Job 14:1); I know of no other kind! We are in a most ludicrous position, dangling by our heels, on the verge of living inside as well as outside at the same time! The doctor slaps you smartly on the back--the lungs fill with air, and the first lusty yell announces that a man-child has been born into the world! This tiny muscle remains firmly contracted until the by-pass blood vessel has withered away and then, it too, degenerates and disappears, after contracting only one time! After birth the breathing and circulation are similar to those of the adult body. One could not find a better example of wise planning and intelligent design than in these two rather simple...and yet fearfully wonderful...adjustments, which are made by every foetus at birth.

At this point I need to mention that this so-called "fetal circulation" of the body is subject matter of a good many top-notch biology textbooks as well as those of human anatomy and physiology. These facts are all set forth and beautifully diagrammed in one text, Garret Hardin's, "The Implications of Biology." Since he is an evolutionist his account is offered as a proof of evolution. The authors of the physiology text (King and Showers. HUMAN ANATOMY AND PHYSIOLOGY) present the facts but pass over the matter without comment.

That it is absolutely essential for the two by-passes to function properly at the moment of birth--without training or research--lies in the sobering fact that in the case of failure there are no second

chances. As the lungs have not inflated before in the unborn child, there must be no slip-ups in this function when the baby must breathe for itself. Also, consider the fact that these two shortcuts must operate simultaneously and correctly the first time means the difference between life and death!

The vital role of this tiny muscle could not have been fulfilled by a mere rudimentary muscle which gradually developed to its present function through a process of evolution, because the muscle must have been fully developed and have operated perfectly for the first infant to survive.

About Preachers . . . (Cont'd.)


argumentative people. Sometimes our arguments over opinions and questions of a non-essential importance, cause some of the brethren to want to get out where the air is a little cleaner.

With this old world lost as it is, and with time passing so swiftly, it behooves everyone to give prayerful consideration to these and other conditions which may contribute to the present trend and correct them. The brotherhood CANNOT SPARE A PREACHER!!!

Commendation

Tom A. Rice, Mocksville, N. C.

I want to commend those responsible for the publication of the Carolina Christian and also the directory. They are both fine and useful in the work. We send the Carolina Christian to each member at N. Main. I would encourage others to do the same.

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Can We Understand The Bible? (II)

Howard Winters, Burlington, N. C.

In our previous lesson we told of a preacher who said that it is absolutely impossible for an unsaved man to understand one word of the Bible. Is this true? Is it what the Bible teaches? Certainly not! In fact, it is the exact opposite of what the Bible teaches about itself. But in order to show that this is the case, let us seriously study the passage that is relied upon to prove that an unsaved person cannot understand the word of God.

In 1 Cor. 2:14, the apostle Paul says, "But the natural man receiveth not the things of the Spirit of God: neither can he know them, because they are spiritually discerned." It is obvious that before we can understand this verse, we must understand who the natural man is. Is he the unsaved man? Are all unsaved people in this category? Or is this a special class of unsaved persons? The context plainly shows that the "natural man" is the man who has never come in contact with or in any way been taught the revelation of God. The "natural man," then, is a man without revelation--a man without word from God. He is not just any unsaved man, but an unsaved man who has never heard or received the word of God. Take a look at the setting for this statement:

In the first chapter of this book (1 Corinthians) Paul shows that by human wisdom or the wisdom of this world man cannot know God. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (1:21.) Thus man cannot know God by his own wisdom or reasoning. If man is to know God, God must reveal Himself to man. Paul begins the second chapter by affirming that he had not preached to the Corinthians the wisdom of this world--human opinion, human judgment, human interpretation of the things of God. He said, "And I was with you in weakness,

and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in the demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God." (2:3-5.) He goes on to say in the seventh verse, "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." Now observe verse nine: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." This verse has no reference to heaven, as such, but is a prophecy taken from Isaiah 64:4 concerning the coming of Christianity, the results of the revelation of the Spirit, the word of God. Why had the things prepared by God for those that love Him never entered into the hearts of men? Simply because the things of God cannot be known without a revelation from God--man cannot understand the will of God until that will is revealed. Now notice in particular verse ten: "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." The things which God had prepared for them that love him, things that eye had not seen, ear had not heard, nor had they entered into the heart of man, have been revealed by or through the Spirit. The very next verse states that man cannot know the things of God without a revelation from God through the Spirit. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." Verses twelve and thirteen simply state that the things taught by the apostles, the things now contained in the Bible, were received by revelation from the Spirit. "Now we have received, not the spirit of the world, but the spirit which is of God; that we
(see page 7)

Can We Understand . . . (Cont'd.)

might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." Hence, when the apostles of Christ spoke, they made known the revelation of God through the Spirit.

It is in this context, the context of the utter impossibility of man finding out the will of God apart from revelation, that we have the statement about the natural man not being able to understand the things of God. With this in view, we must conclude, unless we wish to take a text out of its context in order to make a pretext, that the natural man is one who has never received or come in contact with the revelation of God, a man to whom the things of God have never been revealed. This would be comparable to a man who has never seen or heard of the Bible, a man who has no word from God. Certainly a man without the Bible cannot understand the things of God: for they have not been revealed to him. But this in no way would apply to the man who has the Bible, the revelation of God's will, in his hand.

No man knows the things of God but the Spirit of God (1 Cor. 2:11). But the Spirit of God has revealed the things of God to us in the New Testament (1 Cor. 2:9-13). Thus the Bible is the revelation of the things of God through the Holy Spirit. An unsaved man with a Bible is not a "natural man"--not a man without revelation. "The natural man receiveth not the things of the Spirit of God:" for he does not know them, they have not been revealed to him.

We can paraphrase Paul's teaching in the verse under consideration as follows: The man without the Bible, without revelation--the natural man, receives not the things of the Spirit of God: for they are foolishness (things unknown) unto him. Neither can he know the things of God because they have not been revealed to him. But the man with the Bible, the revelation of the things of God, can know them because they have been revealed to him.

The Bible is not a mystery; it is the revelation of a mystery--the revelation of the things of God.

So instead of the verse under consideration teaching that an unsaved man cannot understand the Bible, it teaches the exact opposite: it teaches that man can understand a revelation of God made through the Spirit--that man can understand God's word when it reveals the mysteries of God. The Bible is the revelation of God (the revelation of the will of God) made known through the Spirit in the written word. It is the Spirit taking the mind or will of God and revealing it to the mind of man through words. In the final analysis, it is God speaking to man--it is God revealing His will to man. Can an unsaved man understand the will of God for him? If yes, then he can understand the Bible for it contains the revelation of the will of God to man, both to the saved and to the unsaved.

But to show the utter folly of saying that the Bible cannot be understood by the unsaved, let us consider this matter a little further: If we accept the Bible as inspired, then 1 Cor. 2:14 is the word of God. But if an unsaved person cannot understand one word of the Bible, then he cannot understand 1 Cor. 2:14, which, according to this theory, teaches that he cannot understand the word of God. Why preach to him? Why quote this verse to him? It is impossible for him to understand that he cannot understand it. If a sinner can understand this verse, then he can understand any other verse in the Bible; if he cannot understand the Bible, then he cannot understand this verse. Therefore, the unsaved person can either understand the word of God when it is addressed to him or else he cannot even understand that he cannot understand the Bible!

And So We Go . . . (Cont'd.)

"The woods are lovely, dark and deep,
But I have promises to keep,
And miles to go before I sleep,
And miles to go before I sleep."

Ten Questions Issue

According to a survey, these ten questions are the most often asked questions about the church of Christ. Number one is the most often asked, number two the second most often, etc.

Questions

1. Why doesn't the church of Christ use instruments of music in worship?
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3. When, where, and by whom did the church of Christ begin?
4. Does the church of Christ teach that a person must be baptized to be saved?
5. What is the church of Christ?
6. Where are the headquarters of the church of Christ?
7. What denomination is it? What denomination did it branch out of?
8. Is the church of Christ similar to the Church of God?
9. What is the difference between the churches of Christ and the Christian Church?
10. Why do you not refer to preachers as reverends or pastors?

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"As Much For Others As For Self"

M. Norvel Young

This is a good motto for leaders to follow in planning the budget and other work of the church. D. Hall Calhoun stressed this in his admonition to elders a generation ago. He saw how easy it is for us to spend all our time, talent, and money on ourselves.

Take a hard look at the budget where you worship, and see if ninety per cent of it is being spent for the benefit of the donors: How much goes for the building and its upkeep? How much for the support of workers who minister to us both spiritually and personally. Does the preacher have an opportunity to teach those who have never had the opportunity to hear the gospel, or do we insist that he spend ninety per cent of his time ministering to those who have been saved? As new workers are added to the staff, ask yourself if their efforts are primarily to bless us and our children.

Of course we need to support the preaching and teaching of Christ to ourselves, but something is seriously wrong with a program which does not share the love of God to others. Perhaps you rationalize by saying that the pulpit preaching and the Bible classes are open to outsiders, but how many are receiving the benefits? What percentage of outsiders attend on the average? Are ten per cent visitors? You are to be congratulated, for this is above the average. Yet even with this many visitors, our support of the preaching is ninety per cent to ourselves.

One persuasive argument for larger churches is so that they can share Christ with more people. Theoretically, ten families should be able to support another family on the same standard of living. Actually, it usually requires fifty families or more. But if these fifty families build a building just large enough to take care of themselves and a few visitors and spend all their contributions on themselves, there is small chance of millions to hear

one gospel message. If they are located in an urban or suburban area where they can grow to a larger size and can support several families to share Christ in those places where He is unknown, how much more profitable for the growth of the Kingdom. However, growth in numbers does not guarantee that a congregation can absorb as much of a budget as is available. New projects can be developed which minister to more of the local members' needs. The meeting house can always be refurbished. More parking lots are always needed. Another minister to visit the shut-ins or the delinquent members can be useful. Before we realize it, we can spend all our energies upon "me and my wife, my son John and his wife; us four and no more."

The only way we can be real Christians is to share Christ with others. Selfishness with the gospel will lead to a self-righteous Phariseeism. Lord, help us to see ourselves as You do and deliver us from covetousness - even if it is in the name of religion. Open our hearts to the plea of those who starve for the living bread. Expand our concern for those of other races, other nations, other economic classes. Keep us from refusing to listen to missionaries who seek a hearing for those who cannot speak for themselves.

Turn us from the smug self-satisfaction which does not want to be disturbed by the cries of the homeless, the sick and the delinquent. May we keep in mind the fact that we would never have heard of Christ if someone had not sacrificed to make Him known to us and our forefathers. As we plan our work, may we sense the spiritual stimulation of planning to do at least as much for others as for self!

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CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

Asheville, East Chestnut

HENRY L. FUHRY, Reporting: The first annual Western North Carolina Lectureship was held at the East Chestnut Church of Christ on January 25, February 22, March 22, and 29. The theme for this year's lectures was "Problems and Possibilities of the Church in Western North Carolina." Speakers were James Davis, Brevard; C. R. Franks, East Chestnut; Rudy Senn, Marion; Carl Hyder, Red Oak; Bob Ridgon, Sylva; Richard Blackwell, Valdese; Don Gettys, Biltmore; Ken Willis, Hendersonville; Ivory Hunter, Gaston Street; and Will Winchester, Waynesville. Altogether some 230 persons attended the four sessions and 15 Western North Carolina congregations were represented. Panel discussions were moderated by Henry Fuhry and Ralph Russell of the host congregation and Paul Murphy of the Biltmore church. Next year's lectures will be held at the Brevard Church of Christ.

Don't forget the 10th annual welcoming fellowship and dinner hosted by the East Chestnut church on June 22. This is the Sunday preceding the beginning of the 19th annual Encampment of the Churches of Christ at the Blue Ridge Assembly between Black Mountain and Asheville, N. C. You are welcome to be our guest. Richard Beasley of Columbia, S. C. will be our morning speaker and Larry T. Swaim of Atlanta, Ga. will bring our evening message. The East Chestnut building is at 127 E. Chestnut St. in downtown Asheville, two blocks north of the crosstown expressway and one block east of Merrimon Ave.

Fayetteville (Cape Fear)

B. G. LANGSTON, Reporting: Recent weeks have brought excellent response in various phases of the Lord's work here.

April 6 was the date when we launched out into the eighth year of this congregation's existence. Goals were set for all services that day and the Christians at Cape Fear set about inviting friends and neighbors and using their influence for the glory of God. Some of the goals were met and records were broken; 184 came for Bible School, 220 for morning worship, 120 for evening worship, and the contribution was \$900. This was the first time we have had over 200 present for any service. One has put on Christ in baptism and one has been restored this month.

At the time of writing, Flavil Nichols of Winchester, Tennessee, has completed the first three nights of a seven night Gospel Meeting with us.

Aberdeen

Ronnie L. Ulrey was the speaker in a series of Gospel Meetings April 20-25. Two have recently been baptized.

High Point

JAMES STUTTS, Reporting: The Olga St. and Eastchester Dr. congregations of High Point, N. C. are spear-heading a campaign for Christ in the Piedmont-Triad (Greensboro, Winston-Salem, High Point area) June 15-July 4 at the Welch Fairground (better known as the High Point Fairground) which is centered between High Point, Winston-Salem, and Greensboro. This campaign will be preceded by two weeks of personal teaching in a classroom on wheels and a concentrated visitation program.

Each area congregation is urged to support this effort, and specific congregations will be asked to supply their preacher and song-director for one evening during the first week. Brother Clifford Davis, campaign speaker, will be proclaiming the Word during the last week of this meeting. All congregations in North and South

CHURCH NEWS . . . (Cont'd.)

Carolina will find it profitable to make plans to attend this effort. All congregations are requested to announce this campaign and plan to provide transportation to the services which will be each evening at 7:30 and 3:00 Sunday afternoon. The tent will seat 500 and it is hoped that we can fill it each evening!

This event will serve as a launching pad for brother Davis who will be spending five months this year traveling in the Carolinas and other states. Brother Davis owns two semi-trailers, two trucks, one smaller trailer and a large tent with which he travels carrying the message of Christ to areas not having congregations.

Winston-Salem

J. D. Parker, who preached at the South Main St. congregation, will return there as minister this summer. Brother Parker has served at Northeastern Christian College as a faculty member and minister of the College Chapel congregation; at the Fifty-sixth St. congregation in Philadelphia, Pa.; and most recently at the 72nd and Jefferson Church in Newport News, Va. We are delighted J. D. has decided to return home!

Carolina Bible Camp

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FOR FURTHER INFORMATION: CONTACT Sam Norman, PUBLICITY DIRECTOR, 5226 Plaza Road, Charlotte, North Carolina, 28205. Phone 537-5073.

Memphis School of Preaching

The MEMPHIS SCHOOL OF PREACHING uses the facilities of the church of Christ located at 4400 Knight Arnold Road, and is under general oversight of elders at that church. The faculty is composed of L. O. Sanderson, well known evangelist and song writer, Richard F. Baggett, who preaches for Coleman Avenue church, Richard L. Curry, minister at Oak Acres church, Ray Hawk, preacher at Ellendale, Ralph Carnahan, evangelist at Fox Meadows church, E. L. Whitaker, who preaches at Knight Arnold Road church. These are all part-time teachers. Charles A. Pledge and Roy J. Hearn serve full-time with the school. Twenty-nine students are presently enrolled from twelve states. Prospects for the future are bright.

For catalog and further information, write to the above address, P. O. Box 18433, Memphis, Tennessee 38118.

Book Review

Howard Winters, Burlington, N. C.

THE GOSPEL FOR TODAY--AN EXTENDED EDITION OF THE CERTIFIED GOSPEL, Wallace, Foy E., Jr. Published by: Foy E. Wallace Jr., Publications, Nashville, Tenn., pp 786, \$6.95.

To say that Foy E. Wallace Jr. is the author of another book is to assure the reader that the truth has been clearly and forcefully set forth and that the false doctrines and systems of men have received another fatal blow from one of the most powerful pens produced by the movement to restore apostolic Christianity. THE GOSPEL FOR TODAY lives up to all that one would expect from this author. It is one of the most magnificent volumes this reviewer has ever read--it would be impossible to praise it too highly. The following excerpt from the author's foreword explains the nature of the book: "The present work is a projection of subject material of the original Certified Gospel by lengthening the chapters to a full discussion of the subjects rather than the condensation and abridgment of the first and second printings. In addition to the extension of the original chapters, this book includes the full and lengthy discussions of the millennial movements of Russellism, Rutherfordism (Jehovah's Witnesses), and Bollism--the premillennialism that formed a beachhead in Louisville, Kentucky for an invasion of the churches of Christ... Further extensions... are the sections dealing with the Neo-Orthodox Movement with its rash of translations and version of so-called new Bibles; and the section on the Mission And The Medium Of The Holy Spirit; and the section on the controversies that have been generally labeled 'The Current Issues'." All these subjects, and many more, are skillfully dealt with in the author's inimitable style (one does not have to agree with every conclusion in order to profit from and appreciate the author's work). We consider this book a must for every library--a must for every-

one who meets false doctrine in any shape or form. We would say to all our readers (especially to preachers, elders, teachers, and personal workers): If you can afford only one book this year, by all means, make that one book THE GOSPEL FOR TODAY. Order from Carolina Bookstore.



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Greer, S. C.

BURL CURTIS, Reporting: The work here has been the fastest growing of any I have ever been associated with. Two factors are prominent in this growth: (1) careful planning; (2) the great amount of help given to the work.

On April 13 we had 101 present for morning worship and the contribution averaged \$300.00 per week during April. Wednesday night attendance was especially good ranging from 68 to 77.

Our meeting begins May 11 with a singing that afternoon at 3:00. Owen Olbright will do the preaching and I will lead the singing. Services will be at 7:30 each evening; we are hoping to set new attendance records on Sunday. Please visit us during this meeting.

Dillon, S. C.

PICTURED ON FRONT COVER IS THE BUILDING ERECTED BY THE CHURCH OF CHRIST AT DILLON, SOUTH CAROLINA. THE CHURCH MOVED INTO THE NEW BUILDING IN OCTOBER OF 1968 AND HAD OPEN HOUSE THE FIRST SUNDAY IN NOVEMBER. THE BUILDING CONSISTS OF 250 SEAT AUDITORIUM, SIX CLASS ROOMS, OFFICE, NURSERY, AND REST ROOMS. THE BUILDING WAS CONSTRUCTED BY "ANCO STRUCTURES" OF MONTGOMERY, ALABAMA. THE BUILDER DID A GOOD QUALITY JOB BUT THE COST EXCEEDED THE ESTIMATED COST SOME THREE OR FOUR THOUSAND DOLLARS. THE TOTAL COST WAS APPROXIMATELY \$53,000.00, INCLUDING LANDSCAPING AND PAVING THE PARKING AREA.

THE CONGREGATION AT DILLON IS SEVENTEEN MONTHS OLD AND HAS GROWN FROM TWELVE TO TWENTY-

NINE MEMBERS. IN THE PAST NINE MONTHS THERE HAVE BEEN SIXTEEN BAPTIZED INTO CHRIST. RECORD ATTENDANCE FOR A REGULAR SERVICE HAS BEEN FIFTY-THREE. RECORD CONTRIBUTION HAS BEEN \$171.00. W. A. CURTIS IS PREACHING IN DILLON.

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BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.

The Madison story. The April issue of "20th Century Christian" is a 66 page special on the Madison, Tenn. church. It tells "The Madison Story" by giving a review of the work being done by this church. Madison, which recently won the Guidepost Church Award for 1968, has 3,300 members and conducts the 13th largest Bible school in the nation. It has a weekly budget of \$9,000.00. The 20th CC tells about its growth, its Bible school, its benevolent and mission programs, and its many, many other works. Those who are looking for new ideas for growth, work, and enthusiasm should study "The Madison Story." (One does not necessarily have to agree with everything Madison is doing to learn from and appreciate her efforts.)

Tenth largest church. According to the "Christian Chronicle," which got its information from "Christianity Today," the 1969 Yearbook of American Churches ranks the churches of Christ as the 10th largest religious group in America. The total membership was set at 2,350,000. (A sad note: the churches of Christ were not listed in the top 15 in percapita giving.)

Star magazine. The April-May-June (second quarter) issue of Star magazine entitled "The Church Through 1900 Years" may reach a million in circulation according to "The Star Reporter." The same source reveals that the publishers have also announced that plans are rapidly moving ahead on the first Spanish edition of Star.

Doubled membership. The M-21 church in Corunna, Mich. with 85 members converted 96 persons in 11 months. The credit for this increase is mostly given to Bob Danklefsen, full-time personal work director for the congregation, who has 50 of the 200 members involved in personal evangelism.

Among the schools. The Board of Directors of Freed-Hardeman College, Henderson, Tenn., has announced the appointment of its Dean, E. Claude Gardner, to the office of Vice President, effective immediately. David Thomas was named the new Academic Dean... Magic Valley Christian College, presently located in Albion, Idaho, is moving to Baker, Oregon where it will open under the new name of Baker College... Eighteen Oklahoma Christian College students-- 16 negro and 2 white--were dismissed (and then placed under arrest) from the school by James O. Baird, President of the college, when they refused to break up a demonstration staged to protest the expulsion of 14 students for violating the college's curfew regulations... B. C. Goodpasture, editor of the "Gospel Advocate" and President of the Gospel Advocate Co., has been added to the Board of Directors of Greater Atlanta Christian Schools... The Sunset church in Lubbock, Texas has assumed the responsibility for the preacher training school in Madras, India. Currently 140 men are enrolled and are taking the intense courses offered... Harding College has presented George S. Benson, its President Emeritus, a Distinguished American Citizen award.

Mission workshop. The Fourth World Mission Workshop is to be held at the Karns congregation in Knoxville, Tenn. on Oct. 9-12. Murice Hall will be the keynote speaker, and a number of other well known brethren will be on the program. John Waddy is the local evangelist.

Study tour. P. D. Wilmeth, editor of the "Voice of Freedom," a paper published to keep the public informed about the encroachment of Catholicism and Communism on American freedom, is on a study tour of Italy, Spain, Switzerland, and Germany. Many of his observations will be revealed in future issues of the "Voice of Freedom."

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CHRISTIAN

Volume Eleven No. 6 June, 1969



In the Beginning

Three Steps To Greatness

Eugene Lindsey, Barnwell, S. C.

Aspirations for greatness have fired Christ's followers from the beginning - sometimes, to be sure, actuated by unworthy motives.

One day Jesus convoyed his disciples back to Capernaum. Surreptitiously the Twelve conducted a minor quarrel on the journey. Jesus waited until all were comfortably settled in the lodgings for the night before inquiring, "What was it that ye disputed among yourselves by the way?" (Mark 9:33.) The evangelist relates this reaction: "But they held their peace: for by the way they had disputed among themselves, who should be the greatest." (Mark 9:34.)

This was not the only time the disciples broached the subject. And Jesus utilized other occasions for pointing out dramatically the true path toward greatness.

What is the first step?

When in Matthew 18:1 the disciples asked, "Who is the greatest in the kingdom of heaven?" Jesus "called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (verses 2, 3).

Salvation is the first step toward greatness! No one can claim to have commenced to walk in the road to greatness until he has been converted. By combining the concept of conversion with becoming as "little children" Jesus reiterates the principle he enunciated when he warned Nicodemus, "Except a man be born again, he cannot see the kingdom of God." (John 3:3.) A man may be fifty years old, but if he is born again, then he becomes a "babe in Christ." No matter how celebrated or renowned a person may be on earth, God refuses to recognize any greatness on his part until he is converted. Salvation is the indispensable first step toward greatness.

But there follows inevitably another, if a Christian is to grow toward greatness with God! Jesus continued, after insisting on conversion, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." (Matthew 18:4.) Humility is the second step toward greatness.

If anyone had asked Jesus what man was the greatest ever to live up to His own time, we know whom He would have indicated. Christ singled out a contemporary and declared, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist." (Matt. 11:11.) He was the greatest, said Christ. But then Jesus proceeded, "Notwithstanding he that is least in the kingdom of heaven is greater than he!" (Matt. 11:11.)

Note that Jesus did not designate him that is greatest in the kingdom, but him that is least - the man who is willing to take the lowest place. He is greater than John the Baptist. He who exalts himself shall be abased. But he who humbles himself, God will exalt. Humility is a necessary step to true greatness. Solomon counselled, "Let another man praise thee, and not thine own mouth." (Proverbs 27:

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Shall We Segregate Ourselves

M. Norvel Young, Los Angeles, Calif.

Perhaps you noticed the news item telling about the migration of certain Menonites from a rural section of Mexico to Bolivia. They had moved to Mexico to get away from the distractions and temptations of modern influence in Mexico and so they will retreat to a more primitive nation to escape the pressures of our age.

We smile indulgently at these devout people who refuse to ride in automobiles, listen to radios or television sets, or use the telephone, yet all of us have felt the urge to "get away from it all." Most of us have been frightened at the impact of modern culture upon ourselves and our family. There is so much that is evil and the impressions are so frequent and so forceful. Would it not be good to get the best Christian families together and colonize some secluded part of the world?

If we don't go this far we may settle for building a cultural wall around our family and a few selected Christians and shut out all of the impact of our times that we can. We can teach our children that the way they can save their souls is to concentrate on keeping themselves unspotted and not worry about going into the world to share the Good News.

But Jesus stressed the pervasive quality of faith in Him. He used the illustrations of leaven permeating the dough or salt permeating the meat it is to preserve, or light penetrating the darkness. Jesus could have called His disciples out into the wilderness to await His coming again, but He called them in order to send them out to all the world to share the Gospel with all who would receive it.

We must remember that the Church was born in a world of slavery and all manner of sexual immorality. The pagans even exalted sexual promiscuity in their worship. Business ethics were low, crime was rampant. Did Christ make a mistake in not calling His disciples out into a col-

ony in the wilderness? Should He have told them to establish separate cities? Should He have ordered them into monastic enclaves to protect them against the evil influences of a worldly society? Apparently some Christians think Jesus should have taken this approach, but the plain fact is that He did not!

The Church is a "called out" group but their separation is one of the heart and not removal from society. They are taught to be different, but not to segregate themselves from a dying multitude. Our Lord went among the people to touch them with His power. Through us he still lives in the cities and towns of our world. He prayed, "I do not ask Thee to take them out of the world but to keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth; Thy Word is truth. As thou didst send Me into the world, I also have sent them into the world." (John 17:15, 16.)

One of the distinctive features of early Christianity is the fact that the disciples were on the offensive. They were bold and took the initiative. Although there are numerous warnings against becoming enticed by the enemy, the inspired writers never sounded the retreat nor called upon the troops to give up Rome to the Romans or Corinth to the Greeks. You do not read of disciples running away from contact with the people in the ghetto or in Caesar's palace so that they could live a quiet, Christian life in seclusion. Just as physicians are expected to go to the place where a disaster has occurred and treat the wounded and dying so the followers of the great Physician are expected to seek opportunities to serve that men may see their good works and glorify their Father.

We are to be epistles, known and read of all men, not museum artifacts preserved in airtight cases for the curious to observe.

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Backsliding?

Billy Voss, Aberdeen, N. C.

That's right, the topic is "Backsliding"! "But," says one, "not among members of the body of Christ." Yes, that's exactly it. For too long, we, as members of the churches of Christ, have had the attitude toward "backsliding" that it is a sin among the denominationalists. However, it isn't so!

It is becoming more and more apparent that backsliding is one of the gravest blights (spots) or afflictions (spiritual illnesses) hindering us in our growth and development. And for this same reason our influence on non-members of the church is not as it ought to be.

Just a cursory look into the Bible reveals the Lord's people have always been cursed by this terrible sin. Take, for instance, Ex. 32:1-6. This, you recognize, as the account of the making of the golden calf by Aaron and the people. The sad result was "the people sat down to eat and drink, and rose up to play." If this is not a true word-picture of many of the Lord's people today, we have been badly deluded and mistaken.

In some instances the exact thing that happened to King Solomon is seen in the lives of church members. See 1 Kings 11:4. We read, "His wives turned away his heart after other gods." This happens all the time among members of the body of Christ. We have witnessed this fact everywhere we have been among the Lord's people. This is especially true when one in the marriage relationship is a Christian and the other is not. And this, all the more, emphasizes the lack of wisdom in marrying out of the Lord--being thus "unequally yoked together with a non-believer." In many instances the wife will stay home from the worship services of the church to "be with my husband on that day--it's the only day we can be together." She has never learned the word of God in regard to loving anyone or anything more

than the Lord. We are plainly taught that to do so proves unquestionably our unworthiness of being a follower of Jesus Christ. (Matt. 10:37; Luke 14:33.) Sometimes she will even join his crowd in "revelings and such like." Often the excuse is: "We just went there to eat. I didn't dance or drink--I just went to be with my husband (and/or wife for the same principle applies to either man or wife) and his friends." Again, this is inexcusable for Paul, an inspired apostle said, "Abstain from all appearance of evil." This would especially apply to situations as just cited. In many instances an unbelieving husband will encourage a Christian wife (though a Christian that is weak in faith), and sometimes children who are members of the church, to go to the beach, or to the mountains, or to some other such place of worldly pleasure, for the weekend --and in some instances weekend after weekend. And all the while giving no regard whatsoever to the Lord's Day and its purpose--a day appointed by Him to be used for worship and service. This is no less than a "willful sin." (Heb. 10:24-31.)

We should like to raise the question in the words of the prophet of old, "Why then is this people -- slidden back by a perpetual backsliding?" (Jer. 8:5.) In the language of Hosea (Hos. 11:7), "My people are bent to backsliding from me." Such is not the result of ignorance or accident. They are "bent"--that is, they plan to miss the services.

Backsliding members are prone to murmur when questioned about their neglect of attendance, work and service. Some who may read this article will be a bit "peeved" because of it. They manifest the attitude of: "It's just too much to expect me to attend regularly the services of the church when it's so pretty and nice to take a trip" (wherever or whatever doesn't really matter). This always calls to our
(see page 5)

Backsliding . . . (cont'd.)

mind Elijah when he "sat down under the juniper tree: he requested for himself that he might die: and said, It is enough" --or, in essence, just too much to expect. Such are not willing to "count the cost" or to pay the price of true discipleship.

When church members are censured (which happens all too infrequently), they sometimes say, "I just want to have fun like everybody else." Or, "I deserve some time for rest, relaxation and recreation. I work hard all week and Sunday is the only day we have to rest, engage in recreation (swim, golf, etc.)" No, you do not have Sunday! You may take it, and use it for that purpose, but the Lord never has granted to you that day to be used in such a way. It is His day--the Lord's day! When anyone takes it for any purpose other than that for which it was ordained, such persons are guilty of "robbing God." (Mal. 3:8.) Do you know what their trouble really is? Here it is: "For I was envious at the foolish, when I saw the prosperity of the wicked." (Psalms 73:2.) The "fun," the glory, glitter and attraction of the world and its ways takes first place in the thinking of these perverts. Then, ere long, they are in need of help and encouragement due to illness or death, or some other form of trial--sometimes sent providentially to help in rebuilding a weak faith. They begin to be despondent and to distrust providence by crying, "He hath led me, and brought me into darkness, but not into light. Surely against me he is turned; he turneth his hand against me all the day. He hath hedged me about, that I cannot get out: he hath made my chain heavy. Also when I cry and shout, he shutteth out my prayer." (Lam. 3:2-8.) Yes, brethren, you have seen this attitude manifest by the degenerate, backslidden child of God.

The sad part of it all is this, backsliders are lost and don't realize it! They are insensible of their state. They are like Ephraim (Hos. 7:8) when in a somewhat similar situation, "he knoweth it not." Here is how God regards the sin of back-

sliding: "...know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord of hosts." (Jer. 2:19.) He says further, "because ye have forsaken the Lord, he hath also forsaken you." Yes, thinking all the while they have the Lord with them, yet they are forsaken--hopelessly lost as long as this condition continues.

You say, "This is an Old Testament subject"? Oh? Try Matt. 24:12, which states, "and because iniquity shall abound, the love of many shall wax cold." Then, too, there is Romans, chapter two, where Paul's emphasis is that there is no excuse for sin among Christians. And Revelation 3:17 presents a vivid word-picture of the fallen child of God (a backslider). He is "wretched, and miserable, and poor, and blind, and naked." Is this not a sad plight, indeed? Yet, they are not aware of it.

They are in darkness--the same darkness as of the time before their conversion --which is to be questioned. Yes, that's right. In many cases true conversion was never obtained. They may have been converted (attracted) to a certain preacher, group, or to something else other than to the Lord and his way. In Job 23:8,9, we see the backslider walking in darkness. And of him it is said, he "cannot perceive him" and "cannot behold him." In Matt. 6:22, 23, one may learn just how great the darkness truly is.

In times past backsliders were threatened and visited with evils. Cf. Ezra 8:22. And who is to say God has changed his attitude about such matters? Here we see, "...his power and his wrath is against all them that forsake him." See also, Heb. 10:38.

The backslider should repent--is called to repentance by the Word of the Lord. He is to heed this plea, "Return, ye backsliding children, and I will heal your backslidings." (Jer. 3:22.) He needs to "sow in righteousness, reap in mercy, and seek the Lord, till he come and rain righteousness upon" him. (Hos. 10:12.) The backslider is further admonished to (see page 6)

Backsliding. . . (cont'd.)

pray that the Lord "take away all iniquity, and receive us graciously." Cf. also, Rev. 2:4.

The backslider needs to be converted. He is as Peter was when he denied the Christ. The Lord told him, "I have prayed for thee, that thy faith fail not: and when thou art converted, (emphasis mine) strengthen the brethren." (Luke 22:32.) In Galatians, chapter four, verse nineteen, Paul's regard for the unfaithful in the Galathian church was, as he said, "I stand in doubt of you." Faithful brethren have a scriptural right to "stand in doubt" of the erring, backslidden member. Jeremiah spoke of the Israelites in their backslidden state in the following manner: "Behold, their ear is uncircumcised, and they cannot harken: behold, the word of the Lord is unto them a reproach." (Jer. 6:10.)

Now, in order to be reclaimed (re-converted), the fallen one needs to heartily repent and confess his sins, praying that God will forgive even "the thoughts of the heart." (Acts 8:22.) The writer of Proverbs tells us, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Note: This is a two-fold process, confessing and forsaking--not merely confession and persisting in the sins. One of the greatest examples of the way back to God is that of Daniel (9:20). He said, "While I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God" he was blessed with a touch by the angel Gabriel. We have in the New Testament this command, "Confess your faults one to another, and pray one for another, that ye may be healed." (Jas. 5:16.) In this context James is dealing with sin-sickness (backsliding, etc) and not physical illness. Cf. also 1 John 1:8.

Sometimes the question is raised, "Should there be a public confession made in regard to the sin of backsliding?"

Surely so. Is there a sin more public than open rebellion against the Lord and his way? A good practice (and certainly a safe one) is to make the confession of the sin as public as the commission of the sin. All too often the guilty one is allowed to "ease back in" as if nothing had happened --as if no period of unfaithfulness had really taken place in their Christian life. Brethren, with this God is not pleased. He is not obeyed. Confession, prayers and supplications are to be made, as we have already seen.

The "faithful few" needs to recognize their responsibility toward these erring Christians. Paul, in Galatians, chapter six, sets forth the necessary duty and attitude and purpose. May we point out, however, such reproof will be gratefully received by the humble (Prov. 25:12; Ps. 141:5.) On the other hand, the proud will reject such efforts (Prov. 1:7,25; 13:1; 15:12). Lest someone think we are still dealing with an Old Testament subject, we now go to the New Testament for further teachings in this regard. Cf. Luke 3:19; Jh. 3:20; 7:7.

In conclusion, may we point out that those who reprove others should correct their own faults. Two outstanding references are: Matt. 7:3-5; Rom. 2:21-23. If those who rebuke others are known to be hypocrites, the desired results will not be obtained. It is our humble opinion that if all the erring children of God (the backsliders, if you please) in the Carolinas could be reclaimed for Christ, our buildings would not hold them, our work and means of carrying it out, would increase tremendously. Unless, and until, this is done, we are wasting much of our efforts to reach and influence the non-Christians. If our own people continue to show disinterest, it is almost a lost cause to try to cause non-Christians to become eager to be a part of us. May the time soon come, in our generation, when our brothers and sisters as erring Christians no longer "love the world, neither the things that are in the world" because of lusts and pride to their soul's eternal (see page 13)

A New Creature.

Paul E. Sikes, Greensboro, N. C.

For some time I have been wanting to write about why so many people find themselves disappointed shortly after becoming a Christian. What I have to say hangs on one verse of scripture. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. 5:17.)

What does it mean to be a new creature?

Great expectations naturally fill the heart of a new convert. His heart glows with enthusiasm. He wants everyone to know that he has made life's greatest decision. He finds it difficult to understand why any person on earth would refuse to become a Christian. Do such descriptions call to mind some of your initial feelings when you obeyed the gospel?

What usually happens during the first few days of a new born babe's life in Christ? Let's be realistic for a few moments. If his boss was an old grouch, he will still be an old grouch. If brothers and sisters were always meddling in his affairs, they will continue to meddle in his affairs. If his wife (or husband, as the case may be) did those things that irritated him, she will probably continue to do those things. I think that you see what I am trying to say.

So often when a person becomes a child of God he is so thrilled with his new found relationship that he expects the whole world, not only to rejoice with him, but to become new.

However, this just does not happen.

The problem of discouragement often arises when the new convert suddenly realizes that he is still living in the same old world. The boss hasn't changed, brothers and sisters haven't changed, his children haven't changed, and his wife hasn't changed (neither has his mother-in-law.) He makes the mistake of thinking that his joy in the Lord is dependent upon the environment in which he lives and the

responses of other people.

What is the solution to this "let down" that a new Christian may experience? Since his environment will not change radically, since the boss will still be his boss, since his children will still be his children and since his wife will still be his wife - what can he do?

Perhaps we preachers and teachers are responsible for having failed to prepare the new convert on how to be a "new creature." We must remember that Jesus not only invited men to come but also to learn of Him. We should forewarn the new convert that when he comes up out of the waters of baptism he will see the same old world. The world and his associates will not have received a spiritual cleansing. Even his Christian companions and friends will not all remain in an acceptable relationship with their God.

As a new creature the Christian must view the same world, the same people and the same environment through the eyes of Jesus. He must look at the boss, his children, his brothers and sisters and his wife through the eyes of Christ.

He then reacts to the boss's grouchy remarks by turning the other cheek. In response to his children's actions, he provokes them not to wrath but brings them up in "...the nurture and admonition of the Lord." (Eph. 6:4.) If brothers or sisters irritate him, he lets not the sun go down on his wrath. (Eph. 4:26.) If his wife is inconsiderate, he loves her "...even as Christ also loved the church..." (Eph. 5:25.)

Then and then only is he showing that he is a new creature. The change must take place in the heart of the new Christian. He has opened his life to Christ. He now endeavors to listen to God as did Jesus, to speak as did Jesus, to see as did Jesus and to live as did Jesus.

May God help us all to remain "new creatures" in Christ. "Therefore, if any

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Brotherhood News

Howard Winters, Burlington, N. C.

Among the Missionaries. The Windel Kee family is returning to the United States after nearly three years in West Africa. They worked with the Ibos near Aba in eastern Nigeria and Kee taught in the training school and served as administrator of the Nigerian Christian Hospital... In a two month's tour of West Africa, 10 preachers baptized 303 people, began nine congregations, and taught in nine different training schools... Dr. George Gorganus said that he expects 200 to participate in Abilene Christian College's second annual Summer Seminar in Missions. This is described as a six week's "crash course" for developing and training missionaries... Christians in Texas have contributed an airplane to the Rhodesian workers. The plane will be used to carry missionaries to remote areas of the country that would otherwise be neglected because of poor roads and lack of time on the part of the workers... Pat McGee draws a dark picture for the future of the work in Indonesia unless Christians take full advantage of the opportunities that are now presented. The Moslem population (including the officials) of Indonesia are determined to prevent the spread of Christianity, and the danger of "closed doors" is increased daily... Four additional families are making plans to enter Indonesia about 1971. They will join the Pat McGee and the Steve Cate families who are already there. But is this enough soon enough?... The May issue of ACTION, a monthly paper edited by Jimmie Lovell, lists (and gives some information concerning each) approximately 120 countries where there are no known churches of Christ meeting. Those responsible for this issue are in high hopes that it will stimulate churches to send missionaries to every one of them... James A. Johnson reports that the Lord's people are doing a good deal of work among the lepers of

India. Nearly 300 have been baptized and efforts are being made to obtain places for them to live and to provide some medical treatment and supplies.

Confrontation. "Situation ethics" was the subject of a debate between William Banowsky and Dr. Joseph Fletcher in Muncie, Ind. on April 21. This is the third such confrontation that Banowsky has engaged in on this subject, one with Anson Mount of Playboy magazine, one with Bishop James A. Pike, and the present one with Fletcher. The discussion was conducted at Ball State University in Muncie and was attended by approximately 2,000 students. The Muncie newspaper stated, "If the debate could be judged on applause, then (Banowsky) was the winner." Banowsky was also on a lectureship program with Dr. Elton Trueblood (Quaker author, scholar, and philosopher) in Mendham, N. J. on April 26. The dialogue was scholarly, useful, and pleasant. The audience gave the two participants a standing ovation at the close of the service.

Door-to-door. In Sioux City, Iowa 21 students from York College and four preachers from Des Moines spent 25 hours in a door-to-door campaign to enroll students in a Bible correspondence course. The results were almost unbelievable: 819 people enrolled.

Resigned. M. F. ("Mid") McKnight, one of the most successful personal workers of this generation, has resigned as a full time minister of the Fifth and Highland church in Abilene, Texas in order to devote more of his time to personal evangelism training. He said, "The time has come where there is simply not enough time to handle all the opportunities for personal evangelism and to preach regularly as well."

Lectures. As spring breaks out around the world, brethren utilize the favorable times to stage lectureships--lectureships ranging in size from the huge number that
(see page 12)

Carolina Church News

NORTH CAROLINA NEWS

Fayetteville (Cape Fear)

B. G. LANGSTON, Reporting: The special drive made here in April resulted in the greatest month ever for the church in attendance and contribution. The average attendance for Bible Study was 158, morning worship 180, and evening worship 117. The contribution averaged \$526.38 per week. Wednesday evening services averaged 92 in attendance.

Since we reported last month five have put on Christ in baptism, one of those during our revival with Flavil Nichols. Four of these were adults. One has been restored to the church after a period of unfaithfulness.

Our Vacation Bible School is to be conducted July 7-11. We are using the theme, The Church Jesus Built.

Mocksville, N. Main St.

CARMEN WALKER, Reporting: The months of April and May have been very encouraging ones for the N. Main Street congregation. On April 9, Clifford Shaver and family moved to Mocksville from Wytheville, Va., to begin their work with us.

Brother Shaver did the preaching in a quite successful four-day meeting held the last week in April. The opening Sunday morning service broke all previous records when 141 came for worship and contributed \$529.89. We had three baptisms during the meeting, and since that time four more souls have confessed the name of Christ and put Him on in the waters of baptism.

Our attendance at all services, as well as our contribution, has continued to show an increase, and the month of June has been designated for a special drive to increase our Bible class attendance.

Presently our radio work includes two

programs. Brother Shaver presents "The Way of Truth" Monday through Friday from 9:05 to 9:15. At 8:30 on Sunday mornings we broadcast "Messages from The Master" with James Fowler of the Central Church of Christ, Birmingham, Alabama.

Brother Shaver also is conducting a Bible drill for the children each Sunday evening at 7:15 which has created a lot of interest and is certainly vitalizing to all those attending.

Our VBS is scheduled for the week of June 16-20. We will again have a night school which we found to be very successful last year.

We invite everyone to listen to our radio programs and to come by and worship with us when in our area.

Educational Directors' Workshop

Billy Rigold, Charlotte, N. C.

There will be a special workshop for educational directors at the Blue Ridge Assembly, Black Mountain, N. C. July 7-10. It is sponsored by The Christian Teacher Book Stores.

Following is a list of the instructors.

Fred Allen	Associate Minister and Educational Director Ayers Church of Christ Corpus Christi, Texas
Joe Hacker	Gospel Preacher-Lecturer Head of Bible Department Harding College, Searcy, Arkansas
Nat Cooper	Minister with the Monterey Church of Christ Lubbock, Texas
C. H. Chance	Elder - Lake Highlands Church of Christ, Dallas Texas, and Manager of The Christian Teacher Book Store, Dallas, Texas.

Here are some of the themes to be
(see page 10)

CHURCH NEWS . . . (Cont'd.)

covered: "Planning the Bible School," "Recruiting and Training Teachers," and "Developing the Curriculum." There will also be sessions on "Leading Young People," "Shepherding the Flock," and "Developing Spirituality."

SOUTH CAROLINA NEWS

Clinton

MILTON PARKER, Reporting: Howard Winters did the preaching in our meeting April 27 through May 2. The attendance was good, averaging 50 for all the services. A good number heard the gospel for the first time. The fellowship of the other congregations of the area was wonderful. The Church was strengthened and two were baptized. Our next meeting will be in August with brother Brannon doing the preaching.

Barnwell

EUGENE LINDSEY, Reporting: The church here has just concluded one of the best meetings in its history. Luther Atkinson, formerly of Barnwell and Allendale, preached eleven nights the pure doctrine of Christ. The services were extended three nights due to the interest among the townspeople. There were three restorations during the week. The attendance was an all time high. We averaged for all services 88. Friday night was designated Youth Night and our attendance soared to a record breaking gathering of Christians to 189! There were 39 young people present who were not Christians. A large number of serious Bible studies has arisen because of the meeting. In April there was a total of seven confessions and restorations to the Lord. We solicit your prayers that the church in this area will abound in the Lord.

Williamston

ROBERT H. MARTIN, Reporting: A

very busy summer is expected here in Williamston, S. C. The construction on our building began April 22 and is progressing fine. The building will have seven class rooms, a minister's study, a nursery, and an auditorium that will seat approximately 200. The builder is trying to complete it by July 11.

We are having a Campaign for Christ beginning August 15 with Richard Harp of Forest Park, Ga. doing the preaching. We will have eight preachers here doing personal work full-time during our Campaign.

On August 14 to begin a joyful feast of good things we will have a luncheon for all Christians in our area, that night we have scheduled a youth meeting with brother Steve Kiple of Atlanta, Ga. doing the speaking. He will speak on the subject "The Challenge to Youth in the 20th Century." The following night our Campaign preaching will start. The theme will be "First Century Christianity, The Hope of the 20th Century."

Our attendance has been running in the forties and our contribution has been averaging seventy dollars or more since the first of the year. We have had two baptisms and seven confessions of wrong. We are doing Benevolent work in the community and are keeping foster children in our home. Our Personal Workers make on the average of sixty visits per week. We have had many results because of their efforts.

The church has been established here in Williamston for two and one half years and our progress has always been upward. All the honor and glory belongs to God. He has really showered many blessings our way and for this we bow our heads in thanks to Him.

Pray for the work here in Williamston, S. C.; we need your prayers.

Myrtle Beach

CLYDE MOORE, Reporting: Leo Snow, minister for the 11th St. Church in Nashville, Tenn. also Bible Instructor at David (see page 11)

CHURCH NEWS . . . Cont'd.

Lipscomb College, was the speaker in an enthusiastic Campaign for Christ in Myrtle Beach, S. C. March 16-23. Assisting in this Campaign were a group of seventeen dedicated students from David Lipscomb, under the direction of Robert H. Kerce, Instructor at the College and minister for the Pennington Bend Church in Nashville. In addition to their house-to-house canvassing of Myrtle Beach, the group conducted two classes each evening for the young people. Dwight Love, also from Lipscomb, directed our singing in a fine way. In company with the group was E. F. Bigger, an elder at the 11th Street church which is responsible for regular support of the Myrtle Beach work. For making this campaign the success that it was, we are indebted also to about sixteen congregations, mostly in the Nashville area, and about ten individuals who joined us in support of this effort. During the meeting there were three immediate responses, the community at large was made aware of the church in a most favorable way, and we look forward to results from correspondence courses and future teaching of the contacts made.

Just previous to the meeting, five young ladies obeyed the gospel. Myrtle Beach is a wonderful place to work and live. We need workers to locate in Myrtle Beach and assist in planting the Lord's kingdom. The first of January I completed one year's full-time work with the congregation. Visit us at 44th Avenue N. and Little River Road.

Carolina Bible Camp

CAROLINA BIBLE CAMP will operate for two weeks in August using the beautiful YMCA CAMP HANES, King, N. C. Dates for the two one-week sessions are August 3-9 and August 10-16. Special activities for senior campers are being planned for the second (Teen Week) of camp. Tuition is \$22.50 per camper per week including a \$3.00 registration fee (non-returnable) to be sent with each application. Applica-

tions should be mailed to Wilson Burton, Jackson Training School, Concord, N. C. 28025.

Campaigns in Eight Cities

The Campaigns Northeast team, overseen by the Sylvan Hills church of Christ and led by Owen D. Olbricht, will labor in eight cities this coming summer.

The summer will begin for the forty eight workers, chosen from Harding College and Oklahoma Christian College, representing twenty one states, Canada, and Peru, with a training camp session June 8-12 at Happy Hollow Camp near Springfield, Missouri.

Upon leaving camp the group will be divided into two teams of twenty four each. The one team, led by Olbricht, will labor in Syracuse, N. Y., June 15-July 4; Pittman, N. J., July 6-25; and Warrington, Pa., July 27-August 15. The other team led by Mark Woodward will labor in Allentown, Pa., June 15-July 4; as two teams of twelve each in South Burlington and Springfield, Vt., July 6-25; Princeton, N. J., July 27-August 15.

Both teams will come together and labor in Scranton, Pa. August 17-29. The continuing team consisting of Owen Olbricht, John and Linda Sykes supported by Mabelvale, Ark., and perhaps Roy Terry and David Gibson, will remain in Scranton to follow up the work left by the team.

This will be the sixth year for Campaigns Northeast and the third for the continuing team.

The team is supported by individuals and congregations. The cost for this coming summer's work will be around \$32,000.

A New Creature . . . (cont'd)

man be in Christ, he is a new creature. . . " (2 Cor. 5:17.) He is a new creature daily. "...The inward man is renewed day by day." (2 Cor. 4:16.) Every day we look at all things anew through the eyes of Christ. "Now if any man have not the Spirit of Christ, he is none of his. (Rom. 8:9.)

Shall We Segregate . . . (cont'd.)

Admittedly this is dangerous, and it requires great courage and great faith. Some of the weak ones will become victims of the disease of sin, but those who endure will grow stronger because they have followed their Master in the "impossible dream" (impossible from the human viewpoint. "All things are possible with God").

These religious people in the middle ages and today, who have tried to win by the spiritual "enclave" system, have not found the answer they sought. The sins of the heart are not shut out by compound walls, disciples who turn back from following the Master as He goes into the highways and byways to seek the lost find that sin is with them still. It is much safer to follow our Leader into the difficult places "where the action is" than to turn back and try to avoid the evil one by pulling our cloak around us and passing by at a distance on the other side. Let us keep ourselves unspotted from the world, but go into the world to share Christ -- into all the world, the smelly, uncomfortable part as well as the clean, courteous part -- for Christ came to seek and to save the lost. He did not stay in heavenly quarters or we would all be lost. Let us follow His example in risking ourselves in being the light to those in darkness.

Brotherhood News . . . (cont'd.)

gathers for the annual Abilene Christian College lectures to a half dozen teachers in a cold basement classroom. A few examples of such follow: The sixth annual Alaskan lectures were held this year in Anchorage at the Mt. View church. They lasted for three days, had eight speakers, and the theme was "Teaching Them to Observe All Things Commanded."... Over 900 people, representing some 70 congregations, gathered at Vallejo, Calif. for the 3rd Annual Northern California Lectureship in which the theme was "Tearing Down the Walls of Racial Prejudice." ...

The 25th annual Carolina Lectureship, held this year in Greer, S. C., featured some 34 speakers discussing a number of vital subjects in the life of the church today.

Letters

Dear Brother Curtis,

In response to your letter in the Carolina Christian concerning "skinning a cat" and the problem of elders not attending evangelism "think tanks," etc., this is perhaps the key to the Carolina problem. My husband and I moved here from Texas nearly three years ago. While we love our adopted state and its people, we have come to notice this difference in the church. Everyone is willing to follow but no one wants to lead. People rely upon "the way they did it" at another larger congregation, rather than searching the scriptures to see ways we can do things. Essentially there is this lack of desire to study for one's self, to have a personal knowledge of the scriptures beyond what is required "to be saved." Everyone seems dependent upon the preacher for the leadership which should come from the elders of a congregation, which is perhaps the reason we still don't have elders here. The preacher has come to be regarded as the "pastor," having the responsibility which the Bible specifically gives to the elders.

Perhaps Christians have not learned how to study the Bible. Reading through it is good, but there's nothing like a good analytical concordance (we have Youngs with the Greek and Hebrew) to help one trace down all the Bible teaches on a particular subject. Please, as one of those preachers concerned about the real growth of Carolina Christianity, spiritual as well as numerical, help your congregation realize their need for personal Bible knowledge. Perhaps then when they learn to take responsibility in this area, they'll be more ready to accept responsibility in leadership, as well as being more qualified for it.

Mrs. B. J. Davis

Three Steps . . . (cont'd.)

2.) And Paul declared, "For not he that commendeth himself is approved, but whom the Lord commendeth." (2 Cor. 10: 18.) A person who is genuinely great will never tell you so! God resists the proud - even those whose pride consists in exulting in their own humility! But he gives grace to the humble.

The third step toward greatness is service.

Jesus distinguished dramatically between greatness in the world and in the church. He advised his disciples, "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. . . But so shall it not be among you: but whosoever will be great among you, shall be your minister." (Mark 10:42, 43.)

Some have misunderstood Christ's meaning of the term "minister." Today the term suggests respect and prestige, as a synonym of a preacher or evangelist. But the word Jesus used had no distinguished significance during this time. It simply meant an attendant or a servant.

Jesus magnified ministry, not hierarchy. To "whosoever will be great among you, shall be your minister" he added the additional qualification, "And whosoever of you will be the chiefest, shall be servant of all." (Mark 10:44.) Then he alluded to his own example, "For even the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Mark 10:45.) Emphasis is upon the even. If anyone deserved to be served, it was Jesus; but, he came to serve others. Service, however humble and unrecognized, qualifies the humble believer for God recognition of greatness, What we do for others, we do for Christ. (Matthew 25:40.)



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Backsliding. . . (cont'd.)

destruction. Cf. 1 John 2:13-18. May the Lord help all of us to be more dedicated and consecrated in the days that may lie ahead, is our humble prayer in the blessed name of Him who died for us all.

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Greer, S. C.

BURL CURTIS, Reporting: Our meeting with Owen Olbricht resulted in five obeying the gospel and one on Wednesday night following its close. Because of interest we extended the meeting once.

New records were set and then broken in May. May 4 we had a new record for Bible study with 99 present; May 18 we went above this with 107 in attendance. Our high for morning worship was May 18 with 132 present. Both Sunday and Wednesday evenings' attendance has been good with 103 and 88 respectively.

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CHRISTIAN

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Church Of Christ

Williamston, S. C.



AN APOSTOLIC WARNING

M. Norvel Young, Los Angeles, Calif.

The apostle Paul realized the tendency of human beings to quarrel over obscure matters and lose sight of the really important issues. In this day of tension, it is appropriate that we note his repeated warnings on this point.

For example, Paul admonishes Timothy not to have anything to do with "worldly fables fit only for old women." Another translation puts it: "Don't waste your time arguing over foolish ideas, and silly myths and legends."

Again Paul teaches Titus to "shun foolish controversies and genealogies and strife and disputes about the law; for they are unprofitable and worthless," or as the Living Letters paraphrases it: "Don't get involved in arguing silly questions and queer theological ideas; keep out of arguments and quarrels about obedience to Jewish laws, for this kind of thing isn't worthwhile; it does harm."

It is so easy to neglect the weightier matters of justice and mercy and spend our energy on "foolish controversies" regarding the details. Often these controversies can effectively keep us from doing the acts of mercy and love which are God's desire. We can become consumed with words until we pass by the wounded man in the ditch.

The Pharisees of Jesus' time had much to commend them, but they were preoccupied by "worthless questions" to the extent that they did not show mercy to the ones God was interested in.

Obviously one reason we are to avoid some controversies is because other matters are more important. We have to set our priorities. We do not have time for everything. If we spend endless hours on whether we can have Bible classes on Sunday or partake of the Lord's supper after dark on the Lord's day, we will not have that time to contend for the faith against those who deny that Jesus is the

Son of God.

In other words, if Satan can get the children of light to spend their time in endless disputations regarding circumcision or the eating of meat, he can keep them from attacking the vital matters.

Therefore, before you take the bait to engage in a "foolish controversy, look around and see if there are not matters of greater importance which should claim your attention.

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SUMMER SINS

Jim Stutts, High Point, N. C.

With the coming of summer, one is filled with exuberance because of longer days, pleasant weather and the anticipation of a vacation period. Though summer is indeed a time of pleasantness, it can also be a time of great danger for the Christian. One of the greatest summer problems is that of proper usage of time.

The sports minded church member faces the danger of becoming so enamored with thoughts of hunting, fishing or camping, that he forgets God. Though God intends for man to enjoy nature, one must at the same time pay tribute to Him who created all. The person who forsakes the church service in order to satisfy his own desires for pleasure is living in total rebellion to the teaching of Jesus in Matt. 6:33: "Seek ye first the kingdom..."

Another peril awaits the vacation or weekend traveler. Wise travelers carefully plan each step of their journey. Lodging and eating accommodations at certain places are scheduled (at least plans are made to eat and sleep somewhere daily). All too often, one vitally important member of the family is exempted from our plans--GOD! Frequently families launch a trip without the remotest plan for attending church services somewhere. Parents permit their children to take weekend trips, only concerned with the child's receiving food, shelter and care, never realizing the lost condition they are in while putting God second. Parents, what about spiritual food and shelter and care? What if your child were killed while on a pleasure-recreation trip which scheduled no time for service to God?


The Israelites were nomadic (traveling people) but when God's day for worship came, they stopped to worship as they were commanded. Today we have no more right to disobey God concerning worship than did they! Even if our travels

should take us where the church is not, time could be taken for a period of family worship--if necessary, in the car at some quiet roadside spot. Even the Lord's Supper could be taken if it is realized that no congregation is meeting in the area traveled. All of this will demand planning! The Lord's Day is still the Lord's Day whether we are traveling or not!

Another summer hazard is covetousness. Greed for money is severely condemned in the Bible and this is another summer problem. Church members who are absent from the local services should not neglect to "layby in store on the first day of the week..." (1 Cor. 16:1,2) This scripture does not mean to give monthly (even if one is paid monthly) but it means to give every Sunday. The work of the local church is placed in jeopardy each time a Christian permits something to hinder his regular contribution. Not only do many fail to plan the continuance of their weekly contribution during vacations or weekend trips, but often their skipped contribution is never made up and is apparently pocketed! One who does such is robbing God!

As summer is enjoyed by us, may we incorporate God into every plan, with the consciousness of the dangers of highway traveling and the danger our souls are in if we yield to these "Summer Sins."

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SARAH, A FAITHFUL WIFE

Burl Curtis, Greenville, S. C.

A faithful wife must first be faithful to God, then faithful to her husband. She could be faithful to her husband without being faithful to God, but she cannot be truly faithful to God without being faithful to her Christian husband. No Christian should want a wife who is not first faithful to the Lord. A husband cannot every moment be with his wife. God can. In times of temptation when the love for husband will not keep her from evil, the fear and love of God will.

Sarah's faithfulness can be more fully appreciated when you consider the two great possible deterrents in her life, beauty and riches. Who is not attracted to beauty? Sarah had great beauty to offer. "The Egyptians beheld the woman that she was very fair." (Gen. 12:14.) So beautiful was she and so faithful to her husband that upon two occasions she posed as Abraham's sister, which was only part of the truth. (Gen. 12:10-20; 20:1-18; Gen. 20:12.) How would you fare married to a woman so beautiful you were afraid for your life to tell she was your wife? Think of all the tempting pressures put upon Sarah because she was so beautiful. How many sisters have you known, one beautiful the other plain, and yet the plain one has by far the sweeter disposition? Sarah fulfilled the old adage, "pretty is as pretty does." Peter uses her as an example of both inward and outward beauty.

Riches have turned many from the Lord. Abraham and Sarah were very rich. (Gen. 13:2.) Pride and a failure to depend upon God are often the results of great riches. Would Abraham have ever become rich if, after each trade, after buying or selling, he knew he would "catch it" from his wife for his action? Sarah was faithful both to God and her husband on the road to and in the midst of all these riches.

Although not without fault (Gen. 16:2), Sarah shows her faithfulness in the follow-

ing ways:

SHE WAS WILLING TO TRAVEL TO DISTANT AND UNKNOWN PLACES. "Now the Lord has said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." (Gen. 12:1.) Abraham went not knowing where he was going. (Heb. 11:8.) How would your wife pass the test if today you came in and announced, "I'm leaving the country and I don't know where I'm going"? Would there be a confusing scene or would she say, like Sarah, "Yes, lord"?

SHE WAS FORGIVING. After being despised by her maid, Hagar, which resulted in Hagar fleeing from harsh treatment, at the command of God, Sarah forgave her and allowed her to remain in her household for about 15 more years. (Gen. 16:9; 16:16; 17:25; 21:5,8.)

SARAH WAS HOSPITABLE. Abraham owed much to his wife. Perhaps he would have never gained the distinction of "entertaining angels unawares" if he had not had Sarah for a wife. (Heb. 13:2.) When the Lord appeared unto him as he sat in the tent door, Abraham lifted up his eyes and saw three men. He immediately wanted to wash their feet and feed them. Certainly without advanced warning, he "hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth." (Gen. 18:1-6.) Was Abraham overly bold or did he know that he had a wife who could have company without prior notice? Have you not heard the modern day Sarahs (?) with all their time saving gadgets say, "Why didn't you tell me we were going to have company for dinner?" "Don't you dare ask those men to eat!" "Have you no consideration for your wife?" "Our tent and shade tree aren't good enough to ask people to." "The tent's in the biggest mess you ever saw." None of this is heard from Sarah. (see page 8)

INDIFFERENCE

Paul E. Sikes, Greensboro, N. C.

"IS IT NOTHING TO YOU, ALL YE THAT PASS BY?" (Lamentations 1:12.) Over twenty five hundred years ago Jeremiah pictured a ruined and desolate Jerusalem crying out at the indifference of the passers by to whom the desecration of the once proud and holy city was of no account. That lamentation has echoed down the ages and God's messengers have never ceased to be distressed at the lack of concern for holy things manifest on every hand. The church itself is many times rife with it. We are indifferent to the problems and burdens of our brethren, to the suffering of the poor, to the lost condition of the world. We do not convert sinners because we have been too indifferent to prepare ourselves to teach them. We succumb to temptations because we have been too indifferent to discipline ourselves beforehand to withstand them. We fail to help bear one another's burdens because we are not enough interested in our brethren to ascertain what burdens they have. Like Gallio, little realizing that our very souls are at stake; we "care for none of these things." (Acts 18:17.)

Since the fact of indifference is unarguable, it is with the reasons for its existence that we must concern ourselves. Though many reasons may be given for the "why" of indifference, I feel that most of them can be comprehended in these five - ignorance, self-satisfaction, laziness, weariness and unbelief.

"MY PEOPLE ARE DESTROYED FOR LACK OF KNOWLEDGE." (Hosea 4:6a); "WHERE THERE IS NO VISION THE PEOPLE PERISH." (Proverbs 29:19a); "THE OX KNOWETH HIS OWNER, AND THE ASS HIS MASTER'S CRIB: BUT ISRAEL DOTHT NOT KNOW, MY PEOPLE DOTHT NOT CONSIDER." (Isaiah

1:3.) Ignorance and indifference form a never ending cycle, ignorance leading to indifference and indifference in turn to more ignorance. We are indifferent many times to our opportunities because we do not realize that they exist. We do not attempt to ferret out the spiritually and physically hungry, and naked, and blind. If they are not glaringly obvious, we in our complacency assume that they do not exist - at least not geographically near enough for any personal contact. We cannot see because we blind ourselves, hiding our heads in the sands of our own little group. We are indifferent toward the future of the church because we do not have the wisdom and the vision to plan for it, and have forgotten that we are told that "if any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.) We are indifferent to our own spiritual danger because we are ignorant of our true spiritual state, and like the Laodiceans know not that (spiritually) "we are wretched, and miserable, and poor and blind and naked."

"SO THEN BECAUSE THOU ART LUKEWARM, AND NEITHER COLD NOR HOT, I WILL SPUE THEE OUT OF MY MOUTH. BECAUSE THOU SAYEST, I AM RICH, AND INCREASED WITH GOODS, AND HAVE NEED OF NOTHING..." (Revelation 3:16 - 17a.) No doubt even more indifference is due to self-satisfaction than to ignorance. We are indifferent to God and His word because we feel sufficient within ourselves to take care of all our necessities. Our material needs are, if not amply, at least reasonably comfortably supplied, and we say in our hearts, "My power and the might of mine hand hath gotten me this wealth," (Deuteronomy 8:17) and do not remember that it is the Lord our God who gives us power

to get wealth and is the author of all our blessings. It is only when some catastrophe overtakes us in which we are forced to recognize our helplessness that we begin to call upon Him. We see this over and over during times of sickness or sorrow, and ironically those who are most indifferent during times of prosperity often cry loudest to God in distress. God is not a God to be used for our own benefit in times of trouble and completely neglected at all other times. He wants our whole allegiance or none. Indifference is so nauseating to Him that He will spue us out of His mouth.

This same self-centeredness which causes us to feel no need of God also causes us to be indifferent to the needs, whether material or spiritual, of our fellow man. As long as we are not directly affected (or are not conscious of being so) we complacently pass by on the other side. As long as those who have never heard of Christ are on the other side of the world we can avert our eyes and think of pleasanter things. As long as we are not aware of any specific family who needs our help we can pretend that none exist, and go blithely on our way providing only for our own. If we do not take self out of the place of supremacy in our lives we must not be surprised if indifference to God and others reigns along with him.

"MY FATHER WORKETH UNTIL NOW AND I WORK. (John 5:17.) A third major cause of indifference is sheer laziness. We just cannot be bothered. We see the need. Intellectually we admit our responsibility to do what we can to alleviate it, but we cannot muster up enough energy or will power to get started doing anything about it. We are just too lazy to study God's word, to attend services, to encourage the brethren, to do that little extra bit to help the needy, to collect clothing for the poor, to carry out suggestions for improving the physical plant, or any other work that we can easily see needs to be done. We forget that we are to be fol-

lowing in the steps of Christ who said, "My father worketh until now and I work." This indifference resulting from laziness is harder to combat than that resulting from ignorance, because once one who has been blind can be made to see he may be moved to act, but when one, seeing clearly, is too sluggish to respond, it is indeed hard to overcome indifference and inspire him to be "not a forgetful hearer but a doer of the work."

"AND LET US NOT BE WEARY IN WELL-DOING: FOR IN DUE SEASON WE SHALL REAP, IF WE FAINT NOT." (Galatians 6:9.) Another factor contributing to much indifference is just plain weariness. We are simply too tired to respond the way we know that we should. I am not speaking of an imaginary or "psychological" tiredness (though such exist), but the state of almost utter exhaustion to which we sometimes reduce ourselves by dissipating our energies in trying to do everything our community or society expects of us. These may not be bad, and may even be good things in themselves, but whenever we allow them to usurp the time and energy that should belong to the Lord we are not relegating them to their rightful places and are wearying ourselves with what in the long run will be of no profit. We should take careful stock, putting God's work in first place in our lives and, so allocating our time that we will no longer be so worn out with our secular affairs that we cannot attend to the affairs of God.

We may also be inclined to weariness in well doing, and consequently to indifference, because we see no visible results though our efforts may have been long and untiring, our work unstinted. But let us remember that He is faithful who has promised that in "due season we shall reap if we faint not."

"BECAUSE SENTENCE AGAINST AN EVIL WORK IS NOT EXECUTED SPEEDILY, THEREFORE THE HEART
(see page 12)

BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.

Administration changes. The Board of Directors of Abilene Christian College has announced a major administration change, including the appointment of John C. Stevens to succeed Don H. Morris, the retiring President; J. D. Thomas to succeed retiring Paul Southern as Head of the Bible Department; Lawrence Smith, after 40 years in the Bursar's office, will retire to become Vice President for Financial Affairs and will be replaced by Bill Hilton. Don Morris, seventh President of ACC, will become Chancellor of the school and will work closely with the new President. The change will become effective on Sept. 1 (except that in the Bible department which will be in May 1970).

Campaigns. Ivan Steward directed a force of 50 workers in a three week's campaign for Christ in the Sydney suburb of Lakemba and surrounding districts which resulted in 33 baptisms. The results were considered amazing since Sydney is considered by some to be one of the hardest cities our missionaries have ever worked in... Jimmy Allen preached in a nine day meeting in Belfast, Northern Ireland to overflow audiences each night. Twenty-four responded, nine of which were baptisms.

Scholarship fund. A \$200,000 estate from the late Robert Finch, a Dallas, Texas business man, establishes the Robert A. Finch Scholarship Fund to aid men in educational pursuits who are preparing to preach. For the past 25 years Mr. Finch had been preparing to leave such an estate for the purpose of training preachers.

Madison sets new records. On May 11, the Madison, Tenn, church set some all time high attendance and contribution records. The attendance, in two morning worship services, reached about 7,500 (and 4,500 returned for the Sunday night service), and the contribution was

\$83,567.26--a little more than \$14,300 short of their \$100,000 goal.

Nichols receives degree. Gus Nichols, one of the best loved men in the brotherhood and usually considered to be one of the greatest living Bible Scholars in the world, was scheduled to receive an honorary doctor of laws degree from Oklahoma Christian College on June 6. The ceremony was scheduled to take place at Alabama Christian College in Montgomery. Nichols has been preaching for 50 years, 36 of which have been spent at one church in Jasper, Ala., and is the author of nine books and the editor of a weekly paper called Words of Truth. Although he would be the last to parade such a degree, many Christians will rejoice at the signal honor paid to this grand old soldier of the cross and will feel that it is an honor long overdue.

Debate on Evolution. Stockton, California was the scene of a discussion between James D. Bales and Dr. O. Boyd Mathias on May 22 and 23. Dr. Mathias affirmed that "The Theory of Evolution Has Been Scientifically Established." Bales affirmed that "The Genesis Account Is the Most Reasonable of Origin Accounts." About 1200 attended the first night, and the debate was broadcast over both TV and radio. Many churches set up TV screens in their meeting places and invited the public to see and hear.

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Sarah . . . Cont'd.

She simply obeyed.

SARAH BELIEVED GOD WHEN THINGS SEEMED IMPOSSIBLE. She knew, better than any other mortal, the deadness of her womb. (Rom. 4:19.) Her first reaction was to laugh within herself at the news that she would bear a son in her old age, but when she had time to consider the evidence, she trusted the Lord. (Gen. 18:9-12.) She knew the bearer of the news knew her thoughts (Gen. 18:13), and she agreed, "Is any thing too hard for the Lord?" (Gen. 18:14.) There was only one conclusion she could come to. She judged him faithful who had promised. (Heb. 11:11.)

SHE WAS ABLE, AT TIMES, AT ADVISE HER HUSBAND. The wise husband heeds the advice of his wife only some of the time, and the truly wise knows when to and when not to. The foolish one heeds all the time or none of the time. Sarah was able to see better than Abraham the necessity of casting out the bondwoman and her son. God told him, "In all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called." (Gen. 21:12.) It is no wonder that Abraham was somewhat cautious because he had heeded some unwise advice of his wife in an earlier instance. (Gen. 16:1-3.)

When Peter, guided by the Holy Spirit, wanted a fitting example of a wife's subjection to her husband, he chose Sarah. "Likewise, ye wives, be in subjection to your own husband; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair...but let it be the hidden man of the heart...For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord; whose daughters ye are, as long as ye do well, and are not afraid with any amaze-

ment." (1 Peter 3:1-6.) The teachings of Christ will not allow a return to the abuses of the wife in ages past, wife slavery, treatment of her as a possession, not worthy to be educated. Neither will it permit the abuses of the present age. Some wives live in fearful amazement, wondering why happiness always eludes them, when they, because of their nature or ignorance, tell their husbands what to do and, in general, have lost all respect for them. They would think it "holy horror" to be required to do as Sarah gladly did, "obeyed Abraham, calling him lord." Have you ever seen a wife happy and ruling her husband at the same time? It is true that some husbands, spineless and wretched, are worthy of no respect, but a wife's relationship with such a man is doubly disappointing. First, because of his wretchedness, and second because he is spineless, she has no one she can really depend on to obey and call lord.

Apologizing to Christ

Bruce R. Curd

Lester Hathaway, an anti-Bible class brother who held and debated that position for 35 years, changed his position in October of 1968. Not only did brother Hathaway change his mind, but he stated:

"I apologize to the brotherhood for the harm I have done to the church. I am ashamed and sorry for it all. I feel my work has been a failure. I hope I will be able to undo some of the harm that I have done."

Brother Hathaway apologized for standing against Bible classes and said he was ashamed! Some members of many congregations NEVER attend Bible classes! If Lester Hathaway was man enough, yes, Christian enough, to be sorry and ashamed for his actions against the Bible classes, don't you think you should be ashamed for not attending?

Don't you think that you owe Christ an apology?

CAN WE UNDERSTAND BIBLE (III)

Howard Winters, Burlington, N. C.

We have already shown in the first article of this series what we consider to be the basic reasons why most religious leaders believe and teach that the Bible cannot be understood except by a select few. In our second article we studied at some length 1 Cor. 2:14, the passage that is relied upon to prove that an unsaved person cannot understand the word of God. We saw in that study that the passage in no way teaches what it is thus said to teach, but, in reality, it teaches the exact opposite of this. It teaches that one cannot understand the things of God without a revelation from God. This strongly and necessarily implies that when one receives a revelation from God (and this is what the Bible is) he can understand it. It is our purpose in this lesson to take a passage and demonstrate beyond any conceivable doubt that we can all understand the Bible, and that we can all understand it alike.

Perhaps John 3:1-5 would serve us well here, although any other passage could be used for the same purpose. In these verses the apostle John states: "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Now the whole passage is before us, and it seems clear (and yet difficult) enough. Let us see if we can understand it.

What was it that came to Jesus? Our verse says, "There was a man." Now do we understand that it was a man who came to Jesus or do we understand that it was a woman? Does anyone understand that it was a bird or a beast? Was it just a thought or concept--an imaginary being, neither male nor female? No, we all understand that it was a man. But if the Bible says that it was a man, and we understand that it was a man, then we understand at least one word in the Bible.

John says further that this man who came to Jesus was a Pharisee, a ruler of the Jews. Has anyone ever read this passage and understood that he was an Epicurean philosopher who taught in a Gentile school? Has anyone ever understood that he was a Sadducee? If not, then why have we not so understood it? Simply stated, it is because we all understand the Bible when it says that he was a Pharisee. So we not only understand that he was a man, we also understand that he was a Pharisee. We now understand at least two words in the Bible.

What was the man's name? Was it Nicodemus? Or does someone understand that his name was Joe Smith, George Jones, or Bill Patterson? But if his name was Nicodemus, and we understand that it was Nicodemus, then we understand another word in the Bible.

When did the man come to Jesus? The record tells us that he came by night. Do we understand, then, that he came by night, not by day? If he came by night, and we understand that he came by night, then we understand another word in the Bible.

What did Jesus tell the man? "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Do we understand that Jesus told him that he must be born again? Furthermore, that unless he was born again he

(see page 10)

Can We . . . Cont'd.

could not see the kingdom of God. If we understand this, then we understand some more of the word of God.

What question did Nicodemus ask Jesus? Do you understand him to ask, "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" Or do you understand him to ask, "How can a man keep from being a dog when he is reincarnated?" If you understand Nicodemus to be asking how a man can be re-born, then you understand some more of the Bible.

How did Jesus answer Nicodemus' question? He said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Jesus thus told Nicodemus how to be born again, that is of water and the Spirit. Do you understand that Jesus said water and the Spirit? Someone may raise an objection here by saying, "Oh, but water here does not mean water." Well, maybe not, but do you understand that Jesus said water? If He did not say water, what did He say?

It is reported that brother N. B. Hardeman was traveling on a train one day to a preaching engagement when one of his fellow passengers learned that he was a preacher. The passenger approached brother Hardeman and said, "Sir, I want to ask you a question. What do you think the word water means in John 3:5?"

Brother Hardeman, without a moment's thought, replied, "I think it means buttermilk."

The man was greatly astonished at such a bold statement about the Bible. He said, "I have never heard anyone say that before. I don't think it means that at all."

Brother Hardeman then proceeded to ask, "Sir, if water doesn't mean water in John 3:5, how do you know that it doesn't mean buttermilk? If it doesn't mean water then you have no way of knowing to what it refers, and, therefore, I think it means buttermilk." Of course brother Hardeman went on and explained to the man that he

did not really think that the word water means buttermilk in John 3:5. He simply used this approach to show the man that the Bible means what it says and says what it means. We do not need the word of God explained nearly so much as we need to believe what it says.

Taking a quick look now at our passage, we have seen that a man of the Pharisees by the name of Nicodemus came to Jesus by night. Jesus told him that he must be born again. Nicodemus did not understand how a man could be re-born, and so he asked, "How can a man be born when he is old?" Jesus replied that, to enter the kingdom, one must be born of water and of the Spirit. All this we have understood, and we have understood it all just alike.

It is true that we may not understand all about man, but we still understand that it was a man who came to Jesus; we may not know what a Pharisee is or what he believes, but we understand that the man who came to Jesus was a Pharisee; we may not know the meaning of the name "Nicodemus," but we understand that the man who came to Jesus was so named; we may not understand why he came to Jesus by night, but we understand the Bible when it says that he did; we may not understand the whole process of the new birth, but we can understand that to see the kingdom of God we must be born again; we may not understand all that is involved in the question, but we can understand that Nicodemus asked, "How can a man be born when he is old?" We may not know all that is involved in the birth of water and the Spirit, but we can understand the requirement as made by Jesus--we can understand that he said we must be born of water and the Spirit to enter the kingdom of God. This all seems simple enough to us. So simple, in fact, that one would have to put forth special effort to misunderstand it. As far as we are concerned, there can be no question about it. We can understand the Bible.

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TO MY SON AT SIXTEEN

Dear Son:

Today you are sixteen years old. This means that you are now a man and that your Dad is supposed to have a man-to-man talk with you. Your character probably is too firmly moulded now to be affected very much by advice, but it is my duty and loving desire to offer it.

Naturally I hope and pray that you are a success in life, even if you never become president of the United States. I want you to be a success in whatever you do. It doesn't make much difference what field of endeavor you choose, so long as it is honorable in the sight of God and man. Whatever you choose to do in life, choose that which you will enjoy as a true Christian, and do the job well. Satisfaction with your job and with yourself, maintaining Christian virtues, means more than a big pay check. Of course, if, in doing your job well you are offered a good salary, don't turn it down.

There's nothing wrong with money, if you do not lose your perspective about it. Money is a means to an end, and must not become the objective itself. The love of money is the root of all kinds of evil and will thus become a curse if not properly channeled. It is the means by which you can glorify God, obtain the necessities of life, enjoy the comforts and blessings of life, and be a blessing to others.

Use your money; do not let it use you. You don't measure your richness in life by a bank account, unless that account is in the bank of heaven. Do not let your heaven be in your bank account. Pay your debts, be honest and honorable with God and man. Try to save some for future emergencies that will surely arise.

I do not want you to be a sissy, but I certainly do not want you to be a bully or roughneck. A bully and roughneck is more contemptible than a coward any day. The important thing is to be neither of these, but to be a man. This means that you neither run from nor provoke a fight. It

does mean that you are considerate of all people, living peaceably with all people, as much as possible.

Be mindful of your language and how you talk to others. This ranges from the person in a "high position" to the "waitress," the "maid," the "clerk," the "beggar." Learn to be temperate, tolerant, patient, and kind in all things. Never let your mind or your body become contaminated in the evils and vices so prevalent. Do not be pressured or coerced into doing things that you know are wrong. Stand for truth and right. You must respect and reverence God, Christ, the Bible and yourself. Be considerate of others, respect all people as human beings, regardless of their station. This is the true test of a gentleman and the standard of good manners.

Respect the convictions of others, but have strong, deep-seated convictions of your own based upon the precepts and principles of God's Word. Do not be afraid to uphold and speak strongly for your convictions, but try never to speak in anger. Only weak men need violence or volume to express themselves. I hope you will have such conviction and confidence that you will never feel inferior to anyone, and so much understanding and love that you will never try to make anyone feel inferior to you.

You must have a sense of humor to enjoy life. This does not mean dirty jokes and sordid stories. It means that you will enjoy life if you see and appreciate its lighter side, including the times when things are tough and you can laugh at yourself and mean it.

Be honest. Surely some people will dislike you, but no one should distrust you. Let your word be your bond and one of your most valuable assets. Do not be afraid of making mistakes, but be ready to admit them and correct them. It's not a disgrace to be wrong, but it is disgrace-

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INDIFFERENCE (cont'd)

OF THE SONS OF MEN IS FULLY SET IN THEM TO DO EVIL." (Ecclesiastes 8:11.) "AND THEY CONSIDER NOT IN THEIR HEARTS THAT I REMEMBER ALL THEIR WICKEDNESS..." (Hosea 7:2.) Last, much indifference stems simply from unbelief. Though we may give lip service to God, judgement seems a long way off, and we are not emotionally convinced of its reality and its terror. "Someday" we will give more heed to our duty but right now we have too many pleasant things with which to concern ourselves. Our love for the Lord and His word is not strong enough, our faith is not living enough, for us to find our pleasure and our life in Him. Our lack of works (i.e. our indifference

to work that needs to be done) is an indication of our lack of faith. We believe when it is convenient for us but not when our comfort is in any way threatened. May we awake in time and truly have faith in the God of all comfort who alone can bless us with true peace, for "to be spiritually minded is life and peace." (Romans 8:6.)

INDIFFERENCE

When Jesus came to Golgotha they
 hanged Him on a tree,
They drove great nails through His
 hands and feet, and made a Calvary:
They crowned Him with a crown of
 thorns, red were His wounds and
 deep.

For those were crude and cruel days
 and human life was cheap.

But when Jesus came to Birmingham
 they simply passed Him by,
They never hurt a hair of Him, they
 only let Him die;

For men had grown more tender, and
 they would not give Him pain,
They only just passed down the street,
 and left Him in the rain.

Still Jesus cried, "Forgive them for
 they know not what they do,"
And still it rained the winter rain that
 drenched Him through and through;
The crowds went home and left the
 streets without a soul to see,
And Jesus crouched against a wall and
 cried for Calvary.

G. A. Studdert-Kennedy
(Quoted in Evangelistic Sermon Outlines, Burris Butler, The Standard Publishing Company, 1962, P. 12.)

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CAROLINA CHURCH NEWS

North Carolina News

Hendersonville

KEN WILLIS, Reporting: Our VBS, June 2-6, was one of the finest we have had in several years. It was a nightly family Bible School with classes for all ages including adults. Brother Alvie Lowery of Tryon conducted the adult classes using the Jule Miller filmstrips. All other ages used "The Church Jesus Built" lessons. Last year's attendance record was broken the first night with 81 present. The peak attendance was 93. Several congregations were represented at our singing June 1 to help kick-off our VBS.

John Waddey of the Karns church near Knoxville, Tennessee, will preach in our fall gospel meeting August 10-16. We will host an area-wide singing at 3 P.M. August 10.

When visiting in this area of the Blue Ridge Mountains, visit with us.

Jacksonville

TALMADGE SOLOMON, Reporting: The first week in June marked the end of our second year with the Jacksonville congregation. We have really been blessed with some wonderful Christian families who have been stationed at Camp Lejeune Marine Corps Base and worshiped with us. Last week we had the opportunity to baptize into Christ the 89th person since coming to Jacksonville. We have just completed a meeting with brother Larry Walker from Portsmouth, Virginia in which there were 10 responses including 2 baptisms. We have broken all records here with 235 present for the morning worship service and \$550.94 in contribution. We are still receiving many responses from our Herald of Truth TV program and are beginning a new Youth Program for our young people, with a challenging and rewarding agenda of activities

planned. This includes a mission-study and correspondence program, a training program for both boys and girls, a church history study, and recreation. We begin our annual Vacation Bible School June 9th and are planning to take a group of young people to Carolina Bible Camp. The elders are also in the progress of appointing new deacons and the possibility of a new elder. We have purchased additional property for parking space, which also gives us another access to the building. All in all, we have found the work most rewarding and look forward to another year.

High Point

JIM STUTTS, Reporting: Virgil Hale preached at the Eastchester Dr. congregation in a series of meetings April 28-May 4. Brother Hale proclaimed the word powerfully and two were pricked in the heart and obeyed the Lord - one being baptized another restored. Attendance from the community was reportedly the finest of any meeting and home studies are being arranged with those visiting.

On Wednesday, June 30, the North-eastern Christian College Chorus presented a program of sacred hymns following the services. These fine young people inspired all who came and we were delighted to learn of the splendid work going on at NCC.

On June 9, our VBS was begun and though we experienced stiff competition from neighboring denominational groups, we nevertheless accomplished a great deal.

Our campaign for the Triad Area will continue from June 15-July 4, under the big top at the High Point Fairgrounds, 8:00 P.M. nightly. This will be the largest endeavor launched in this area to reach the lost.

For the month of May, we had three responses to the invitation.

(see page 14)

Church News . . . Cont'd.

South Carolina News

Moore

U. A. HALL, Reporting: While David and Peggy Senn are on tour of Europe with the Harding Chorus, I am working with the Moore congregation. It is good to be working again with these good people.

I had a good meeting at Tryon, N. C. in May. The meeting was well attended. There were two responses. In April I was in a meeting at Fitzgerald, Ga. Several congregations were represented each night. There was one response there. I will be in a meeting at Clyatville, Ga. in August. This is where Raymond Climer works.

The doctor gave me the green light to go back to work full time - so if anyone should be interested write to me at this address: 29 8th St. Judson, Greenville, S. C. 29611, Phone 233-5189.

Greenwood

CARL LANCASTER, Reporting: After three and a half years work here I am to begin work with the Poinsett church in Greenville, S. C., July 1.

The church in Greenwood is in need of a minister. They own a large, comfortable house for the minister, have a six acre building site fully paid for and \$5,000 in a building fund. This growing city has a population of around 25,000. Anyone interested in working here should contact Eugene Leavitt, 803 Holloway, Greenwood, S. C. 29646, Phone BA 3-8700.

To My Son . . . Cont'd.

ful to avoid responsibility for wrong. Acknowledge your achievements and your errors with equal grace. Be able to look at yourself in the mirror without being ashamed.

Be clean and neat. It is better to be clean and neat than to be fashionable.

Keep your nails and your neck clean. Take pride in your clothes and appearance, even if your suit is not the latest cut or fashion.

Finally, I pray that you will be the kind of man that my father prayed his son would be. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6: 8.)

For then, my son, you will be a man!

Lovingly,
Dad

Greenville, (Augusta Road)

JERRY SENN, Reporting: The last of May we completed a very successful 32 week training school. It was conducted each Thursday evening from 7:00-10:00. We offered instruction in Bible, Music, and Speech. There were ten students who missed three or less classes. About 20 were coming faithfully at the conclusion of the school. Plans for the fall include a more varied choice of subjects for study. L. E. Wishum, David Senn, and Jerry Senn did the teaching this year. We were aided greatly by John Jones, Neil Inness, and Willard Pyles.

Two have been baptized recently. Four families have moved in to work with us. Rudy Senn conducted a gospel meeting with us during the first week of June. We averaged 100 in attendance.

About 20 of our young people are doing a wonderful job visiting and encouraging the sick and shut-in twice a month. Bruce White is leading them in various studies the other two Sundays.

In the last few days we have closed the deal on a one acre lot adjoining our present property. It features a four room house and will give us access to Fork Shoals Rd.

During June we averaged 112 for Sunday morning and 80 for Wednesday evening. Contribution is averaging around \$330. Last Sunday we had 128 with a good many visitors.

Several of our young people will attend Freed-Hardeman this fall. Three of our members are already there.

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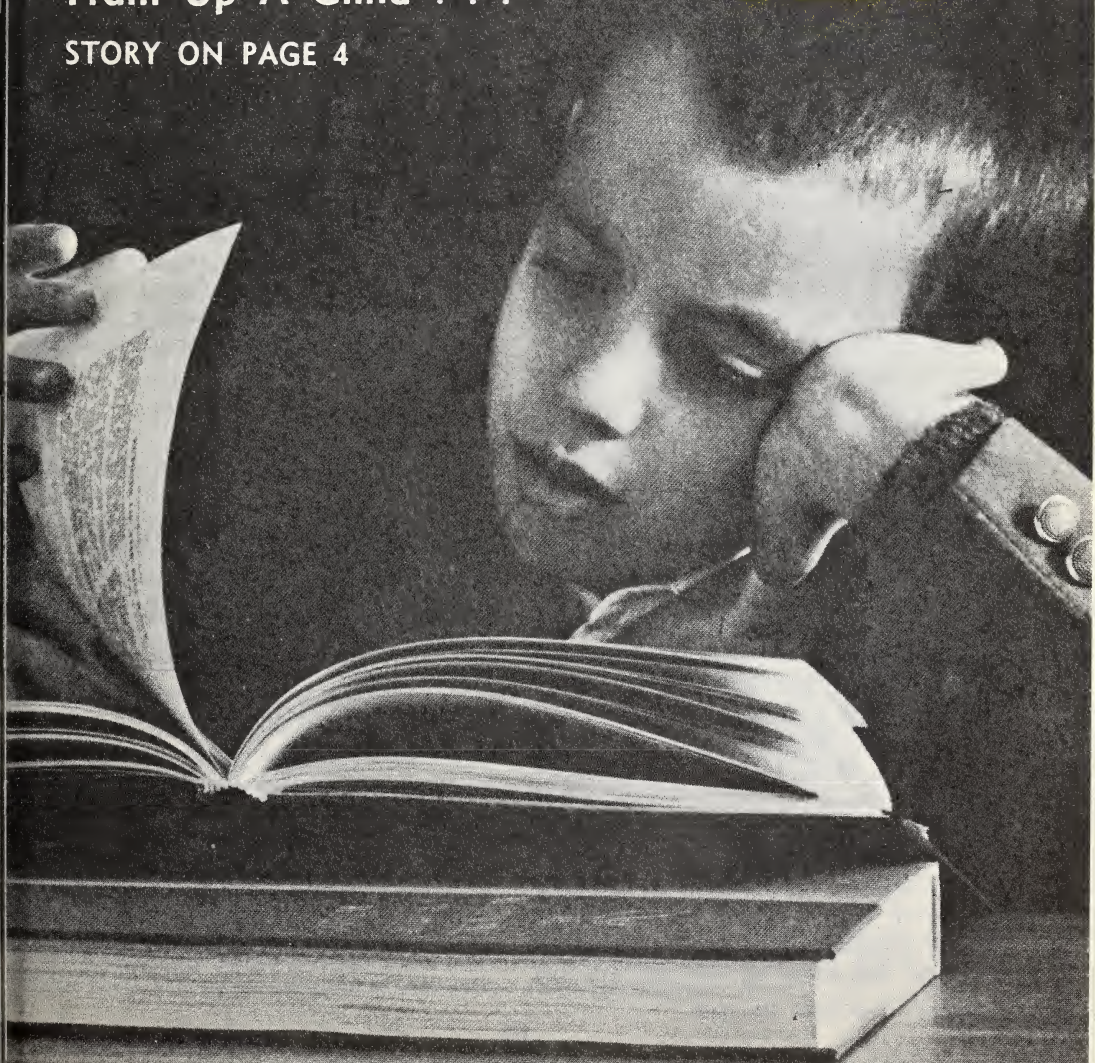
Carolina
CHRISTIAN

Volume Eleven No. 8 August, 1969



"Train Up A Child . . ."

STORY ON PAGE 4



Godly Living - Pressing Need Of Our Time *

Virgil Richie

Each day we are made more aware of the need for godly living among people everywhere. Many of the tragic events related in the daily newspaper and on news broadcasts are caused by the lack of godliness. The shocking acts one week end of a few months ago are a prime example. Three men, one of whom was the President of the United States, lost their lives simply because some people were not practicing godly living. Many people suffer violent deaths daily on our highways for the same reason. On December 31, 1963, an article in the Spartanburg newspaper stated: "With the dangerous New Year's Eve period still ahead, South Carolina entered the final day of 1963 with at least 794 traffic fatalities counted during the year. The incomplete 1963 toll was an increase of 37 above the state's total traffic score of 757 deaths in 1962." An increase of 37 above 1962! These figures represent only one state and only one cause of death--traffic. Add to these the figures of other states and of other countries plus the loss of life and property caused by other crimes, and you have the miserable picture of our modern day. How much misery, woe, and suffering could be avoided if more people would live godly.

The godly life is the only sensible life to live. There is a New Testament passage which reads: "For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (1 Timothy 4:8.) It isn't difficult to see why godliness is profitable to all things. A man who lives godly will take better care of himself physically, and thus will enjoy the best health possible. Moreover, he will attempt to the best of his ability to grow mentally. In addition, he will have a greater opportunity to make real and lasting friendships thus increasing his life socially. But above all, one who will live

godly has the opportunity to grow spiritually. As far as I know, it is conceded by all men, even those who do not pretend to serve God, that the godly life is the best life of all. One, then, who lives godly has everything to gain and nothing to lose; and one who will not live godly has everything to lose and nothing to gain. Thus, we see the value of godly living and its great need among the people of the world.

There is also a need for godly living in the church. Godliness links us to God. When we practice godliness, we become more God-like. Webster says that godliness is "careful observance of or conformity to the laws of God." The New Testament says, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Most Christians live an exemplary life, yet there are some whose lives are a reproach to Christ and his church. Every gospel preacher has had the experience of talking to some one about

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his obeying the gospel only to hear, "I would obey the gospel, but I am as good as some members of the church." Although such an attitude cannot justify a soul, think of the eternal plight of the one who was the occasion of stumbling. Think of the damage done to the church. It is the business of every Christian to try to become more like God every day. Paul wrote, "Be ye therefore followers (imitators) of God, as dear children." (Eph. 5:1.)

But what is meant by godly living? It is a life of devotion, dedication, and consecration. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 6:17-7:1.) A godly life belongs to God and is lived in service to the Lord Jesus. Every one then, who has put on Christ in baptism, is obligated to live godly.

Next, a godly life is a life of self-denial. The greatest difficulty and obstacle which lies in our way of truly being godly is SELF. Jesus said: "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24.)

The godly life is also a life of purity. The apostle wrote these words to Timothy: "Keep thyself pure," (1 Tim. 5:22.) and "flee youthful lusts." (2 Tim. 2:22.) Also, "be thou an example. . . in purity." (1 Tim. 4:12.) Some are wont to complain about this and say that God has required of us regarding purity so much that we can't live up to his requirements. Is that really true? Has God required of us an impossibility? Not at all. The fact is that those who make this complaint DO NOT REALLY WANT TO DO ALL GOD REQUIRES. Impure desires are created, not because of what God has forbidden, but because of the motivation of the worldly mind. The modern dance is a good example of this atti-

tude. It was created by those who had a desire to express their physical, lustful yearnings, and it has become socially acceptable because there are those who seemingly cannot see any harm in it. Yet upon proper investigation, it is found that the modern dance from its beginning until now has been the avenue for many into ruin, shame, degradation, delusion, and above all, spiritual decay. Mr. J. Edgar Hoover says that sixty-five per cent of the young women who are known to inhabit places of prostitution today admit that they got their start with the modern dance. Another thing which leads to improper and impure thoughts is improper dress. The word of God condemns such as immodest apparel. (1 Tim. 2:9, 10.) Those who desire to live godly will avoid such things. The people of God are sanctified (set apart to do God's will). (1 Cor. 6:11.) Therefore, it behooves all Christians to live godly, sanctified lives.

The godly life is, moreover, a life of prayer. "I will therefore that men pray everywhere, lifting up holy hands. . ." The Christian life cannot be lived without it. Our Lord, his apostles, and all of the great men of the Bible were men of prayer. If the Son of God felt the need of prayer, certainly those who desire to follow in his steps should feel the need of it. We should pray congregationally and individually. Neglect of this privilege and duty robs us of many blessings from our God.

Finally, the godly life is a life of obedience. Our obedience to the Lord does not, as some seem to think, end the moment we are baptized into Christ. The godly life is a life of continual obedience. It is the Lord's to command; it is ours to obey. Thus, when an obedient life is lived, when a prayerful life is lived, when a life of self-denial, when a pure life is lived, when all these things are brought together in one life, you have a life that is godly. Indeed, this is the best life which one can possibly live. If more people would live godly, the church would be better and the world would be better and a great need would be filled.

Southeastern Children's Home

Jerry Senn, Greenville, S. C.

I am certain that you share with us the desire to assist in caring for needy children. Plans are being made by brethren in the Carolinas to establish a cottage-type home which will take care of six children and two houseparents. This type facility seems to be the most highly recommended among such efforts in the brotherhood. Some progress has been made in getting this idea publicized throughout the Carolinas. Questionnaires were sent to every congregation asking for a statement of interest and suggestions. Response was favorable.

The Plaza congregation in Sumter, S. C. has made some very generous proposals regarding the first cottage. First, they have asked that brethren throughout the Carolinas help them establish a home in that city. They have already contributed \$1,000 toward this effort. They also offered to support one child as a "permanent minimum obligation" (approximately \$75 per month). An effort is now under way by them to raise \$6,000 toward the first cottage. This would take care of the down payment. They have asked that the board of Southeastern Children's Home assume legal and financial responsibilities as well as operational duties.

At a recent board meeting these proposals were discussed and approved unanimously. Three of the men of the Sumter church were added to the board of Southeastern Children's Home. They are S. Robert Collins, Hugh Palmer, and Roscoe Newton. Brother Neil Inness resigned from the board since he is moving to Rockford, Illinois. David Pharr also resigned due to a heavy work load. Robert Collins replaced brother Inness as secretary. Other members of the present board includes Bill Young, R. W. Senn, Johnny Sewell, Richard Eppley and Jerry Senn. The Sumter brethren are presently locating a house which will suit our needs

and meet the requirements of the state.

The Southeastern Children's Home board has committed itself to raising \$4,000 as soon as possible so that the above plans can move forward. We call on all interested individuals and congregations to help us supply a Christian home for those who presently are in need of physical as well as spiritual help and guidance.

No home is any better than its parents. We would like to hear from interested couples who could qualify as houseparents. If you are interested in this worthwhile work please contact S. Robert Collins, 2011 Columbia Circle, Sumter, S. C.

Watch Carolina Christian for more information concerning these plans. Remember us in your prayers and with a liberal contribution.

The Southeastern Children's Home, Inc.

wishes to employ a man and his wife, both of whom must be faithful Christians, as houseparents in a cottage type child-care facility in Sumter, S. C. If interested, please reply to: Southeastern Children's Home, Inc., Mr. S. Robert Collins, Secretary, P. O. Box 1385, Sumter, S. C. 29150.

Walking in God's Paths

Ernest Thigpen, Spartanburg, S. C.

Isaiah, the evangelical prophet, declared, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isaiah 2:2,3.) This prophet of God, who lived and prophesied over seven centuries before Christ came to earth, is here foretelling a glorious age for mankind. The house of the Lord is to be established in the top of the mountains and exalted above the hills. In that great hour many people will go forth extending the divine invitation to "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."

Isaiah, known as the Messianic prophet and serving God in a day when Judah and Jerusalem were a "sinful nation, a people laden with iniquity," was given a prevision of the Christian age. He foretold of an age when God's message would be universal in scope and all nations would be invited to enter the house of the God of Jacob. In God's house, the church, "he will teach us of his ways and we will walk in his paths." This golden hour of grace and glory began in Jerusalem on the first Pentecost after the resurrection of Christ and his ascension back to glory. In this ancient and holy city, the apostles, in obedience to Christ's command, remained until they were endued with power from on high and then became witnesses unto Him in Jerusalem, Judea, Samaria, and unto the uttermost part of the earth. Thus from Jerusalem, repentance and remis-

sion of sins were preached in Christ's name among all nations. People everywhere were urged to come into God's house and walk in his paths.

Our subject is "Walking in God's Paths." To do this, it is necessary to reject paths that are not God's paths. Happiness and prosperity are promised to the man who rejects evil paths and delights in God's way. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of waters, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." (Psalm 1:1-3.) The Psalmist understood that evil ways must be avoided in order to walk in God's ways, and he set an example for us. "I have refrained my feet from every evil way, that I might keep thy word." (Psalm 119:101.) Solomon, the wise man, says, "My son, if sinners entice thee, consent thou not. Walk thou not in the way with them; refrain thy foot from their path." (Proverbs 1:10,15.) There cannot be any doubt about it, to walk in God's paths of righteousness one must avoid the paths of evil. Solomon further exhorts us in this fashion, "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." (Proverbs 4:14,15.) The prophet Amos adds, "Hate the evil, and love the good..." (Amos 5:15.) Paul expresses the same thought to the Romans in these words, "Abhor that which is evil; cleave to that which is good." (Romans 12:9.) No one can walk in two different paths at the same time. In order to walk in the good paths, it is imperative that we leave the evil ones.

We of God's creation, knowing that he wants to teach us of his ways that we
(see page 6)

Walking . . . Cont'd.

might walk in his paths, should be receptive to his efforts. Everyone of us should desire God's paths of righteousness and diligently seek them. Through the prophet Jeremiah, Israel was told, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Jeremiah 6:16.) The "old paths," "the good way," should be carefully sought out and when found become an occasion for rejoicing. None should give to God the answer he received from those to whom Jeremiah spoke. "But they said, We will not walk therein." (Jeremiah 6:16.) Rather, our response should be "Teach me thy way, O Lord, and lead me in a plain path..." (Psalm 27:11.) Our hearts should truly desire a knowledge and understanding of every path of the Lord. We should be willing to do our part that we might be taught of God. Through King Solomon God has given this exhortation, "My son, if thou wilt receive my words, and hide my commands with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasure; Then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous; he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity, yea, every good path." (Proverbs 2:1-9.) We are made to realize that we can know and understand "every good path" if we are willing to give the proper heed to God's method of training. Surely, God's paths are paths of faith, hope, love, mercy, truth, purity, justice, peace, joy, long-suffering, charity, and such like. His paths are paths of righteousness, glory,

honor, and peace; and they are worthy of our learning, understanding, and walking therein.

There is great wisdom and plenteous reward to be found by all who choose to be taught by God and walk in his paths. "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." (Psalm 16:11.) "But the path of the just is as the shining light, that shineth more and more unto the perfect day." (Proverbs 4:18.) "The wise man's path leads upward to life that he may avoid sheol beneath." (Proverbs 15:24 RSV.) "And ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Jeremiah 6:16.) "Depart from evil, and do good; and dwell for evermore." (Psalm 37:27.) If we are in God's house, being taught of his ways, and walking in his paths; then let us rejoice and know that God is pleased and will bless us accordingly. "No good thing will he withhold from them that walk uprightly." (Psalm 84:11.) If we have never accepted his wonderful invitation, then may we do so today. Be among the wise who say, "We will walk in his paths."

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Let's Face the Facts

James Creech, N. Charleston, S. C.

The church of our Lord is now in its greatest period of growth. More and more Christians are realizing their individual responsibility of teaching others about Christ. Many Christians are more active in the work of the church now than at any other time since their obedience to His commands in becoming a Christian. The benevolent spirit of the church seems to be strengthened as a result of more dedication and greater faith on the part of thousands of disciples who truly love the Lord. They are reminded frequently of the words of the Master recorded in the gospel according to John, chapter fourteen at verses fifteen and twenty-one. Jesus said, "If ye love me, keep my commandments. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Truly we are assured of the fact that the Lord loves those saints who are working so hard in the vineyard. We are also aware that they will be rewarded for their work. (1 Corinthians 15:58.)

But at the same time, let us not be blinded by the growth in the church to the things which loom over us. Let's face the facts before us in order to dispel the dangers that face the church in our age. We should always be optimistic by nature, but we are also cognizant of the fact that there are definite dangers that face the church of Christ. These dangers are evident, they are real, and they are not new or difficult to comprehend. We have talked about them but what have we done about them? As a matter of fact, the apostle Paul through the inspiration of the Holy Spirit warned against overconfidence. In Ephesians, chapter six and verse ten he said, "Finally, my brethren, be strong in the Lord, and in the power of his might." He further states that we should put on the

whole armour of God, that we may be able to stand against the wiles of the devil. He then proceeds to explain how the Christian is to guard himself. So, according to Paul, the Christian should constantly be aware of the dangers that face the church of Christ.

One of the greatest dangers in the church today is the danger of ignorance. It isn't difficult to fool people who remain ignorant of the true facts. Ignorance of wrongdoing does not make one innocent for having done wrong. In Hosea 4:6 the following words are penned: "My people are destroyed for lack of knowledge..." In Acts 17:30 Paul, preaching to the Athenians, said, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." In writing to the young preacher Timothy the second time, chapter two at verse fifteen Paul said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing (handling aright--ASV) the word of truth." There is absolutely no excuse for a Christian to be ignorant of the commands of his Heavenly Father. But we must first be willing to admit that we are ignorant of many of the commands of God. Unless we are willing to admit our ignorance, we will never be able to acquire knowledge. Ignorance combined with indifference is bad enough, but ignorance combined with zeal is disastrous. To be conscious that we are ignorant is a great step to knowledge. Now, let's face the facts. Are we as studious as we should be? Do we feed upon the Word of God in a methodic manner or is our study characterized by irregularity? Will we be excused in the Day of Judgment because of our failure to know and understand? Certainly we can see that ignorance is one of the great dangers that is facing the church of Christ today. Let us recognize it, and pray that God will help us to combat it.

(see page 8)

Let's Face . . . Cont'd.

Another great danger facing the church today is worldliness. John tells us that we are not to love the world, neither the things that are in the world. (1 John 2: 15-17.) But we might ask this question, "What is worldliness?" Worldliness is pursuing the activities of the present life without thought of God. The unceasing turmoil of the world, the constant attraction of earthly things, tend to take the soul away from Christ. The famous poet Wordsworth once said, "The world is too much with us." If we follow the Lord wholly, we must separate ourselves from the world. It is true that Christians must live in the world, but they must not be of the world. We as children of God must not allow the edge of our spiritual desires to be dulled by worldly things. Christ demands first place in our lives. (Matthew 6:33.) James says, "Pure religion and undefiled before God the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27.) The Christian's business is not merely to keep himself unspotted from the world but also to help the world get rid of its spots. There is much work to be done, and we cannot afford to sit idly by while worldliness creeps into our lives. Let's face the facts and realize the great danger of worldliness facing the church in our age.

A third great danger facing the church today is indifference. Jesus said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matthew 12:30.) The Lord needs dedicated workers in His vineyard. He has no time for those who are performing their work in a helter-skelter manner. A loyal soldier is interested in following his commander's orders continually, not just part of the time. There is no place for the indifferent person in the church. Even if a person is on the right track, he will get run over if he just sits there. Indifference will cause a Christian to become sullen and gloomy. No one appreciates a Christian with a morose disposi-

tion. Indifference is certainly a danger facing the church. The crude and physical agony of the Cross was nothing compared to the indifference of the crowd on Main Street as they "passed by." The people in the church who don't really care whether a certain task is performed or not are the people that could very well be described as indifferent. We prove our indifference by our failure to teach lost souls the gospel of Christ. Let's face the fact that this is one of the greatest dangers that threatens to dull the continued growth of the church of Christ.

Yes, we are all thrilled, excited and pleased over the rapid growth of the Lord's church in this century. Moreover, we are thankful that God has blessed us so bountifully in our generation. As we continue to serve God, let's face the facts, and be on guard so that we may be able to stand against the wiles of the devil. There are many other dangers that face the church today, but these three are among the greatest. Let's fight against ignorance, worldliness and indifference. Remember the battle has been and will continue to be long. The fight will be difficult and tiring, but it must be won. We have consolation in knowing that our reward is both certain and everlasting. May God bless us as we strive to carry the message of salvation to all the world, and as we attempt to keep the church "without spot, or wrinkle, or any such thing." (Ephesians 5:27.)

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Be Optimistic

M. Norvel Young, Los Angeles, Calif.

Try this experiment: Take a sheet of paper and put a line down the center of it. On the top left side write "Negative" and on the top right side write "Positive." Then make a log of your topics of conversation for a week's period. You will help yourself discover whether you are spreading optimism or pessimism. Check each conversation and keep a box score on yourself. Are you the one in a group that harps on the negative? Do you concentrate on the ugly, the false, the impure, the things of ill repute?

The Gospel is "Good News." Christ came to bring hope, light, immortality, and abundant life.

Joy characterized the disciples after the resurrection. "Rejoice in the Lord always, again I say rejoice. Let your forbearing spirit be known unto all men," Paul exhorted.

Paul said "the kingdom of God is righteousness, and peace, and joy in the Holy Spirit." (Romans 14:17.) Jesus said, "Ask and ye shall receive that your joy may be full." (John 16:24.) "These things have I spoken unto you, that my joy might remain in you and that your joy might be full." (John 15:11.) Even Jesus' walk to the cross was "for the joy that was set before him." (Hebrews 12:2.)

Of course there is room for pointing out error and sin, but the real Christian is basically confident that God loves him and has saved him and those who trust and obey him. He looks even at what is wrong in a spirit of hope. He sees the cancer of sin but he knows that the Great Physician can cure this disease.

Jesus taught that even those who mourn should be happy, for they "shall be comforted." He encouraged those persecuted for righteousness' sake to be happy because "theirs is the Kingdom of Heaven." He taught those who are falsely accused on account of him to "rejoice and be glad

for your reward in Heaven is great." I could go on and on with scriptures which teach that Christians should be optimistic. They should encourage one another to be ready to do good at every opportunity.

In a time when the media brings us every hour so much pessimistic news, we need to emphasize the basic optimism of the Gospel of Christ! It is so much easier to describe what is wrong with the church or with the world than it is to prescribe the solution. It is so much easier to find fault than to help cure the fault. Negative criticism alone is never enough. To build a building or a city or a church or a single life requires confident hope. To do it well requires enthusiasm.

In listening to sermons, lectures and in reading articles in journals and bulletins, I am impressed with how prone we are to find fault and how slow we are to commend and encourage. Some recent studies in learning response indicate that students learn more rapidly when they are commended for their successes than when they are penalized for their failures. Yet in education we have traditionally concentrated on penalizing the students who made a poor showing on their tests rather than commending them on the learning that had taken place.

I think we could have learned this principle from Jesus and Paul. The penalty is always there for those who disobey but the stress is on the love and joy which can be ours in Christ. The Christians in Corinth were terribly lacking in so many virtues yet Paul could thank God "always" for them because of the grace of God which had been given them in Christ. He could say so many encouraging things in spite of their errors and weaknesses. His optimism was not rooted in their native goodness but in the goodness and power of God.

Real joy comes from a right relationship with God through Christ, the relationship of father and child. When we know we are

(see page 10)

Gospel Preachers Are Needed

Paul Rodgers, Union, S. C.

This is a fact on which all will agree and the church cannot afford to lose any sound gospel preachers. As we view all walks of life, men are changing jobs, discontent on every hand.

I am very grateful to the Lord's people in Duncan and in Union for selecting me as an elder in the Lord's church for the past sixteen years. In these years I have had the privilege to work with some of the best men in the brotherhood as gospel preachers.

In the outset, any gospel preacher could probably make at least a third more money, because of his ability, in many fields other than preaching. This one thing might be the reason some go to secular work, due to the high cost of living and a college education for their children.

A gospel preacher is much like a salesman - he must be a self-motivator. His work is expected to be done without supervision. Many men try to fill too many positions in the congregation, and also be the preacher. Some men fail to prepare themselves for this all important job and are discouraged because they do not realize the various conditions that exist. Others try to solve all the problems of all the members in the congregation, which is impossible.

A man's work as a preacher cannot be measured as to the results of baptisms or restorations. The majority of the people said, "Crucify Christ." The majority has always been wrong. In order to be a successful gospel preacher a man must decide to: learn to preach the Word in an effective manner; learn to divide his time in study, do personal work, visit the sick (not the same old chronic), not be a taxi for the congregation, not get involved in so many outside interests that he cannot give a week's work to the congregation. They pay his salary. He must always keep the right attitude about his work and

be organized. He should make his plan and work it.

In some circles I have heard men accuse the brotherhood because some left preaching for secular work. Many congregations are in need of full-time men and I know they could find brethren who would encourage rather than discourage. I'm confident that there are leaders of many congregations who would encourage young men to preach God's word. Any man who desires to preach can read the books that Paul wrote to Timothy, which set forth clearly what a preacher should do.

Be Optimistic . . . Cont'd.

truly loved by God and that Christ is our ever-present helper, we will find a sense of security and deep joy.

Begin today to exude more optimism in your home, in your work, and in the church. Talk and write with more commendation for what you find that is good. This will not erase the bad, but it will enable you to withstand it better and to combat it.

Morale is a big factor in the effectiveness of an army or a church or a family. Satan doesn't mind our pointing to sin, if we do it exclusively and offer no viable solution. He knows that parents who do no more than nag at their children will not succeed in helping them overcome evil. He knows that preachers who are content to concentrate on what is wrong without encouraging the true and the good and the lovely will discourage a church's growth. The devil must be resisted with the gospel. Mere criticism will not deter him. He can use it to spread discouragement and despair. The thing he fears most is the impact of an optimistic, enthusiastic person who "bears all things, believes all things, hopes all things, endures all things." Such a person not only sees the problem of sin in human life, but he gets involved in helping provide the solution.

(see page 14)

BROTHERHOOD NEWS

Howard Winters, Burlington, N. C.

Meeting of minds. Six brethren, including Reuel Lemmons, J. D. Thomas, J. W. Roberts, Richard Baggett, Frank Pack, and Hulen Jackson, met with four leading men (originally six had planned to come but two could not make it) from the independent Christian churches (some are known as churches of Christ, but they use the instrument) for the purpose of exploring our common history with its differences, similarities, and agreements. The meeting was held in Memphis, Tennessee, and those participating agreed to have another such meeting sometime with a larger number from each side taking part. Of the meeting, Reuel Lemmons observed in an editorial in the FIRM FOUNDATION: "The same old two areas of difference cropped up, however: (1) a difference in attitude toward the formation of societies to do the work God gave the church to do, and (2) a difference in attitude toward the authority of God in areas of silence (out of this area springs the instrumental controversy). We found brethren of the Independent team having a second look at their use of extra-church organizations; and we found ourselves a little embarrassed in the fact that at the time the Independents are giving them up, some of our brethren seem bent on propagating them and defending them. There developed a brick wall on the question of the authority of God in areas of silence. They believe that where God has not specifically forbidden a thing they are free to use it; we believe that if God has not specified a thing we are not free to use it--that the very specification of God forbids anything else, just as his specification of bread and fruit of the vine on the Lord's table forbids ham, or his specification of gopher wood in the ark forbids pine."

German campaign. Sixty Americans in one group and fifty in another made up the working force in a June campaign that

covered several cities in Germany (the group of fifty was to extend their efforts over a ten-week period). The campaign was under the direction of E. J. Dismuke of Little Rock, Ark.; and the preaching was done by three American preachers, several German preachers, and some American missionaries to Germany.

Among the schools. Columbia Christian College, Portland, Ore., has a new President. James C. Moore, Jr., Vice President for planning at Pepperdine College, has been named to that post to succeed Robert H. Rowland who resigned Jan. 1...Alabama Christian College is now in process of collecting a library on Christian evidences. Its aim is to bring together all available material affirming the plenary inspiration of the Bible...The students at Freed-Hardeman College have staged a demonstration - a new kind of demonstration. They demonstrated the college's need for a new science building by raising \$14,000 toward its construction. Many of the papers over the country picked up and carried the story, and it has been featured in a story inserted in the Congressional Record. This is the kind of demonstration we recommend.

Bible study and rest center. The church in Roanoke, Va., has embarked on a fascinating new idea to reach the community with the truth. It has opened a Bible Study and Rest Center in the downtown area. The center offers, in addition to phones, rest rooms, and a comfortable place to rest, Bible study aids in the form of tracts, correspondence courses, filmstrips, and an electronic Bible Quiz Machine. In the first eight weeks of operation, two were baptized into Christ as a result and many other contacts were made.

Dead. Jessie P. Sewell, 92 year old preacher, author, and educator, has quietly taken his flight to his eternal reward. Sewell, one time President of Abilene Christian College, spent much of his life advancing Christian education.

CAROLINA CHURCH NEWS

North Carolina News

Asheville, East Chestnut

HENRY L. FUHRY, Reporting: Our 10th annual welcoming fellowship and dinner was the biggest and best ever. We had 225 present for morning services on June 22; 150 attended the dinner provided by East Chestnut and Gaston Street congregations; 165 were present for evening services. Richard H. Beasley spoke in the morning and Larry T. Swaim brought the evening message.

The 19th annual Blue Ridge Encampment of the Churches of Christ was the finest so far. Some 475 were registered for the encampment and approximately another 500 from surrounding congregations attended one or more of the various sessions. The highlights of the program included Chapel by B. C. Goodpasture, Fireside Chats by Dan Harless, and the Book Reviews brought by Mrs. Ross Dye. Some 160 congregations from about 35 states were represented at the encampment. The program was especially well planned this year, the speakers were excellent, and the messages and classes were inspirational. We, here in the Carolinas, should consider ourselves fortunate in having Blue Ridge Encampment located at our doorstep. William Stumbo of the East Chestnut congregation has been appointed as the Secretary for the Encampment. The writer was chosen as a member of the Board of Directors with specific duty as Promotional Director.

Remember to visit with us at East Chestnut whenever you are in the vicinity of Asheville. We are located at 127 East Chestnut in downtown Asheville.

Dr. J. Marvin Powell will begin work as full time minister for the East Chestnut Church of Christ effective August 1, 1969. Powell succeeds C. R. Franks Jr. who resigned sometime ago as minister of

East Chestnut to take up work with the West Columbia, S. C. church. Dr. Powell is former President of Ohio Valley College, Parkersburg, W. Va. He has served as full time minister for the Druid Hills church in Atlanta, Ga., the Central church in Chattanooga, Tenn., the 4th Avenue church in Franklin, Tenn., and has worked with many other congregations throughout the Southeastern part of the United States. Dr. Powell is Director for the Blue Ridge Encampment. Among his plans for the work at East Chestnut is expansion of the Blue Ridge Encampment, enlargement of the annual Western North Carolina Lectureship which was started by East Chestnut church this year, and initiation of a Preacher's School at East Chestnut. He is eminently well qualified in all the fields mentioned. We at East Chestnut consider ourselves fortunate in having a man like brother Powell to work with. We also feel that the church throughout Western North Carolina will be enhanced by his association with the church in Asheville.

Fairfield

KEITH TRIPP, Reporting: There is now a congregation of the Lord's church in the little community of Fairfield, N. C. These people were converted by the power of the gospel, because some one asked an acquaintance to enroll in a Bible correspondence course. The church in Wilson, N. C. offered the course when one of its members was in the area and these who were converted took it. After quite a bit of study on their own and a visit by the Wilson minister, George Kessler, we were contacted and after a couple of studies they were converted.

There are now five faithful Christians, who along with the rest of their families and members from the Pike Rd. congregation near Pantego, meet each Lord's Day in the home of one of the members

(see page 13)

Church News . . . Cont'd.

there. This writer does the preaching each Sunday afternoon. Attendance thus far has averaged 25.

The members at Fairfield are eager to learn and work and we feel that the church there will grow, even though the community itself is small. Please remember these brethren and this work in your prayers.

Pantego

KEITH TRIPP, Reporting: The work of the Lord at this place continues to move forward, though not as rapidly as we would like. During 1968 there were 12 baptisms and there have been others in 1969. Last summer we began a class for new converts and we are highly pleased with the results. It has long been the feeling of this writer that many who have been baptized are lost simply because many times brethren forget that these are only babes in Christ and that they must be fed and cared for until they are old enough in the faith to walk.

We had our VBS scheduled in June and a Gospel Meeting in July with Jimmy Davis of Brevard, N. C. doing the preaching.

Durham

GEORGE A. McWHORTER, Sr., 2210 Guess Road, Durham, N. C. 27705, Phone 286-0078, Reporting: I plan to make a move in the very near future. I have been preaching for 29 years, am a graduate of D. Lipscomb College, and not an "anti." I am married and have three children. Reference, Elders, Church of Christ, 1323 Watts St., Durham, N. C. 27701

High Point

JAMES STUTTS, Reporting: The two High Point congregations (one composed of white, one composed of black members) joined hands in a crusade June 15-July 4. Twenty other congregations supported this

crusade by attending and supplying their evangelist and song director for one service. Brother Clifford Davis, minister of the Olga Street congregation in High Point, directed this effort, utilizing equipment he has used in preaching for years. This equipment consists of a large tent, two truck trailers (one for transporting equipment and one which is used as a classroom seating forty students, with charts, films and air conditioning), a small trailer office, and many other fine tools for teaching and advertising.

One soul was baptized during this effort, and many splendid contacts were made. Though we had hoped for more conversions, it is believed that this effort will bear fruit for a long time. The strength God's people derived from working and worshipping together is inestimable!

The preaching of the word was extraordinary, with every man obviously at his best. Every man proclaimed the truth with great simplicity and love. Tapes were made of most sermons, and if enough interest is shown, the more outstanding ones will be printed.

The attendance averaged 181 and the highest attendance was 328. A well organized youth rally was held the afternoon of the Fourth with speakers, a question-answer period, singing and a picnic. Those who attended these services faithfully will long remember the good done from June 15 to July 4.

Brother Davis will now take the crusade to Charleston, S. C., and other places requesting it. Our prayers are with him as he marches into areas where there are no congregation of God's people.

Hendersonville

KEN WILLIS, Reporting: John Waddey of the Karns church near Knoxville, Tennessee, will preach in our fall series of gospel meetings August 10-15. In addition to preaching at the nightly services, he will speak simultaneously on both local radio stations at 12:55 daily. A daily 5 minute series of "Talks From The Bible" (see page 14)

Church News . . . Cont'd.

is regularly presented over WHVL. Then in connection with our meeting we have signed a contract with WHKP to have the same time for a special two week series. WHKP also carries the "Herald of Truth" each Sunday evening at 6:35 P.M. Other advertising includes fifty 30 second spot ads on radio, 1,000 brochures for personal distribution, newspaper ads, and other.

One man was baptized here July 4.

Burlington

HOWARD WINTERS, Reporting: The Burlington campaign for Christ was a huge success, regardless of the standard by which it might be measured. Thirty workers spent two weeks (some the whole period and some only a part of the period) in a door-to-door effort to reach as many of the people in Burlington as was possible. Hundreds of contacts were made, scores of people signed up for a Bible correspondence course, a good number of home studies were conducted, and an unbelievable amount of follow-up work was left behind for the church to do. Marvin F. Bryant powerfully preached the gospel every night and three times on Sunday (including the radio program). During the campaign, thirteen precious souls obeyed the gospel (and three more have put on Christ since it closed) and one was restored. It is estimated that between \$1200 and \$1800 was spent in one of the most effective advertising programs this writer has ever been associated with. The church in Burlington put a lot of work, prayer, and money into this effort; but it was, without question, the most profitable thing it ever did. We feel like every church should have such a meeting--when properly conducted, the advertising alone is worth far more than a church could put into the whole campaign.

South Carolina News

Union

The McBeth Street church of Christ in Union, S. C. has a fine lot with a note of just over \$1,800.00. This note is due December 1, 1969. Brother Fred Turner is the full time minister of this faithful congregation. He is supported by the congregation on the By-Pass in Union, S.C. The elders would appreciate very much any help that you can give to this congregation from the church as a group or as a individual. Our goal is to build a building on this lot in 1970. Will your congregation make a special effort, or give the members an opportunity to give to the much neglected group of people in South Carolina? Full details will be furnished if desired. Mail checks to P. O. Box 64, Union, S. C. 29379.

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Be Optimistic . . . Cont'd.

Thousands of Christians and hundreds of churches are discouraged today. They are weak and they know a lot about what is wrong with the world and with themselves. Just telling them over and over how bad they are and how evil the times are will not rejuvenate them. They need men and woman who are filled with the love of God to share their hope with them. They need more encouragement, more inspiration, more optimistic hope.

Shall you and I try to build up their morale? Many are surrendering because they become so despondent. Giving them more bad news, even if true, is not likely to solve their problems.

Let's encourage them as Paul did the early Christians, assuring them that if they are steadfast, immovable, and abound in the work of the Lord their "labor is not in vain!"

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3. When, where, and by whom did the church of Christ begin?
4. Does the church of Christ teach that a person must be baptized to be saved?
5. What is the church of Christ?
6. Where are the headquarters of the church of Christ?
7. What denomination is it? What denomination did it branch out of?
8. Is the church of Christ similar to the Church of God?
9. What is the difference between the churches of Christ and the Christian Church?
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CHRISTIAN

Volume Eleven No. 9 September, 1969



THE SINGING ROUSE BROTHERS

Story on page 2

Rediscovered Advice

Go placidly amid the noise and haste, and remember what peace there may be in silence. As far as possible without surrender be on good terms with all persons. Speak your truth quietly and clearly; and listen to others, even the dull and ignorant; they too have their story.

Avoid loud and aggressive persons, they are vexations to the spirit. If you compare yourself with others, you may become vain and bitter; for always there will be greater and lesser persons than yourself. Enjoy your achievements as well as your plans.

Keep interested in your own career, however humble: it is a real possession in the changing fortunes of time. Exercise caution in your business affairs; for the world is full of trickery. But let this not blind you to what virtue there is; many persons strive for high ideals; and everywhere life is full of heroism.

Be yourself. Especially, do not feign affection. Neither be cynical about love: for in the face of all aridity and disenchantment it is perennial as the grass.

Take kindly the counsel of the years, gratefully surrendering the things of youth. Nurture strength of spirit to shield you in sudden misfortune. But do not distress yourself with imaginings. Many fears are born of fatigue and loneliness. Beyond a wholesome discipline, be gentle to yourself.

You are a child of the universe, no less than the trees and the stars; you have a right to be here. And whether or not it is clear to you, no doubt the universe is unfolding as it should.

Therefore be at peace with God, whatever you conceive Him to be, and whatever your labors and aspirations. In the noisy confusion of life, keep peace with your soul.

With all its sham, drudgery and broken dreams; it is still a beautiful world, Be Careful. Strive to be happy.

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Carolina Christian

SHEPHERDING THE FLOCK

(Note: The following was first presented January 28, 1969, at the 4th Annual Elders' Workshop, Dallas, Texas. A few days ago, C. H. Chance told us by phone that it was not intended to solve the church's problems, but to stimulate our thinking. We hope you will read and then study this article. --Editor.)

C. H. Chance, Dallas, Texas

A TWO-FOLD ASSIGNMENT. From the inception of this workshop it has had a two-fold purpose, (a) improve ourselves as elders so as to "become" more effective in our service and (b) by being examples (1 Peter 5:3) we might inspire young men and motivate them to "become elders."

My assignment was to show the need for improvement in our "shepherding" and present a practical, workable plan so that we "become" and lead young men to "become elders" as they see our example of effective "shepherding."

Frankly, I was happy to take this assignment as I personally feel the need for improvement and as I experienced the feeling of great reluctance to serve as an elder, because I did not see effective "shepherding" in the congregation with which I was familiar. I say this not critically, inasmuch as I believe there are several reasons for this which I will attempt to show in this presentation. There was no example, yet the tremendous responsibility was weighing heavily on my heart!

"...as they that must give an account..." (Hebrews 13:17.)

Brethren, this shook me up... and I am persuaded it will anyone who aspires to serve his Lord as an elder. I know that this is the burden on every heart of those who are true elders. Think of the 200, 300, 500, or 1,000 souls for whom you must give an account and it will make any God-fearing elder... tremble... and turn to the Lord for wisdom, guidance and strength to accomplish His will for us.

This we must all do; however, there still must be a practical way to "Shepherd the Flock."

A LOOK AT OUR PRESENT SITUATION. Brethren, how are we doing? Some would say fine, others fair, and still some would confess failure. All may be correct! One thing for sure, however, is that things are not always what they seem. The one thing we must do is...

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with His own blood." (Acts 20: 28.)

Congregations may not be what they seem! Let's look at ourselves today... take heed unto ourselves as 20th Century congregations of the first century Church.

Dallas has a population of approximately ... 850,000 people. Those preferring the Church of Christ... 40,000 or five per cent approximately (last religious survey.) Number on a Church of Christ roll... 20,000 or two and one half per cent. Those who attend our Bible Schools... 8,000 or one per cent approximately (on an average Sunday).

As elders, you know that only about 10 per cent of this number will do little more than attend service... 20 per cent give 80 per cent of the money to finance the work of the church... and Billy Graham's observation that 95 per cent of the church members are not living victorious lives probably applies to the membership of the congregation we serve! Instead of overcoming the world... too many are being overcome by the world! How many are those for whom we must give an account!

All of this presents a black picture of how we are discharging our divine responsibility of "Shepherding the Flock," to say nothing of the evangelization of Dallas, a population of 850,000 people that is increasing percentage wise faster than we are! I believe there are reasons for this

Shepherding the Flock . . . cont'd.

and likewise solutions for it. We must however... "...take heed unto ourselves and to all the flock..."

AN URBANIZED SOCIETY. First, we must recognize that Christians in Dallas are a part of a thriving, fast moving, secular metropolis that soon will be a part of a giant megalopolis... subject to all the urban pressures, problems, frustrations, temptations to conform to the norm of our society... and many are being overwhelmed!!! They don't want to, many do not realize it's happening, but they have needs which are not being met... and in their frustrations many take the easy way out... and say, "What's the use... I give up... I tried and failed again and again and again..." What we all need is help... help from one another... to lead us out of the jungle of urbanized living... to give us new meaning and direction in our lives to give us "Victorious Christian Living."

Second, let us come to grips with reality. The Restoration Movement had a rural beginning and we are trying to follow the pattern of the Restoration Movement and are still trying to operate like we did in the country.

Ray Chester, in his book Christian Life In The Secular City, said, "As descendants of the Restoration Movement which began on the frontier, our roots are largely rural. But if we allow ourselves to believe that Christianity began and grew in the country rather than in the city, we are allowing ourselves to be more influenced by the Restoration Movement than by the New Testament.

The New Testament Church was a city Church. Its strength was in the great cities of Jerusalem, Antioch, Ephesus, Corinth, and Rome! The early Church grew in the cities - we are losing ground!

To change this picture we must look at the early Church and see why it grew and perhaps we can then discover why we are losing ground.

THE EARLY CHURCH WAS PEOPLE-CENTERED. (We are building and program centered.) Our rural, traditional

background impels us to build a building - not too big - we don't want to get too many people because then we wouldn't know everyone - select some good men to look after things for us - and we live happily ever after as one big happy Christian family - completely isolated from the main stream of life - settled down and play church instead of following Christ!

The trouble with this concept is... it just isn't working! We are not one big happy family... many times there is more fussing among church members than the local PTA... and there is no real fellowship for too many of our people. We go to church and the fellowship is like a bag of marbles "we coldly touch one another and then go home."

No wonder we are losing ground with the population explosion. This kind of fellowship will never appeal to the neighbors we are trying to reach. If it appeals to five per cent of the population, which is about our present average, we will have to change our concept of taking care of the people just from a physical stand-point.

The Lake Highlands area will have 100,000 people in the next 10 years, which means we would have to have 10 buildings like our present facilities to care for the increased membership. As it has taken 10 years to build the present congregation, it follows that we will have to improve in "Shepherding" and "Evangelization."

We must think in terms of reaching people instead of building buildings. We must quit compartmenting religion, allowing it only to happen at a church building.

"Christianity is not a compartment of life, it is life! It must be relevant to our everyday struggles and the pressing issues of life."

If we are to "Shepherd" we must find ways to make Christ relevant to living; day by day, at home, at play, and on the job! Then Christians will find new meaning to life and Christ will exercise His Lordship in our lives. Christians will come alive with His Spirit and radiate this "Way of Life" to their friends and neighbors and Dallasites will begin to hear the "Good News."

Shepherding the Flock . . . cont'd.

This was the early church way! Read Acts 2:42-47. They lived under the Lordship of Christ and labored under a sense of Divine direction. Christ was real and they had a dynamic fellowship (Koinonia) that was tremendous! The early Christians not only met in the Temple, but from house to house (verse 46).

I am suggesting that this fellowship resulted in their meeting in small groups in the homes . . . a fellowship that was so deep that they could . . . "Bear one another's burdens and so fulfill the law." (Gal. 6: 2.) "Consider one another to provoke unto love and to good works." (Heb. 10:24.) "Confess their faults one to another and pray one for another." (James 5:16.) . . . so that they could be healed spiritually!

Today we are unaware of the problems and needs of others because we don't really know one another either because we're too busy, we don't care, or we have been trapped in the tradition of church-going, thinking this is Christian fellowship!

We're not about to confess our faults to one another, either because we are fearful of exposure, or think it's no one else's business! Yet it is! The early church was commanded to confess their faults and we're to follow the same command.

Early Church confessed their sins one to another. Catholics refined the process by going to the Priest for confession. This is a one to one and not one to another! Even though there is value in it!

Protestants further refined the confession by confessing to God only. We have followed this example and go down the aisle and make a general statement to the entire church and confess nothing specific to our brethren. This is not the New Testament command! The command is to confess to one another.

Brethren, I have been addressing myself to the need for improvement in "Shepherding" and now I would like to present a practical plan to deal with the real needs of our people, in our urbanized, secular society of today. A plan that I believe to

be scriptural because it follows the New Testament pattern.

FAITH STUDY AND ACTION GROUPS.
A way to develop the (Koinonia) fellowship that was in the early church, but is woefully lacking today, is through what I choose to call "Faith Study and Action Groups." They are nothing more than small groups of Christians meeting together to study, pray, and to help one another overcome their problems and live under the Lordship of Christ.

SHEPHERDING THROUGH SMALL FAITH STUDY AND ACTION GROUPS.
Let's look at the norm today in congregational organization to see why "Shepherding" is almost impossible the way we are structured.

A typical congregation would be represented with six elders and 300 members. Now, the command in Acts 20:28 is "Take heed unto all the flock and to feed all the flock." We attempt to do this through preaching, Bible Classes, and through programs of work; however, as we have pointed out in this paper, we are not effective in reaching all the members in this way.

How can six elders look after 300 members? Especially since in almost every case the elders are doing it on a part-time basis and have to make a living and care for their families and do other things that every person is required to do in today's society. So we attempt to do it in a number of ways:

1. Six elders can handle it as a unit which means that all 300 members are the entire responsibility of one elder, or
2. We could divide the membership up equally; this would mean that each elder would have 50 as his responsibility and this is still an impossible situation as no one man can look after, care for, and get to know 50 people unless he was working at it on a full-time basis.
3. We could appoint more elders. This presents all kinds of problems finding men who are qualified and if we add more elders, you have a difficulty then of the elders working together as a unit. It really boils (see page 10)

A Faith Study And Action Group

C. H. Chance, Dallas, Texas

The members of the group learn to live under the Lordship of Jesus Christ and make him the center of their lives. This is done through the learning process that takes place as the group members participate in:

A. Study of the Bible.

With the Bible as the source of Faith and practice each member seeks to understand the meaning of the Gospel, its relevance and application to daily life. The peer group influence help each member to understand as they share insights to the meaning of the Word of God.

B. Prayer.

Intercessory prayer can be richly manifested in a group so united with God and with one another. It is an established fact that God uses His people as channels of His healing power. (James 5:16.)

C. Action.

Many of us are dedicated and want to do what is right, but we do not know how to implement our dedication or we lack the maturity to take action. We take courage and draw strength from one another as we provoke one another to love and good works.

A deep and beautiful bond of love and concern for one another results as we study, pray, and take action together. The dynamic fellowship (Koinonia) of the early Church is a reality in the lives of 20th Century Christians and their Christian life takes on a new dimension as Jesus Christ takes over little by little.

QUESTIONS MOST ASKED ABOUT FAITH STUDY AND ACTION GROUPS.

Why do we need them? We have Bible classes!

Our Bible classes are needed and we should do all we can to improve them; however, they are not reaching all the flock. In most cases they are too large and time is too short to deal with the class

members individually. The curriculum most of the time does not hit top, sides, or bottom of people's real needs and problems. Faith Study deals with the individual needs.

How are they formed?

It must start with a group leader or leaders. In most cases training must be provided for the leaders in the group process. Groups should be formed by the group leaders and the elders.

When and where do they meet?

Although they may be started at the church building on Sunday night or Wednesday night, the group will soon find that there is not enough time and will want to meet in the homes of the members. Every two weeks has been found most desirable. The meetings begin with a meal, followed by at least a two-hour group session, depending on the desires of the group. Arrangements need to be made so the group is alone with no interruptions.

Will This Create Cliques?

NO! It will create a beautiful bond of love and concern for one another that will radiate itself outside the group. Groups seeking to live under the Lordship of Christ and to do His will do not become snobbish or exclusive.

What If Members Do Not Want To Join?

Remember that you as an elder have the responsibility of feeding all and you can insist on participation if they want to remain under your oversight. However, you will find there are so many that will want to join once they understand, that the challenge will be to provide leadership for the groups. Success in one group will create interest in another.

Will Things Get Out Of Hand In The Groups? Will The Elders Lose Control?

On the contrary, elders will be in control as they both train and meet with the group leaders regularly. We are only in control of a few who place themselves in

(see page 7)

Faith Study ... cont'd.

subjection now. As people grow spiritually they will submit as this is the Lord's will.

SOME LASTING BENEFITS FROM FAITH STUDY AND ACTION GROUPS.

Mental Health.

The mental health of the Christian will improve as we help one another cope with reality. We throw off the guilt complex and frustrations that come from the feeling of inadequacy, that great gulf between what we are and what we feel we should be.

Family Relationship Will Improve.

As we learn to deal with, assist, and communicate with group members, we learn to better relate to our families. In fact, Christian Family Relationships is a good beginning point for most groups. As we relate with our family we are better equipped to relate with the family of God. In short, better Church members.

Sense Of Identity Will Be Established.

Switching congregations, a real problem in a metropolitan area, will be minimized as the group members' needs are met. They have a sense of belonging and fulfillment and there is no need to go elsewhere.

Church Discipline Will Be Possible.

The Faith Study and Action Group develops the fellowship of the early Church and acts as its own discipline. They become concerned with one another and care for one another. This close fellowship makes church discipline possible, as the group member needs the group. Our problem in church discipline today is trying to restore fellowship that many times was never there!

Elders Will Be Freed To Deal With Extreme Cases.

As deacons and other group leaders take the responsibility of the physical and spiritual well-being of a group, this allows the elders freedom to cope with problem cases.

Leadership Is Trained.

Group leaders will be the future elders! They will be well-trained because they

have been dealing with the needs of people. Those that are successful should be the Spiritual overseers of the flock.

The Church Will Grow!

As Christians grow spiritually, the Church will grow numerically. It is inevitable! Christians living the full rich Christian life will be sharing their new life in Christ.

WHAT WILL IT TAKE TO START AND CARRY ON WITH THIS "SHEPHERDING PLAN"?

1. An eldership must investigate this plan, re-study early Church methods, and become convinced that this approach is scriptural and that they want to do it.

2. Learn as much as possible about small group dynamics. A bibliography is attached to assist.

3. An eldership must form a "Faith Study and Action Group" to solve their own spiritual needs and develop this close fellowship, possible only in the small group. This experience will convince the eldership of the value and insure the beginning and continuation of the "Shepherding Plan." This is leading by example. (1 Peter 5:3.) You cannot teach what you do not know and you cannot lead where you will not go!

4. Start a training program for group leaders.

5. Form groups as soon as you have trained leadership. Continue until the entire membership is included.

6. Integrate new members as soon as possible. This identifies them and gets them involved immediately in something worthwhile.

7. Conduct weekly meetings with the group leaders to deal with the needs and problems of group leaders; continue training and get reports.

CALL TO ACTION. Let's get started!

This will take work and you must count the cost. It may be that we will have to give something up. As elders let's drop all of the physical things we are dealing with and turn them over to competent young men. It is not reasonable that we should do all these things. (Acts 6:2.)

(see page 10)

Can We Understand The Bible? (IV)

Howard Winters, Duncan, S. C.

In the first of three previous articles we have shown why most religious leaders believe and teach that the Bible cannot be understood. In the second, we studied at some length 1 Cor. 2:14, the passage that is relied on more than any other to prove this theory, and showed that when it is viewed in its context it does not teach that an unsaved person cannot understand the Bible--in fact, it teaches the exact opposite of this; it teaches that man can understand the will of God when it is made known to him through revelation. In our third article, we demonstrated beyond any conceivable doubt from John 3:1-5 that anyone can understand the Scriptures--that there are no strange or mysterious meanings hid away in the words. It is our purpose now to call to your attention some passages that have a direct bearing upon our subject, some passages that teach that it is not only possible for an unsaved person to understand the Bible but teach also that it is absolutely necessary for him to do so before he can be saved.

First, Jesus urged the Jews of His day to "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.) These Jews were certainly not "saved" in the New Testament sense of the term. They were not believers in Christ. In fact, they were trying to kill Him. Yet Jesus told them to search the Scriptures. But why should they search the Scriptures if they could not understand them? This would make Jesus guilty of giving a silly command, which, if obeyed, would lead the Jews to futile effort. Who could believe such of Jesus? But if we do not believe it, then we must conclude that Jesus urged the Jews to study the Scriptures so they could understand them.

John 5:39, the passage we are now considering, simply teaches that the Jews had failed to understand the will of God con-

cerning Christ because they had failed to search the Scriptures. If they had searched the Scriptures they would have understood God's will concerning Christ. In another place Jesus said, "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:46,47.) Thus the Jews did not understand concerning Christ and His mission, but it was not because they could not; it was because they had never searched the Scriptures to see what God had said--what Moses had written.

Secondly, the Bible clearly teaches that one cannot be saved without faith in Jesus Christ as the Son of God. Jesus said of Himself, "For if ye believe not that I am he, ye shall die in your sins." (John 8:24.) "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6.) As far as we know, this fact is not questioned by anyone who professes to believe the New Testament to be the revealed will of God.

But the Scriptures just as clearly teach that the New Testament was written to produce the faith that is necessary to save. The apostle John says: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20:30, 31.) Paul put the same thought in words too plain to be misunderstood when he said, "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.) Thus one must hear the message of the Bible before he can believe in Christ, and one must believe in Christ before he can be saved. There is, therefore, no escape from this conclusion: these passages teach that it is not only
(see page 9)

Can We Understand . . . cont'd.

possible to understand the Bible before one is saved, they also teach that it is absolutely imperative to do so in order to be saved. The Bible is the foundation of the Christian's faith. It produces faith by which he can become a Christian and it maintains that faith once he has become a Christian.

Thirdly, when Paul went down to Berea and preached Christ in the synagogue, the Bible says of the Bereans, "These were more noble than those in Thessalonica, in that they received the word of God with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts 17:11.) But why did the Bereans, who were not yet saved from their sins, search the Scriptures? If they could not understand the Bible, how could they know whether the teaching of Paul harmonized with it or not? Were they not searching the Scriptures to test Paul's teaching--to ascertain the whole truth on the matters before them? Indeed, they were! So this passage not only affirms that the Bible can be understood, it also teaches in a very strong way that the Scriptures are the standard by which the unsaved are to measure the teaching of all men. The Bible is, therefore, the standard by which truth is determined. It is our guide book. We must understand its truth before we can be made free. Jesus said, "And ye shall know the truth, and the truth shall make you free." (John 8:32.)

Finally, Paul specifically states that he wrote to enable his readers to understand the mystery of Christ. He says: "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and proph-

ets by the Spirit." (Eph. 3:1-5.) The word "mystery" here does not carry with it the same connotation as is usually placed upon it by an English reader. W. E. Vine, in his An Expository Dictionary of New Testament Words, says, "In the New Testament it denotes, not the mysterious (as with the English word), but that which, being outside the range of unassisted natural apprehension, can be made known only by Divine revelation, and is made known in a manner and at a time appointed by God. . . In the ordinary sense a mystery implies knowledge withheld; its Scriptural significance is truth revealed." The will of God was a mystery until it was revealed by the apostles (and recorded for us in the Bible); when it was revealed, it became the revelation of a mystery. The Bible, then, is a revelation of the mystery of God--the will of God, and Paul asserts that the reason it was written is that it might be understood. Thus, the Bible was written to be understood. In fact, it cannot serve its intended purpose until it is understood.

The Bible was written to fill all our needs. If one is an unbeliever, then he needs faith. The first four books in the New Testament, Matthew, Mark, Luke and John, were written especially to produce faith in Christ as God's Son (John 20:30, 31.) If one is a believer who has not yet become a child of God, he needs to know what to do to be saved--what to do to have his sins forgiven. The book of Acts was written for this purpose. It is a history of conversions to Christ. If one is already a Christian but searching for his duty to both God and man, he should turn to the twenty-one epistles. They are letters written both to individuals and to churches telling them how to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." If one is discouraged as a Christian and needs his hope, trust, and faith renewed, he should read Revelation. Here is a book that pictures Christians fighting a battle they cannot lose--a battle where the Lord's help is certain and the victory is sure. If one
(see page 10)

Shepherding the Flock . . . cont'd.

down to the fact that we can only relate to just a few people in a very personal way and that number is around ten or twelve.

4. We can get help and this is what I would suggest. The congregation could be broken down into 25 or 30 small groups of people (Faith Study and Action Groups). Each group would have a group leader or leaders, either a deacon or someone spiritually qualified who would take the responsibility of attendance, the physical needs of each member, and the spiritual needs. Elders then can Shepherd the flock by delegation and this is perfectly scriptural because the Bible does not teach that it is entirely the Elder's responsibility to deal with all spiritual problems. Galatians 6:1 says, "Ye who are Spiritual," and this does not mean just the elders. The elders can oversee the work in weekly meetings with the group leaders to deal with their problems and problems of their group members.

The really wonderful part about this kind of arrangement is that the congregation can grow to any size and it presents no real problems because people are having the close meaningful fellowship and relationships in their group. Their needs are being met and all we have to do as we grow is simply add groups as they are needed.

Faith Study . . . cont'd.

Let's concentrate on the spiritual responsibilities that are ours, to "feed" the flock.

It will take courage, wisdom, and much prayer to make changes that might rock the boat, break tradition or make some of the members feel uncomfortable. But it is also our responsibility to "feed" all of the flock and we must give an account. Let's conquer our fears now, for it's a fearful thing to fall into the hand of the living God.

"Take heed therefore unto yourselves, and to all the flock over which the Holy

Ghost has made you overseers to feed the Church of God, which he hath purchased with His own blood."

And you will be blessed. . . when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. (1 Peter 5:4.)

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Can We Understand . . . cont'd.

needs understanding concerning God, Christ, the Holy Spirit, the church, the Christian life, or any other subject pertaining to life and godliness, he should study the Scriptures as a whole. They thoroughly and completely furnish the man of God unto all good work (2 Tim. 3:16, 17.) So regardless of what the spiritual need might be in our life, the Bible will fill it.

PREACHER AVAILABLE

I have resigned the work as minister for the Bowden Church of Christ, effective soon, and I am open to conduct Gospel meetings in the next few months.

I would consider local work. I have been preaching over 40 years, much of this time has been in the Carolinas. Contact L. A. Atkinson, Box 9, Bowden, Georgia. Phone 404-258-281.

BROTHERHOOD NEWS

Howard Winters, Duncan, S. C.

Campaigns. Kenneth Haas and Joe Cannon directed a group of Harding College students in a four week campaign in the Far East. The effort was put forth at Ibaraki Christian College, Omika, Taga, and Hitachi. Twenty-nine were baptized...Owen Olbricht with 24 other workers conducted a three week campaign in Syracuse, New York which resulted in 21 baptisms...In James Allen's report to the Gloster Street church in Tupelo, Mississippi of the campaign in Australia, the following facts were given: there were 29 baptisms, 256 study appointments set up, with 79% of them being kept. A little more than 10% were being converted...Sixteen members from the Lake Jackson, Texas church left July 26 for a Far East campaign. The effort was centered at Seremban, Malaysia...Under the direction of Jack Paul of Denton, Texas, 31 workers went to Belfast, Ireland for a campaign. This effort resulted in five baptisms and one restoration.

India. According to J. C. Bailey, 37,000 have now been baptized in South India (Bailey first entered this field about six years ago). This has now become the most fascinating mission point in the world.

Saigon. We lift the following from the South Fork News of Winston-Salem, N. C. which is quoted from the Christian Chronicle: "In a May 18 CBS Radio News Special, newsmen, Marvin Kalb reported that there are only two signs in the English language welcoming visitors to Saigon. One reads 'You have a friend at Chase-Manhattan' and the other... 'The Church of Christ in Saigon Welcomes You.' "

Deaths. W. M. Davis, for 50 years a staff writer for the Firm Foundation, most of which time he wrote the front page article under the head of "Things to Consider," is dead at the age of 92. His writings have touched the lives of multi-

plied thousands, and he was deeply loved by many. The pleas to restore New Testament Christianity has lost one of its giants...J. C. Moore, Vice President of Pepperdine College, whom we recently mentioned as being appointed to the presidency of Columbia Christian College, is dead. Moore was also a stalwart child of God, rendering service to the Lord's cause in many different ways...James W. Kennedy, President and co-founder of Western Christian Foundation, a foundation to assist small Christian colleges, died of a heart attack in Andrews, Texas. A generous man has gone home!

New School of Preaching. The White's Ferry Road church in West Monroe, La., leader in World Radio evangelism, has announced that, beginning on Sept. 7, 1970, it will open a new school primarily designed to train elders and preachers. The objective of the school is to train 3,000 preachers within the next 20 years. The school will be tuition free, but the students must provide their own living expense and textbooks. Carl Allison has been chosen to direct the school.

Debate. James D. Bales, perhaps the best prepared man on Christian evidences in the church today, was scheduled to meet H. B. Dobb in a public debate in Orange, Texas the last weekend in August. The discussion was to be held in connection with the American Rationalist Federation Convention. The three propositions for discussions are: (1) The hypothesis of evolution has been scientifically established; (2) The Genesis account is the most reasonable account of origins; and, (3) The inspiration of the Bible.

Jule Miller. Harding College has named Jule Miller as its distinguished alumnus for this year. Miller, the father of 10 children, is know around the world as "Mr. Cottage Meeting." Early in life he saw the potential of audio-visual aids in the church's teaching program and de- (see page 12)

AUGUSTA ROAD TRAINING SCHOOL

Jerry Senn, Greenville, S. C.

Again this year we are happy to announce that a training school will be conducted at our building beginning October 2. The purpose of this school is to provide opportunities for study in areas of learning not generally covered in the local Bible class situation. There were many who took advantage of this last year and we are hoping that you will seriously consider the schedule of classes below and decide to participate.

The program outlined is set up to appeal to both men and women. Any age person will be welcomed, however, those from high school age and older will benefit most. This is not a preacher school. The church can be no stronger nor any more effective than its members train themselves to become. Peter's words are to be received by all: "But grow in grace and knowledge of our Lord and Saviour Jesus Christ."

Training School Schedule

Dates: October 2 - May 28

Time: 7:00 - 10:00 (each Thurs. night)

First Sixteen Weeks (Oct. 2 - Feb.)

Denominational Doctrines

7:00-8:30 Howard Winters

Devotional

8:35-8:55 (Conducted by various men)

Music

9:00-10:00 David Senn

Understanding the Bible

9:00-10:00 Burl Curtis

Teacher Training

9:00-10:00 Evelyn Curtis, John Jones

Second Sixteen Weeks (Feb. 12 - May 28)

Survey of the New Testament

7:00-8:30 L. E. Wishum

Music

9:00-10:00 David Senn

Understanding the Bible

9:00-10:00 Burl Curtis

The Christian Home

9:00-10:00 Laura Jones

You will notice that a choice must be made from the three courses offered during the 9:00-10:00 period.

A SPECIAL MEETING will be conducted at 3:00 on September 28th, to further inform those who are interested in the school as to what they might expect.

Brotherhood News . . . cont'd.

terminated to do something to make such aids available to teachers. He has produced many useful visual aids, but he is best known for his "cottage meeting filmstrips." He has produced and sold over 18,000 sets of these, and they have been the means by which thousands have been led to Christ. He has thus made personal work possible for everyone. Thank God for Jule Miller...and thanks to Harding College for recognizing his distinguished service to this generation of Christians.

Letters

Dear Burl:

"Speaking for the entire board of Southeastern Children's Home, we wish to gratefully acknowledge your offer of space in the Carolina Christian to monthly cover developments and events pertaining to the Home and its growth. This is most generous. May the Lord continue to bless the good work you are doing through the Carolina Christian."

S. Robert Collins,
Secretary of the Board

CAROLINA CHURCH NEWS

North Carolina News

Asheville, Biltmore

DON GETTYS, Reporting: As we come to the close of a busy summer at Biltmore, we have much for which to be thankful. The summer started with the "official" opening of our 300-seat, new building on June 15. Ellis Coats, James Beck, and a group of young people from Alabama then worked with us in a nightly Vacation Bible School that averaged 120 in attendance. In the past few weeks, three more have been baptized into Christ here at Biltmore. On a recent Saturday, we hosted the East Chestnut congregation for a watermelon cutting to welcome their new preacher, J. M. Powell. In addition to other new families worshipping with us, the Richard Wheeler family from Tupelo, Miss. has moved here particularly to work and worship with us. Right now, we're preparing for a special series of meetings coming up Sept. 8-14 with Bill Oakley of Wichita, Kansas. We would remind area congregations helping to support the Herald of Truth on WLOS-TV that the third quarter payment is now due. Whenever you are in Asheville, be sure to come worship with us in our new building located at 823 Fairview Street (just off of Hendersonville Road).

Fayetteville, Cape Fear

B. G. LANGSTON, Reporting: July 29 through August 10, I was in back-to-back meetings in southeast Missouri and southern Illinois which resulted in six baptisms and one restoration. One of the baptisms was my oldest brother who lives in Illinois.

In recent weeks three have been baptized and two restored at Cape Fear. We enjoyed our greatest Vacation Bible School July 7-11. Garland Elkins of Roanoke, Va., is scheduled to be with us in a Gos-

pel meeting November 3-9.

SOUTH CAROLINA NEWS

Charleston, Riverside Park

BUFORD WOODARD, Reporting: The dates of August 4-21, 1969 will go down in history as a milestone in the work of the church in Charleston, S. C.

These dates mark the first concentrated effort to saturate Charleston with the gospel of Christ. Brother Clifford S. Davis, who hails from High Point, North Carolina, was the evangelist in this effort.

Some 100,000 pieces of literature, each advertising the Church of Christ; each carrying our plea that all men be one in Christ; each announcing Davis and the Crusade team; all this plus the personal contact helped to spread the gospel over Charleston.

There were more than 200 persons enrolled in our Bible classes. Many more requested home studies and correspondence courses.

During the three weeks Davis preached a total of 16 sermons, each with a soul stirring message, to a total of more than 3,000 listeners "under the big tent." Of course, we noticed a number of people who would not come under the tent. Rather, they chose to remain outside in the shadows.

All those who worked in this effort will readily admit that the 38 souls who put Christ on in baptism are just a beginning of the good that this meeting accomplished. If God permits the work to continue for ten or twenty or fifty years, the evidence of this effort will be seen. Our thanks to brother Davis and all those who helped to make this crusade a great success.

Clinton

MILTON PARKER, Reporting: August (see page 14)

FIRST UNIT SLATED FOR SUMTER, S.C.

Southeastern Children's Home News

Johnny Sewell

At the Judgment will be gathered all the people who have ever lived on earth. These will be divided one from the other as sheep are divided from goats. The sheep, those who have served God well, will be placed on the right hand, a place of approval. The goats, those who have displeased God, will be placed on the left hand, a place of disapproval and rejection. What made the difference, according to the account in Matthew 25:31-46? Those on the right hand had engaged in acts of Christian benevolence. Those on the left hand had not engaged in such acts. Those who were blessed of the Father and who were to receive the kingdom prepared from the foundation of the earth had seen people hungry and had fed them, they had seen people thirsty and had given them drink, they had seen people strangers, without a home, and had taken them in, they had seen people lacking clothing and had provided for them, they had seen people sick and had attended them, they had seen people in prison and had cared for them. In doing these things to the destitute of earth, they had in effect done them unto Jesus himself. However, the story does not end there. While the blessed had done this, others had failed to do these acts of kindness. To them the Lord will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." What an awful warning! These shall go away into everlasting punishment. Those who righteously care for the needs of others, even the least of Christ's brethren, shall go away into life eternal.

There are thousands of orphan, destitute children who need a Christian home. We may not be able to take care of all of them, but we can take care of some of them - with your help. With the words of our

Lord before mentioned ringing in our ears and with the cries of neglected children before us, the Southeastern Children's Home is committed to establishing its first unit or cottage in Sumter, S. C. The members of the church in Sumter have manifested unusually fine interest in this work. As the years go by other cottages will be built in Sumter and/or other cities in the Carolinas. Even now we would already have purchased the first unit except for a lack of funds. Will you individually or as a congregation contribute to this worthy undertaking? Any amount will be appreciated. You may send your donation to: Southeastern Children's Home, Inc., c/o Mr. R. W. Senn, Treasurer, P. O. Box 134, Lancaster, S. C. 29720. Every contribution will be gratefully acknowledged.

CHURCH NEWS . . . Cont'd.

was a good month with the Church here. Attendance was up with an average of 50 for the morning service. Two were baptized, three confessed sins, and three placed membership. The meeting in which E. R. Brannan did the preaching was well attended; the Church was strengthened by his strong preaching. We have our new pews.

Please Notice

The campaign at Williamston, S. C. has had to be rescheduled because the building was not completed. You are invited to hear Richard Harp, Forest Park, Ga., October 24-31, 7:30 each evening.

Open house will be October 24; attendance goal for that night is 250. There will be a youth meeting November 1 at 2 p. m.

REPORT FROM ECUADOR

N. Eduardo Sewell

Greetings from the equator in the name of the Lord. We will briefly itemize the events giving some idea of how the work has gone here during the first half of 1969.

1. In February-March the first piece of property was purchased by the church in Ecuador in the town of Borbon, Province of Esmeraldas. The cost \$1100.00 (U. S.). The Borbon church has 25 members and great opportunities for growth. There have been 10 baptisms this year there.

2. In May the McKnight Road church in Glendale, Missouri sent a check for \$300 toward purchase of an outboard motor for the Borbon - Cayapas river work. This amount together with contributions already received from individuals in Waldo, Arkansas, and Tallahassee, Fla. enabled us to place the order and we are now awaiting delivery.

3. In the Eastern jungle of Ecuador, called the Oriente, there were 8 baptisms in March. We now have groups of brethren in two different locations over there.

4. In early May a second congregation was begun here in Quito; 4 baptisms.

5. In July a two week campaign preceded by a week of house to house canvassing resulted in 5 baptisms. Harlan Overton preached, Tom Franklin, one of the elders of the sponsoring congregation was present, along with others from the U. S. Missionaries Glen Kramer (Peru) Dick Treat (Columbia) and Carlos Royos of Guayaquil, Ecuador were also present and helped greatly in the work. Record attendance during this campaign was 97.

6. The church in Quito now has 50 members. Borbon has 25, and there are 10 in the Oriente.

7. In view of the continued great need for trained help in the work in Ecuador and the failure to achieve the desired results by sending young men outside of the country, we feel obligated to begin our own training program here. We will begin

classes in the INSTITUTO DE PREDICACION NOVATESTAMENTARIA on Sept. 15. There will be nine hours in classes each week. Beginning courses will be in (1) The New Testament Church (2) Homiletics (3) Hermeneutics (4) Church History (5) Introduction to Old Testament (6) Exegesis of entire New Testament. Other subjects will be added during the course of the year. We can use small monthly contributions from individuals to finance this new work.

Our plans for the remainder of the year include a meeting of two weeks with Luis Capiro who preaches for the Spanish speaking church in Miami as the speaker.

Yours truly will go promptly to the Eastern jungle on the edge of Auca territory to baptize at least 3. Later we will visit the church in Borbon a week or ten days before starting school here the 15th. Dr. Jim Archer will come in the first part of November for a reconnaissance tour of the country in view of his plans to come here as a medical missionary in 70 or 71.

In our 30 months here we have been completely unseccessful in interesting anyone else in coming here to help us evangelize this nation. Perhaps there is a Carolina missionary about ready to graduate into foreign mission work, as many others have done from the Carolinas. Will you at least give Ecuador a passing thought.



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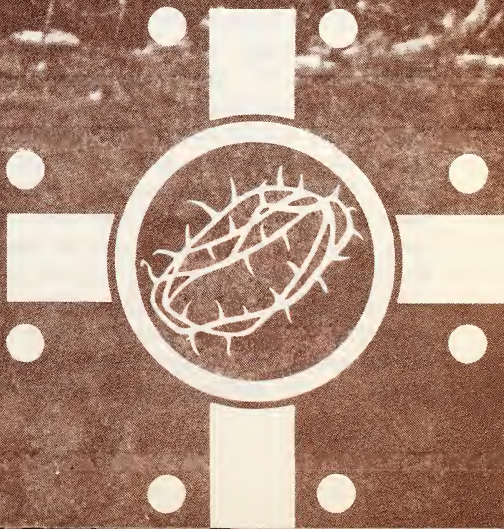
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CHRISTIAN

Volume Eleven, No. 10, October, 1969



Editorial—Not Day Late nor Dollar Short

Burl Curtis, Greenville, S. C.

In taking advantage of some opportunity, it seems that churches of Christ are usually a day late and a dollar short. But this was not true with reference to relief given following Hurricane Camille.

This is being written from Jackson, Mississippi where I am in a meeting with the Capitol St. church of Christ. These few days near the destruction left by Hurricane Camille have made me more aware of both the destruction and the marvelous relief given by churches of Christ.

Camille's destruction has been described as the worst recorded storm in man's history with winds up to 210 miles per hour and tidal waves up to 32 feet high. The damaged area was 130 miles from Louisiana to Alabama. (Hurricane Camille, by Kenneth Franklin, Gospel Advocate.)

Senator James O. Eastland labeled the destruction "the worst disaster area I have ever seen." (The Clarion-Ledger, Jackson, Miss., Aug. 19.)

"One woman poked around where a house had been. She could not understand where her things had gone. She found one spoon and a saucer and one piece of clothing. She was in shock." (Elsie May Chambers, Clarion-Ledger State Editor.)

Victims quickly learned to make do. They got water out of the street or swimming pool to flush toilets. There was no electricity; light was from candles and flashlights; all electric families ate mostly cereals and sandwiches. Gas went up to \$1.00 a gallon at some service stations. The biggest danger was from all those flying things including chairs and bathtubs. One school teacher said, "The next time I hear a hurricane is coming, I'll leave a week early."

Perhaps the best example of just how hard hit our brethren were is the two year old mission work at Long Beach, Mississippi. In the Gulfport, Mississippi area

there are six congregations. Only one building was destroyed, the one occupied by the black brethren in Gulfport. Not one Christian was injured physically but many lost their houses, businesses, or their jobs. Without a place to live, no job and no prospect of one for at least six months (plus the desire no doubt to get out of the path of future hurricanes), many of the families of the Long Beach congregation have left. Some of those left are homeless and have no jobs. Kenneth Franklin wrote in the Gospel Advocate, "Their weekly bond payments of \$160.00 cannot be met as only a handful of Christians remain." If you would like to help, please send your check to Cleveland Ave. church of Christ, P. O. Box 323, Long Beach, Mississippi.

All reports confirm the fact that churches of Christ did a wonderful work in bringing relief to victims of Camille. Brethren from many parts of the U. S. sent food, clothing, money, and workers. Jimmie Hargrove, minister of the Capitol St. church in Jackson, Mississippi, who worked one week in Gulfport, gave us the following report.

"At first both food and clothing were placed in the Gulfport building but so much

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Why Are We Losing Our Children?

Talmadge Solomon, Jacksonville, N. C.

In this article we are not presenting something new or revealing, but something that most preachers of the gospel already know. Neither do we know the answer to this problem. Perhaps by being reminded of the problem, you can offer a good solution. The number of unfaithful children (teenagers and older) is appalling! In my short time of preaching the gospel, I have noticed that while we are making great strides in reaching the world with the gospel of Christ, we are at the same time losing our own children. Facts will show that many of our young people who grow up in Christian homes leave to become unfaithful to the Lord's church. Whether it is the environment of college life, military service, marriage, or the freedoms of life itself, the fact remains that the children of many preachers, elders, deacons, and faithful members are LOST.

While preaching for a military congregation for the last three and one half years, I have noticed that children who are brought up in a Christian atmosphere are no longer interested in the Lord's church. At one time I had the names (unfortunately only the working addresses and not the home address) of 550 members who were stationed at a base where the church was located and none had ever entered the doors of the church building. Most of them were young kids who had just recently left home and joined the service or married. All were contacted and advised of the Christians meeting nearby and only few responded or showed interest at all.

During the last two years I have also received a telephone call or a letter every week concerning a member of the Lord's church who is stationed nearby and not attending the services of the church. Most claimed when contacted they did not know the church was located in the area. (Most had never looked for it.) Now I appreciate every one of those contacts and the inter-

est shown by the parents and pray that our people will continue to have interest in their children and advise us of such. However, most of the time we had to overcome a bad attitude towards the church to get them to repent. Many were married to non-Christians and said they were faithful until they got out on their own.

I constantly hear of an elder, deacon, or preacher who has to resign because of the actions of their children. In many cases the children have already left the supervision of the parent and are married, in college or in the military service. (Although we are not dealing directly with this subject in this article, I have for the most part failed to see where this would constitute a violation of 1 Timothy 3 and Titus 1 and cause an elder to resign. In some isolated cases, I am sure the parents are responsible for not teaching their children and therefore have to take part of the blame and need to resign. However many cases involve elders who have children who were faithful until they left the direct supervision of their parents and then became unfaithful.)

Now I do not believe that our young people are going to the dogs, nor do I believe that they are any worse than my generation or the generations before. Perhaps the cases I have known only represent a small minority of our Christian young people. However I have heard of many such cases all across our land.

Now the question is WHY? Is there a lack of teaching among our children concerning their behavior? Is the environment in which they are now surrounded enough to lead them astray? Are all individuals and therefore subject to go the other way regardless of what they were taught? In fact, I have known of several faithful Christians who have some children who are faithful and others who are not. Have our children been taught "to go to church because I say so" instead of the

(see page 4)

Why are We Losing . . . Cont'd.

real reason? Have they been made to go all their lives and now that they are on their own will never go again? Has our interest as elders, deacons and preachers been in others while we have failed our children? Or maybe our example has not been what it should? Many have lived hypocritical lives before their children and they have seen through it, although I doubt this is the case normally. Have we in the church been too strict? As you have noticed, all these phrases are questions. Just where does the fault LIE? I really don't know but I am concerned about my two children as well as yours and the possibility that they may follow the same course.

Now I believe that the scriptures are the divine Word of God and Solomon knew what he was saying in Proverbs 22:6 when he said, "Train up a child in the way he should go and when he is old he will not depart from it." And yet I constantly see many examples of unfaithful children. Maybe these children when older will return to the Lord, but NOW he or she is LOST. Am I assuming too much to believe that they knew the way of righteousness and departed? Or were they taught the way of truth in the first place?

Perhaps the answer lies in the fact that somewhere their parents did not teach them "WHY" they did what they did in the way of service to God. In fact it is amazing how little most of these wayward children know about the scripture. Were they taught "this is the way we have always done it" instead of the real reason behind every act God asked the Christian to perform. Or perhaps the answer lies in the type of discipline given them. Brother Roy F. Osborne points out in his series of lessons in "Great Preachers of Today" that the discipline given our children should be for the following reasons: (1) to make them more responsible, (2) to make them see their failures, (3) to show them that they had broken something precious such as faith in themselves, (4) to make them sorry for loss of personal

dignity, and (5) that they might act differently because the parents value the trust they have in them. Today most young people see discipline as only an authority called the establishment which is strong enough to keep him from having his own way until he is old enough for the parent not to be responsible for his misbehavior.

The answer lies in YOU the reader of this article who have children who are unfaithful. What is the answer, why are we losing our children?

Two Frogs

Two frogs fell into a deep cream bowl;
One was an optimistic soul,
But the other took the gloomy view,
"We'll drown," he cried, without more
ado,
And, with a last despairing cry,
He flung up his legs and said, "Goodbye."

Quoth the other frog with steadfast grin,
"I can't get out, but I won't give in.
I'll just swim around till my strength is
spent
Then I'll die the more content."
Bravely he swam to work his scheme.
And his struggles began to churn the
cream.

The more he swam, his legs a-flutter,
The more the cream turned into butter.
On top of the butter at last he stopped
And out of the bowl he gaily hopped.
What is the moral? It's easily found--
If you can't hop out; keep on swimming
around.

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Instrumental Music in Christian Worship

Howard Winters, Duncan, S. C.

For over a hundred years now men have been trying to justify the use of instrumental music in Christian worship, but in all that time, not one argument has been produced that will stand when the powerful searchlight of God's truth is turned on it. We must conclude, therefore, that its use is a digression from "the old paths," a departure from "the ancient order of things," a transgression of "the doctrine of Christ," and a going aside from "the way" revealed in God's word. It now becomes our task, and an easy task it is, to show that instrumental music in Christian worship is not only not taught in the Scripture, but that the Scripture teaches that its use is sinful. We cannot and must not now be turned aside from the issue with trifling matters--there is too much at stake; we must put our shoulder to the grindstone and grapple with things pertinent; we must now study the question with an open mind--study it in the light of Scriptural evidence.

First, let us establish the following proposition:

Whatever is not taught (or authorized) in the Scripture as an act of Christian worship is sinful when used as such. This proposition is so close to being an axiom that it borders on the edge of ridiculousness to offer proof. It is accepted by all religious parties, in essence, which claim the Bible as their only rule of faith and practice. How could it be otherwise? Even the staunchest advocates of instrumental music in Christian worship do not deny this proposition, but instead they spend a great deal of time trying to prove that its use is Scriptural. Never have we heard anyone say that its use does not have to be taught (or authorized) in the Scripture in order to be acceptable to God. Thus our proposition is proved by the very fact that it is not denied. But just in case someone should chance to be

skeptical, we choose to show that the Bible teaches that our proposition is true. In John 4:23, 24 Jesus gave two criteria for true worship, viz., 1. "in spirit," and 2. "in truth." To worship "in spirit" simply means to worship sincerely--from the heart. To worship "in truth" means that worship must be directed by truth. Jesus said, "Thy word is truth." (John 17:17.) Thus true worship must be directed by the word of God, which is truth. Hence, worship not directed by the word of God--worship not in truth--is not true worship. Untrue worship is sinful--sinful because it is not directed by truth, is not taught (or authorized) in truth, which is the word of God. Our proposition is, therefore, proved. But still further, the Scripture teaches that a Christian walks by faith, not by sight. (2 Cor. 5:7.) And whatsoever is not of faith--the word of God--is sin. (Rom. 14:23.) But faith comes by hearing the word of God. (Rom. 10:17.) Thus when a Christian walks by faith in his worship he must follow the word of God. When he does otherwise, it is sin. This conclusion is inevitable. Our proposition stands proved by the Scripture. And we are now ready for another conclusion:

1. Whatever is not taught (or authorized) in the Scripture as an act of Christian worship is sinful when used as such.

2. But instrumental music as an act of Christian worship is not taught (or authorized) in the Scripture.

3. Therefore, instrumental music as an act of Christian worship is sinful. Until this proposition is proved wrong, or until someone produces a Scripture that teaches (or authorizes) instrumental music in Christian worship the conclusion is inevitable--the use of instrumental music in Christian worship is sinful.

Just here we digress from our line of argument long enough to make an observation on the subject of sin, and then we will draw a conclusion from our observation.

Instrumental Music . . . Cont'd.


Sin is not always, as multitudes seem to think, measured by the injustice of an act as seen by man. Sin is a transgression of God's law. John says, "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." (1 John 3:4.) Sin is, in short, a dethroning of God in our own hearts by or through a disrespect of His law. This, in principle, is what Paul taught in Romans 1:19-21 when he said, "Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." They knew God, but did not glorify or respect Him as God. They dethroned God, in their own hearts. Sin may be a violation of the rights of man, it may be a transgression of some stated principle in God's revelation, it may be a general disrespect for or disobedience to the law of God, or it may be a refusal to accept the Lord's authority--a refusal to let God reign supreme. It is this refusal to accept God's word as the final authority--a refusal to let God's word be the last word on the matter--that religious men have most often dethroned God in their own hearts--it is here that religious men have most often sinned. When a man dethrones God, he enthrones himself, his ideas, his opinions, his laws; God is no longer God--is no longer accepted or glorified as God; man has become a god in God's stead, and man's word or thoughts have been exalted above God's word or thoughts--man and his ways are honored above God. This is sin.

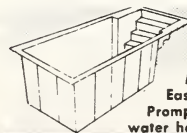
Instrumental music in Christian worship dethrones God by enthroning human wants and desires. God has said to sing (Acts 16:25; Rom. 15:9; 1 Cor. 14:15; Eph. 5:19;

Col. 3:16; Heb. 2:12; James 5:13), but man is not satisfied with this: he must play. Thus he is not satisfied with God's system; he rejects it; he refuses to follow it, and in so doing he dethrones God and His way by enthroning man and man's way. It is this open and highminded rejection of God--God's way, God's law--that makes the use of instrumental music in Christian worship sinful. Instrumental music is not sinful within itself; neither is it a sin to play on an instrument, but it is a sin to play on an instrument in the worship of God because in so doing God's law is disrespected, God is dethroned, and man is enthroned. God said sing, and this, and this alone, is what we must do if we are to please Him, if we are to leave Him on His throne, if we are to bow to His authority, and if we are to acknowledge Him as the God of all the earth, the God of our own heart. We are now ready to draw our conclusion from this observation:

1. Whatever dethrones God, by a failure to recognize His authority, is sinful.
2. But instrumental music in Christian worship dethrones God in that its use is a refusal to recognize God's authority.
3. Therefore, instrumental music in Christian worship is sinful.

Again, there is no escape from this conclusion. The use of instrumental music in Christian worship is sinful.

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Elders Are Tempted Too

M. Norvel Young, Los Angeles, Calif.

In this generation more elders have been appointed in churches of Christ than in several previous generations. We have observed a growing respect for the work of elders or pastors. As churches have grown in size and contributions and mission work, the work of bishop has become more demanding. In many churches the elders meet once a week. Usually they are dealing with decisions involving money or personnel who are supported by fellow Christians. As evangelists and Christians in the pew show proper respect for elders, the elders are tempted to be proud of their work and their authority. Pride, like a poisonous gas, seeps through the walls of religious institutions. Peter warned elders in these words. "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away (1 Peter 5:1-4)."

As another version gives it, Peter says: "Do not try to rule over those who have been given into your care, but be examples to the flock."

The New English Version says: "And now I appeal to the elders of the community, as a fellow-elder and a witness of Christ's sufferings, and also a partaker in the splendour that is to be revealed. Tend that flock of God whose shepherds you are, and do it, not under compulsion, but of your own free will, as God would have it; not for gain but out of sheer devotion; not tyrannizing over those who are allotted to your care, but setting an example to the flock. And then, when the Head

Shepherd appears, you will receive for your own the unfading garland of glory."

Phillips translates these verses as: "Now may I who am myself an elder say a word to you, my fellow-elders? I speak as one who actually saw Christ suffer, and as one who will share with you the glories that are to be unfolded to us. I urge you then to see that your 'flock of God' is properly fed and cared for. Accept the responsibility of looking after them willingly and not because you feel you can't get out of it, doing your work not for what you can make, but because you are really concerned for their well-being. You should aim not at being 'little tin gods' but as examples of Christian living in the eyes of the flock committed to your charge. And then, when the Chief Shepherd reveals Himself, you will receive that crown of glory which cannot fade."

Evidently some elders in New Testament times needed this warning against taking advantage of the authority vested in them and over-reacting by becoming spiritual dictators. This is a temptation to elders or bishops today. We see the culmination of this abuse in the early centuries as some elders gained authority over their fellow elders; then over elders in other churches in the city and finally over a district. Then this assumption of authority led to one chief elder or bishop, called the pope, who claimed authority over all believers in the world.

Spiritual leadership can be intoxicating. I have seen men who were models of meekness until they were selected by their fellow disciples to become pastors. After they are appointed by the evangelist they change. They take themselves too seriously. They begin to "play God" and assume a self righteous, a holier-than-thou attitude toward the evangelist of an employer toward an employee. Frequently, the less authority this elder has in the world the more he seeks to show his (see page 9)

Elders . . . Cont'd.

authority in the church. He does not want to delegate to other Christians. He wants to second guess every decision his fellow elders make when he is not present.

Again Paul warned against appointing novices as elders. "He must not be a man who has been recently converted; else he will swell up with pride and be condemned, as the Devil was." This pinpoints the major temptation to elders -- pride.

There is little correlation between what a man has to be proud of and the amount of his pride. Often persons with little talent and knowledge are tempted to be puffed up with any authority which is given them. We are all familiar with the officious employee of the government or of a corporation who is hard to deal with because he is so filled with the importance of his office. Usually, when you are able to speak to a man of great authority you find that he is easier to deal with.

Being an elder is a worthy work and carries great responsibility. The very magnitude of the task of leading the flock under Christ, the Chief Shepherd, should humble a man but it does not always have that effect.

What can elders do to avoid lording it over the flock? Here are a few suggestions:

(1) Elders need to realize that they are, first of all, Christians and their behavior should exemplify such virtues as humility, consideration of the feelings of others, mercy, trust and love.

(2) They should recognize that they too are imperfect, sinners saved by grace, and must ask for forgiveness every day. This forgiveness is conditioned on their forgiving those who sin against them.

(3) They have not been given the power to bind or to loose sins. They can only preach Christ and practice the principles He taught.

(4) They do not have the authority to add to the church. They are responsible to God to see that the gospel of Christ is preached. When men obey this gospel, God alone can add them to the church or

Kingdom of God. This means God may grant grace to some who are considered unworthy by the elders of the local church. Fellow Christians are not elected to a club on the basis of their compatibility. They are born into the family of God. Just as we do not choose our natural brothers and sisters, so we do not choose our spiritual siblings.

(5) They should not think that they are a self-perpetuating board of trustees. They have been selected by their fellow Christians, appointed by an evangelist, and they should be looking for other disciples who are qualified to serve as bishops or pastors. Surely no church ever had enough loyal and scripturally qualified leaders. Additional elders should be selected as the earlier ones were. They are not to be elected by the eldership as a board member.

(6) They should remember always that he who would be great in the Kingdom must become the servant of all. Handling large sums of money and overseeing an expensive church must not hide the fact that elders are servants of Christ and of their brethren. Elders who resist the subtle temptation to become proud of their work are worthy of special honor.

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BROTHERHOOD NEWS

Howard Winters, Duncan, S. C.

In Camille's wake. The worst and most devastating storm to ever strike this country roared into the Gulf Coast in August, striking terror to the coastal areas of Louisiana, Mississippi, and Alabama. Hundreds died, thousands were left homeless, and millions suffered irreparable loss. But Christians from all parts of the United States were quick to respond, and in a short time money, food, furniture, and clothing were flowing into the areas to bring relief to the homeless and stricken. Churches of Christ (along with other churches, groups, and organizations) served as distribution centers, thus relieving not only their own members but thousands of others as well. Kenneth W. Franklin of Mobile, Ala. reports that a military man observed that if the United States military co-operated as did the churches of Christ in this disaster that the enemy in Vietnam would be so scared that he would flee from South Vietnam immediately. The way Christians always rise to meet such demands is heartwarming. There is still concern and compassion in the world.

Among the schools. Mr. and Mrs. Roy C. Coffee, Sr., of Dallas, Texas, have in a show of great generosity, presented a gift of \$350,000 to Christian College of the Southwest. The gift was designated for scholarships, student loan funds, and assistance in constructing the college's first on-campus student residence. It was the largest single gift ever made to the college... Columbia Christian College has announced the naming of a new president. He is Rex F. Johnston, who has been acting President of Christian College of the Southwest. Johnston succeeds the late James M. Moore who died of a heart attack on July 10... M. Norvel Young, President of Pepperdine College, and Harry T. Shafer, President of the Orange School of Law, jointly announced that the

two schools were becoming affiliated. Both schools are located in Los Angeles, California. Young stated: "The affiliation brings together two institutions with a history of service to Orange County and opens new opportunities for Pepperdine College" ... Lubbock Christian College, according to an announcement by F. W. Mattox, the President of the college, is to be advanced to a four-year college. The first Bachelors degrees will be conferred in 1972.

Released. Word has been received that Henry Ciszek, the Polish evangelist who was imprisoned in Warsaw, Poland in 1968 for "being a leader of an illegal organization," has been released. Ciszek was sentenced to three years in prison on a charge of organizing churches of Christ and making slanderous remarks against the government. His release was possible at this time because he was given credit for 14 months spent in jail previous to his trial.

India again. According to J. C. Bailey, the number of baptisms in India continues to rise with almost unbelievable rapidity. The number now stands at more than 43,600.

Campaigns. Scores of successful campaigns have filled the news during the summer months, but perhaps two of the most outstanding were in Nazareth, Israel and Honolulu, Hawaii. About 20 workers, led by Jack Burch, worked in Nazareth July 19-28. Their efforts resulted in 37 baptisms, seven of which were Moslems. George Bailey of Abilene, Texas did the preaching... Akio Limb, a Japanese preacher who lives and works in Hyogo, Japan, did the preaching in Honolulu. Limb reports 66 baptisms and the beginning of a chain reaction that could raise that number to 100 in two weeks following the campaign.

The new Carolina Christian Bookstore Catalog will be ready soon. Write for your free copy.

The Prospects Are Bright

More and more encouraging things are being said by Carolina Christians about the Southeastern Children's Home. Interest is being aroused across both states and elsewhere in this work of Christian service.

We are encouraged by the generous offer made by Burl Curtis, Editor of the Carolina Christian, to provide free of cost one page in each issue for news of this child care work. From the time of the earliest planning, brother Curtis has shown his concern for the Southeastern Children's Home. This makes us more humble and exceedingly grateful.

Several weeks ago, as a part of our drive to raise \$6,000 with which to make the down payment on the first cottage, approximately nine hundred letters were mailed to Christian families in the Carolinas. From all parts of the Carolinas came the response! Approximately \$600 came from some 125 people. More is still being received. This is ten percent of what will be needed to effect the purchase of a house in Sumter, South Carolina, which will be large enough to provide living quarters for six children and their house parents. This response is wonderful. For it we are grateful.

The Plaza church in Sumter, South Carolina, has financially supported the orphanage in an exceptionally fine way already. In addition, the members of the church there have committed themselves to give, Lord willing, a still more generous amount in the months ahead.

Several churches and individuals, in addition to those before mentioned, give every month. These donations all increase the amount on hand so that within the next several months, by the grace of God and the generosity of good brethren, the amount needed to purchase the first cottage will be available.

We wish to acknowledge every gift. For this purpose and to keep you informed still further of what is being done and what is

being planned, a monthly paper, fashioned after a church bulletin, will be published. The first issue will be mailed in a very few weeks. We wish to send this bulletin without cost to all those interested in receiving it. We would like to send this paper to you and to all the members of the congregation where you worship. Would you please do us this kindness: Send a copy of your church membership directory with correct addresses to: Southeastern Children's Home, Inc., c/o Johnny C. Sewell, 1221 Shawnee Road, Madison, Tennessee 37115? We will use this directory for the mailing of the monthly paper. Those who have contributed will be listed in this paper. They, of course, will receive the paper automatically. The publication will also be mailed to those subscribing to the Carolina Christian.

The Board of Directors want to plan this work in such a way that no justifiable criticism can be made against it. Some decisions, where several choices are possible, are hard to make. Your prayers are asked on behalf of this work that every decision may be the best one under the circumstances. In a coming issue of the Carolina Christian each Director will be introduced.

Your questions are welcomed. Feel free to ask anything at all about this orphan care effort. The questions will be answered by letter, in this column, or in the monthly bulletin. You may send your questions and comments to the address given above.

Money is now needed to make the down payment on the first cottage. After that is done, the notes will have to be met monthly. Also, the children will have to be clothed, fed, provided medical service, etc., just as any other children. Monthly contributions are needed. Perhaps you can't give a great amount, but can you give just \$1 per month? If enough Christians gave one dollar per month to

(see page 12)

Editorial . . . Cont'd.

arrived that the clothing was taken to a junior high gym. Canned vegetables were placed in one classroom, canned meats in another and so on.

"A young man, not a Christian, came from Jerusalem to help hurricane victims. He went to the Red Cross and didn't like what they were doing. He then went to the Salvation Army and finally to the church. He said, 'You are the only ones doing anything for the people.'

"A doctor, not a member of the church of Christ, who had gone seven days with little or no sleep treating victims, came to the church for groceries. He had money but it was frozen in the bank. He said, 'The church of Christ is really the only group doing anything to meet the needs of the people.'

"The police were in the area of the church building and were asked if they would like a cup of coffee. They said, 'How much are you going to charge us?' The worker said, 'Nothing.' They then told how the Red Cross had charged them 10¢ a cup for coffee."

Kenneth Franklin wrote in the Gospel Advocate, "The churches in Mobile began to help immediately. . . and we continue to send workers every day. I was proud to be a member of the church of Christ as I saw practically all undamaged denominational buildings closed, but all of our buildings were beehives of activity. In my judgment churches of Christ are doing more than all other religious bodies combined."

Christians in the Carolinas, as well as other places, should give some thought to properly meeting like emergencies. We have miles of coastline and other tragedies will come. It would be well to:

1. Send a qualified person to gather information from those who have had this terrible experience so that precaution could be taken and that necessary guidelines would be available for proper relief.

2. Be ready and willing to help. As far as we know, very little help went from the Carolinas to aid these people.

3. Have some type of system worked out so that volunteers could be summoned quickly.

4. Remember that no single congregation has exclusive rights in a given area. One congregation might be more active in relief work, but why not get as many congregations as possible to serve as distribution centers.

The Prospects . . . Cont'd.

this work, the job could be done. Will you give \$1 per month? We pray you will. You may send your contributions to: Southeastern Children's Home, Inc., c/o R. W. Senn, Treasurer, P. O. Box 134, Lancaster, South Carolina 29720.

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CAROLINA CHURCH NEWS

North Carolina News

Mocksville, Jericho

JERRY CARTNER, Reporting: Bill G. Smith moved here and began his work with us in mid-June. He came highly recommended by the church in Rockingham, where he had previously worked. We put him to work right away holding a gospel meeting June 22-27, for which the average attendance was 69. There were three restorations during the month and three attendance records were broken.

Also during June, prior to brother Smith's coming, the church conducted its annual V. B. S. with excellent results. We narrowly missed our goals with an average attendance of 75.

Things are looking up. Attendance for all services, as well as the contribution, is on the rise. Our weekly budget was raised substantially, and it is already being met. For an evangelism project, our young people have been promoting Bible correspondence courses in the area and have achieved excellent results and made many good contacts. On July 26th, Jericho was host to an area wide youth rally with wonderful results. Young people were present from many area congregations, and all who attended went away inspired and enthused for the Lord's work.

The big talk around here now is our current building program. After a presentation on July 13, by G. W. Morris, an elder of the church in Nashville, Tenn., representing Continental Builders, approval was given that firm to get under way with construction as soon as possible.

Ground breaking ceremonies were held at 2:00 p. m., September 7, following a basket lunch. Besides the local members, many interested persons from the surrounding area were on hand to witness the six man building committee lift their symbolic shovels of dirt. Construction should

be under way by the time you read this, with completion expected around April of 1970.

We solicit your prayers as we strive to move the Lord's work forward.

Mocksville, N. Main St.

CARMEN WALKER, Reporting: The North Main Street congregation is continuing to enjoy growth in different ways. Since our last report we have had 5 baptisms and one has confessed wrong. During the month of July we averaged 100 for Bible study which has never been done before, and our contributions are also continuing to be very good.

Ten of our boys and girls attended Carolina Bible Camp during August. Three of these were able to attend through the efforts of our Junior and Intermediate classes who had this as a project for the year. Each week they brought a portion of their allowances to contribute to this effort.

We have supported brother Shaver in two mission meetings in Ohio this summer, and our men have done a grand job taking over in the pulpit during his absence.

Several are presently enrolled in our Bible correspondence course as a result of our radio work in the area, so we continue to be encouraged.

Asheville, Biltmore

DON GETTYS, Reporting: During the second week of September, Bill Oakley of Wichita, Kansas did a fine job presenting Christ during our special series of meetings. Many visitors attended and the local congregation was greatly strengthened. We also started in September our monthly, young married couples discussion group. The third week end of the month, we held a retreat for area teenagers at the Blue Ridge Assembly. We stayed Friday night

(see page 14)

Church News . . . Cont'd.

and Saturday and everyone had a wonderful time. They enjoyed it so much that we scheduled another over-night retreat (to which we want to invite all area teenagers) on October 31 (Halloween night). Activities will begin at 6:30 Friday night and will conclude at 3:00 Saturday afternoon. Registration will be \$5.50 (includes food and lodging). For further information, contact the Biltmore church, 823 Fairview Street, Asheville. We again want to remind those who are helping to support the Herald of Truth on WLOS-TV that our third quarter payment is due by the end of October. Whenever you are in the Asheville area, we sincerely invite you to attend our services.

J. M. POWELL TO DISCUSS PROPOSED PREACHER TRAINING SCHOOL

J. M. Powell, now of Asheville, will discuss plans for a school for preachers to be established in Asheville at a luncheon for all interested preachers and church leaders. The luncheon will be held on Monday, October 20 at 11:45 at the Bailey's Cafeteria in the Westgate Shopping Center in West Asheville (highway 19-23). It is hoped that a full two-year program will be established with classes in all phases of Bible studies to be taught on a college level by competent, well-trained men. Brother Powell wishes to gather the thinking of brethren throughout the area on this subject. Be sure to attend and bring someone with you to this important luncheon.

Carolina Bible Camp

New officers for Carolina Bible Camp, Inc. are Bill G. Smith, Chairman; Ed Hill, Vice-chairman; C. R. Franks, Treasurer, and Tony Forrest, Secretary. Camp Director for 1970 will be Bill G. Smith of Jericho, Mocksville, N. C.

Preacher Wanted

The church of Christ, Wilmington, N.

C., is interested in hearing from experienced preachers desiring to begin local work on January 1, 1970 or shortly thereafter. The church has about 80 members and an attendance of around 120-130. It is self-supporting and is the only congregation in a city of 60-70,000 located in a growing resort and industrial area. It owns a three bedroom house.

Write: James C. Dixon
921 Reilly Drive
Wilmington, N. C. 28401

South Carolina News

Greer

BURL CURTIS, Reporting: My meeting schedule has taken me this year to Lead Hill, Arkansas in April, a Training for Service Series at the Van Brunt Boulevard Congregation in Kansas City, Missouri in May, Livermore, California in June, and the Capitol St. Congregation, Jackson, Mississippi in September. So far my schedule for 1970 will take me back to Capitol St., Jackson, Miss., in May and to Bethel Grove, near Searcy, Arkansas, August 4-11.

At Greer, we are looking forward to our fall meeting with Carl Lancaster of Greenville doing the preaching. The dates are October 12-19, 7:30 each evening (except Sunday night at 6:00). There will be a singing Sunday afternoon, October 12, at 3:00.

AUGUSTA ROAD TRAINING SCHOOL

On Oct. 2 the fall session of our training school began. Thirty-five enrolled in the four courses offered. We were delighted that so many came, demonstrating that many Christians are vitally interested in becoming more effective servants in the church.

Classes and teachers are: Denominational Doctrines, Howard Winters (7-8:00); Teacher Training, Evelyn Curtis (9-10:00); Music, David Senn (9-10:00); Understanding the Bible, Burl Curtis (9-10:00).

You may still enroll. Classes are conducted at Augusta Rd., Greenville, S. C. each Thursday evening, 7:00-10:00.

Annual South Carolina Lectures

UNION, SOUTH CAROLINA - November 3 - 6, 1969

THEME: THE MASTER'S WAY

- Monday 7:15 The Master's Way, David Pharr, Rock Hill, S. C.
7:55 Intermission
8:05 Inspiration of the Bible, Roy Hearn, Memphis, Tenn.
- Tuesday 12:00 Lunch for all visitors
The Master's Way For Church Organization
1:25 Elders' Work, Howard Winters, Duncan, S. C.
2:00 Deacons' Work, Robert Martin, Williamston, S. C.
2:30 Intermission
2:40 Members One of Another, Jerry Senn, Greenville, S. C.
3:10 Offences and How to Handle Them, Burl Curtis, Greenville
4:10 Announcements
7:15 The One Body, James Kennedy, Greenville, S. C.
7:55 Intermission
8:05 Operation of the Holy Spirit, Roy Hearn
9:00 Announcements
- Wednesday 12:00 Lunch for all visitors
The Master's Way, Go Into All the World
1:25 Utilizing the Best Methods, Ernest Thigpen, Spartanburg, S. C.
2:00 Woe Unto Me If I Preach Not, James Creech, N. Charleston
2:30 Intermission
2:40 Those Who Obey Not the Gospel, Melvin Williams, Rock Hill
3:10 Personal Evangelism, C. C. Vaughan, Camden, S. C.
4:10 Announcements
7:15 The Gospel of Christ, Joe Costilow, Bamberg, S. C.
7:55 Intermission
8:05 Tongues, Miracles, Roy Hearn
9:00 Announcements
- Thursday 12:00 Lunch for all visitors
The Master's Way for Christian Living
1:25 Be Thou An Example, John Rout, Gaffney, S. C.
2:00 Adding the Christian Graces, Milton Parker, Clinton, S. C.
2:30 Intermission
2:40 The New Morality, W. G. Gantt, Aiken, S. C.
3:10 Existentialism, C. R. Franks, W. Columbia, S. C.
4:10 Announcements
7:15 The Master's Way for Man's Heart, L. E. Wishum, Greenville
8:05 Campus Evangelism, Roy Hearn
9:00 Announcements

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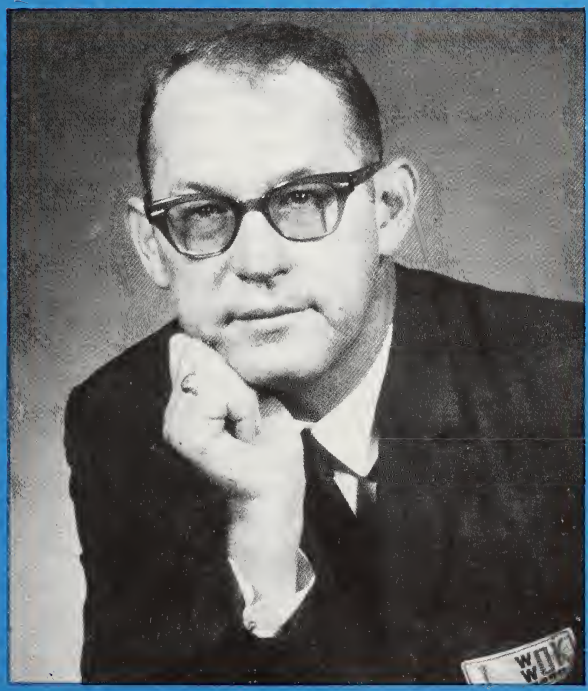
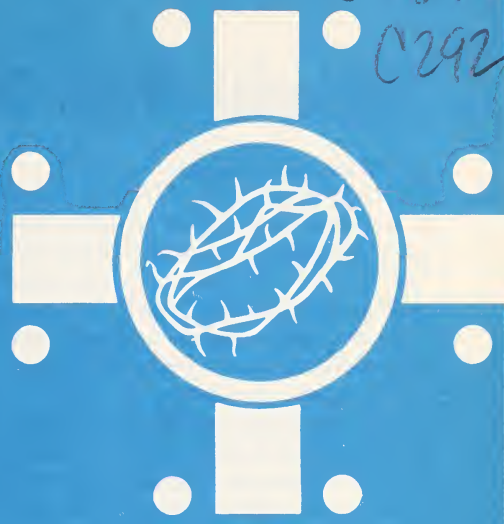
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CHRISTIAN

Volume Eleven, No. 11, November, 1969



"Big Sam" Norman

"... HONOUR TO WHOM HONOUR." (Rom. 13:7)

Biographical Sketch on Page 13

Editorial—How To Get A Good Preacher

Burl Curtis, Greenville, S. C.

In a time when a good preacher has several congregations wanting him to work with them, how does he decide where he will move? Although there are peculiarities in each case, we believe there are some solid rules you may follow in interesting a good preacher.

HAVE A PLAN OF WORK. This is number one with a good, dedicated preacher. He, of all people, wants a place where he can serve well. These plans must be more than fantastic "paper plans" and "pipe dreams." The preacher must be convinced that, with the Lord's help, the congregation has the will and the way to make these plans work. He must see that he is needed and that he is the right man to help carry out these plans. A good preacher loses interest when the first thing elders or other leaders begin to talk about is how big and beautiful the preacher's house is, how much the pay is, and make no mention of the work the church plans to do.

UNITY AND PEACE. Perhaps the second thing a good preacher will watch for are signs of division and strife. He knows that all congregations have their problems, but he is not going to let himself into a "hornet's nest" where he will be made the "scape goat" for troubles he neither caused nor can solve. We have heard elders foolishly say, "The preacher is involved in every trouble we have in the church." This won't fool the wise preacher. If an elder won't involve himself in trying to work out the problems within the flock, he ought not only to repent, but he ought to resign because he has forsaken the church in its great hour of need. The appropriate question is not "Is the preacher involved in church trouble?" but "Is he the cause of this trouble?" Can you blame a good preacher for going on to some better work when elders imply that the last preacher was to blame for their

problems which they are unwilling to face up to and solve?

GOOD LEADERSHIP. Does the congregation have elders? Do they do their work, and will they let the preacher do his? This is the third most important consideration to a good preacher. He knows that he cannot do all that is expected of a preacher when there are no elders, so he is looking for men who will work with and respect him. In return, he wants to work with and respect them.

ADEQUATE SUPPORT. A good preacher does not go where the pay is the highest. However, there must be adequate support to supply his needs. He is willing to live in an apartment and make a smaller salary if the church members love one another, really want to grow, and love the lost and the poor. He knows that if this is their attitude, they will love and appreciate him and his work and they will increase his salary and take care of his other needs as they arrive.

PREACHERS NEEDED

The need and opportunities for preachers probably have never been greater in the (see page 4)

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Burl Curtis, Editor

Howard Winters, Assoc. Editor

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"Keeping in Love With Life"

J. M. Powell, Asheville, N. C.

Recently, I have been thinking a great deal about a statement in 1 Peter 3:10 -- "He that would love life and see good days..." When people are young and healthy, they are madly in love with life, but the difficult thing is to keep in love with life through the years -- through trials, problems and bitter experiences. Buddha said: "Life is an evil thing, let us have done with it and win Nirvana." By way of contrast Jesus said: "Life is a glorious thing, believe on me and have eternal life." If you would love life and see good days to the very end, there are certain unailing principles to which you must hold.

The Patriarch Jacob gave expression to some sound advice that will make life worth living, if heeded. His sons were about to make their second journey to Egypt to buy grain during a severe famine. Jacob insists that his sons take the Egyptian officials various presents. There is one item that captures my imagination: "Carry a little honey." I can well imagine that when Jacob said that, there was a twinkle in his eye. "Carry a little honey," a jar or two for the great men down in Egypt, but be sure to carry a little honey in yourselves, a little bit of sweetness in your own lives. Cultivate sweetness of disposition and grace and charm -- carry a little honey as you travel through life.

You must put first things first. Someone has said, "The first law of heaven is order." In Leslie Weatherford's book, The Significance of Silence, there is this quotation from Dr. William Temple: "The world, as we live in it, is like a shop window in which some mischievous person has got in over night and shifted all the price labels 'round, so that cheap things have high price labels on them and the really precious things are priced low." In this materialistic age in which we live,

we pursue unceasingly the transitory things of life and neglect the imperishable values. To get the most out of life, we must heed the words of Jesus as recorded in Matthew 6:33.

You must give primacy to character. There is no substitute for character. Making a life is more important than making living. The great wall of China is one of the wonders of the world. It is twenty feet high and thirteen feet wide on top, with towers for garrisons about every one hundred yards. It extends over mountain and plain for fourteen hundred miles. It was built in about 210 B. C. to prevent invasion by the barbarians from the north. But because of a fatal weakness, it was breached a number of times during the first years it was built. How? The guards were bribed.

No nation can be stronger than the character of its people. The one central thought of the sermon on the mount is that character produces peace of mind and happiness in life.

You must serve your fellowmen. Someone has said, "The highest definition of man is 'servant.' "

In his book, Good News for Bad Times, Dr. Frederick Stamm tells of the honor which came to John Burroughs on his eightieth birthday. Hundreds of friends filled the banquet hall of one of New York's great hotels. Henry Van Dyke was there; so was Nicholas Murray Butler. Bell boys brought in telegrams by the score from all parts of the world. They begged him to speak, but he would not. He was a rare American. Finally, the toastmaster said, "We cannot close without a word from you, Mr. Burroughs." He arose and spoke one sentence: "My friends, I am 80 years old today; and if I could have my own way, I would live every one of those years all over again."

Mr. Burroughs lived a life of service. He made the world a little brighter and better for all. He had no quarrel with

life.

The late Dr. Albert Sweitzer was a physician, scholar, musician, theologian, missionary to Africa, and exponent of the philosophy -- "Reverence for life." Upon his last visit to his home-land, he stated that he had found great satisfaction in life, because he had found a place to serve. We must live for others and not self. Living unselfishly will bring high moments of happiness and inward satisfaction.

If you would love life and see good days, you must walk in love. There is an old Anglo-Saxon definition of love to the effect that it means "to live." To love is to live, and to live is to love. Thomas Carlyle said that there was no truer gentleman in Europe than Robert Burns, the plow-boy poet of Scotland. Bobby Burns had a tremendous capacity for love. He loved everything -- the hills, the valleys, the mouse, and the daisy. (Cf. Matthew 5: 43-48.)

You must approach life enthusiastically and with great expectation. "Men of imagination," said Napoleon, "rule the world." We can also say: "Men of enthusiasm rule the world." Without enthusiasm, no battles have been won; no illiads written, no schools built; no empires founded; and no souls saved.

We are told that the English word enthusiasm comes from a Greek word which means "a god within." Enthusiasm in one's life indicates the presence of a vital ingredient of a rich and useful existence. The men of victory are the ones who have kept the fires burning at the altars of enthusiasm.

Finally, I suggest to you that if you would love life and see good days, you must hold on to spiritual values, at any cost. Some years ago, there appeared in the Fort Worth Star-Telegram an editorial on Pat Boone. Among other things the editorial said, "And among all the examples being set in the entertainment world today, Mr. Boone's one of the best that any young American might follow. While gathering a tidy share of the world's material offerings, he has held steadfastly to the spiritual values essential to real

happiness."

Some years ago, I visited the old Trinity church in the Wall Street district of New York City. In the little grave yard adjacent to the building, there is a marker with the name Captain James Lawrence. Captain Lawrence is associated with one of the most thrilling events in American history. During the war of 1812, Captain Lawrence was in command of the frigate Chesapeake. He engaged in battle with a British vessel. During the battle he was mortally wounded. His last words to his men were: "Don't give up the ship."

Today, when you go to the Naval Academy at Annapolis, Maryland, you see over the doorway of the Administration Building, the famous words of Captain Lawrence -- "Don't give up the ship."

Someone has said: "The art of living consists in knowing what to let go as you pass through life." As you go through life, give up your job, give up your house, give up your automobile, give up your friends, family and even your life, if need be; but don't give up your faith in God. Keep it at any cost. Solomon had a word for it: "Take hold of wisdom and let her not go."

PREACHERS (cont'd.)

Carolinas. Although there likely will be some changes before this can be printed, we are listing the places which according to our information are needing preachers. Some are self-supporting, some have full or partial support, and others need preachers who can arrange their own support.

CHURCH OF CHRIST
P. O. Box 245
Albemarle, N. C. 28001

CHURCH OF CHRIST
1323 Watts St.
Durham, N. C. 27701

GLADY CHURCH OF CHRIST
Rt. 1, Box 129
Candler, N. C. 28715
(see page 15)

The Line of Separation

E. Ray Hampton, Elizabethtown, N. C.

God's people are to keep themselves separate from the world, and be a shining light to others. The line of separation runs like a thread from Genesis to Revelation. And we should use these examples to keep us from error of substitution, rebellion and compromise.

In Jude 11 we are told: "Woe unto them! for they went in the way of Cain, and ran riotously in the error of Balaam for hire, and perished in the gainsaying of Korah." 2 Peter 2:15,16 says, "Forsaking the right way they went astray, having followed the way of Balaam the son of Beor, who loved the hire of wrong-doing; but he was rebuked for his own transgression: a dumb ass spake with man's voice and stayed the madness of the prophet." To the church at Pergamun Jesus said, "But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumbling block before the children of Israel." (Rev. 2:14.)

If we study all the Book has to say on the way of Cain we will find that it was the sin of substitution. The gainsaying of Korah was rebellion, and the error of Balaam was compromise.

We hear much said on Cain and Korah, so let us take a look at Balaam. This man knew that he could not go over and place a curse against God's people and he said so, but after awhile his greed got the best of him and he said, "Now therefore, I pray you, tarry ye here this night, that I may know what Jehovah will speak unto me more." (Numbers 22:19.) It is at this point that Balaam started his error of compromise. He wanted the presents and gifts the king might give him. We read on down in the story and find that the angel of God stood in his way after the ass spoke like a man, and Balaam said, in verse 34, "Now therefore, if it displease thee, I will get me back again." "If it displease

thee." The word "If" was written by perdition. When right compromises with wrong they both become wrong. In other words right plus error equals error. I might ask the question how much error added to right does it take to make an erroneous way?

God's people have never catered to the world. In numbers 23:9 Balaam says, "Lo, it is a people that dwelleth alone, and shall not be reckoned among the nations." In 2 Cor. 6:14-16 Paul places a line of separation that cannot be mistaken. He says, "Be not unequally yoked with unbelievers: for what fellowship have RIGHTEOUSNESS and INIQUITY? or what communion hath LIGHT with DARKNESS? what concord hath CHRIST with BELIAL? what portion hath A BELIEVER with AN UNBELIEVER? what agreement hath a TEMPLE OF GOD with IDOLS? For we are the temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." Notice the instruction in the next verse. "Come ye out from among them, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters." Some of the things we are to be separate in are: origin, name, doctrine, worship, and life. We are to be a separate people and reflect the light of Christ as the moon reflects the light of the sun. When the world gets between the moon and the sun, the moon becomes darkened and reflects no light. The same can be said of us when the world comes between us and Christ: we are in darkness and can reflect no light. We must be a separate people and never compromise the truth, lest we lose our reflective power.

Free Catalog: Write for your 1970 free catalog. Carolina Christian Bookstore, P. O. Box 8324, Sta. A, Greenville, S. C. 29604.

What Life Will Be Like in 1989

Albert Bergeron, Raleigh, N. C.

Occasionally there are articles in the newspaper and commentaries on the radio which have given us an intriguing glimpse into the future with surprising accuracy. There is an aspect of such educated prophecies that is both thrilling and exciting. Our modern technology and research combined with imagination and enthusiasm has made dreams come true. In the last two decades the fantasy of "comic book" space travel has materialized into a visible reality. The unreal has become real; the unbelievable has become believable.

Some of the predictions of future conveniences are welcomed time-saving devices; and some of the innovations in medicine are welcomed life-saving devices: all of them are excitingly new.

We are told that the housewife will be spared the time consuming task of grocery shopping, by calling in her order, while computers record the cost of the purchase at the bank. By 1989 it has been predicted that the housewife will be spared the worrisome task of having to remove the frozen food from the freezer and putting it into a pan of water; and even the tiring task of stirring the soup will be eliminated by flicking a button that will fetch, fire, and feed all in one operation. Buses will take off vertically, communication with all parts of the world will be possible by miniature watch-like receivers, and transportation will seem nearly instantaneous when compared by today's standards.

Yes, life may be more convenient in 1989; medical knowledge and ability may seem nearly miraculous; but if the soul has not made the same progress, it could be more unbearable.

It is interesting to look at tomorrow's tomorrow, but it is more important that we live today, today. Tomorrow's outcome is determined by today's outlook. Man's conscious effort to create, restore, and elevate his present material progress

is not sufficient to insure a peaceful and enjoyable existence. The same attention must be given to his moral and spiritual progress. The future can be bright only when it is illuminated by the light of God's Son shining in the heart of God's children, and through it every aspect of man's God given creative genius can become a blessing to the world.

The moment that one places the emphasis upon his spiritual progress, a startling new discovery appears on the horizon; and man learns the secret of life: that today is the only day that man can enjoy life. "Boast not thyself of tomorrow for thou knowest not what a day may bring forth." (Proverbs 27:1.) But even more revealing is the fact that when God's light illuminates the human heart, today becomes as exciting as the future "seemed" to be. The year 1969 can be every bit as thrilling and enjoyable as 1989 if you have God in your heart. Do you?

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Baptism for the Dead

Howard Winters, Duncan, S. C.

(If you have a Bible question you would like to see answered in the pages of CC, please send it to the associate editor and he will give it every possible consideration.)

From Brother B. A. Graydon of Greer, S. C. came the following question: "Could you give me some information on a difficult passage? What is 'baptism for the dead' in 1 Cor. 15:29?"

We concede the fact that this is, indeed, a difficult passage, and I have no desire to appear dogmatic as to its exact meaning. I heard Brother Guy N. Woods, perhaps the most brilliant Bible scholar associated with the Restoration Movement today, say that this is the second most difficult verse in the Bible. Adam Clarke, the well known Methodist commentator, has said: "This is certainly the most difficult verse in the New Testament; for, notwithstanding the greatest and wisest men have laboured to explain it, there are to this day nearly as many different interpretations of it as there are interpreters." While all this may well be true, I have found that the following explanation satisfies my own mind on the subject.

"Baptism for the dead" is mentioned in the Bible only in this verse--and any mention of it outside of the Bible does not greatly interest us in our search for truth and right. Paul says, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Cor. 15:29.) To understand any statement, it is imperative that we keep it in its context. In this great chapter, Paul has just pointed out the following facts: (1) the resurrection of Christ is central to the gospel message (verses 1-11); (2) if Christ rose not, then there is no resurrection (verses 12-19); (3) if Christ arose, then there will be a general resurrection of all the dead (verses 20-23); (4) some, even

some of the Corinthians, had denied the resurrection (verse 12).

Furthermore, it should be observed, that the epistle is addressed to the Corinthians, but Paul, when speaking of those who baptize for the dead, uses the third person--"Else what shall they do...? why are they then baptized for the dead?" This makes it certain that he was speaking of someone other than the Corinthians, someone other than those addressed. He probably has in mind the false teachers who had taught the Corinthians that there is no resurrection. If this is the case, then it is most likely true that the false teachers were actually practicing a baptism for the dead.

With all this considered, it seems obvious to me that Paul spoke of an actual practice among those who had denied the resurrection--a practice that all faithful Christians rejected and repulsed, one that needed neither refutation nor repudiation in the church at Corinth. Paul simply takes a false practice of the false teachers to show their false conclusions and their inconsistency. They were denying the resurrection (saying that the dead had perished) but at the same time were actually baptizing for the dead ones (who, according to them, were gone forever). The question, "Else what shall they do which are baptized for the dead, if the dead rise not at all?" shows that Paul was using a false practice among them to refute a false doctrine. He was showing them their inconsistency: their practice did not coincide with their doctrine.

As an illustration of this, we can parallel a group of hippies who teach non-violence, but who are violently trying to overthrow the "establishment". As applied to them, we could paraphrase 1 Cor. 15:29 as follows: "Else what shall they do who violently attack the 'establishment', if non-violence is their method? Why are they then using violence?" If hippies

(see page 10)

Being Alert to Our Potential

M. Norrel Young, Los Angeles, Calif.

This message is aimed at the leaders of churches dedicated to serving Jesus Christ. It grows out of observation as a participant in countless business meetings when the work of the next year was being planned.

In my judgment, one most common error is made in underestimating the potential of Christians to sacrifice, to work, to go, to give, and to pray. Over and over again, we make the unconscious assumption that the members will not do any more in the future than in the past. Yet the very heart of Christ's message is that human beings are capable of change for the better -- that there is a power which can transform their loves -- that abundant life rather than purposeless existence is possible for each of us. Why do we forget this when we are planning next years work? Do we really believe the Christians we lead are as active, as sacrificial, as generous as they are capable of becoming?

Sports fans know that players can improve remarkably in their performance with talented coaching. Let us imagine that elders are coaches. What can we do to get the team in shape for the contests of 1970? Shall we take for granted that their win-loss average will be the same? Shall we set before them a program or schedule which does not challenge their best? Can you imagine a coach who says to his team as they prepare for a new season: "You didn't do as well as I expected last year, so I am not expecting any more of you this year. Then we may have injuries and ill health, so I have arranged a schedule which does not anticipate your being any better than you were last year."

Such a coach would not stay in a competitive conference very long. I believe Christ expects elders to do better than that in challenging Christians to do more for the Lord.

For example, suppose the church gave \$75,000 through the treasury last year. Economists estimate more salary increases in 1969 than the cost of living increase. Should we not assume that the Christians we love can do more in giving next year? Let us not look at just what they gave but at what they could give if they wanted to and then set about motivating them in a Christian manner. When we realize that the average church member, and I use that expression deliberately, gives between three and four percent of his income, and when we consider that we are in the most prosperous times in the history of the world, and that gifts up to thirty percent are deductible on our income tax, we should challenge the church members to give like Christians. Of course, the great motivating factor in the church is our Savior's great love and His gift of Himself for our salvation.

One way to challenge the churches to include some potential in the budget, is to say to them that when we receive another \$25,000 in gifts, we will begin a home for the homeless or support another mission program.

I recall that the Childrens' Home in Lubbock, Texas was begun in this way. A sum was placed in the budget and some of the leaders thought it wouldn't make any difference, but this challenge was met and now hundreds of thousands of dollars and untold dedication of lives have resulted.

You can look at a glass of milk and say that it is half empty, or you can say it is half full. Both estimates are factual, but there is a world of difference in the point of view of the observer. We concentrate on our lacks, our fears, our doubt and dry up spiritually. Jesus taught us to take the positive view -- this is the view of faith. It involves trust in God and trust in His power to fulfill His promises if we trust and obey. It involves trust in our
(see page 14)

Brotherhood News

Howard Winters, Duncan, S. C.

Ireland. The war between Catholics and Protestants in Ireland has brought riots and disaster to Belfast, a city where our missionaries are laboring to firmly plant the cause of Christ. Fighting has occurred in front of the Eastside church building, but at our last report no damage had been done to property and no injuries to members of the church. Joe Nisbet and Clarence Eckman, ministers in Belfast, reported that the city was in turmoil, feelings were running high, and that it was difficult not to take sides, but that the members of the church were all standing steadfast in the faith. They further stated, "All down Newtownards Road, where our shop is situated, the windows of most shops are either broken or boarded up. The only precaution we took was to remove some valuable items of equipment. Our windows are undamaged." According to them, the reason the rioters have not damaged the buildings is because Christians had advertised themselves as being "neither Catholic, Protestant, nor Jew." No one knew which side they were on (and in fact they were on neither side).

Widow adoption program. There are plenty of new ideas in the brotherhood, but a new idea that is workable and that is being worked is rare. But such an idea is being put into practice by the Hendersonville, Tenn. church. According to the bulletin from there, every widow in the congregation has been "adopted" by some family who will oversee her and take her under its care. The program provides every widow with someone to depend on in time of trouble or need. The bulletin listed 39 widows along with the 39 families who had agreed to accept this responsibility.

Among the schools. The Pepperdine School of Law, the first wholly owned subsidiary school operated by Pepperdine College, opened in Santa Ana, Calif. this

fall with a record number of students enrolled. Last year's enrollment (which was before it became a part of Pepperdine) was 235, but officials expected a student body of 270 this year.... Edward H. Rocky has been named (by the Board of Trustees) President of Christian College of the Southwest. Rocky succeeds W. E. Kirk who has returned to academic administration and teaching in the school's Division of Education department.... The second year of Greater Atlanta Christian Schools is now underway with a total of 243 students in grades 7-12. This is an increase of almost 100 over last year. Also the school has added four new teachers to its staff.

On the foreign field. Jim Waldron, along with the help of three other teachers, finished a six weeks' school for evangelists on August 9 in Karachi, West Pakistan, and sent out from the classes groups of students into the Sind region in the southern part of West Pakistan to do evangelistic work. Waldron planned to follow them later to aid them in the work. Over 150 have been baptized in Pakistan in the two years our missionaries have been there.... The number of baptisms in India is now well passed the 48,000 mark, according to J. C. Bailey.... The 7th Pan-American Lectureship, one of the most publicized events among brethren in the Latin-American countries, is to be conducted this year in San Jose, Costa Rica Nov. 24 through 28. A group of approximately 100 from the United States will travel by commercial airline from San Antonio, Texas to San Jose to attend the lectures.... In January of next year, the Frank Pierce family will replace the John L. Wheeler family in Colombo, Ceylon. Wheeler is forced to return to the states for reasons of health.

Exploration meeting. St. Louis, Mo. was the meeting place for a team of 15 brethren who met an equal number of

(see page 10)

Campaign 365!

Keith Tripp, Pantego, N. C.

We hear much these days in the brotherhood about campaigns. (The dictionary defines campaign as: "a series of connected activities to do or get something; planned course of action for some planned special purpose.) Of the campaigns we hear of today some last two weeks, some three, and some even longer. This article is not intended to criticize such efforts, but to suggest the truly biblical campaign.

"Campaign 365" is given its name because it lasts 365 days each year. In Luke 9:23, Jesus made it very clear that the Christian is involved in a special effort every day, when He said: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

Someone might ask why does it take so much time for the campaign of Christ? The greater the task to be done, the more time it requires. In a political campaign as election day draws near the candidates often spend 16-20 hours each day campaigning vigorously because they know the task is great, and that time is short. No one has been given a greater task than is ours in the great commission, to "go preach the Gospel to every creature." There are more than three billion precious souls on the earth today, and time is indeed short. Another reason for being involved in His Campaign all the year is that when we are idle the tempter is most likely to overcome us, as he did the great king David. These are the reasons each of us must make Campaign 365 our life.

What is your campaign record? Not necessarily how many have you won, but how much have you given, how dedicated to the campaign. Richard Nixon probably won his party's nomination and consequently the presidency because of his campaign record, not his wins, but his efforts and his dedication to his party's campaigns of the past. Could God nomi-

nate you for any task in His service on the basis of your campaign record? Many people in the church campaign only 52 out of the 365 days some 100 some 150, but how many are there in the 365 group.

The great challenge, saving ourselves and those around us, can only be accomplished when we become members of Campaign 365!

BROTHERHOOD NEWS Cont'd.

representatives from the Independent Christian churches to explore the possibilities of the two groups coming closer together in faith and practice. Among those from churches of Christ was Reuel Lemmons, editor of FIRM FOUNDATION. In an FF editorial, Lemmons said, in part, "We believe such meetings are productive of much good. . . . This was a blunt meeting in which issues were faced squarely, and yet one in which brotherly love and consideration for each other were evident. The real issue between the two groups, as it has always been, is the issue of faith versus opinion. This was clearly brought out."

QUESTIONS ANSWERED (Cont'd.)

preach non-violence and yet practice violence to overthrow the "establishment", we can all understand how their action can be used to refute their doctrine. In my conception, this is exactly what Paul did in 1 Cor. 15:29.

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SOUTHEASTERN CHILDREN'S HOME NEWS

Meet the Board of Directors

We take this means of introducing to you the Directors of the Southeastern Children's Home, Inc. The men are presented here in alphabetical order.

SAMUEL ROBERT COLLINS, 2011 Columbia Circle, Sumter, S. C. 29150, was born in Sarasota, Florida. He attended schools mostly in Chicago, Ill., but graduated from Manatee County (Fla.) High School in 1941. He graduated from Harding College, Searcy, Ark. in 1946 with a B. S. Degree in Chemistry and Bible. Brother Collins did his graduate work at Louisiana State University and received his M. S. degree there in Chemistry. He taught in junior colleges for seven years before going into industry. In 1966 he returned to teaching and has been associated with Clemson University as Assistant Professor of Chemistry since then, first at Greenville, S. C. and presently at Sumter, S. C. Brother Collins now serves as an elder of the Plaza church in Sumter. He is married to the former Eudora Lee of Baton Rouge, La. Brother and sister Collins have two children, Sheila and Robert, Jr. Brother Collins helped start the church in Thibodeaux, La. He served as a deacon in the Baton Rouge congregation. He preached for the church in Cherryvale, Kansas for three and one-half years. Brother Collins serves as Secretary of the Board of Directors.

ROSCOE D. NEWTON, JR., 725 Baldwin Drive, Sumter, S. C. 29150, received his education at the Citadel, Charleston, S. C., the University of Nebraska and from the University of South Carolina from which institution he received a degree in Accounting. He served during World War II in the 66th Infantry Division. Brother Newton is self-employed. He operates an Auto Parts Store in Sumter, and serves as an elder of the Plaza church. He is also treasurer of that congregation. Brother Newton is active in the Boy Scouts and YMCA. His wife is the former

Dorothy Shelton of Oxford, Miss. Brother and sister Newton have one married son who lives in Greenville, S. C., and two daughters and a son still at home.

HUGH L. PALMER, 75 Nash Street, Sumter, S. C. 29150, was born in Agricola, Ga. in 1901. He is the oldest child in a family of seven boys and five girls, all of whom are still living. Two of the brothers are preachers. One of these has served two tours of duty as a missionary to Africa and this brother is now serving as President of Michigan Christian College. Two other brothers now serve in their respective congregations as elders. Brother Palmer was converted from the Disciples of Christ church some 15 years ago. He helped establish the Commack church of Christ in New York about 10 years ago. He served this church as treasurer and as an elder, terminating his work with this congregation in August, 1968 when he moved to Sumter. Brother Palmer serves on the benevolence committee with the Plaza church in Sumter. He has worked for 46 years with the REA Express. Following this he worked as bookkeeper for Glendale Associates, Inc. of Hauppauge, L. I. for 18 months. He is now with the Palmer and Elliott Agency (Real Estate) serving as Vice President and Treasurer of the firm. Sister Palmer teaches in the Sumter Public Schools. Brother and sister Palmer have four daughters and nine grandchildren.

JERRY SENN, 7 Horseshoe Circle, Greenville, S. C. 29605, is a native of Columbia. He attended Freed-Hardeman College, Henderson, Tenn. and received his B. A. Degree from Harding College, Searcy, Ark. Brother Senn has served as minister with the churches of Christ in Moore, S. C., Selma, Ala., and Valdese, N. C. He is now in his fourth year as minister of the Augusta Road church in Greenville. Brother Senn has served on

the Board of Directors of the Carolina Bible Camp, Inc. and on the Advisory Board of the Carolina Christian Publications, Inc. Presently he serves on the Board of Directors of the Palmetto Bible Camp in addition to his work with the Southeastern Children's Home, Inc. He serves as treasurer of the Carolina Christian and as a Co-Ordinator with the Herald of Truth. He serves as Vice-Chairman of the Board of Southeastern Children's Home.

R. W. SENN, P. O. Box 134, Lancaster, S. C. 29720, is a native of Lexington, S. C. His wife, Vera, is a native of Texas. Brother and sister Senn have three sons, all of whom are now preaching the gospel. John R. (Rudy) is working with the congregation in Marion, N. C., Jerry C. works with the Augusta Road church in Greenville, S. C., and David J. preaches for the church in Moore, S. C. David also serves as Band Director with the Greenville, South Carolina High School. Brother and sister Senn also reared two foster children, Jack and Betty Cottrell, who now live in Memphis, Tenn. Brother Senn obeyed the gospel in 1940 in Columbia, S. C. He was a member of the church then called Pope Street and, after some years, served as an elder in this congregation. Sometime later the church moved to a new location and became known as the Park Street church. In 1964 brother Senn decided to give fulltime to the work of the Lord. He and his wife resigned their jobs and moved to Henderson, Tenn. where brother Senn attended Freed-Hardeman College. His wife worked during this time to help with expenses. He now works with the Lancaster, S. C. church as fulltime minister of the Gospel. Brother Senn says, "So far it has been a rewarding venture. We trust that with the help of the Lord, we may have many more years of work in his kingdom." Brother R. W. Senn serves as treasurer of the Southeastern Children's Home.

JOHNNY C. SEWELL, 1221 Shawnee Road, Madison, Tenn. 37115, is a graduate of Freed-Hardeman College, David

Lipscomb College, and Vanderbilt University. He holds the B. A. degree from David Lipscomb College and the M. S. degree from Vanderbilt University in Audiology and Speech Correction. Additional college courses have been taken at the University of Tennessee and George Peabody College for Teachers. Brother Sewell has served as minister on a part-time basis with the Berryville church, Old Hickory, Tenn., the Fountain Head church, Portland, Tenn., and with the Pleasant Hill church in Nashville, Tenn. During this time he was attending college, taught in the Public Schools of Sumner County, where he also served as Principal of the Sulphura Elementary School, and later he worked as a Senior Speech and Hearing Consultant with the State of Tennessee, Department of Public Health. He resigned his work with the State of Tennessee to enter fulltime preaching work. For four and one-half years he served as minister of the church in Georgetown, S. C. From Georgetown he moved to Charlotte, N. C. where he served as fulltime minister of the then newly formed Westside church. In the summer of 1966, after four years and two months of work in Charlotte he returned to Nashville, Tenn. Brother Sewell is now the Educational Director of the Trinity Lane church of Christ and a Speech Correctionist with the Metropolitan Nashville Public Schools. He is married to the former Virginia Sue Bryant of Centerville, Tenn. They have two children, both of whom were adopted while they were living in the Carolinas. The older child, Sharon, is eight years of age, and the younger child, Dale is five years of age. Brother Sewell's interest in the Carolinas stems from the fact that he lived there for eight and one-half years preaching the gospel. His interest in orphan care work stems from the fact that his mother and father both died within six weeks of each other when he was seven years of age. He knows firsthand something of what it means to be an orphan. Brother Sewell serves as Chairman of the Board of Directors.

(see page 13)

"Big Sam" Norman

J. Clayton Little, Sr., Charlotte, N. C.

Brother Sam Norman is a native Carolinian and as a youth lived in Union, S. C. He attended David Lipscomb College, Nashville, Tenn. He preached for several congregations while attending college and then preached regularly for the Raines Avenue congregation in Nashville.

Brother Norman and his lovely wife, Dorothy, moved to Charlotte, N. C. in 1948 to work with a small number of Christians -- Church of Christ on the Plaza. There was only one congregation in Charlotte at that time and they had just completed a new one room meeting house. Within a very short time the building was expanded to include classrooms and the membership continued to increase. During the past 21 years many changes are evident and brother Norman did more than his share in making them possible. There are now five congregations in Charlotte and many more within easy driving distance in the two Carolinas. Brother and sister Norman have four fine Christian children, Nancy, Ricky, Kathy, and Elisa.

Brother Norman has many accomplishments to his individual credit and many more through his influence and help in the Carolina area. During the past 21 years or more he has baptized scores of people, many of whom have later become teachers, preachers, deacons, and elders. He helped start the Dilworth congregation in Charlotte more than 15 years ago, and contributed his services free for several years. Being an expert electronics engineer and radio announcer, he has supported himself and family through the use of his extra talents. He originated the well known "Know Your Bible" panel question and answer radio program. He also has a daily radio commercial program and is known as "Big Sam" by his many listeners. Brother Norman is one of the organizers of the Carolina Bible Camp and has served on the Board of

Directors from its beginning.

A little over a year ago brother Norman "retired" from regular preaching in order to fulfill a long standing ambition to visit and preach for various nearby congregations that were temporarily without a preacher - he stays busy and when not preaching for other congregations he is at Dilworth teaching, preaching, and serving. Brother Norman is loved and respected by the entire preaching brotherhood as well as all the church members and non-members who know him. May his life continue to be useful and long.

SOUTHEASTERN (cont'd.)

WILLIAM H. YOUNG, P. O. Box 245, Troy, Ala. 36081, is the youngest member of the Board of Directors having been born in November, 1943. He was reared in the Montgomery Children's Home, Montgomery, Ala. He came to the Carolinas in the Army, serving at Fort Jackson, in 1963. Following his discharge from the Army, he preached for three years fulltime in the Carolinas, his last Carolina work being with the Florence, S. C. church. He is now minister of the church of Christ in Troy, Ala. In January he will enter the School of Religion at Alabama Christian College. He was married in 1964 at West Columbia, S. C. by brother W. G. Gantt. His wife's name is Linda. They have one child, a son, Porter Harrison. Brother Young said, "I credit much of any success I have in the work I am doing to brother W. G. Gantt who gave the encouragement I needed as a young man and as a minister of the gospel."

The Directors are trying to lead in the way of truth and right. Your contributions to this work will be appreciated. You may mail your donations to: Southeastern Children's Home, Inc., c/o Mr. R. W. Senn, Treasurer, P. O. Box 134, Lancaster, S. C. 29720.

CAROLINA CHURCH NEWS

North Carolina News

Henderson

OLAN HICKS, Reporting: After three and a half years of pleasant and productive work I am resigning as minister with this congregation. At the moment we are considering two congregations as possibilities for our next work. A decision will soon be reached and we'll be ready to move as soon as arrangements can be worked out for a replacement here. The work here at Henderson is in excellent condition and offers an unusual potential for a good work to the right man. The membership recently passed the forty mark, over half of which are converts from denominationalism. Several of these were leaders in their denomination and have ability as leaders in the New Testament church now. Most of our men are people of achievement in the business world and command considerable respect in the community. They are mature, sound in the faith, and are developing into a good leadership. A nice new building enhances the potential also. It has electric heat and air conditioning. Everything is ready for the church to take another good step forward, a step I firmly believe they will take if given the right man to lead them in it. I have been the right man to bring them this far, and they have come along real well. Now I would like to encourage my preaching brethren to look into the possibility to see which one might be the ideal man to proceed with this work from this point.

If interested contact: CHAIRMAN, Leadership Committee, church of Christ, P. O. Box 916, Henderson, N. C. 27536.

Durham

GEORGE A. McWHORTER, Sr., Reporting: We, (my wife and I) will be moving to St. Augustine, Fla. about the 15th

of November. I have accepted the offer to work with the brethren there. Our address will be: 260 Lewis Speedway, St. Augustine, Fla. 32084. Whenever possible, pay us a visit. Also remember us in your prayers. May the Lord bless each of you in the greatest work on earth.

Raleigh

ALBERT BERGERON, Reporting: The church here in Raleigh is doing exciting things. We just closed a meeting with Jerry Humphries of Cullman, Alabama with 20 responses. We feel that the church here benefited greatly from this effort. Also, as of September 1, 1969, Kent and Becky Brank are working with this congregation on a full-time basis. Kent is working on the campus of NCSU, and in just a few short weeks has set up upwards of 12 dorm Bible studies involving twenty students. Included in these Bible studies are two Indonesian families and five Indian students. We are thrilled over prospects of the future. With God's help, great things will happen. If anyone who knows of students who are attending NCSU would send us their names, we would be more than happy to contact them and include them in the present 20-25 college students who are active in this program.

BEING ALERT (cont'd.)

fellow man -- believing that with God's help he can do better.

When you plan for the year ahead, do you see your own potential and the potential of Christians who look to you for leadership? Do you see the glass half full? Then plan to add to the contents in the glass. Pray for vision which will help you see the harvest before us. Dare to challenge yourself and others to step out in faith in attempting to do more for others, to give more for the lost, and for the poor.

South Carolina News

Duncan

HOWARD WINTERS, Reporting: I am now in my third month with the church in Duncan, having moved here from Burlington, N. C. in order to help with the work of Carolina Christian. The church is in good condition, made up of brethren who are serious about the matter of being Christians, and I am sure the family and I are going to enjoy living and working with them. Our average attendance is about 80 and the contribution \$200 per week.

We have just closed a very fine meeting with Leland Rodgers, from Blue Ridge, Ga., doing the preaching. Brother Rodgers was reared in this community and the reception given to him during the meeting was nothing short of amazing. It was the best attended meeting I have been associated with for many years. Three precious souls rededicated their lives to the Lord during the meeting (and two just before it started).

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Brother Rodgers has informed me that the church for which he preaches would send him to the Carolinas for some mission meetings (all it would cost the receiving church would be his expenses). We highly recommend that churches take advantage of this offer. One could scarcely find a better man for the job. He is sound in the faith, well prepared, and is burning with zeal for the lost.

Seneca

JERRY WESTMORELAND, Reporting: I moved to work with the church here in April of this year.

We completed a campaign October 5-12 with Richard Curry of Memphis, Tennessee preaching. Eighteen students from the Memphis School of Preaching worked with us during this week doing house to house teaching. There were six restorations and one baptism. It was an outstanding campaign leaving us with 20 contacts to work. We have three home Bible studies going now.

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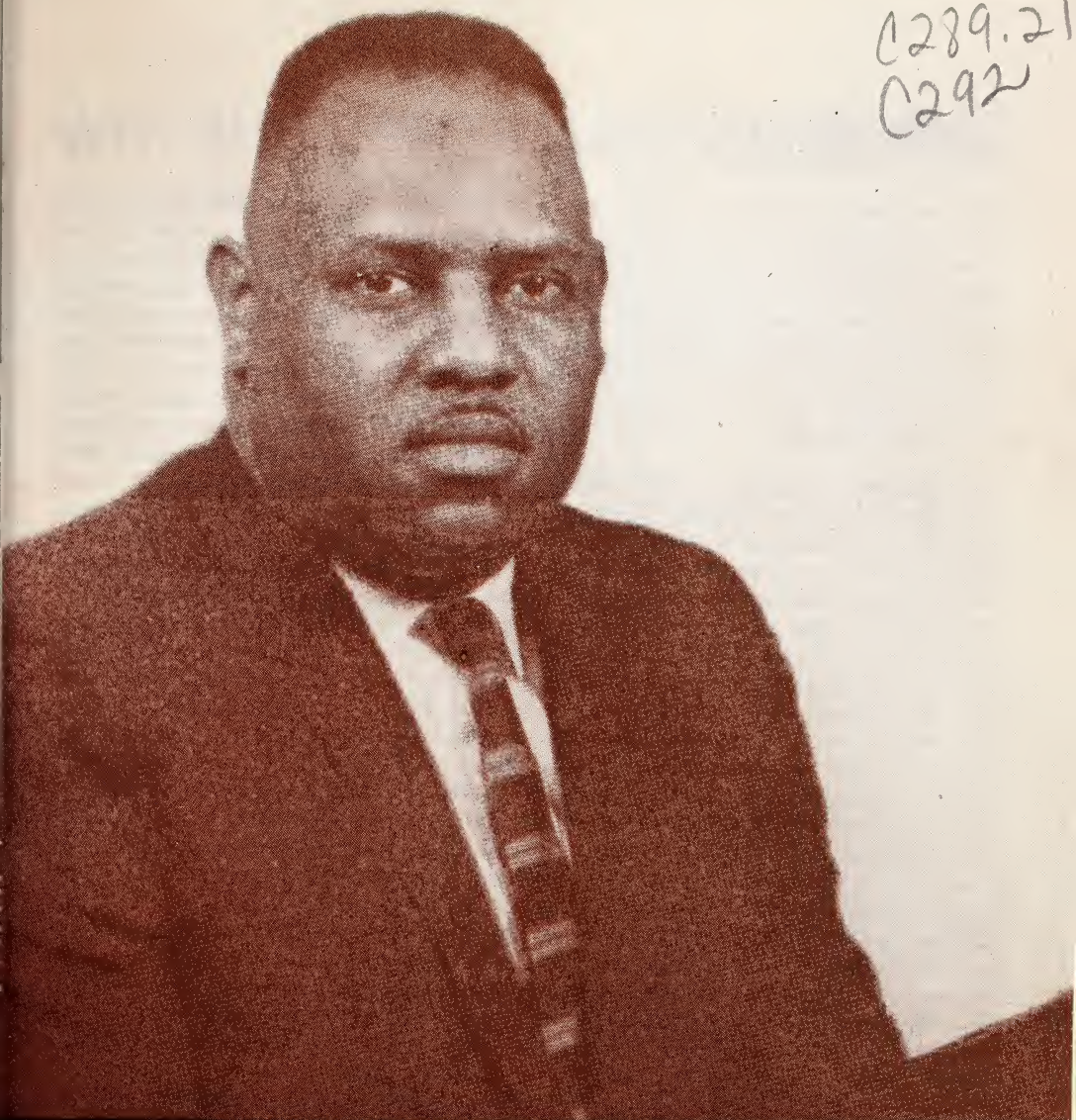
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"The next 'Marshall Keeble' "

Clifford S. Davis

see page 9

carolina
CHRISTIAN

Volume Eleven, No. 12, December, 1969



EDITORIALS

Burl Curtis, Greenville, S. C.

One of the short-comings of a monthly magazine is that so many things need to be said that space is not available for all of them. Brief comment is given on three which we would like to discuss at length.

Church Mailing Lists

More and more congregations are seeing the value of sending Carolina Christian, and other publications, to every church family. Sometimes interested non-church families are included. After a congregation sends us all the names and addresses of their members, usually from their directory, Carolina Christian is mailed to every family each month for 15¢ per family. Most of the time the post office will keep us informed any time there is even a small change in address, however an updated list should be sent to us periodically.

We encourage you to try this where you live. It is our biggest bargain; it is the best way to use the magazine. You will be billed each month, or you may pay quarterly in advance. We remember only one church ever dropping a mailing list and they were sending the magazine to two or three smaller congregations beside their own. The following churches have found the best way to use Carolina Christian; several of these have used the "mailing list" way for years: Moore, S. C.; N. Main St., Mocksville, N. C.; W. Columbia, S. C.; Plaza, Charlotte, N. C.; Rockingham, N. C.; Duncan, S. C.; Capernaum, Clemmons, N. C.; W. Jefferson, N. C.; Jericho, Mocksville, N. C.; Olga St., High Point, N. C.; Camden, S. C.; Valdese, N. C. and E. Chestnut, Asheville, N. C.

Please Write

We can't hear from you unless you write. We are neither a phone company (although

a short item could be phoned in), radio or television station, nor even smoke signals. We cannot publish what we do not have and cannot get. We are constantly in need of news items; we have never found a way to get the news we need. So once again we ask your persistent cooperation.

What about articles? Why have several articles been published in Carolina Christian by out-of-state writers when we have capable people here? (I'm glad I asked that.) When we write directly to a person and ask for a manuscript, we bat about .500 (so far, Howard Winters is doing better than that). On the other hand, from the west coast, Norvel Young keeps a steady stream of timely, well-written articles flowing into our office. We have had as many as 15 in our files at one time and could have twice that many. So, please write.

Articles should be typewritten, three to four pages in length. We will not promise to publish any article before seeing it, but we will consider all articles submitted gladly making necessary corrections in spelling, punctuation, sentence structure, etc. When the meaning of a paragraph is in question, that portion is either deleted (see page 14)

EDITORIAL AND PUBLICATION

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WHY MUST PECULIARITIES REMAIN?

Olan Hicks, Henderson, N. C.

An aspect of the church of Christ which seems to irritate more people than anything else is the insistence upon being different in several ways from current concepts. In fact, this irritates some members of the church itself and even some preachers. "Why make any special effort to be out of tune with the times?" they ask. "Shouldn't we rather make an effort to be as nearly as possible in tune with the thinking of our day?" One side of the argument seems to just stand adamantly on the scripture texts which specify that we are a "peculiar people." (Titus 2:14, 1 Pet. 2:9.) The other side offers the "all things to all men" verses (1 Cor. 9:22, 23), and no one seems to really enter into a very thorough airing of the whole subject. It is hoped that the following thoughts might serve some good purpose along this line.

STYLES AND CUSTOMS CHANGE CONSTANTLY. The word "PECULIAR" can be defined as meaning unique, not like the surroundings. Every adult has lived through a generation of change and has lived on both sides of a "generation gap." A little reflection reminds us that styles and customs change with the passing of time. Everyone who has traveled very far has also experienced great differences in customs from one place to another. And if one checks into religious practices of various times and various places, he finds that these also are subject to the same general rule, they change from one time to another and they change from one place to another. There is only one exception to that rule, and that is in the case where the practices and characteristics are fixed by a recorded standard such as the New Testament, and where such record is reverently and determinedly respected. Therefore, what might be "peculiar" and unique in one time or place, might be perfectly standard in

another. But perhaps the most real way in which the Lord's church is "peculiar" is in the fact that its original characteristics remain "standard" to God's people, regardless of changing surroundings in respect to times and places. Hence, we would have to say that to oppose or resent the "peculiarities" is to resent the very thing specified in the passages on peculiarity.

DOES THE CHICKEN PRODUCE THE EGG OR THE EGG THE CHICKEN? What is often overlooked in the desire to make the church more palatable to more people, is the fact that the structure, or design of the church cannot be separated from its doctrine. Its teachings, or doctrine, make the characteristics and its characteristics, or practice, support the doctrine. Therefore we cannot make and perpetuate a church conforming to current concepts without developing a doctrine to accommodate it. This is the familiar seed and plant principle. When a hybrid plant is produced, we know that the seed has been crossed. When we slice open a fruit and find grapefruit meat inside, we know that the seeds will not be watermelon seeds. If we opened up a watermelon and found half grapefruit and half watermelon meat inside, we would know that someone had tampered with it or with the seed that produced it. If a vine produced cucumbers, even if all the world insisted that watermelon seed had been planted there, it still would not be true, the seed had been changed to cucumber seed. Furthermore, if all the world insisted that those little green things growing there were watermelons, it would not make them so: for they are cucumbers. Calling them watermelons would not make them that.

Now concerning the Lord's church, we're concerned only in a secondary sense with such matters as the tastes of the multitudes. We're primarily concerned with retaining our identity as the bride of Christ, his church. The "peculiarities"

must remain because they are essential to this identity. Why is a cucumber not a watermelon? Because each has its own peculiar characteristics which make it what it is. The only way to produce cucumbers is to use cucumber seed. We cannot get watermelons without changing the seed to accommodate the requirements of such.

WHEN DOES A WATERMELON BECOME A PICKLE? It is true that peripheral aspects may vary in different times and places and the fruit still be true. For example the growing conditions. Soil types may vary, some may irrigate while others use rain water, and the amounts and kinds of fertilizer may vary. Some non essential characteristics of the fruit itself may vary, such as the thickness of the rind, the size of the fruit, or the number of seeds. But it must retain its own basic characteristics or else it is not a watermelon and it will not reproduce watermelons. Likewise those things which may be adapted to local customs or to present concepts in regard to the church MUST be confined to the area of the peripheral, or else the church loses its identity by reason of actually becoming something else. Both structurally and doctrinally it becomes identifiable with some other species than the church of Christ of the New Testament. Then, even if all men still insist that it is the New Testament church, the facts are not altered thereby. Even though still called a church, it actually becomes a social club, a lodge, a civic organization, a political institution, or something other than the New Testament church.

THE PROBLEM IS A CHOICE OF STANDARDS. Because traditions have so changed religious concepts since the days of the apostles, many people contend that the characteristics of the Lord's church are not clear and are therefore optional. But investigation usually reveals that the "water is muddied" not by ambiguous teachings contained in the Bible, but by the force and power of current customs and concepts. For example, all the New Testament references to religious music

still state very clearly that it is to be "singing," with "melody in the heart," or "with grace in the heart," just as they did when it was first written. But it seems much more difficult to understand now, and the reason is that for over six hundred years instrumental accompaniment has been "customary." To just sing therefore would seem to most folks now, very "peculiar." But it is clearly established, both Biblically and historically, that the early church never knew any such custom and for hundreds of years, you could have gotten a very puzzled reaction by asking a Christian, "Who played the organ in your church last Sunday?"

Because denominationalism has so deeply planted and cultivated and nourished the ideas that would justify the various divisions, and because it has come to be so widely accepted that the "church" is made up of many factions, people of today seem almost unable to grasp the idea of the Lord's church, God's family, the way he built it. In fact, one may bring a lot of ridicule upon himself from supposedly learned men by simply saying the exact same thing Paul said on the subject of division, "...that there be no divisions among you but that ye be perfectly joined together in the same mind and the same judgement." (1 Cor. 1:10.) And again, it is the power of custom that classifies this idea as unworkable and even unChristian. The same is true in our use of the Old Testament, particularly the Ten Commandments. One may be ridiculed widely today for saying exactly what Paul said, "Ye...are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead." (Rom. 7:4.) You might be laughed out of the average "theological" school for saying what Jesus said about salvation, "...he that believeth and is baptized shall be saved." (Mk. 16: 16.) This is not because the word of God is not clear on the matter, but because it conflicts with the standing custom of our time.

(see page 14)

OUR POSITION

James Montgomery, Columbia, S. C.

Those of us who espouse the "restoration principle" occupy a position that is biblically sound as long as we realize our own human limitations. The way this writer understands this position, is that we are determined to look to the scriptures as our only source of authority in religion and to use the teachings of the New Testament as our pattern for the church today. We want to be the same kind of people in belief, practice, and attitude that Christians in New Testament times were. So far as is possible, we want to reproduce first-century Christianity in this age. While customs, knowledge, and the world situation change and these changes must be considered, yet basic human nature and needs have not changed at all. We still need the same good news of Christ and the teachings that he gave nearly 2000 years ago.

In the first century when the church was one and was new, there were various problems that arose because of the limitations of some members of the church. Such sins as hypocrisy, party spirit, fornication, self-righteousness, unconcern for the feelings of each other, and many other problems arose within the church itself (see Acts 5:1-11; 1 Cor. 1: 10-13; 3:3; 5:1-13; Rom. 14:1-23, etc.). These problems did not mean that there was anything wrong with the Lord's plan for the church. It did not mean that the church was not divine, but it simply meant that the human element in the church was imperfect. This will always be true. No man on earth nor any group of men are infallible. But the truth of God is infallible.

The apostle Paul himself made it a life-long goal to "know Christ" (Phil. 3:8-14). Even though his teaching and preaching were inspired by the Spirit (Eph. 3:3-5; 1 Cor. 2:6-16, Paul still recognized a need for constant growth in his personal

life (1 Cor. 9:24-27). Timothy was a preacher who had special spiritual gifts (2 Tim. 1:6-8), and who had known the scriptures from childhood (2 Tim. 3:15), but he was told to give diligence in handling the word of truth right (2 Tim. 2:15). Even a casual reading of first and second Timothy shows the stress Paul put on the evangelist's personal growth. Peter urged all Christians to "grow in the grace and knowledge of Jesus Christ" (2 Pet. 3:13). No one in this life ever really measures up to the "stature of the fulness of Christ" (Eph. 4:13). We always have plenty of room to grow.

In view of this fact, none of us have any right to feel self-righteous because we accept the restoration principle while others do not. I believe with all my heart that this principle is the only hope of ever achieving the unity spoken of in God's word, but this principle itself tells me that I have not "arrived" yet! I do not have personal possession of "all the truth" because I am an imperfect human being. I can learn much from others if I will listen because it's possible that they might discover truths that I have not yet discovered. If the restoration principle makes me close my mind to anything that anyone else might have to say, then I just have not really understood the restoration principle. If it makes me feel arrogant toward those who disagree with me; if it tends to discourage open discussion of religious questions; if it causes me to be constantly bickering and fault-finding, then I just have missed something somewhere. In short, if my idea of restoring New Testament Christianity doesn't produce in me the attitude of the mind of Christ (Phil. 2:1-11 cf. Matt. 5:1-12), then I do not really understand that which I am trying to restore!

Let us preach the first-century gospel to the world--let the "chips fall where they may," but let us be sure that we understand (see page 14)

THEN AND NOW

Milton Parker, Clinton, S. C.

Brethren, we need to take a look at things as they are now, and as they were then (in the past). We need to look at the changes that have taken place and see whether or not they have been for good or evil. We should never be opposed to changes when changes are needed and will help, but we should never change just for the sake of changing, or, just to be different, or, to be and do something new.

Have the changes of the last forty-five years (many of them within the last few years) brought us nearer to the truth? Or to the truth? Brethren it is not, and never has been, enough to be close to the truth. That is like looking for a church that is nearly right, or nearer right than some other church. I want to be right in my relationship to God, not nearly right!

I first heard of the Church of Christ in 1922. Brother Frank Morrow came to our community and preached in a school building. This was my first time to hear the gospel in its purity. Or, was it pure? I well remember, at least in part, his first words as he rose to speak, "Friends and neighbors, we have no book but the Bible, no creed but Christ, and wear no name but the name of Christ. We reject all human creeds whether written or unwritten. We speak where the Bible speaks and keep silent where the Bible is silent, and call Bible things by Bible names."

We were told that this was the church of Christ, the church built by Christ and purchased with His blood, the church just as it is described in the New Testament. Scripture was given, book, chapter, and verse, for everything we were asked to believe, be, and do. Brethren, was this right? Was this the church of Christ?

After brother Morrow came other brethren: brother Cleve Moore, brother C. D. Moore, brother Frank Baker, brother J. D. Tant, brother N. B. Hardeman, brother G. A. Dunn and others. These all

preached the same thing and gave us the same advice, "Just follow the Bible; the Bible is right."

We believed and taught the plan of salvation, Hearing, Believing, Repentance, Confession of faith in Christ as the Son of God, and Baptism for the remission of sins. Was this right? In worship we sang, prayed, studied the Bible, ate the Lord's Supper, and gave of our means. Was this right? Was this the church of Christ?

As we were able, and as these brethren had shown us from the Scripture that we should do, we sent help to sister congregations who were in need. Also, we helped "the fatherless and widows in their afflictions." Brethren, was this right?

Well, nobody called us "Anti" because we maybe did not do these things just as they did, (that is as to method). Nor were we called "Liberals" because we may have done it different from the way some other congregation did. Then brethren believed, taught, and practiced Congregational Autonomy. Yes, our policy was to follow the instruction given in 1 Pet. 4:11, "If any man speak, let him speak as the oracles of God."

As they were then some brethren had one class for all the congregation, others had a plurality of classes. Some used only the Bible, while others used quarterlies or work-books prepared by our brethren; but with all, the Bible was the text book. There were those who used only one container for the fruit of the vine, while some had the individual communion set. Some passed the collection plate or basket, while others laid their contribution on the table. Some had a closing prayer, while others "sang a hymn and went out."

Bible study in the home was common among members of the church. All were made to realize that they were responsible for "teaching all nations." Then, congregations felt they had failed if a few years passed and they were not able to send out

one of their own as a gospel preacher. Preachers were taught, trained, and encouraged by the church. Some few went away to "Bible College" but this was only to gain a greater knowledge of God's word; they were not college made preachers.

In faith we had unity, in opinion liberty, and in all things charity (love). Brethren, in trying to unite the brotherhood on opinions, "our opinions," we are destroying the unity we have had in matters of faith. Yes, there is division!

It was then that we opposed the false doctrine and practice of our denominational friends and neighbors. But today we have no time for this; we are too busy opposing each other. This ought not to be, "for we be brethren." In so many of our cities, and among so many congregations, the denominations have just forgotten about us. We are no longer a problem to them, but are a problem among ourselves.

Those were the days when it did not take a preacher full time trying to "keep the brethren in line" to keep them from going "Anti" or "Liberal." So, the preacher's time and effort were spent in an effort to convert sinners to Christ, and edifying the church instead of trying to convert the brethren to "our way."

Yes, we have been so busy opposing the "Antis" and "Liberals" that we have in many congregations allowed the modernist, those who no longer believe in the inspiration of the Bible, the virgin birth of Christ, the all sufficiency of the Scripture, or in the one church, the body of Christ, to take control. And in many places they are "deceiving the very elect."

In previous years, preachers were selected on the basis of their knowledge of the Bible and their loyalty thereto. But brethren, to our shame, it is not this way with so many congregations. The questions usually asked is an indication of how far we have drifted, of the change from then to now. Here are some of the questions. What college or university did you attend? What degree do you hold? Where do you stand on the "issues"? How do you get along with the denominational preachers? How are you on rallies? And re-

treats? But of course, brethren who have reached these limits are usually there because they have been led there by someone seeking for himself a name, or maybe just trying to be different. But different from whom, and what?

Then, we may have had a few like Diotrephes in a few congregations who were opposed to some loyal and faithful preacher of the gospel, but not often were true gospel preachers cast out or rejected because they did not divide churches over "issues." But how different now! Many of our good gospel preachers are not allowed to preach, or even be recognized by some of the congregations, because someone has labeled them "Anti" or "Liberal." Yes, brethren, the spirit and kind of Diotrephes is at work in our midst.

Let us do as we have been pleading with our denominational friends to do and go back beyond all of this rubbish and party spirit, rejecting the unwritten creeds that have and are being imposed upon us. Let us once again adhere to the noble principle of "speaking where the Bible speaks, and keeping silent where the Bible is silent." Brethren, we are drifting. No, we have drifted. Somebody has "removed the ancient landmark which our fathers have set." (Prov. 22:28.) "Remove not the old landmark." (Prov. 23:10.) My prayer is that God will hasten the day when we will "seek out the old path and walk therein."



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HAVE YOU GIVEN GOD A CHANCE?

Albert Bergeron, Raleigh, N. C.

God wants all men to be saved (1 Timothy 2:4) and He is not willing that any should perish (2 Peter 3:9). However, the choice of obedience or disobedience is left up to the individual. Those who do not obey the gospel of Christ will be destroyed in flaming fire (2 Thessalonians 1:8), not because God wants them to be, but because they themselves were not willing to let God save them.

A free will is an essential part of God's eternal plan for the world. There is no way to force men to be good without destroying this unique gift. Man was allowed from the very beginning to choose the path he would follow. He chose the way of disobedience. His destiny was sealed, and destruction was its end.

God then took the initiative: he had planned and purposed man's salvation. (Eph. 1:9, 10). Jesus executed the plan (Matt. 20:28), and the Holy Spirit revealed it (John 16:13). But still the final choice was left up to man himself: he must either accept or reject God's grace. Herein lies both the beauty and the peril of having a free will.

Since man's fall revolved around his disobedience, it is only logical and natural that his salvation be centered around his loving and trusting obedience. The writer of Hebrews, speaking of Jesus and those who would be saved by Him worded it this way: "Though he were a Son, yet learned he OBEEDIENCE by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that OBEY him. (Heb. 5:8, 9).

Have you given God a chance to save you? A man is his own worst enemy. No one can keep an individual from being saved except the individual himself. God's plan does not include saving a person who is unwilling to accept salvation. The record of Peter's first sermon closes with this vital thought: "And with many

other words did he testify and exhort, saying, Save yourselves from this untoward generation." (Acts 2:40). The final decision that determines your eternal destiny rests with you! Have you given God a chance?

When the Dam is Broken

James Stutts, High Point, N. C.

Presently, much is heard about the drug marijuana. At one time, even the most liberal thinker considered this drug taboo, but with the passing of time, often comes the passing of convictions! Most recently, government officials (including N. C. congressman Breyer) are in favor of reducing the penalty for the usage of marijuana from a felony (major offense) to a misdemeanor (minor offense). The reasoning behind such is that doctors have found similar effects between marijuana and alcohol. Since alcohol usage demands only a misdemeanor penalty, it is reasoned that marijuana should too.

A few observations on the subject are in order. First, when one crack in the dam occurs, other cracks will necessarily follow. As one crack oozes corruption, it will not be long before another does! For instance, doctors admit that cigarette usage paves the way for the use of marijuana and that marijuana usage opens the door for the use of more dangerous drugs. In other words -- sin begets sin, and when one becomes commonplace, then the next step to degradation is a bit easier.

Secondly, the pride of legislators is at stake in this issue. The legalization of alcohol in all states does make it difficult for law-makers to inconsistently punish drug users more severely than alcohol users. But the significant TRUTH of the whole matter, is that the legalization of alcohol should never have been permitted and that the penalties for drunks and (see page 14)

"THE NEXT 'MARSHALL KEEBLE' "

Howard Winters, Duncan, S. C.

Clifford S. Davis, one of the most outstanding colored evangelist of this generation, has long felt that God has a unique work for him to do in the Carolinas. And for the past 10 years he has been collecting equipment and preparing himself to do that work. He now has everything that he needs to carry on his work (a tent and chairs to seat some 500 people, two huge trailer trucks with a tractor to pull them --one used to move the tent and chairs and the other in which to conduct a school in conjunction with the Crusade, a panel truck, and a small trailer in which he keeps a good supply of tracts on display) and is eager to find support to enable him to spend full time in it.

Brother Davis was born in Rubonia, Fla., where he obeyed the gospel at the age of 14. He spent 15 years preaching in Florida, and while at Fort Myers he saw the need of someone going to places where there are no congregations of the Lord's church meeting. It was during this time that he began to make plans to do such work.

In 1957 he conducted a meeting in High Point, N. C. This enabled him to get a close-up look of the hundreds of towns and cities in the Carolinas that needed just the kind of work his heart had inclined him to do. In 1959 he moved his family to Advance, N. C. Two years later, in 1961, he moved to High Point and has been working out from there since.

From 1959 to 1965 mission meetings were held in Raleigh, Mocksville, Huntsville, Smith Grove, Lexington, Thomasville, Burlington, Fayetteville, and Rockingham, N. C. and in Union, S. C. Several other meetings were held to strengthen small congregations that were unable to pay for a meeting.

Each year the BACK TO THE BIBLE CRUSADE is conducted in two or three places with amazing results. For ex-

ample, Abbeville, S. C. was one of the scenes in 1967. In this effort 49 responded to the gospel. In 1969, the Crusade was taken to Charleston, S. C. for a three week's period, and 45 responded, 38 of which were baptisms. Each year a new chapter is added to the thrilling story. James Creech, minister of the North Charleston church, said after the Crusade ended there, "The BACK TO THE BIBLE CRUSADE is now history. Brother Clifford S. Davis has honestly preached his heart out. He has delivered some of the best sermons I have ever heard. Truly he has all the potential of being the next 'Marshall Keeble'."

Brother Davis has been doing his work under a great financial strain, and has often worked six to eight months out of the year in order to spend the remainder of his time preaching to the lost. Right now he has either lost or will lose \$75 per week of his present support. It is a shame (perhaps I should say a sin) for God's people not to use this valuable man and his equipment full pace.

Brother Davis has a wonderful family, including his wife, Pearl, and four children, Creasie, Johnny, Sheila, and Linda, who are all willing to make the sacrifice necessary for him to do this work. And so we urge some church that wishes to make a real contribution to the work in the Carolinas to get behind brother Davis and the BACK TO THE BIBLE CRUSADE. To keep his family fed and his equipment going, he must have at least \$200 per week --proper insurance and tags for his vehicles alone would cost at least \$3000 a year. The work is here and needs to be done. The man is here who is willing and able to do it. Where is the church (or churches) who will send him?

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TRAIN UP A CHILD

The wise man wrote in Proverbs 22:6, "Train up a child in the way he should go; and when he is old, he will not depart from it." It is no easy job to train children properly. Probably the only ones who would think rearing children in the way in which they ought to go is easy are the ones who have never tried it. Christian parents who do their very best in this regard are faced with many adversaries. There are many influences in the child's environment which we cannot control. We can, however, do our best in a prayerful and enlightened way. This we purpose to do for the children entrusted to the care of the Southeastern Children's Home.

We approach this task with humility realizing how weighty the responsibility is. Some of the very best men in the history of the world have failed to rear and guide their children aright. Eli, for example, was a priest of God. He was, no doubt, a "good man." However, his sons were wicked. Eli had not restrained them and received the due results of this shortcoming. Samuel was one of the greatest servants of God who ever lived, but his sons walked not in his ways.

The responsibility of parents involves the training of children in such a way as to develop attitudes and characteristics which will enable the child to live successfully in the adult world toward which he is growing, to render true Christian service and to be prepared to meet God in peace.

A child needs to be happy and well-adjusted in childhood if he is to achieve maturity in adult life. Consequently, one of the most important things which children need is a background of happily married parents. Happiness in the home is of great importance.

Self-reliance needs to be fostered. It is so easy to do for the child. Sometimes this is easier and quicker than letting the child do for himself, but it is not best. If

parents can cultivate the patience to allow the child to learn for himself to do for himself, they will be helping him to make progress toward self-reliance.

Parents need to be responsible and dependable. Parents should not make promises to children which they do not make every effort to keep. Parents can, by example, teach their children the importance of keeping promises, to finish jobs even when the going gets rough or monotonous.

Good parents respect their children. They do not embarrass him before other people. They show respect and consideration. There is no substitute for family togetherness as a source of happiness and security for children. Parents need to willingly spend time with their children.

Even though the work of rearing children is most serious, a sense of humor is absolutely necessary.

How are we to evaluate our effectiveness as parents? Perhaps a few questions will help. Do we look at the whole child, not at just some of his good points and bad points? Is he a happy child? Does he feel that others value him and like him? Is he dependable? Can he be trusted? Is he self-reliant? Parents must be careful of their attitudes toward the child for the child may very well have these same attitudes toward himself conveyed by the parents. They must love the child for the person he now is, not for what they hope he may become.

Parents have the job of leading a child in the way that will cultivate physical, mental, emotional, and spiritual growth and development. Jesus increased in wisdom and stature, and in favour with God and man. We would hope that the children entrusted to our care will develop in these same ways.

From what has been said, the responsibility of choosing houseparents must be borne with great care. If the houseparents
(see page 15)

Brotherhood News

Howard Winters, Duncan, S. C.

It pays to work. J. Douglas Jones, the very active and most useful preacher for the College Avenue church in Terre Haute, Ind. gives us the following example of how the Lord often, in unforeseen ways, works to reward those who put forth an effort to do His will (the Fair mentioned is one in which the churches in that county sponsored a booth during the past season): "Unmindful of the consequences for the future I met a lady at the recent Vigo County Fair and had quite a lengthy conversation with her and gave her certain information that she asked for. She attended services here once and liked what she saw. This past Monday she called me. I could not place her at the time but made an appointment to meet her and bring our Building Fund Treasurer with me on Tuesday morning to the bank. This very generous person then donated to the church \$4000 in cash to be applied immediately on our building loan debt... Her name is to be kept strictly anonymous."

Persecution in Indonesia. We lift the following from a report by Pat McGee: "This last week brother Bob McCarty went into the home of one of the members of the church to teach a Bible class. The Bible class had just started when a group of Islamic people burst into the house and broke up the class. Someone had called the military and our beloved brother R. Soewarman was taken off to jail. There were no real charges but for three days this brother was kept in jail without food and subjected to painful and gruesome tortures... The day following his release from jail he was gathered with the saints in worship on the Lord's Day. Both he and his wife are deeply committed to Him who is Faithful."

Dead. H. A. Dixon, widely known and deeply loved President of Freed-Hardeman College, Henderson, Tenn., is dead. He was stricken down by an heart attack early

in November.

Five brothers. Jim, Joe, Phil, Ward, and Wade Jones, all brothers from Greenville, S. C., are enrolled together in Freed-Hardeman College at Henderson, Tenn. This is the first time in the college's history that five brothers have attended the school all at the same time. But this is not the end, another brother, Dan, is expected to enroll in January 1970. These boys are the sons of Mr. and Mrs. James A. Jones of Greenville, S. C. (and to add interest to it all, Mr. Jones plans to enroll next fall).

Outdone. Self-proclaimed athiest Madalyn Murray O'Hair of Austin, Texas recently found herself outdone at her own game. Mrs. O'Hair said that she had obtained 20,000 signatures protesting the Christmas Bible reading from Apollo 8 as it circled the moon last year. Since then the National Aeronautics and Space Administration has received at its headquarters more than 2.5 million letters and signatures approving and commending both Bible reading and prayer from outer space.

India again. The work in South India continues to produce amazing fruit. J. C. Bailey reports that the number now baptized is above 52,000. But with the growing number of baptisms, there is also a growing need for tracts, Bible correspondence courses, money, and workers. If you would like to help in this remarkable work, contact the Church of Christ, Box 9373, Raytown, Mo. 64133.

Among the schools. Gordon Dowell, academic dean, has been appointed as acting President of the newly opened Baker College in Baker, Ore. ... Students at Abilene Christian College, along with the students from both the other colleges in Abilene, used as their moratorium (the week of Oct. 15) a week of prayer for peace. Telegrams stating their plans were sent to President Nixon and to the

(see page 15)

A DREAM COME TRUE

Jerry Senn, Greenville, S. C.

Since the establishment of Palmetto Bible Camp three years ago it has been the desire of Christians throughout the state to have a camp that we could call our own and use freely for Christian activities. For the past three summers we have operated camp on rented state property. Interest has increased each season and so has the number of campers but still we have not reached our potential.

Early this year the board of Palmetto Bible Camp made a decision to seek suitable land for the camp. A large number of possible sites were investigated. Many, many miles were traveled and much time was spent in an effort to come up with the "right" place. Brethren, we sincerely believe we have found it! Allow me to briefly describe it to you.

Formally known as Hide-A-Way Bible Camp, it is located in the Blue Ridge Mountains approximately 45 miles from Asheville, N. C., and 25 miles north of Greenville, S. C. just inside the South Carolina state line at River Falls. It is easily reached on paved roads all the way. Being located at the foot of the mountains it is cut off from the outside world.

The sixty-eight (68) acres include an 18 acre lake and a large amount of timber. Though some of the land is hilly, nearly all of it is usable. A good portion is flat providing future ball field and building sites. The lake has recently been stocked with bream. It is one of the few lakes in the state where trout will successfully breed. Water for the lake is supplied by a clear stream which flows from the water-fall above the camp.

One of the most appealing things about this property is the large number of buildings. There are nine in all. Seven of them are designed for living quarters. All of these are equipped with bathrooms and kitchen facilities. They all have heat

for winter use and contain sufficient bedding and hot water heaters. They are ready to move into with a little cleaning. The other two buildings include a concession (dining and kitchen) and an assembly building which will seat around 150 comfortably. There is approximately 200,000 feet of sawed fine timber in these houses.

You will have to see this place to believe it! The overall advantages which it offers made it impossible for us to let it slip away when the need for Christian camping is so great. It is indeed a dream come true!

But those who dream big dreams must be willing to launch out with great faith if those dreams are to become realities. The board of Palmetto Bible Camp have signed the contract to pay \$70,000 for the purchase of the above facilities. Within the next three months \$17,500 must be raised for the down payment. Approximately \$5,000 of this amount has been paid to date. In order to avoid high interest rates we have set out on a drive to raise the total amount of the property in as short a time as possible.

Will you help us? This camp can be of tremendous benefit to young and old alike because it will supply a much needed meeting place for families, church groups, young people's meetings, etc. for many years to come. But we need you now! We need individuals who believe in young people enough to invest a sizable amount through a contribution TODAY! Everyone is urged to give generously! Would you like to be a co-founder of the camp? You can do this by giving \$100 per year for the next five years. Paying this in advance would be a great help.

Should you be interested in more information please write us and we will gladly send it to you immediately. If you would like to come in a group or individually and see the property just write this address: Jerry Senn, 7 Horseshoe Circle, (see page 15)

CAROLINA CHURCH NEWS

North Carolina News

High Point

JAMES STUTTS, Reporting: The Eastchester Dr. congregation has been blessed this fall in great ways. George DeHoff preached for us in a meeting Sept. 22-28. One was baptized and the entire congregation feasted on the wisdom of one of God's greatest workmen. During this meeting two other things were achieved. With a deaf family moving into our city, the church rallied to learn how to translate for these new members. During the meeting a brother Whittington from Texas came to translate for deaf people from the Triad area. Brother Whittington was asked to come by the South Fork church in Winston-Salem, and he hopes to come as a full-time worker with the deaf. (One of our deaf people was baptized the week following our meeting). We are now having a class to learn the deaf sign language each Wednesday evening after Bible study. About 25 of our members are learning the language and we are interested in reaching some of the 4000 deaf in our area.

During brother DeHoff's meeting, we were stirring the members for a special contribution on September 28. Our goal was \$1500.00 to send this writer to Cameroon, West Africa on a three week campaign with brother Wishum of Greenville, S. C. Nearly \$1600.00 was given and thus was launched our first foreign mission project wherein we are involved first-handed. The campaign dates are Nov. 17 - Dec. 8. It is felt that such an effort will excite us for even greater dedication here at home.

Five families have just recently moved into our area and should be useful to the Master here.

We are presently engaged in regular personal work, with a personal work class each Sunday evening. We are now supporting the Herald of Truth radio program,

while working jointly with the Olga Street church in their weekly radio broadcast. A newspaper article appears weekly in the hope that Christ's word will be heeded.

All in all, this fall has been one of greatness for the church here! It is our prayer that God will be glorified by the programs we have initiated.

South Carolina News

Charleston, Essex Village

SAM WATTS, Reporting: On August 8, 1966 my family and I moved to Charleston to begin work with the Essex Village congregation.

We have been engaged in a very profitable and enjoyable work for the past three and one-half years during which time the contribution and attendance have more than doubled. Forty-two souls have obeyed the gospel of Christ and we are presently engaged in a building program which should be completed around February, 1970.

Our work here will terminate June 1, 1970 and we are interested in continuing our work here in the Carolinas. Any congregation interested can contact me at this address: 2245 Burris Road, Charleston, S. C. 29407 Telephone: 556-0418.

Sumter

Five deacons have been selected to serve with the recently appointed elders at the Plaza church in Sumter. They are Warren Gregory, Charles Joiner, Frank Parker, Bobby Pierce, and Kenneth Still.

The church in Sumter has taken a very active part in bringing into being the first unit of Southeastern Children's Home.

Rock Hill, Crawford Road

A new building was dedicated November (see page 15)

Editorials . . . (Cont'd.)

or the whole article is either discarded or returned to the writer.

Campsite Purchased

Palmetto Bible Camp has taken a great step of faith, a move that others for years have been too fearful to make, in purchasing a 68 acre camp with a beautiful 18 acre lake stocked with fish. Located 25 miles north of Greenville at River Falls, the site has nine buildings which will accomodate about 130 campers. Plans are for the camp to be in operation in 1970. The purchase price was \$70,000.

Palmetto Bible Camp must raise the down payment of about \$20,000 within the next few months; the balance can be financed by the owner at 8% interest. To succeed in this large undertaking, there must be wide-spread interest. It is impractical, if not impossible, for just a few. This must be more than just a local or area project. Every person in South Carolina and perhaps some in North Carolina nearer the site who are interested in the good that camping can do, must fully support this work. Great faith deserves great backing and cooperation. We would like to see this work adequately supported by individual Christians and used year-round by them. Let us fill the summers with assemblies of young people and others when the Bible will be studied and fellowship will "fire" us to greater service to God. Let us retreat, but not retreat only. Some have made the mistake of retreating and that is the end. The Lord's army in the Carolinas must "charge forth" to do his will. Lord, save us from an army whose only skill is retreating.

A little mathematics will show that if the balance is paid for \$10,000 per year plus interest for five years, \$12,000 of "our" money will go for interest. Don't we have a better use for that money? Are Carolina Christians so poor that we have to take this loss? Surely we can either pay this off in a few months or some way can be found to borrow the money from

ourselves. For more information please see the article on page 12.

Peculiarities . . . (Cont'd.)

WHAT ARE WE REALLY SAYING? I wonder if those who contend that we should adopt more of a spirit of yielding to our times and circumstances really realize what that would mean? Suppose the church yielded to paganism when they were the established way of thinking. It did to a great degree in the third century and following. But when "customs" changed to more democratic types of thought in the 14th through the 17th centuries, it had to change again to "become relevant." Protestantism is now the example of continued efforts to "keep pace with the times." But even more serious than the futility of it, is the fact that Christ is coming again one day to receive his bride unto himself. Those who have yielded to custom will claim to be her, but their foreign characteristics will not find recognition by the saviour. "I know you not whence ye are," will be the words that denote the final tragic price paid by watermelon growers who planted cucumber seed. The advice of the apostle Paul is best, "But continue thou in the things thou hast learned and hast been assured of." (2 Tim. 3:14.)

When the Dam is Broken (Cont'd.)

junkies should be so severe that those using such destructive concoctions will be removed from society until they are able to be respectable citizens! May Christians everywhere; stand solidly to prevent cracks in the moral dam in all areas of life, so mankind will not be swallowed by an avalanche of immoral corruption!

Our Position . . . (Cont'd.)

stand what the gospel really is and what it is that we are restoring.

Church News . . . (Cont'd.)

16 in Rock Hill. It will seat about 100 and can be partitioned for class rooms. The total investment was about \$11,000 but it appears that the cost should have been a great deal more. The major work was done by volunteers from the two congregations in Rock Hill. David Pharr, preacher at the Charlotte Ave. congregation, states, "A tremendously good impression was made by the fact that white brethren worked as volunteers almost every day. People in the Negro area found this to be unique and have expressed their appreciation."

Melvin Williams is the preacher for the Crawford Rd. church.

Train Up a Child . . . (Cont'd.)

are well chosen, the work we are doing will be more successful. We determine

to make this vital choice, with God's help, wisely.

We solicit your prayers and contributions. Donations should be mailed to: Southeastern Children's Home, Inc., c/o Mr. R. W. Senn, Treasurer, P. O. Box 134, Lancaster, South Carolina 29720.

A Dream Come True . . (Cont'd.)

Greenville, S. C. 29605, or phone 277-6610.

Send all contributions to: Ralph Richardson, 5726 Hoover Ave., North Charleston, S. C. 29406.

Brotherhood News . . . (Cont'd.)

North Vietnam delegation at the Peace talks in Paris... David Lipscomb College has announced that it will resume its annual winter lectureship. The date has been set for the third full week in January, 1970.

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The Lord's Pioneer

See page 9



R. G. (Glenn) Moreland

carolina
CHRISTIAN

Volume Twelve, No. 1, January, 1970



EDITORIAL — NUMBER ONE

Burl Curtis, Greenville, S. C.

In the past few weeks, there has been national interest in which college football team was number one. Even Richard Nixon, President of the United States, who is a football fan, became involved by presenting a plaque to the Texas team, proclaiming them number one. We suppose man has always been interested in who and what are number one. The disciples of Jesus showed this same interest when they asked, "Which of us shall be accounted the greatest?"

We have before shown our interest in Bible classes, personal work, bulletins, church buildings, benevolence, etc. in the local congregation. We have given our full support to good works which require the cooperation of God's people within a wide area such as Carolina Christian, Carolina Bible Camp, Palmetto Bible Camp, Carolina Christian Bookstore, Southeastern Children's Home, Area-wide training schools, Herald of Truth Radio and Television Programs, Christian Colleges, etc. BUT THESE ARE IMPORTANT ONLY as they relate to our major goal of "preaching the gospel to every creature, and teaching them to observe all things" that Jesus commanded his apostles.

What then is number one? Unquestionably it is preaching Jesus Christ to the lost. Jesus made this the first order of business when he said, "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15.) The additions, conversions, decisions, or baptisms come only after the preaching and teaching. It is strange to us that so many are so anxious for the "harvest and additions" (number two) that they skip over the preaching and teaching (number one), the only means of producing number two. Many of these same ones, in their rush, forget to teach the new converts "to observe all things" Jesus commanded his apostles (number

three). (Matthew 28:20.)

Preaching Jesus Christ, commonly called mission work, is number one because it is at the top of God's priority list. No one can believe unless the gospel is first preached. "So then faith cometh by hearing, and hearing by the word of God." (Romans 10:17.) Without faith it is impossible to please God (Hebrews 11:6), and yet God would have all men to be saved, and to come unto the knowledge of the truth. (1 Timothy 2:3, 4.)

Preaching the gospel is the first order of business when the principle of "sowing and reaping" is considered. Paul wrote, "Whatsoever a man soweth, that shall he also reap." (Galatians 6:7.) How can we expect the harvest until we have sown? We have heard Christians, and even preachers, complain about the lack of conversions to Christ. We would like to ask, "How about the sowing?" Many times we want the whole field to be white unto harvest when we have sown only in a few scattered spots. We are looking forward to the day when preachers will report, "We have had a very successful work here." How many churches did you plant? How many people were converted to (see page 5)

EDITORIAL AND PUBLICATION

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THE STEWARDSHIP OF MONEY

Lem O. Rogers, Winston-Salem, N. C.

Is money included in our stewardship? The answer, of course, is yes! A study of the stewardship parables would cause us to answer in the affirmative. And then, there is the sharing of wealth in the early Jerusalem church. Also, in the epistles I read of a great contribution being taken among the Gentile churches for the poor among the saints at Jerusalem. Scattered throughout Paul's letters are references to this offering. The references give us a clear idea as to the way in which Paul went about raising the offering among the churches. They reveal the motives to which he appealed. They give us his understanding of the attitude which a Christian should take toward his possessions. And they set for us the plane upon which a program of Christian stewardship should be pitched today. From these references consider 2 Corinthians, chapters 8 and 9. We have here what might be aptly called a philosophy of Christian giving, which has lessons to teach the church in every age. I am going to write briefly about six of these lessons. All of my scripture references are from 2 Corinthians.

1. The basis of Christian Stewardship is the gift of God in Christ. "Though he was rich, yet for your sake he became poor, so that by his poverty you might become rich" (8:9). The love of Christ has led Him to lay aside His heavenly glory, to enter our earthly life, and to die on the cross for our sins. He has made us rich through his great act of redemptive love. The springs of Christian giving are found in that redemptive act.

2. Christian Stewardship begins in the giving of self. Of the liberal Macedonians Paul said, "But first they gave themselves to the Lord" (8:5). They did not give their gift apart from themselves. The crowning point of their generosity was their complete self-surrender.

3. Christian Stewardship is prompted by divine grace. Paul began his great passage on stewardship with the words: "We want you to know, brethren, about the grace of God which has been shown in the churches of Macedonia." He closed with the words, "While they long for you and pray for you, because of the surpassing grace of God in you. Thanks be to God for his inexpressible gift." This simply means that God was behind the giving in Macedonia and Corinth. The spirit of God was moving in the hearts of His people.

4. Christian Stewardship is the proof of our faith and love. In 9:13, J. B. Phillips has, "Your very giving proves the reality of your faith," and in 8:8, "Here is a way to prove the reality of your love." When our response to God is out of faith and love, it is voluntary (9:5-7), eager (8:4), cheerful (8:2; 9:7), sacrificial (8:2, 3; 9:6, 11), and with a sense of sharing with each other (8:13-15).

5. The administration of the fruits of Christian Stewardship must be fair, open, honest and above board. Paul said, "We intend that no one should blame us about this liberal gift which we are administering, for we aim at what is honorable not only in the Lord's sight, but also in the sight of men" (8:20, 21). If we think only of providing for things honest in the sight of men, we shall miss the deep principle that men must administer all of the finances of the church as men who stand in the sight of the Lord. But if we fail to take thought for things honest in the sight of men, we make it possible for men to lose confidence in the way in which the finances of the church are handled.

6. Christian Stewardship has its rewards. In 9:6-12, the rewards are mentioned several times. The point is this, "He who sows sparingly will also reap sparingly and he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not (see page 13)

A SPIRIT FILLED CHURCH

C. Eugene Lindsey, Barnwell, S. C.

The great spiritual power the church in the first century experienced amazes and challenges us. We are fully aware that certain aspects of the Holy Spirit as they had are not available to us today, but there is a measure of the Holy Spirit for all children of God in this age. Those who have repented and been immersed into Christ have the same promise of the Spirit and have access to the Spirit (Acts 2:38, 39). Not only do we have access to the spirit, we must possess the Spirit! "If any man have not the Spirit of Christ, he is none of his." (Rom. 8:9.) The church is to be the inhabitation of God through the Spirit. (Eph. 2:22.) Therefore, let us notice some of the characteristics of a Spirit-filled church.

1. A Spirit-filled church will manifest the spirit of Love! The evidence from the Scriptures is overwhelming in showing that a Spirit-filled church most certainly will manifest the spirit of love. Romans 5:5 states, "The love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." John says, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." (1 John 3:14.) As Paul gives the fruits of the Spirit, he heads the whole list with LOVE. (Gal. 5:22.)

Oh, how we need to love one another! I don't mean to love a few friends with whom we "hob-nob" around! I don't mean to love just simply by saying you love everybody, but let us prove it by deed as well as word! Listen, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10.) John said, "...let us not love in word, neither in tongue; but in deed and truth." (1 John 3:17,18.) Jesus said, "It is more blessed to give than to receive." (Acts 20:35.) Brothers and sisters in Christ will cer-

tainly look out for one another when the going gets rough--they will manifest their love.

We will prove we love one another and have God's spirit by controlling our tongues; not indulging in idle gossip. Oh, how some people just simply love to wallow in the mire of gossip. They are looking for something to say or tell. How people behave themselves as children! And just let a gospel preacher "step on their toes" - the least spiritual will "squawk" first! These reveal their lack of Christ's spirit.

The Spirit-filled child of God will not hold grudges and hatred one toward another. It is such a serious matter to hold malice in our hearts. (1 John 3:15.)

2. A Spirit-filled church will be dedicated to Holiness! If the church is ever going to be spiritual, it must be dedicated to holiness. The church is spoken of as the temple of the Holy Spirit. (1 Cor. 3:16.) In Romans 8, we see how the carnal things of the flesh and the things of the Spirit are at odds, warring one against the other. Galatians 5:16 reads, "Walk in the Spirit, and ye shall not fulfill the lust of the flesh." So when the Spirit comes in a lot of other things must go! A spirit-filled church of necessity must be HOLY!

I think of the shepherd boy, David, and then David the king, a man after God's own heart - a spiritual man! But David sinned! He fell into the pitfall of the devil as he looked upon the nakedness of Bathsheba. David committed the awful sin of adultery! Also he was responsible for the death of Bathsheba's husband. Then the prophet Nathan came. He told a little parable, then he pointed his finger at old David and said, "Thou art the man!" Guilty King David repented! Listen to him, "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me." (Psalms 51:10,11.) David was well aware that if

he were going to be a spiritual man again, he would have to be a holy man dedicated to holiness! The Holy Spirit and sin don't mix! James says that the prayers of a righteous man avail much - simply because he is righteous, holy!

The writer of Hebrews declares, "Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. 12:14.) The Holy Spirit must reflect His holiness in us as we yield ourselves to Him!

3. A Spirit-filled church will be evangelistic in Nature! Perhaps nothing is anymore evident than this in the New Testament. A spiritual church will be an evangelistic church. Jesus said his witnesses would be "...in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the church." (Acts 1:8.) The church at Antioch expressed the Spirit's desire when they sent Paul and Barnabas out to preach the great riches of Jesus Christ. (Acts 13:1-4.) While Christ was upon this earth he said that he had come to seek and to save that which was lost. Now he has gone back to heaven. He still has a body on this earth - the church! Its work is to seek and to save the lost. The Spirit is the life in the body, the church, as it endeavors to carry out the commission of our Lord.

Are the churches of our Lord evangelistic in nature? Is it the motivating aim of every church member to win a soul or souls to Christ? If it isn't, why not? If we have the Holy Spirit we should be concerned about winning souls! The burning passion will be in our hearts to win souls to Christ! A church that forgets the commission ceases to be a New Testament church and degenerates into nothing more than a club or social organization! God moves on when our evangelistic zeal is chilled! Without the warm concern in our hearts for souls, religion is reduced to cold formality! Let us pray to God this will never be true with us.

In conclusion: A Spirit-filled church can be no less than these three things--(1) A Spirit-filled church will manifest the spirit of love; (2) It will be dedicated to holi-

ness; and (3) It will be evangelistic in nature. These are a few of the characteristics of a Spirit-filled church. There are more. Are we truly spiritual? Oh, how we need a spiritual church today! As the body without the spirit is dead, so is the church!

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Editorial . . . (Cont'd.)

Christ? None or very few might be the answer, BUT the work was very successful because the Lord's command was carried out by preaching the gospel to everyone. We are praying for the day when supporting congregations will genuinely feel that a work is highly successful when the gospel is preached.

It is difficult for us to believe that among the hundreds of people in a county or town that there are not a few honest souls who will obey the truth when they hear and understand it. However, we have no clear promise from the Lord that we will be able to plant churches in every section.

A few days ago, Robert Martin, A. E. Swims, Jerry Westmoreland, and I went to Newberry County, S. C. to "spy out the land." Our purpose was to see what the opportunities were to (oops, I almost said, "Plant the church") preach Christ to the 30,000 people of Newberry County. We believe that great good will come from this trip. These men mean business and they have the patience to wait for the harvest, if there is one, as the "husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." (James 5:7.) We need Christians to follow this example all over the Carolinas NOW. Let's get on with the work of preaching the gospel to everyone NOW. Let us sow the whole field and be ready for the happy time, the harvest. The let us be ready to "keep the saved" by teaching them all things commanded by the Lord. Let us keep number one ahead of two and three.

Arguments Favoring Instrumental Music

Jerry Westmoreland, Seneca, S. C.

1. It is said that instrumental music is a natural talent like speaking and singing and, therefore, ought to be dedicated to God; that God gave some the ability to play an instrument, why not use that ability for God? Why not use it in the worship as we do the ability to speak and sing?

ANSWER - The fallacy in this attempted argument lies in the fact that the Bible specifies speaking and singing and did not specify the other. (Eph. 5:19.)

God has never given a religion to people which was based on natural principles. What natural principle suggests the Lord's Supper? What natural principle suggests baptism? What natural principle suggests any part of that system of divine worship set forth in the New Testament?

The Bible tells us to walk by faith, not by sight. Faith does not belong to the realm of natural things.

2. It is said that if we can have instrumental music in the home, we can also have it in the church.

ANSWER - This is not true for the simple reason that in the home anything is permissible that is morally right; but in the church nothing is permissible that is not scripturally right.

The church at Corinth made "a church dinner" out of the Lord's Supper and it was condemned by Paul.

Some things morally right are religiously wrong. It is morally right to wash the hands but wrong as an act of worship, Mark 7:1-13. It is morally right to count beads, but when the Roman Catholic counts beads in worship, bowing to the Virgin Mary, it is an act of idolatry and is wrong.

Of course, should you assemble in the home for the purpose of worship instrumental music would be just as much out of place and unscriptural there as it would be in the church house.

3. It is said that instrumental music is in heaven, and if it is right in heaven, it

must be right in the church.

ANSWER - Who told you that there are instruments of music in heaven? If God has it in heaven it is his business, but as he did not put it in the church, we have no right to do so. But are there any mechanical instruments in heaven? What could a spiritual being do with a material harp? Heaven is the home of the soul.

4. It is said that instrumental music was used in the Old Testament.

ANSWER - So was incense, so was circumcision, so were animal sacrifices. All these and many other things were used in the Old Testament that are not permissible in Christian worship.

5. It is said that the fact that instrumental music, being mentioned in the Old Testament and not condemned in the New Testament, must therefore be approved.

ANSWER - Cannot the same thing be said of incense? The New Testament nowhere says, "Thou shalt not burn incense." There is no New Testament passage that says not to sprinkle babies. If silence authorizes the practice, then everything in the Old Testament not specifically condemned in the New Testament is permissible.

There is the principle of divine worship. We can do in the worship only that for which we have apostolic command. If there is no command for it, it is barred. Everything as an element of worship is barred that is not commanded.

When instrumental music was in use under the Old Testament, it was repeatedly mentioned. In the New Testament it is nowhere mentioned. This fact proves that it was not in use. If the mention of it proves the use of it, then the non-mention proves the non-use of it.

6. It is said that instrumental music is an aid, that it aids the singing on the same principle that a walking cane aids a man when he walks, or as eye glasses aid one in seeing.

(see page 15)

THE SIN UNTO DEATH

Howard Winters, Duncan, S. C.

The following question was submitted by Ruth Edge of Duncan, S. C.: "What is the sin unto death?" This is a good question and one that deserves our most serious study. But unfortunately we do not have the space to go into details and must, therefore, omit many things that should be considered.

John says, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death." (John 5:16, 17.) To properly understand the "sin unto death," it is imperative that we understand what is meant by the word "death" in this context. The view we take of the meaning of "death" will of necessity affect our conclusions as to what the "sin unto death" is. There are two views of "death" as it is used here, both having some strength and some weakness when considered in connection with the overall picture. First, there is the idea that "death" here means spiritual death, the separation from Christ as a result of sin, the loss of spiritual life. The second view is that "death" means physical death, the separation of the spirit from the body. If the former is true, then there is a sin which is so serious that it separates one from Christ (and the Bible abundantly teaches that there are such sins, Heb. 6:4-6; 10:26; Gal. 5:4). I personally do not think that this is the meaning of "death" in this passage. If so, how can we harmonize the fact that there is a sin which does not separate from Christ--"There is a sin not unto death"? If the latter is the meaning of "death" (and I think it is), then the sin unto death must be a sin one continues to commit (or to live in) until death--a sin one refuses to repent of until he is overtaken by physical death. But before going

further, we need to note four Bible facts:

1. There is no sin that God will not forgive if one meets the conditions upon which God has promised to forgive sin. In the very outset of his book John made this clear: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:7.) Thus there is no sin that the blood of Christ cannot forgive, and, consequently, no sin that God will not forgive when the blood of Christ covers it. But the blood of Christ cleanses from sin only when we meet the conditions upon which God has promised the forgiveness of sin. Since God's plan is so designed that He cannot save one from sin as long as he remains in sin, it is therefore a condition of salvation that one must repent of or turn away from his sin. We must conclude then that if any sin is unforgiven it is not because the sin is unforgivable but because the one who is guilty of sin has not met God's conditions of forgiveness.

2. Christians can sin. "If any man see his brother sin a sin..." And the penalty of sin is death (Rom. 6:23), spiritual death.

3. One Christian can pray for the forgiveness of the sin of another Christian, providing the sin is not "unto death." "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death."

4. "There is a sin unto death, and Christians cannot pray for the forgiveness of one who is committing this sin. "There is a sin unto death: I do not say that he shall pray for it."

At this point, perhaps it would be a good idea to answer the question, "What is sin?" There is no sound reason for taking "sin" here to mean anything other than what it does in its usual connotation. "Sin," then, is sin. It is sin in general--any sin, every sin, or all sin together.

According to The International Standard Bible Encyclopaedia the idea of sin is expressed in the Bible by Hebrew words meaning "a missing," "rebellion," "transgression," "perversion," "evil" indisposition, "impiety," and by Greek words meaning "a missing the mark," "transgression," "unrighteousness," "impieth," "contempt and violation of law," "depravity," "desire for what is forbidden, lust." The same source goes on to say: "Sin is an attitude of indifference, unbelief, or disobedience to the will of God revealed in conscience, law, or gospel--whether this attitude express itself in thought, word, deed, or settled disposition and conduct." Thus in the Bible sin is not always measured in terms of what men call evil. Sin is an attitude of indifference, unbelief, or disobedience to the revealed will of God--it is a dethroning of God and His laws by an enthroning of man with his ideas, opinions, laws, and ways. One cannot exalt his own ways without dethroning God; and one cannot dethrone God without sinning. Sin is simply going some way other than God's way. And so anytime one refuses to believe, accept, or follow God's plan, he sins.

What, then, is the sin unto death? From what we have said above, it seems to us that it is simply a sin that a man will not turn away from, a sin that one is committing and is not willing to repent of, a sin of which one is not willing to meet God's conditions of forgiveness until death removes all possibility of change. There is an example of such a one in Matthew 19: 16-22. If he did not later change his mind, the rich young man of this passage, who came to Jesus seeking eternal life, committed the sin unto death. Jesus plainly told him what he must do. "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions." This man made a choice: he chose to keep his possessions rather than to comply with the Lord's conditions of eternal life. As

long as he remained in that state of mind, he was sinning unto death. If he never changed his attitude, if he never repented, if he never met God's conditions for obtaining eternal life (the forgiveness of sins), when death overtook him, as surely it did, he had no hope of that which he had sought: for he had sinned unto death.

For another illustration of this sin, let me cite an example from my own personal acquaintance. I once knew a young man who was married to a lovely Christian girl, but he became infatuated with the charms of another. He therefore left his wife and began, for all practical purposes, living with the other woman. He knew that such a relationship was sinful, that he was guilty of adultery. But all efforts to persuade him to repent, to turn from this sinful relationship, were to no avail. He was living in open sin. The Lord knew it, he knew it, and the world knew it. But he would do absolutely nothing about it. He loved the pleasures of sin more than he loved the salvation of his soul. And as long as that practice prevailed Christians could not pray for his salvation--that is, they could not pray for the forgiveness of his sins which would result in his salvation. Nor could God save him from that sin as long as he continued in it. In our conception, he was committing the sin unto death. God can save us from our sin but He cannot save us in our sin--He cannot save us from a sin that we continue in.

Take another example: there are multiplied thousands of unfaithful members of the Lord's church who live in open sin against God by their continuous neglect of duty. They do not study. They do not pray. They do not work. They do not worship. They put forth no effort to save either their own souls or the souls of others. They seem hardened and immune to the pleas of Christ and Christians. They go on in their indifference, unthoughtful, unconcerned. By their actions they are saying, "Away with Christ and His church. We are not interested." Such people are living in sin--living in sin with a knowledge that it is sin, and they have

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THE LORD'S PIONEER

Howard Winters, Duncan, S. C.

In the long run of history, few men receive the honor of being truly pioneers in any cause, but when a movement is in its infancy there are some men whose spirits are of such magnitude and their contribution so great that no other designation will do them justice. R. V. (Glenn) Moreland, the subject of this sketch, is such a man. In the restoration of New Testament Christianity in South Carolina, he is truly the Lord's pioneer.

Brother Moreland was born in Reidsville, N. C. on August 15, 1905, but early in life he migrated to the Greenville, S. C. area, where he has made his home (except for very short intervals) ever since. When he was 18 years old, he was baptized into Christ by H. M. Dodson and became a part of the Judson (now Edgewood) congregation, the first congregation after the New Testament order to meet in Greenville or in Greenville county. G. F. Gibbs, one of the earliest preachers to locate in South Carolina, continued to teach and encourage him. In 1925, the very next year after his baptism, he began to preach, although it was on a limited scale until the following year. In 1926 Marshall Keeble, the internationally known colored evangelist, came to Greenville for a tent meeting. About 15 or 16 people were baptized, and they began to meet on Dunbar Street. During the year 1926, R. G. preached for this group. (The Dunbar Street church later disbanded. Brother Moreland says, "I don't know whether I helped them any or not, but they surely did help me--they gave me some needed experience!") In 1927 he attended the Portland Christian School in Louisville, Ky., but 1928 and 1929 found him back in Greenville preaching for a group meeting at Fort Shoals. In 1930 he spent a year at Asheville, N. C. But 1931 brought him back to Greenville and he preached at Judson (now Edgewood) for

the next six years. Beginning in 1937, and ending in 1962 he preached at the following places: Duncan, Moore, and Woodruff. In 1962 he began with the Fairview church in Spartanburg and has continued in that work unto the present.

When Brother Moreland obeyed the gospel in 1924, there were only three congregations in the entire state of South Carolina, one in Union, one in Greenville, and one in Spartanburg county. He has seen the number of congregations increase to more than 70. The following is typical of the hand he has had in this growth: When he was preaching at Duncan and Moore (for some years he split his time between the two places), some people in Spartanburg heard Hall Calhoun's radio program from Nashville, Tenn. They came to Moore and brother Moreland baptized them. With his help and encouragement, the Beaumont church started meeting in Spartanburg (Beaumont was the forerunner of the Fairview and Central churches now meeting in Spartanburg).

Brother Moreland has either fully or partially supported himself by secular work all his preaching years. He has spent 27 years as a textile worker and almost an equal number as a laundry route salesman. He is married to the former Annie B. McCoy and they are the parents of two sons, Thomas and Gilbert. Now, semi-retired at age 64, he says that he hopes he has many more useful years left to work for the Lord's cause. He has preached two or three times nearly every Sunday for more than 40 years.

Not only has brother Moreland been an able proclaimer of the gospel, he has also (when occasion demanded it) been a public defender of Bible principles. During the years he was at Judson, he had two public debates, one with a Baptist on the subjects of apostasy and baptism and the other with the state Overseer of the Church of God. In the second debate, 22 different issues were to be discussed. However, time was

too short to cover them all.

A pioneer always has some interesting and unusual experiences. We asked brother Moreland to give us what he considered his most unusual experience in connection with his preaching. (He has had so many that it would take a book to record them all.) He said that without question it occurred one morning when he met one of his neighbors (a member of the Church of God) as they were both on their way to work. His neighbor opened up the discussion by asking, "Why don't you come on over and join the right church?" Brother Moreland began to give some Scriptural reasons as to why he did not consider the Church of God to be the "right" church. The Church of God man replied, "Oh, but I feel that all these things are right." "But where does the Bible teach," asked brother Moreland, "that a thing is right just because you feel that it is right?" In a manner characteristic of his group, the neighbor exclaimed, as he began to shake all over, "I feel the power coming on!" At this he grabbed brother Moreland by the throat and prayed in a loud cry, "Lord, choke the devil out of this man!" (With a twinkle in his eye, brother Moreland added here, "And he must have done it, too: because I have been giving the devil a hard time ever since by preaching the gospel.")

We also asked brother Moreland what he thought was the most outstanding need of the church in the Carolinas. To this he very quickly replied, "Good singing!" He went on to say that singing was a part of our worship to God and that it ought to be entered into seriously and wholeheartedly. In his opinion we need to conduct more singing schools and teach our people not only to carry out this command of the Lord but also to do it with all the ability that we have or can develop. He concluded that members of the church may attend services when the singing is poor but that "outsiders" will not. He says that he has been blessed in that all the congregations for which he has preached have had good singing (and we suspect that this is due to a great extent because R. G. is there).

We have only glimpsed a smattering of what this giant in the faith has contributed to the cause of Christ in the Carolinas. When the Lord opens His history of the work here, the name of one pioneer will be written on every page and he will be second to none as a "workman worthy of his hire." Let us all pray, as we view the great challenges lying before us in the Lord's work, that God will send us more men with the spirit and of the caliber of R. G. (Glenn) Moreland. And as we pray, don't forget to thank Him for sending us such a pioneer as this man is.

Questions Answered . . (Cont'd.)

little or no ambition to change their status. They are thus sinning unto death. The only hope that they can have for salvation is to turn away from this attitude of heart. If they do not, if they spend their lives in this sinful state of mind, then they must stand in the judgment of God having committed the sin unto death.

We conclude, then, that the sin unto death is a sin that a Christian is so wedded to that under no circumstances can he be persuaded to abandon it, to repent of it, to meet the Lord's conditions for its forgiveness--a sin that he loves more than the salvation of his soul. The sin unto death is not one particular sin; it is a man's pet sin. It is not a singular action; it is an attitude or disposition of mind. It is not necessarily some heinous crime; it is simply a refusal to turn away from any sin that one may be committing.

Hendersonville

KEN WILLIS, Reporting: Our four night lectureship in November with some of the newer preachers in Western North Carolina was so well received that we plan another lectureship for early 1970. Plans are also being made for a campaign in August with Ellis Coats of Florence, Alabama, preaching. We trust that 1970 will be a great year for the Lord's church (see page 13)

Brotherhood News

Howard Winters, Duncan, S. C.

The church in Japan. We are indebted to Elmar Prout (in the Firm Foundation) for the following interesting statistics on the church in Japan: "A report by Heikichi Kayama, former editor of the Japanese Christian monthly Hikari to Inochi (Light and Life), indicates that there are 65 churches of Christ with a total membership of between two and five thousand people in Japan today. 20 full-time and 40 part-time preachers serve these churches. Kayama also reports that 200 baptisms took place during more than 90 gospel meetings which were held in Japan during 1969."

A new paper. Another periodical has made its appearance in the brotherhood. It is called The Spiritual Sword and is edited by Thomas B. Warren, head of the Bible department at Freed-Hardeman College. The first issue of 44 pages has as its theme "The Gospel versus Liberalism." The Spiritual Sword is a quarterly and promises to take a leading role in defending the Bible as the all-sufficient word of God against the liberal tendencies that are growing among us. Since this writer knows or knows of those who are associated with the paper, he believes that it is destined to make a lasting contribution to the cause of Christ. (If further information is desired, write the paper at Getwell Church of Christ, 1511 Getwell Road, Memphis, Tenn.)

Plaque presented. We lift the following interesting item from the Christian Chronicle: "Maurice Tisdell, missionary to Taiwan, presented a plaque with bronze coins of the 37 U. S. presidents to President Chiang Kai-Shek on the statesman's 83rd birthday. Tisdell said at the presentation, 'May this serve as a token of the ties that bind us together as nations, and of our stand for freedom and right for all mankind.' "

It pays to sing. While the Alabama

Christian College chorus was on a tour, they stopped for breakfast before going to Birmingham, Ala. to sing at the homecoming of the Central Church of Christ. While the customers were sitting quietly around, the chorus decided to sing their prayer of thanksgiving for the food. People in the dining room were impressed to a great degree and one man asked about the group. He thanked them for their singing and slipped a gift to them--a \$100 bill.

Chalk receives appointment. John Allen Chalk, widely known as speaker on the Herald of Truth radio program but now the minister of the Highland church in Abilene, Texas, has been named to serve on the Governor's Committee on Human Relations. Governor Preston Smith named 50 people from throughout the state to this committee, and the committee in turn organized itself into sub-committees. Chalk was also appointed chairman of the Administration of Justice and Law Enforcement Committee. He also serves on the Finance Committee.

Kumba, Cameroon, West Africa. Brother L. E. Wishum has supplied us with the following information on the recent missionary trip to Africa: "On Nov. 17, 1969, James Stutts of High Point, N. C., Charles Fleetwood of Lineville, Ala., Olin Warmack of Munford, Ala., Charles Stidham of Waterloo, Ala., and L. E. Wishum of Greenville, S. C. went for three weeks preaching in the Kumba, Cameroon area. We were hindered by roads and harvest time, but 39 were baptized and four new congregations were started in new villages.

"There are now more than 50 congregations in West Cameroon, about 40 of these are less than 18 months old. Jesse Phillips and Clayton Tuggle are there for two year periods with their families as missionaries. They have a training school for preachers with about 30 enrolled.

(see page 13)

WE ARE ENCOURAGED BY OUR MAIL

We are deeply appreciative for the friends of the Southeastern Children's Home, Inc. of which there are many. With God's help and the friendship of so many good people, this work for the homeless will be a great success. The letters which come to us are a great source of encouragement as we seek to provide a home for orphan children. We would like to share some of these letters with you in this article.

From Columbia, Tennessee we have this letter: "I am enclosing my check for \$5.00 as a contribution for the Southeastern Children's Home in Sumter, South Carolina. The work of the church in the Carolinas is very dear to me as I lived in Greenville for 10 years and worked with the Judson (now Edgewood) and Augusta Road congregations. I left Greenville in 1957...I am thankful for the opportunity to have a part in this good work. May the Lord bless this effort."

From Atlanta, Georgia comes this note: "My daughter and I are glad to send a dollar to assist in helping care for orphans. I received your letter this morning..."

From Charlotte, North Carolina we have this note: "Please find enclosed a check in the amount of \$26.80 which represents a donation to Southeastern Children's Home from the ladies' class of the Plaza church of Christ in Charlotte."

From Mocksville, North Carolina a Christian lady writes: "I read in the Carolina Christian about this home for children, and I, for one, want to send \$1.00 a month as long as I can, and I hope many others will do the same. Wish I could give more, but I am a 78 year old widow, poor in this world's goods, but rich in faith and I pray the good Lord will prosper you in what you have undertaken to do."

From Woodleaf, North Carolina comes this word: "At this time I want to make a donation to the Southeastern Children's

Home, so I am sending a check for \$50.00...I wish you all much success in carrying out this work."

These are but a sample of the letters which come to us. With wonderful and godly people such as these behind this work, it must be a great success. It cannot be otherwise.

As of December 1, 1969 Southeastern Children's Home, Inc. had on hand in our regular treasury in Lancaster, South Carolina \$3,000.44. In a special fund in Sumter, South Carolina there is an additional \$3,449.49. The total on hand as of the above date was \$6,449.93. It was thought that when the treasury reached approximately \$6,000 the downpayment on the first cottage which will house six children and the foster-parents could be made. A meeting of the Board of Directors will soon take place. We know you will be interested in decisions made relative to the purchase of the first cottage. We shall keep you informed through this column and by way of the monthly bulletin which we publish.

After the cottage is purchased, funds will be needed to make the monthly payments, provide for the children in the home and to carry on the expanding work of the home. Your prayers and contributions are needed. Donations may be sent to: Southeastern Children's Home, Inc., c/o Mr. R. W. Senn, Treasurer, P. O. Box 134, Lancaster, South Carolina 29720.

We look forward to being able to tell you that we have taken in the first child. That will be a wonderful day. You see pictures in the various gospel papers of children being cared for in various orphanages operated by our brethren. Perhaps in the Carolina Christian before many months you can see the pictures of our first children.

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Brotherhood News . . . (Cont'd.)

Also, Doctors Ken Yearwood and David Wilbanks and wives are there running a Mobile Clinic that goes out to the villages and treats from 72 to 150 patients a day. Nancy Petty, a nurse, helps with the clinic. All these also help much in the preaching and teaching.

"Many more workers are needed in that area. Villages are begging all the time for preaching. The few cannot fill the requests. The same is true in the medical field. One African said: "If you do not come and preach to my people in my home village, I will tell God on you in the day of judgment." While in America we beg people to come listen to the truth, Africa is begging us to come preach the truth to them! If you are interested in more information about the work in Kumba area, please contact L. E. Wishum, and slides are ready to be shown of the work along with a story of the work."

Searcy, Ark. Five Harding seniors, John Curtis of Madison, Tenn., Bill Mitchusson of Jackson, Tenn., Boyd Pate of Winfield, Ala., Larry Smith of Vernon, Tex., and Bob Watson of Bowling Green, Ky., forfeited holiday vacations at home for a fact-finding survey trip of South America with the idea of becoming missionaries there. Working on their own intuition, the quintet formulated the idea, arranged finances for the trip and worked with leaders of Harding's Mission/Prepare program in completing the plans. The five will make a study of the Sao Paulo area with each being responsible for a separate area of work ranging from financial data on living conditions to historical background of the educational development of churches there. Dr. Joe Hacker, chairman of the Bible department, and Keith Robinson, visiting missionary professor, advised the students.

"The efficient planning and preparation of these fine young men is impressive," Hacker said, "for they are doing everything in a business-like manner. Upon their return they will analyze the information gathered and begin making definite

plans for organizing a well qualified team of workers to go as missionaries to Brazil." The students secured their own finances, much of the money coming from their own pockets.

When they graduate next spring, they plan to work in an urban area and do graduate work. While attending school they plan to work with a large congregation or number of congregations as educational directors or associate ministers to obtain experience in a church-work situation.

Harding's administration has endorsed the trip and excused the students from classes until they return January 8.

Stewardship . . . (Cont'd.)

reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work. As it is written, 'He scatters abroad, he gives to the poor; his righteousness endures for ever.' He who supplies seed to the sower and bread for food will supply and multiply your resources and increase the harvest of your righteousness. You will be enriched in every way for great generosity, which through us will produce thanksgiving to God; for the rendering of this service not only supplies the wants of the saints but also overflows in many thanksgivings to God."

These six points summarize the principles set forth in 2 Corinthians 8 and 9. Harper's Bible Commentary says, "This whole passage is indeed the great charter of Christian stewardship."

Hendersonville . . . (Cont'd.)

everywhere.

Since November three of the men here have been driving the 90 miles round trip to preach for the church at Spindale. Along with the brethren there, we are seeking to find a sponsoring church to assist the few members there in having a local preacher.

CAROLINA CHURCH NEWS

North Carolina News

Asheville, East Chester

HENRY L. FUHRY, Reporting: On November 6 a thirteen week course in the book of "Acts" was initiated by J. Marvin Powell, our minister. Much interest has been shown thus far in this course and several preachers and others from surrounding congregations are attending the lessons. The course is taught at the college level by brother Powell, but in a manner that all present can comprehend. This course is being used as a prelude to the anticipated Preachers School we hope to inaugurate at East Chestnut.

The men of the congregation enjoy a monthly fellowship get-together at one of the local restaurants. We have a program of discussion or talks on how to further the work of the Lord in this area. Our get-togethers are also attended by other preachers of the Church of Christ in this area.

Plans are well underway for the 1970 encampment of the Churches of Christ at the Blue Ridge Assembly to be held during June. Jimmy Mankin, minister for the Central Church of Christ in Chattanooga recently spent two days with brother Powell working on the program. Powell is Director for the Encampment and Mankin is Assistant Director. William Stumbo of the East Chestnut congregation is secretary. Several preachers from the Carolinas will be on the program this year. More will be written about the 1970 encampment as time approaches. News releases will be sent to most of the Churches of Christ in North and South Carolina asking their cooperation in getting the release published in their local newspapers.

The writer was recently named by the Mayor of Asheville to be chairman of the Mayor's Committee on Employment of the Handicapped. Brother Powell was design-

nated chairman of the Awards Committee on the Mayor's group. Miss Peggy Cauble, daughter of Harry Cauble, one of our elders was designated by the University of North Carolina-Asheville to offer art instruction to area senior high school students. Peggy is a senior at the University.

December was designated as "Bible Emphasis" month, here at East Chestnut. All sermons during the month will give emphasis to the Bible and the influence it has upon the world. On December 7, we had open house and the public was invited to come and see the many artifacts, symbols, coins, etc, collected by brother Powell on his several visits to the Holy Land and the Middle East. We had good newspaper publicity on this event. Much interest was shown in the displays which included coins such as the widows mite, coins before the time of Christ, terracotta lamps as mentioned in the parable of the virgins, smooth stones from the same brook that David took his stone to slay Goliath, many different versions of the Bible, etc.

As a result of brother Powell's articles in the Gospel Advocate we have had several inquiries from Christians about moving to Asheville and working with the church here. We believe that we will see slow but steady growth of the Church in this area by an upbuilding of the local congregation, Christians moving here, and local people being converted.

The Pete Mathis family (his wife Carolyn, and four children) a total of six have moved to Asheville from Clarksville, Tenn. They have placed their membership with East Chestnut. Pete is credit manager for the local Sears-Roebuck store. They are strong Christians and will be an encouragement to the work here.

Bryson City

(See page 15)

Church News . . . (Cont'd.)

CARLTON ELKINS, Reporting: Having dissolved the merger with the Cherokee congregation, the church has been re-established in Bryson City. The church will strive to remain self-supporting. Donald Booker, Carlton Elkins, and Joe Landers are named as trustees. Present plans are to meet in homes until spring and then rent a meeting place or start building.

Jacksonville

TALMADGE L. SOLOMON, Reporting: After two and a half years of wonderful work at Jacksonville, N. C. we have resigned to accept the position of "minister of personal work" at Arlington, Va. We complete our work here December 28 and begin our work there January 4, 1970. Our new address will be as of that date, 3218 1st Place N, Arlington, Va

The work here has been very beneficial to us and we pray that it has been beneficial to the Lord's church. We leave the Carolinas with mixed emotions. Being a North Carolinian, we realize the need for gospel preachers in the Carolinas, but feel we should not turn down the opportunity to work in full time personal work with the Arlington congregation. We have enjoyed our fellowship with all the congregations in this state and hope to return from time to time to visit with you.

We leave behind in Jacksonville a much stronger congregation than when we came; a wonderful leadership; some close friends and many dedicated Christians. We pray that they will continue to grow as they have in the past and will remain one of the strong congregations on the East Coast. As of this time, no one has been picked to take our place as minister.

When you are in the area of Washington, please come by to see us and pray that our work in that area will be profitable for the Lord's kingdom. May the Lord bless all of our friends in the Carolinas, and thank you for helping us along our way.

January, 1970

Arguments . . . (Cont'd.)

ANSWER - The reasoning is illogical. In the first place, a crippled man may need an aid, but God's commands are not crippled.

The instrument is not an aid at all, it is an addition. Instrumental music does not sustain the same relation to singing that a walking cane does to walking.

When we sing we may use a song book exactly as one who walks may use a walking cane, but he is walking and we are singing - only. When another kind of music is introduced, it ceases to be an aid and becomes an addition.

7. It is said that we have apostolic example for instrumental music in worship in that the apostles went into the synagogue of the Jews "at the hour of prayer."

ANSWER - Two things are assumed. FIRST that instruments of music were in the synagogue worship at the time; SECOND that the apostles participated in the worship. There is no proof for either assumption. It is like a Methodist who tries to prove infant sprinkling by a verse of scripture that mentions neither an infant nor sprinkling.

8. It is said that there is no law against instrumental music, and where there is no law there is no sin, for "sin is the transgression of law."

ANSWER - The word "transgression" means to go beyond certain prescribed limits. John said; "Whosoever goeth onward and abideth not in the doctrine of Christ hath not God." (2 John 9.) Paul said, "That ye may learn not to go beyond the things that are written." (1 Cor. 4:6.) There is a law on how to praise God. The law says "sing." To go beyond the law is transgression. Instrumental music in worship is going beyond the law of worship. Therefore, instrumental music in worship is sin.

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Editorial — Carolina Lectures

Burl Curtis, Greenville, S. C.

In the March Carolina Christian there will appear the entire program of the 26th Annual Carolina Lectureship which will be held April 6-10, 1970, at the Warners Chapel Church of Christ, Route 1, Clemmons, N. C. We would like to encourage you to attend as many of these lectures as possible, especially those living in the Winston-Salem area. Nothing builds enthusiasm at the lectures like large crowds. If we want to, we can have "chairs in the aisles" and "seated on the stage" crowds. But to do so, the people in the Winston-Salem area must "get on the ball." We will be watching, won't we, to see how they do?

Harmon Caldwell, who preaches for the host congregation, wrote, "Warners Chapel is certainly delighted to have the opportunity and privilege of being host to the 26th Annual Carolina Lectureship. It is to take place the first full week in April, beginning Monday evening, April 6, and continuing through Friday evening, April 10. There will be several lectures each day. George W. DeHoff, of Murfreesboro, Tenn., has consented to be with us to conduct a forum each afternoon... The annual banquet will take place Thursday evening, April 9."

This years multi-themed lectureship includes: The Bible; The Christian Life; The Church and Its Great Mission; Christ, the Very Essence of the Christian's Being. These topics make it clear that the lectures are not intended for "preachers only." Every Christian should be present as much as possible.

It is very interesting to note that according to newspaper clippings and diaries, two lectureships were held the year the Carolina Lectureship was born. On March 13 and 14, 1945, lectures were held in the auditorium of the Chamber of Commerce Building in Charlotte, N. C., where the church held its Sunday services.

Also in 1945, probably during the summer months, lectures were held at Waynesville, N. C. during a tent meeting. Here is a complete list of the places and years of the Carolina Lectures.

Charlotte, N. C.	1945
Waynesville, N. C.	1945
Winston-Salem, N. C. (S. Main)	1946
Columbia, S. C. (Shandon)	1947
Charleston, S. C. (Sans Souci)	1948
Spartanburg, S. C. (Central)	1949
Greensboro, N. C.	1950
Statesville, N. C.	1951
Salisbury, N. C.	1952
Greenville, S. C. (Judson)	1953
West Asheville, N. C.	1954
Columbia, S. C. (Shandon)	1955
Fayetteville, N. C. (Bonnie Doone)	1956
Hickory, N. C.	1957
Greenville, S. C. (Buncombe Rd.)	1958
Charlotte, N. C. (Plaza)	1959
Winston-Salem, N. C. (S. Main)	1960
Charleston, S. C. (Durant Ave.)	1961
Statesville, N. C. (Abilene)	1962
Union, S. C.	1963
Rockingham, N. C.	1964
Greenville, S. C. (Northeast)	1965
Burlington, N. C.	1966
N. Charleston, S. C.	1967

(see page 6)

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Danger Before Us — Indifference

Milton S. Parker, Clinton, S. C.

The dangers confronting the church today are innumerable, and have been so from the beginning. The church has and continues to survive simply because Jesus said, "And the gates of hell shall not prevail against it." (Matt. 16:18.)

We continue to read and hear much discussion concerning the dangers facing the church today; and it is very likely that we may have different ideas as to what the real or the greatest dangers are. Also, from time to time we may have changed our mind as to what the greatest dangers may be. And some may disagree with me as to the degree of many of these dangers.

In the first century Paul and others were conscious of, and concerned about many of the same dangers with which the church is confronted today. Paul said, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:29,30.) And again in 2 Thess. 2:7; "The mystery of iniquity doth already work."

The greatest dangers have always been from within, not from without. This has been true of the home, the school, in business, the government, and it is true of the church. Satan was never, with all the combined forces, both political and religious, able to deliver Christ to His enemies to be crucified so long as he worked from without. But once he joined the ranks and began to work from within, through one disciple (Judas) he did what all others had failed to do with their combined forces.

I may not be able to add much, if anything to what has been said and written, but I hope to contribute something by refreshing our minds. I DO NOT BELIEVE THAT THE GREATEST DANGERS ARE COMMUNISM, CATHOLICISM, or DE-

NOMINATIONALISM.

Communism. While Communism is one of the greatest evils of all time, and is a threat not only to the traditions we hold dear as a way of government, but is a threat to the progress of Christianity, and thus a danger to the church. It is such a threat to those principles for which so many of our fine young men have given their lives. Yet, as long as it works from without, I would not list it as the greatest danger facing the church.

Catholicism. This, too, is a great evil, and personally I think if any thing can be more ungodly than Communism, Catholicism is; and yet for the same reason, I would not list it as the greatest danger. It works from without

Denominationalism. This is just as contrary to the spirit of Christianity as Communism or Catholicism. Yet I'm sure there are greater dangers to the future of the church than any or all of these. They all work from without!

Let us note some of the greater dangers with which the church is faced today. For one, there is ignorance. Paul said, "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Rom. 10:3.) It is so hard to get people to change, or do right, because they do not know what is right. An untaught membership is a threat, or danger to any congregation. They will drift back into the world, or else bring the world into the church. Either one is fatal.

Lack of zeal is another great danger or threat to the church. Some who have knowledge, are so lacking in zeal they never accomplish anything. When the history of the church of today is written, will it be, the church that loves little, cares little, and does little?

Timidity, Pride, Hypocrisy, and Covetousness can all be listed among the greater dangers confronting the church today.

But let us consider now the danger of **INDIFFERENCE** - the greatest danger of them all. And we are not at this time thinking so much of the indifference on the part of the people of the world, but indifference on the part of professed Christians - our own indifference! Indifference within the church.

Indifference has been defined as, "Lack of interest; not caring; unconcern; not caring one way or the other; having no feeling for or against." It is the attitude that says it is all right if it succeeds, but I don't care if it fails.

Let us notice some examples of those who have been indifferent, cases that are to serve as examples for us (1 Cor. 10: 11).

1. Cain was indifferent to the kind of worship God had commanded to render. (Gen. 4:3-8; Heb. 11:4; Rom. 10:17.) He offered the wrong kind of sacrifice, and it was rejected. He got angry with his brother, slew him, and finally cried out, "My punishment is greater than I can bear."

2. Nadab and Abihu were indifferent as to how they did what God commanded. (Lev. 10:1, 2.) They were the right men, at the right place, at the right time, with the right sacrifice. But they used strange fire. Their offering was rejected and they were destroyed.

3. Azariah was indifferent as to how others worshiped. (2 Kings 15:3-5.) "He did that which was right in the sight of the Lord... Save that the high places were not removed: they sacrificed and burnt incense still on the high places." Because of this the Lord smote him, so that he was a leper unto the day of his death.

4. Lot was indifferent to the spiritual welfare of his family (Gen. 13:12, 13; Gen. 19). So, when he was given a choice, "He pitched his tent toward Sodom." The men of Sodom were wicked and sinners before the Lord exceedingly. Lot lost all of his family except two daughters; and with them he committed adultery while drunk.

Brethren, we need to find the cause of indifference. We will list a few of the causes:

1. **Worldliness.** And maybe we could list this as the number one cause of indifference. Christ said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matt. 6:24.) And James wrote these words, "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." (Jas. 4:4.) Dear people, you cannot be involved in so many things of the world and at the same time render to God the service that is required, not if you expect to live with Him in eternity, "In the land that is fairer than day." Oh, yes, I know that some of these may not be wrong in themselves: but it is the demand for more and more time, until by and by you have lost interest in the church and its work.

2. **The pressure of business.** This often burdens the mind and leads to a state of indifference. The church must come before business. "Seek ye first the kingdom of God." (Matt. 6:33.) Jesus said, "He also that received seed among the thorns is he that heareth the word, and the care of this world, and the deceitfulness of riches, choke the word, and he becomes unfruitful." (Matt. 13:22.) Dear people if you want to go to heaven, your vocation must be that of serving God. The first thing with you, always, is to please God. "Seek ye first the kingdom of God and His righteousness." Christianity was never intended to be a sideline. If you are trying to serve God "on the side" you have already lost interest in the church and its work. It is no longer a question of what may happen to you, it has already happened.

3. **The impression that the services of the church are intended to please rather than to save.** It was Paul who said, "For do I now persuade men, or God? or do I seek to please men? for if I yet please men, I shall not be the servant of Christ." (Gal. 1:10.) Oh, if we could but share the feeling Moses must have had, when God

(see page 15)

Why Preachers Leave Full Time Work

Robert H. Martin, Williamston, S. C.

For the past few years this writer has been concerned about this problem of able preachers leaving full-time local work. This is a very serious matter. There are more congregations than there are gospel preachers. Not many young men are preparing themselves to preach. If we can understand why they are leaving, perhaps we will be in a better position to see what must be done in an effort to remedy the situation. One insurance man, whose job it was to hire and train salesmen, told me: "By pushing them just a little, I could hire half the preachers in the state, but the church would suffer."

They are leaving full-time work because of frustration. The task which is given to the local preacher is an impossible task. He has so many jobs to do that he never gets through, and he has great difficulty in deciding what to leave undone. He worries because he cannot find time for his own family. He worries because he cannot get the time needed for relaxation and to keep physically fit. His strength is often sapped because of the attitude of indifference characteristic of the brethren.

They are leaving because of disappointment. The preacher loves the word of God and the souls of men. He trained himself to be an efficient student and teacher of the Bible. He believes firmly and sincerely that a knowledge of the Bible is the greatest single factor in the life of the individual. He believes that the world's greatest need in the church and out, is for men who can and will spend their lives in studying, teaching, and reaching the Bible. Then, he finds himself in a situation where he has precious little time for study, and where what to him is of greatest importance is to the congregation of least importance.

There is the great conflict between the preacher's conception of his work and the member's conception of it.

They are leaving because of the limited period of usefulness. Preachers know that their usefulness beyond fifty years of age is very, very limited and uncertain. They believe they must be concerned about the future. They have taught others that one should pray for something, and then work to that end. They believe this applies to themselves, also. They feel they should pray for God to care for them, but that they have an obligation to work to that end. Preachers are not "lovers of money," and they are not leaving local work in order to have more money for themselves now. They simply know that every penny they make in preaching is consumed in living expenses. They cannot save a dime for old age. Consequently, many are leaving the local work in order to try to have some assurance of a living in their old age.

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Six English Words — Three Greek Words

L. E. Wishum, Greenville, S. C.

The Greek word presbuteros is rendered both elders and presbytery. The Greek word episkopos is rendered both bishops and overseers. The Greek word poimen is rendered both shepherds and pastors. These three Greek words and all six English words refer to the group of men we most times call "elders."

Presbuteros is translated "elders" (Acts 14:23) and "presbytery" (1 Tim. 4:14). It is used to designate elders of the church about 21 times. About 20 times it is translated elders and one time presbytery in referring to this group of men. Its meaning is, an older man with knowledge, wisdom and experience; especially in spiritual matters.

Episkopos is translated "bishop" (Titus 1:7) and "overseers" (Acts 20:28). It is found about six times in the New Testament referring to elders of the church: "Bishop" (Phil. 1:1; Titus 1:7; 1 Tim. 3:2); "office of a bishop" (1 Tim. 3:1); and "taking the oversight" (1 Pet. 5:2). It means overseers, superintendents, guardians, or inspectors.

Poimen is found about three times talking about elders of the church. It is translated "to feed" (Acts 20:28); "to tend, or feed" (1 Pet. 5:2); and "pastors" (Eph. 4:11). It means to tend, or feed as a shepherd; to shepherd the flock.

In combining the meanings of these words, I have this conclusion to offer: elders of the Lord's flock are to be older men with knowledge, wisdom, and experience in spiritual things; who are capable of and willing to take the oversight of the congregation and its work; and who are capable of feeding, or tending, the flock as a shepherd tends his sheep.

All six of these English words refer to the same group of men. In fact, all three Greek words are found in Acts 20:17 and 28 referring to the one group of men called "elders" of the church of Ephesus. This

should forever answer any argument that these words designate different offices to be held in the church.

In Acts 20:17 the word presbuteros is translated "elders." But the Bible footnote says, "Or presbyters," meaning it is the same word. It is so rendered in 1 Tim. 4:14.

But in Acts 20:28 these elders, or presbyters are called "overseers." The Greek word here is episkopos. It is the same word rendered "bishop" in Phil. 1:1; Titus 1:7; and 1 Tim. 3:2. The American Standard translates it "bishops" in Acts 20:28, the Revised Standard "guardians," and the New English "given you charge."

In Acts 20:28 the Greek word poimen is translated "to feed." Thus these same men were feeders of the flock at Ephesus. In a letter to the same church, Paul called them "pastors" (Eph. 4:11), which is a rendering of the same Greek word poimen. To pastor, is to shepherd. Phillips and the New English renders the word "shepherds" in Acts 20:28.

Thus the leaders of the church of Ephesus were presbyters, or elders (Acts 20:17); bishops, or overseers (Acts 20:28); and shepherds or pastors (Acts 20:28). This one group of men called elders of the church of Ephesus also had all these other titles. The New Testament does not talk about any distinction between elders and pastors; or elders and bishops, etc. Men who do make such distinctions should return to the teaching of our Lord who has all authority as chief Shepherd and who will give a crown of glory unto those who submit unto his eternal covenant sealed with His blood. (1 Pet. 5:4; Heb. 13:20).

CAROLINA LECTURES (Cont'd.)

Durham N. C.	1968
Greer, S. C.	1969
Clemmons, N. C.	1970

Resurrection Of The Body

Howard Winters, Duncan, S. C.

The following question (reworded to conserve space) was submitted by Elenor Miller of Duncan, S. C. "How is the body raised from the grave if the spirit returns to God at death?" To properly answer this question it would be necessary to make a study of the Bible teaching concerning man, his nature and composition, and a number of eschatological subjects, including death, the state of the dead, the resurrection, and the nature of the raised body. Obviously, a lengthy study of so many subjects is out of the question for the present. And so we will have to satisfy ourselves with less than a proper answer--an answer that does not include all the background material that our querist could rightly expect. But without the needed background, perhaps we can throw some light on the subject by raising and considering four related questions.

1. What is death? In the New Testament the word "death" is used to describe four conditions--that is, there are four classes of death. (1) There are those who are said to be dead in sin (Eph. 2:1). One in this condition is dead to or separated from God but he is alive to or in union with sin. (2) There are those who are dead to sin (Rom. 6:1-13). Obviously, one in this condition is dead to or separated from sin but he is alive to or in union with God. (3) There is also physical death (Heb. 9:27). As we shall see, this is a separation of the spirit from the body. (4) Finally, there is a second or eternal death (Rev. 20:14). Whatever else might be involved in this, there is no question but that it is an eternal separation from God.

We must conclude then that death is not annihilation--a ceasing to be; it is merely a separation. Physical death is a separation of the spirit from the body (cf. James 2:26; Gen. 2:7; Job 33:4; Eccl. 12:7). The word "death" is a translation of the Greek

word thanatos, which means, according to Thayer in his unexcelled Lexicon, "The death of the body, i. e. that separation (whether natural or violent) of the soul from the body by which the life on earth is ended." Death is, therefore, not the end of all--it is not all of life to live nor all of death to die. It is only a step in God's scheme of things to bring man to his ultimate home.

2. What happens to the spirit of man at death? Man is more than a body: he is body, soul, and spirit. The inspired apostle Paul said, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thess. 5:23b.) The physical body has one destination and the eternal spirit another. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." (Eccl. 12:7.) When the spirit and the body is separated (the condition we call death), the spirit goes to an intermediate state--the righteous to be with the Lord in rest and the wicked to be in punishment (cf. Luke 16:19-31; 2 Cor. 5:1-9). But both live on in conscious existence. Longfellow said it superbly when he wrote:

"Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."

But this is not the final state of man or the spirit of man. That does not come until after the judgment. This is simply a time between death and the resurrection when the spirit and the body are separated--the body is in the dust and the spirit is in the intermediate world.

3. What happens to the body at death? The human body is a marvelous mechanism, made by the omnipotent hand of God, but its destiny is the dust. The Bible says, "Then shall the dust return to the earth as it was..." (Eccl. 12:7a.) A part of the curse God placed upon man at the time of the fall was: "In the sweat of thy

face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3:19.) Thus the body goes back to the earth from which it was taken. The spirit lives on without the body, but the body without the spirit corrupts, deteriorates, and returns to its original matter--it is sown in corruption, in dishonor, in weakness, a natural body (cf. 1 Cor. 15:42-44). Although this may be the end of the physical body (I do not know of what the spiritual body will be composed), it is not the end of a body for the spirit. "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." (1 Cor. 15:44.)

4. What happens to the body and the spirit at the resurrection? "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; But God giveth it a body as it hath pleased him, and to every seed his own body... So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body." (1 Cor. 15:35-38, 42-44.) As we understand it, then, the body (not the physical but the spiritual) will be raised from the grave and the spirit and the body will be re-united. There are many questions about this that we cannot answer now (e.g. what is a spiritual body?) But we can know that this is what the Bible teaches, and we can trust God to take care of that which we do not understand. We shall not perish--what consolation and hope! We shall rise from the dead--our bodies and spirits shall again be re-united! We shall live again--body and spirit united forever! This is enough. We cannot ask for more.

But if this is true of the dead, what about those who are living when Christ returns?

Paul answers: "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:51-55.) Thus at the Lord's coming, the dead will be raised and the living will be changed. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4: 16, 17.)

After the body is raised and after the living are changed, then comes the day of judgment...and man's eternal state. Jesus said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28, 29.)

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." (1 John 3:2, 3.)

(NOTE: If you have a Bible question you would like to see answered in CC, please send it to the associate editor and he will give it every possible consideration.)

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In 1955 this work began with ten people baptized during a tent meeting. This group met for a while in a private home and a rented church building. In 1959 we were able to move to our present location on the corner of King and Lyttleton Street. As of July 1969 we paid off our final mortgage note.

Our membership has grown slow but steadily since 1955, from ten to 95 of which 41 are faithful and active members. In 1969 we were blessed with 10 baptisms. Our contribution has grown from an average of \$23.00 per week to \$85.00 per week.

As minister of the congregation I am grateful to God for the success of the work here and give the praise to God. I appreciate the cooperation and zeal of each Christian here in doing the will of God. We are grateful for the Christians at Old-Hickory, Tennessee for their support and encouragement since the beginning of this work. Our goal is to become self supporting.

One of our major achievements was to take the lead through our minister in establishing the Lord's church in Freetown, Sierra Leone West Africa in 1964 with 49 baptisms. In April of 1969 C. C. Vaughan returned to this country accompanied by James Kennedy to strengthen and encourage that work. Spending three weeks and a half in a campaign in and around Freetown, 45 souls were baptized.

We solicit the prayers of all Christians everywhere that we may ever be used in

the service of our King.

Each year we have our annual Vacation Bible School at which time we have nearly one hundred students enrolled each year. For several years the sisters of the church have done a wonderful job in this work with the children; they even prepared their own material one year.

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STAND FOR THE BIBLE

Lem Rogers, Winston-Salem, N. C.

In a recent article syndicated columnist David Lawrence noted a recent Gallup poll which indicated a drop in church attendance nation-wide, from 49% to 42% in the last decade. The decline, primarily among young adults, was attributed by pollsters to "widespread disapproval of the tendency of clergymen to preach sermons about governmental affairs rather than to deal with personal problems and spiritual concepts."

This is further evidence that the people, young, and old, are looking for a religious group that stands for something in the spiritual realm! Here is a great opportunity for the Lord's church!

LETTERS

To the Editor:

Enjoyed reading my issue of Carolina Christian for December, especially the article on brother Davis and his "Back to the Bible Crusade." You did not give any address to mail contributions to this work.

Signed: Pearl Owens

(Thank you for calling our attention to this oversight. The address: Clifford S. Davis, 806 Arlington St., High Point, N. C. 27260. Eds.)

Brotherhood News

Howard Winters, Duncan, S. C.

Back to India. J. C. Choate, a man who has proven himself to be one of the outstanding missionaries of this century, left January 6 for another period of mission work in New Delhi, India. L. D. Willis, of Cherokee, Ala., was scheduled to accompany him. Choate left his family here in the states in order for his children to get at least one year of schooling in America, but they plan to join him later. Choate himself raised and answered a vital question: Why does he continue to go? He responds, "Why do my family and I continue to go? Because we have to. We must go. There is no other way. We have been and we have seen the needs and we know of the many opportunities. Therefore we cannot return home and forget all of that. Our consciences would not allow us to do so. We cannot speak for others, but we know what we must do and we are busy doing it." What a different world this would be if more of us would drink deep into his spirit and attitude!

Biafra. The long war between Nigeria and Biafra, which has disrupted the Lord's work and driven missionaries out of the country, is at long last over. At the time of this writing, no news has reached us of the condition of Christians in Biafra, but the possibility of hunger and starvation still looms over millions as a dark cloud. It is heartsickening to see brethren forced to suffer so because of political disputes and subduing wars. As we write, relief is being shipped in by both the American and British governments, but the Nigerians have blacklisted all aids from religious groups. We pray that the situation may be much improved by the time this reaches our readers.

New President. E. Claude Gardner, who has tirelessly served the cause of Christ and Christian education for many years, has been named President of Freed-Hardeman College by the Board of

Directors. President Gardner, serving the school as Vice President for about a year, succeeds H. A. Dixon, who died recently with a heart attack.

Roberts challenged. We have seen the following news item in several sources, but it is lifted here from the High Point bulletin: "Nairboi Kenya--a Muslim leader challenged Oral Roberts to a contest to see who could heal the most people, but the American evangelist refused the challenge. Roberts had told Kenyans who attended his crusade to 'expect a miracle' during the meetings. Chief Khodi Marelana Sharma of the Ahmodeyya Muslim Mission in Kenya suggested that he and Roberts divide the number of cripples and see who could heal them the fastest."

Among the missionaries. Five young men from Harding College forfeited their holiday vacation in order to make a survey trip to Sao Paulo, Brazil. This trip, planned through the Harding Mission-Prepare Program and under the direction of Joe Hacker and Keith Robinson, was made with the view of the five becoming full time workers there...J. C. Bailey reports that God continues to bless the work in South India. More than 55,000 have now been baptized...Pat McGee, missionary in Indonesia, is spending three months in the states trying to interest other workers in going to Indonesia now. According to him, the field is fertile, the harvest is ripe, but reapers are lacking...The Alpine and Glover church in Longview, Texas has accepted the sponsorship of John and Ruth Dunkin, who are now entering the work in Mondeor, South Africa. Mondeor is a suburb of Johannesburg.

Among the schools. Gordan Hogan, President of Four Seas Bible College in Singapore, is spending the first eight months of this year traveling throughout the United States and Canada telling the story of the college and the spread of New

(see page 11)

First Cottage To Be Purchased

At the last meeting of the Board of Directors held in January at the Augusta Road church building in Greenville, S. C., the very important decision to purchase the first cottage immediately was made. This decision, like all others of this meeting, was made unanimously, indicating the harmony and unity of purpose of the Board of Directors.

The first cottage will be located in Sumter, S. C. Three of the Directors, Brethren S. Robert Collins, Roscoe Newton, Jr., and H. L. Palmer, live in Sumter. They were appointed to find a suitable house and to purchase it in the name of the Southeastern Children's Home, Inc. After finding a house which they believe will be suitable for the purpose of providing lodging for six homeless children and the houseparents, they will contact the South Carolina Department of Public Welfare to secure a ruling as to whether or not the house in question will meet their requirements. If the house does meet the Welfare requirements, purchase of the house will be effected.

The house will, of necessity, be large. We are looking for a good, substantial house. It may be possible to buy a house several years old, assume the present loan, and avoid the high interest rate presently being charged. A new house may have to be purchased if the other type cannot be found or if for various reasons a new house is seen to be a better buy. As of January 1, 1970, the treasury contained \$8,060.05. Of this amount, up to \$7,500, was allocated for the downpayment and loan costs. After the house is purchased, steps will be taken as fast as is practical to take the first children into our care.

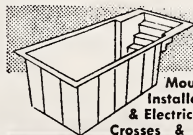
Progress to this point has been steady. We are trying to take a course of action that will be financially sound. We hope to continue in every step in such a way as will commend this work to people of goodwill everywhere. We are being blest with the prayers and support of Christian

people from many places. Your continued support is needed. Contributions can be sent to: Southeastern Children's Home, Inc., c/o Mr. R. W. Senn, Treasurer, P. O. Box 134, Lancaster, S. C. 29720.

We want to keep you informed of developments. One of the things, in addition to this monthly article in Carolina Christian, which we do to publicize this work is to publish a monthly bulletin. In this bulletin all contributors are listed. Over 1,300 copies of this bulletin, Southeastern News, are mailed each month. We would like to include every Christian in the Carolinas on our mailing list. We would be happy to add your name to the mailing list. If you are not now receiving this bulletin and would like to get it, simply send your name to: Southeastern Children's Home, Inc., c/o Mr. Johnny C. Sewell, 1221 Shawnee Road, Madison, Tenn. 37115. Your name will be gladly added to the list. We would like to send this bulletin to every member of the congregation with which you worship. We would appreciate it if you would send us an up-to-date copy of your membership directory. We will be happy to send the bulletin to every family listed.

BROTHERHOOD NEWS (Cont'd.)

Testament Christianity in South and Southeast Asia... The newly opened Baker College, in Baker, Ore., has been approved to receive aid for veterans and veterans' dependents from the Veterans Administration under the GI Bill.



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CAROLINA CHURCH NEWS

North Carolina News

Asheville, East Chestnut

HENRY L. FUHRY, Reporting: We have reviewed the statistics concerning East Chestnut for the year 1969 and find that since August 1, a remarkable increase in all areas has occurred. Our Bible Study attendance is up 3% over the first seven months of the year; Sunday morning worship attendance has increased 9%; Sunday evening 11%; and Mid-week services show a 36% growth. Our contribution increased 5% over the first seven months. For the entire year our contribution was up 14% over 1968 and our per capita give was \$3.63 for an increase of 34% per person over 1968. Two were baptized on January 4. We continue to have many visitors at all services.

Brother Powell's course in "Acts" has attracted wide attention and our attendance for these classes has averaged around 70 with as many as 75 attending. Several preachers from surrounding churches have been regular in attendance.

The groundwork is now being laid for the 20th annual encampment of the Churches of Christ at the Blue Ridge Assembly. This will be held during the week of June 22. We are anticipating that this will be the biggest and best encampment yet. Four preachers from churches in North and South Carolina will conduct the "Fire-side Chats." J. M. Powell, our minister is the Director for this encampment. Jimmy Mankin, Central Church of Christ, Chattanooga, Tenn. is the assistant director. On the program this year will be outstanding men like B. C. Goodpasture, Editor of the Gospel Advocate; Basil Overton, associate editor of the Gospel Advocate; Dr. W. B. West, Jr., Dean, Harding Graduate School; Frank L. Cox, Editor, Ministers Monthly; Elza Huffard, President, Northeastern Christian College; Dr. Adron Doran, President,

Morehead State University; Gus Nichols, Jasper, Ala.; and many others. The Singing Rouse Brothers from Winder, S. C. will also be on the program. The program is printed in full elsewhere in this issue of the Carolina Christian. For full particulars on attendance at this encampment please write to J. M. Powell, William Stumbo, or Henry Fuhry, at 127 East Chestnut Street, Asheville, N. C. 28801.

The East Chestnut congregation will sponsor its 11th annual dinner for Blue Ridgers after the 11 a.m. Service, June 21. Plan to attend.

CHEROKEE

CHESTER A. HUNNICUTT, Reporting: Gardner B. Scott moved to Cherokee, N. C. Nov. 1st to work as minister of the church here. Our attendance of the Indians is up, and we believe that he will do a good work here.

The Cherokee Campaign will be only two weeks duration beginning the first Sunday in June. Plan to spend a few days doing personal work with us.

I plan to work about three months this winter with the Wildwood Church in Fla., but I plan to return to Cherokee about April 1.

(Note: We lift the following from the Christian Reminder, weekly bulletin of the Plaza church in Charlotte. I am sure that every reader of CC will rejoice at this good news. Eds.)

NEW CONGREGATION STARTED

This past Sunday, a new congregation began to meet at Cary, N. C. near Raleigh. They will meet temporarily in the old Cary Library Building. The Raleigh church purchased property in Cary two or three years ago for the purpose of erecting a building in that com-

munity. The church at Raleigh has carried a tremendous mission program which has resulted in the establishment of the Waller Place Church in Raleigh and the church in Henderson, N. C., both of which now are meeting in nice new buildings. We understand that Wayne McDonald of Pasadena, Texas will be the preacher for the Cary congregation. Those of us here at The Plaza who were former members at Raleigh are thankful for the commitment to the cause of Christ shown by our Raleigh brethren.

Henry Reynolds

South Carolina News

SUMTER

F. E. GLOVER, Reporting: This report covers from Nov. 17, 1968 to Dec. 31, 1969. I began work with the Plaza church on Nov. 17, 1968. During this time we have had 22 baptisms and 30 confessions of sins. Our approximate average attendance has been: Bible study 119, A. M. Worship 134, P. M. Worship 92, and Wednesday Bible study 102. Our contributions have averaged \$345.30 including in this \$1,000.00 for the Southeastern Children's Home. We also made an extra drive and were able to raise an additional \$4,874.73 for the home. The church has pledged at least \$75 a month for the home.

Five elders and deacons were appointed. These men are highly qualified and have the work well organized.

Besides the Southeastern Children's Home we have bought and help maintain a home for one of our widows and have helped several needy families.

Our visitation and personal work by the members have been up. We have had the following men to speak at the church: Ed Glover, Frank Kell, W. A. Bradfield, and some of our own men. During our two meetings this year with brothers Kell and Bradfield, 21 responded.

The church has started the year in a very good manner and we are looking forward to having the first children of the Southeast-

ern Children's Home worshipping with us this year. All members of all races are welcome here at Plaza.

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Carolina Christian Helps

Howard Winters, Duncan, S. C.

Carolina Christian is interested in every phase of the Lord's work in the Carolinas. The promotion of His work is the reason for our being. We make no bones about that.

We gladly give one page (the advertising value of which is approximately \$25) each month to Southeastern Children's Home. The brethren who write this have full freedom to teach, to inform, and to promote this marvelous new work. It thrills us to see that the work is progressing... progressing to the point where it will soon, the Lord being willing, go into actual operation. What a grand milestone that will be for the Lord's work in the Carolinas! And CC has helped to make it possible!

We are delighted in the fact that we have been able to give (and now to offer even more) space to promote both Carolina Bible Camp and Palmetto Bible Camp. These are two tremendous works, and we urge the brethren associated with them to submit constructive articles about them--about the great advantage of teaching God's word in a camping situation. Again, CC has helped and we have a strong desire to continue to help.

We give space almost every month to promote Blue Ridge Encampment. (The brethren associated with this work have overwhelmed us with material--they are setting a good example for others to follow. Although we cannot, in fairness to other matter, use all that is sent, we deeply appreciate the opportunity to serve to the extent space permits.) We believe our pages have helped this work also.

But one of the most pressing problems--a perennial one for the church in both states--is that of locating, getting, and retaining the proper kind of preachers. Here we believe that CC has made its most vital contribution. We have been able to interest many preachers in coming to the Carolinas and many churches in

sending them. We have been able to put churches needing preachers in touch with preachers who are desiring to make a move and we have been able to put preachers in touch with churches who need preachers. One of our most recent contributions along this line was to run a list of churches needing preachers. The response and achievement have been gratifying. One of the responses was the following letter from Roy J. Hearn, Director of the Memphis School of Preaching Churches, we urge you to take note of its contents:

"In the November issue of your paper I noticed a list of churches which are in need of preachers.

"We are interested in helping that section of the country and encouraging men to go in that direction. We will have a third man located in the Carolinas beginning the first of February. He will be Roy Wright who is going to Boone, N. C.

"We have about seventeen more men graduating the last week of June, who will be ready for work the first of July.

"Usually our men are engaged several months before the time for graduation. I might suggest that you pass the word along some way, perhaps through your publication, that if churches in that area will write to us and let us know their needs on or about the first of May (and not later than the first of June), it is quite possible that several of these men might be willing to locate in the Carolinas. We have more calls than we can possibly fill." For further information write brother Hearn at P. O. Box 18433, Memphis, Tenn. 38118.

Yes, Carolina Christian helps! That's why we are here. But in helping others, it also needs help from everyone. Each individual can help by subscribing (or renewing his subscription) and by getting others to subscribe (in clubs of five or more the price is only \$2 per year).

(see page 15)

INDIFFERENCE (Cont'd.)

said to him, "Take off thy shoes from off thy feet, for the ground whereon thou standest is holy ground." Or with David, when he said, "I was glad when they said unto me, Let us go into the house of the Lord." (Ps. 122:1.) The worship service, true worship, can only be pleasing to the spiritually minded.

4. Lukewarmness. "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." (Rev. 3:15,16.) These do not really intend to be against the church. They are simply unconcerned. It is all right with them if it succeeds, but they are not worried if it fails. But remember Jesus said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12:30.)

The fruit of Indifference. When you fail by choice to attend the services of the church as often, and as many times as possible, if you have not already reached a state of indifference, then you are headed in that direction; and you will soon be there if you do not repent. When you do not find time to obey the command, "Study to shew thyself approved unto God" (2 Tim. 2:15), is it because you are indifferent to this and other commands?

When you are too busy, or have no desire to commune with God in prayer, are you indifferent to the Father's desire, and to your own needs. Prayer changes things! Has prayer changed your life?

Indifference to the needs of the church, to the need of lost souls to hear the gospel, and to your own eternal destiny will keep you from giving of your means as the Lord has commanded. "Let every one of you lay by him in store, as God hath prospered him." (1 Cor. 16:2.) We may be indifferent: (1) To our fellow man (Rom. 13:8; Gal. 6:1,2). (2) To the marriage relationship (Matt. 19:5,6). (3) To ourselves (Eph. 4:1). (4) To God (John 4:24). (5) To the church (Matt. 6:33; Eph. 5:23-27). (6) To the assembly (Acts 20:

7; Heb. 10:25).

No other sin has closed as many church buildings or destroyed more congregations than the sin of INDIFFERENCE. Other dangers are great, and have taken their toll. But when indifference reigns, we seem to lose our ability to cope with other sins that may trouble us.

CHRISTIAN HELPS (Cont'd.)

Churches can help by establishing a mailing list--by sending the paper to every family in the church. This is by far the cheapest and best way to get the paper into each home--just .15¢ per copy per month (for example, a church can send it to 50 families for only \$7.50 per month). Everyone can help by keeping the editors informed and flooded with news and articles.

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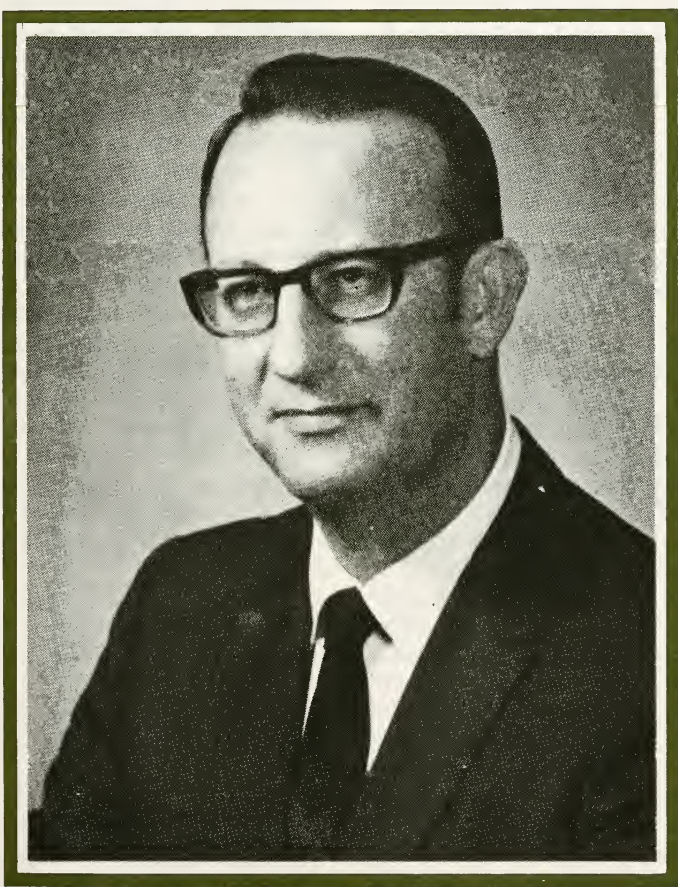
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Volume 12 No. 3 March 1970



CAROLINA LECTURES



Harmon Caldwell

The Man Behind the Plans – Page 9

Peter and Liberalism

Howard Winters, Duncan, S. C.

Perhaps no threat is looming so large over the efforts to restore New Testament Christianity as is liberalism. Higher education (and we do not mean to be critical of education in any sense of the word) has trained some of our finest minds to question the power and validity of the ancient gospel. To the liberal mind, the word of God has no plain or distinct message that applies to all at all times. He views the Bible, not as the word of God, but as containing the words of God--words which have no distinct meaning but which can be interpreted differently under different circumstances. They spend their time in searching for things hidden behind the words of the Bible. They are "ever learning, and never able to come to the knowledge of the truth." (2 Tim. 3:7.) With them, everything old (including the old Jerusalem gospel) is bad; everything new is good. They are certain that one can never be certain that he knows the truth. They question everything (especially the right of others to question their conclusions) and, by their own admission, know nothing absolutely. They can prove no way false because they can prove no way true. In their philosophy, whether they will admit it or not, they are diametrically opposed to everything the Bible stands for. With the subtlety of Satan they move to obliterate faith in God and Christ, to destroy the Bible as God's inspired word, and to kill the church as it has lived down through the centuries. There is a false way--a false philosophy--that must be met and refuted.

We have long felt that the Bible has foreseen and refuted every false way. This concept was immensely strengthened a short while back when Clayton Winters (my brother in Christ and in the flesh) called my attention to some amazing prophecies in Second Peter that perfectly describe the liberal trends among us.

Space will not permit us to deal with all that is said in this marvelous book, but we do call your attention to, and request that you read carefully, the following selection from chapter 2. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that brought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." (2 Peter 2:1-3.)

First of all, notice that Peter brands them as false teachers. There were false prophets among the people in Old Testament times, and there shall be false teachers among Christians. Thus one who can prove nothing false has no affinity with Peter.

Secondly, observe that Peter not only brands them as false teachers, he also goes on to describe them by giving the characteristics by which they deceive.

1. They privily bring in damnable heresies. The word "privily" comes from an

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original word meaning to slip in beside of. That is, deception is practiced and the damnable heresies are slyly brought in--heresies in the guise of truth. Nothing could better describe the method by which liberals introduce their doubts and unbelief. They no longer believe the fundamental doctrines of the group they invade. In our case, they have debunked the restoration plea, rejected the church in its present form as insufficient to meet the needs of modern man, turned to private group or cell meetings (sparked with emotionalism) in an effort to revitalize and restructure the church, put more emphasis on the improvement of the social structure than on the salvation of souls, and turned from plain Bible preaching to the study of modern theologians. They will not openly and above-board advocate these principles until they are so well grounded in the congregation that it is next to impossible to reject them without destroying the church. Without exception (and mark this well), liberals always bring in their heresies in a secret deceptive manner. This is one of their distinctive marks.

2. They even deny the Lord who brought them. From the fact that they have been "bought" one naturally infers that these false teachers had accepted the Lord at one time in their lives, had had his blood applied to cover their sins, and had been in full fellowship with the saints; but now they have changed. Although they are working from within, they no longer stand where once they stood. Again, this exactly describes liberalism; it works from within and its principles strike at the very foundation of the deity of Christ. Give all those who embrace liberalism time and they will undermine every divine characteristic of our Lord. At first, in a subtle way, they only deny the Lordship of Jesus. They reason that one cannot know the truth --that one cannot know precisely what the Lord would have him to do on all occasions. And one simply cannot obey the Lord unless he knows what the Lord has commanded. They must, therefore, depend on human reason to determine right

from wrong. Whatever they do, they do it not because the Lord has commanded it (for they can never be certain that they know what the Lord has said), but because their own reason has so dictated. They have thus dethroned Christ as Lord and replaced Him with frail human reason. What is this but "denying the Lord that bought them"?

3. Their ways are pernicious (or lascivious). The Greek word for "pernicious" is one of unbridled lust or unclean living--a way of life that is controlled by the flesh. Probably Peter has in mind the unholy practice of subjecting religious activity to the dictates of the flesh--making religious liberty a license to sin. If so, then the concept behind the "new morality" or situation ethics is exactly described. According to the theology of situation ethics (and all liberals either start here or arrive here very soon) there is no absolute right or wrong. It all depends on the situation. The fact that God has prohibited a thing makes no difference --a thing is not right just because God commanded it or wrong just because He has prohibited it. The liberal judges everything in the court of his own reason, having no defense except his own heart and no witnesses but the dictates of his own flesh. And since this is the popular way--it seems that most people have a desire to believe that it is right for their lust to have free course--"many shall follow their pernicious ways."

4. They cause the way of truth to be evil spoken of. The way of truth is the way that is revealed in the Bible (cf. John 8:32; 17:17)--"The faith which was once for all delivered unto the saints." (Jude 3.) It is God's way. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8, 9.) But liberals deny that truth (or the way of truth) can be known. They reject as religious bigots all who claim to know the truth, saying that such claims (see page 15)

Read the Next Verse

James Stutts, High Point, N. C.

Denominations continue to propound the doctrine of "faith only" by using various scriptures either out of context or without regard to further necessary teaching which is complimentary to the one they use. For example, John 3:16 is used without regard to John 3:21. John 3:16 teaches the necessity of believing while verse 21 reveals the necessity of working: "But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Often a continuation of reading will help one to see the entire truth of a subject!

Another instance where continuing to read will be necessary, is Acts 16:31: "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." If this passage is taken by itself while ignoring the following verses, it could be concluded that this lost one was merely told to believe. But let us read on! "And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." (Verses 32, 33.) Obviously, when the next verses are read, one readily sees that "faith only" was not taught, but baptism also, for after teaching them belief was essential, the "word of the Lord" was further spoken! Reading on is important!

Still another of many such readings is Ephesians 2:8 and 9. Possibly, this is the strongest scripture used by denominational preachers to support their erroneous doctrine of "faith only" and "grace does it all." But when verse 10 is read, these falsehoods come tumbling down! Verses 8 and 9 read: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." It is at this point that denominational preachers stop - and start condemning those who

teach "works." The tenth verse states: "For ye are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Emphasis mine.) The only conclusion to be reached after considering verse 10, is that man's works will not save and are not worthy of boasting, but that God's works must be done! Most of the time, one trying to convince a "faith only" advocate will jump over to James 2: 24 to prove differently, and while this is a good scripture, would it not be better to keep reading until we have read verse 10!

God's word completely furnishes us unto every good work, and may we never grow weary in proclaiming it. At the same time, let us "handle it aright," thus teaching it efficiently!

CAMP FOR CAMPAIGN WORKERS

Roy Lanier, Jr. for the third year in a row will be one of the teachers at the Camp for Campaign Workers to be held June 7-11 at Happy Hollow Camp, Strafford, Missouri. Other teachers will be Mark Woodward, Bob Hare, Al Jolly, and Owen D. Olbricht, director of the training camp.

Topics to be discussed in the classes will be the make-up of the mission congregation, the community, the contacts, and the workers. Brain storming sessions will consider the responsibility of the worker to the team, to Jesus, to the contacts, and to fellow workers.

Lectures each evening will be given concerning the power available, the power of the enemy, the power working in us, the power of the godly team, and the power to convert.

This is the fifth year for the training camp for campaign workers.

Anyone desiring more information should write: Camp for Campaign Workers, c/o Sylvan Hills Church of Christ, 117 W. Maryland Ave., North Little Rock, Arkansas 72116.

The Marriage Relationship

Billy R. Voss, Aberdeen, N. C.

Our purpose for the study of this topic is because of the surprising belief of many in regard to it. It seems that most people fail to understand the purpose and duration of the marriage relationship. People, generally speaking, and even in the church of our Lord, do not understand the duties and obligations as well as the blessings to be received in marriage. The divorce courts of the land are filled with case after case of those who have entered into this relationship ignorant and unconcerned about God's desires for their conduct in marriage, the closest association to be obtained between his creatures, man and woman. For these reasons we pursue this short study of vital importance for our social, mental, and religious well-being.

The very nature of marriage makes this study an important and even necessary one. Here are some of the reasons this study is necessary:

1. It was instituted by God and is the first and most binding of contracts. It is both human and divine; human because of the fleshly relationship and divine because God is its author. (Cf. Gen. 2:21-25.)

2. It is a type of the relationship sustained between Christ and the church. In this relationship Christ has manifested the highest degree of love and regard for it. We may learn of this great love that is to be exemplified in both respects in the Scriptures. (See Eph. 5:22-33.)

3. In this relationship God provides for man a help meet. The proper understanding and application of this relationship will provide physical, spiritual, mental, and emotional happiness. Many times the happiness is not achieved because of a lack of spiritual growth and development in one or both parties involved in this union. Ernest W. West, in speaking on "The Christian Approach To Marriage," had this to say about spiritual develop-

ment: "No doubt the neglect of spiritual development is the most frequent, and probably the greatest, tragedy of the average home. One may possess a strong body, a brilliant mind, a dynamic personality, and yet be unable to make a success of marriage because he has failed to develop spiritually." The husband is to respond and supply every human consideration for his wife's welfare. For, as we have already seen in Eph. 5:28, the Apostle Paul by divine revelation said, "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself." Man is always interested in his own well being, and if the principle of this scripture be applied in the marriage relationship, he will also provide for the necessities of his wife. Man's first obligation, of course, is to God, and then, if he is married, his wife is to be second, even as he cares for himself.

4. Another great reason, and the most important to Christians, is the fact that in nearly every congregation of the Lord's church there are those whose lives are affected by the evils of divorce. Outstanding educators and gospel preachers are aware of this tragedy as it has taken refuge in the church. The following is a quotation from one of such men: "Hardly a congregation of the body of Christ has escaped the evil of divorce. Each has its divorced and remarried. Granted, the innocent party has a right to remarry, and I do not know how else to interpret the language, many of the claims made at the time of remarriage cannot be valid. Many innocent souls take a chance on living in adultery in remarriage. The preacher and the church face such situations often. In most of them they are helpless to know just what should be done." (H. A. Dixon, "The Divorce Evil.")

The marriage relationship as God ordained it is to be a holy one. Here is Mr. West's definition of marriage, one we ac-

(see page 10)

Progress Continues To Be Made

Efforts are underway to secure the services of a Christian couple who love children to serve as houseparents for the first cottage. We are in correspondence with certain people who have expressed an interest in this work. One man who has experience in two well established orphanages operated by our brethren has made a trip to Sumter to be interviewed for this position. The home can be no better than the houseparents. We are approaching their selection with the greatest of prayerful concern.

The Committee appointed to purchase the first cottage in Sumter made a bid on a house several weeks ago. While the house was sold to a higher bidder, this shows that the committee is busy looking for the first cottage and that they want to buy at a price that is the best obtainable. One of the Committeemen is in the Real Estate business in Sumter. Not just any house will do. For example, the fire department advises us that a house for six children must have all outside doors swinging outwardly. This will enable the children to make their exit more safely in case of emergency. Otherwise, children trying to open the door inwardly could be pushed against the door by frantic children behind them. There are many such things to be considered in the purchase of the cottage.

Ruth Carruth has written the following poem which she entitled, "Privilege." It expresses what should be the sentiment of every parent and teacher.

"I'd rather teach a little child
To do his duty well,
Than to have the finest medal known
Pinned on my coat lapel.

I'd rather help a little child
To overcome his fear,
Than to be a hero in a book,
Tho lauded far and near.

I'd rather hold a little child
Securely by the hand,
When he needs confidence and hope,
Than to possess the land.

I'd rather save a little child,
A few sad, bitter tears,
Than have a lot of fancy things
That fade with passing years.

I'd rather cause a little child,
To wear a happy smile,
Than wear the finest clothes myself
Or keep the latest style.

I'd rather help a boy or girl,
To keep the path that's straight,
Than hear ten thousand voices,
Shout my name among the great."

Will you help us care for homeless children in the Carolinas? Regular contributions are needed. When the first cottage is purchased, funds will be needed to make the monthly payments. Funds will be needed to provide food, clothes, medical expenses, etc. for each child. Please clip the coupon below and mail it today to: Southeastern Children's Home, Inc., c/o Mr. R. W. Senn, Treasurer, P. O. Box 134, Lancaster, South Carolina 29720.

I enclose _____ as my contribution to the Southeastern Children's Home. I wish to have a part in caring for homeless children.
Name _____
Address _____
City, State, Zip Code _____

All contributions will be gratefully acknowledged by being listed in the monthly bulletin, "Southeastern News."

BROTHERHOOD NEWS

Howard Winters, Duncan, S. C.

Among the missionaries. Basil Overton writes in the Gospel Advocate: "W. Ralph Warton, his wife and three children, spent three and one half years of faithful mission work in the West Indies. After one year back in the States, they are now ready to take the gospel to Surinam, where the gospel has not been preached. Surinam is a Dutch-language country, but about fifty per cent of the people speak English, also. This country is located on the Northern coast of South America..." The Central Avenue church in Valdosta, Ga. is sponsoring the fifth Campaign for Christ to be held in New Zealand. About 50 workers, equally divided from the States and New Zealand, will work from door to door in Dunedin and services will be conducted in the Municipal Concert Chamber. Bill Humble and Jim Woodruff will do the preaching in this three week's effort... D. Dewayne Davenport has been appointed Minister of Missions by the Park Row Church of Christ in Arlington, Texas... After two years in the Bear Valley School of Preaching in Denver, Col., Court Chidowe plans to return to Rhodesia to continue his preaching there... There are now 15 congregations meeting in West Pakistan, 11 of which have been established in the past 10 months... Fred Walker will do the preaching in a June campaign in Lisburn, Northern Ireland. The Arlington, Va. church is now recruiting workers for this effort.

Among the schools. J. P. Sanders, dean of Pepperdine College, has become executive Vice President of Columbia Christian College, according to an announcement by Rex F. Johnson, President of CCC. Sanders is on a three years leave of absence from Pepperdine in order to help CCC become a fully accredited liberal arts college... Gordon Dowell has been named as the new President of Baker College. Baker College opened last Sep-

tember with Dowell as its academic dean, but he has been serving as acting President for the past three months... Jerry Humphries began full-time work with Southeastern College of the Bible (Florence, Ala.) on January 1... Philippine Bible College, Quezon City (Manila), has been accredited by the Philippine Association of Bible and Theological Schools.

Among the papers. Recently we mentioned the fact that a new quarterly, The Spiritual Sword, had been started under the scholarly editorship of Thomas B. Warren. The purpose of this paper is to defend the faith against the tides of liberalism that is fast moving in on the church. Since our notice appeared, we have learned that this magnificent journal is sent free to preachers, elders, and leaders in the Lord's church. To request it, you should send your name, address, and zip code to: Getwell Road Church of Christ, 1511 Getwell Road, Memphis, Tenn. 38111... The February issue of The Minister's Monthly, edited by Frank L. Cox, deals with the theme, "Evangelism in Western Canada." Glen O. Dods serves as guest editor of this issue. All who are interested in the work in this part of Canada should secure a copy of this issue... Bill E. Freeze has been appointed editor of the Christian Worker. He takes on this job in addition to doing full-time evangelistic and workshop work over the nation.

Hawaii. We are happy to pass on to our readers the following report from A. B. Carroll: "I have returned from Hawaii, after some three years work there. I preached at Kailua, Hawaii. And I am happy to report that there are five strong congregations on the island now: Kailua, Honolulu, Pearl Harbor, Wahiawa, and Wahipahu. Hawaii is on the move; the church is strong there; and there is excellent leadership in three of the five

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CAROLINA LECTURES

Warners Chapel Church of Christ, Clemmons, N. C. - April 6 - 10, 1970

GENERAL THEME: Contending for the Ancient Faith in a Modern World

MONDAY, April 6

- 7:00 P. M. - Southeastern Children's Home - Jerry Senn, Greenville, S. C.
- 7:30 P. M. - Contending for the Faith - James Creech, Charleston, S. C.
- 8:15 P. M. - The Eternal God - Ronnie Ulrey, Charlotte, N. C.

TUESDAY, April 7 - Theme: The Bible

- 9:00 A. M. - The Bible, A Complete Revelation - Farris Glover, Sumter, S. C.
- 9:45 A. M. - Unity of the Bible - Ken Willis, Hendersonville, N. C.
- 10:25 A. M. - Survival, Translation, & Circulation of Bible - T. Bolick, Shelby
- 11:00 A. M. - Authority of Scriptures - Chester Vaughan, Camden, S. C.
- 11:35 A. M. - Handling Aright the Word - Charles Hancock, New Bern, N. C.
- 1:30 P. M. - Importance of Scriptures - Billy Voss, Aberdeen, N. C.
- 2:05 P. M. - Influence of Bible - Leon Wishum, Greenville, S. C.
- 2:45 P. M. - Bible and Needs of Man - Tony Forrest, Taylorsville, N. C.
- 3:15 P. M. - Open Forum - George DeHoff - Extremism and Negativism
- 7:00 P. M. - Carolina Bible Camp - Bill Smith, Mocksville, N. C.
- 7:30 P. M. - Bible and Origin of Man - Howard Winters, Duncan, S. C.
- 8:15 P. M. - Bible, Infallibly Inspired Word of God - Paul Kidwell, Charlotte

WEDNESDAY, April 8 - Theme: New Testament Church

- 9:00 A. M. - Origin of the Church - A. E. Swims, Anderson, S. C.
- 9:45 A. M. - Nature of the Church - James Harris, Statesville, N. C.
- 10:25 A. M. - Undenominational Character of Church - Robert Martin, Williamston
- 11:00 A. M. - Purpose and Mission of Church - W. G. Gantt, Aiken, S. C.
- 11:35 A. M. - Importance of Unity - Milton Parker, Clinton, S. C.
- 1:30 P. M. - Government of Church - C. R. Franks, Columbia, S. C.
- 2:05 P. M. - Restoration of N. T. Church - Don Gettys, Asheville, N. C.
- 2:45 P. M. - What Membership Means - James Stutts, High Point, N. C.
- 3:15 P. M. - Open Forum - DeHoff - Building Up the Local Church
- 7:00 P. M. - Winston-Salem Singers
- 7:30 P. M. - Unchanging Kingdom in Changing World - J. D. Parker, Winston
- 8:15 P. M. - Grandeur and Glory of Church - Clifford Davis, High Point, N. C.

THURSDAY, April 9 - Theme: Christ and His Relationship to His People

- 9:00 A. M. - Christ, the Word & Express Image of God - O. B. Dunlap, Goldsboro
- 9:45 A. M. - Christ, Final Sacrifice for Sin - Larry Walker, Burlington, N. C.
- 10:25 A. M. - Christ, Personification of Love - Maynard Booher, Salisbury, N. C.
- 11:00 A. M. - The Royal Priest - Lem Rogers, Winston-Salem, N. C.
- 11:35 A. M. - The Master Teacher - Billy Ringold, Charlotte, N. C.
- 1:30 P. M. - The Savior - Paul Sikes, Greensboro, N. C.

- 2:05 P. M. - Hope of Resurrection - Kenneth Jarrett, Hickory, N. C.
 2:45 P. M. - The Final Judge - David Pharr, Rock Hill, S. C.
 3:15 P. M. - Open Forum - DeHoff - Materialism and Liberalism
 5:30 P. M. - Annual Carolina Lectureship Banquet
 7:30 P. M. - Diety of Christ - J. M. Powell, Asheville, N. C.
 8:15 P. M. - King of Kings - Al Bergeron, Raleigh, N. C.

FRIDAY, April 10 - Theme: The Christian's Life

- 9:00 A. M. - Challenge to Spiritual Growth - Melvin Williams, Rock Hill, S.C.
 9:45 A. M. - Holiness and Restraint - Ariel Misseldine, Asheboro, N. C.
 10:25 A. M. - Sanctification and Peculiarity - Gray Flippen, Union, S. C.
 11:00 A. M. - Influence and Example - Ernest Thigpen, Spartanburg, S. C.
 11:35 A. M. - Love and Unselfishness - James Tollerson, Greensboro, N. C.
 1:30 P. M. - Faith and Trust - Adrain Maynard, Lexington, N. C.
 2:05 P. M. - Diligence in Service - Bill Smith, Mocksville, N. C.
 2:45 P. M. - Privilege and Blessing - U. A. Hall, Tryon, N. C.
 3:15 P. M. - Open Forum - DeHoff - Holy Spirit and the Christian
 7:00 P. M. - Carolina Christian - Burl Curtis, Greenville, S. C.
 7:30 P. M. - Warfare Against the World - Burl Curtis, Greenville, S. C.
 8:15 P. M. - Victory to be Obtained - George DeHoff, Murfreesboro, Tenn.

The Man Behind the Plans

Howard Winters, Duncan, S. C.

Behind a great lectureship there must be great planning--lectureships are not born, they are made! Although many people are involved in the planning stages of the Carolina Lectures, the one person who contributes most to the plans--the person from whom each lectureship draws its personality--is the local preacher. A casual glance at this year's program (published elsewhere in this issue) reveals the fact that some great planning has been done. And the man behind these plans is Harmon Caldwell, the able, efficient, and beloved preacher of the historic Warners Chapel church.

Harmon Caldwell, the son of H. G. and Grace Caldwell, was born in Chattanooga, Tenn. on Oct. 10, 1926. When he was three years old, his parents moved to Atlanta, Ga., where they placed membership at the old Seminole Avenue (now Druid Hills) church. The great and inimitable B. C. Goodpasture was the local preacher there at that time, and Harmon recalls that he

was the first preacher he remembers hearing. In 1934 the family moved to another section of the city and placed membership at West End, where H. Clyde Hale was then preaching. When Harmon was 13 years old and still attending West End, he was baptized by brother Hale, whom he still considers one of his most devoted and beloved friends. He entered Freed-Hardeman College in September, 1944, and preached his first sermon in December of the same year at Booneville, Miss. He graduated from F-HC in the winter of 1946 and entered David Lipscomb College at Nashville in the fall of 1947.

It was in 1948 that he got his first taste of the great challenges, the great opportunities, and...the lovely girls God has placed in the Carolinas. At the suggestion of Willard Collins, he moved to Kannapolis, N. C. "It was while there," he says, "that I was first introduced to the great work in the Carolinas." It was also while he was preaching there that Max Johnson, the preacher at Warners

(see page 10)

cept as correct: "Marriage is an agreement by which a man and woman consent to live together as husband and wife, mutually accepting all the responsibilities which the relationship involves and properly respecting all the rights and privileges incident thereto. Marriage then is a contract by which a home is established."

But more than this, God intends for marriage (the marriage union) to be a lasting one, until death comes to part a husband and wife. It constitutes the fullest expression of love and confidence between two human beings. Just as Hebrews 13:3 states: "Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge!" God then, the Creator of man and the Builder of the marriage institution, has a law governing it that cannot be broken. Man is not to enter in and sever the bond sustained in the marriage union. Hear these words from Matthew's gospel: "What therefore God hath joined together, let not man put asunder." (Matt. 19:6.)

H. E. Phillips, in speaking on "What's Wrong With Modern Marriage" made the following remark in regard to divorce and the dissolving of the marriage bond: "Jesus gave only one cause for divorce, that being fornication (Matt. 19:9). And that means FORNICATION, not a fraud like many engage in to establish the Bible cause for divorce. Even in this the guilty one can never remarry without condemning himself to eternal punishment.

In conclusion, the marriage relationship is the highest privilege one may enjoy in this world, so far as human relationships are concerned. Much more depends on the success of the home than any other social institution; for, if the home fails, the nation fails, and above all, the church loses its effectiveness in many instances to preach the saving power of God's word. Much more can be said of this sacred union of matrimony but for the sake of brevity we bring this study to a close.

Chapel, introduced him to a beautiful young lady by the name of Dorothy Holder. Harmon and Dorothy were married in October, 1950. They are now the parents of two lovely daughters, Leslie Ann, 17, and Beverly Louise, 14. The next 14 years found them living in Mississippi, Georgia, Alabama, and West Virginia. In June, 1964 the Warners Chapel church (Dorothy's home congregation) called him back to the Carolinas to establish his work and make his home. He is still at Warners and is doing a marvelous work.

Warners Chapel is among the oldest established churches of Christ in the eastern part of the United States, and is second oldest in the state of North Carolina. A small group who wished to serve the Lord after the New Testament order began worshipping at the old Warners school house on Styer's Ferry Road in 1886. At that time the neighborhood was known as the Warners Community. This led to identifying the congregation as Warners Chapel. A few years later a frame building was erected on Lasater Lake Road, one half mile south of where it intersects with Styer's Ferry Road. The church met in that building until 1937, at which time the present building was erected on the same site. Since the Caldwells have moved to Warners Chapel, there has been renewed interest in the Lord's work, 45 have been baptized into Christ, and a \$55,000 expansion program has been completed. The auditorium was enlarged, and wings were constructed to accommodate more educational facilities and classrooms. The auditorium, where the lectures will be conducted, seats comfortably 325 persons.

Harmon is an able preacher of the Word of God. He has held meetings in Mississippi, Tennessee, Alabama, Georgia, Florida, Indiana, Ohio, West Virginia, (see page 14)

Write for free catalog:

Carolina Christian, P. O. Box 8324,
Station A, Greenville, S. C. 29604

BOOK REVIEW

Howard Winters, Duncan, S. C.

A Christ-Emphasis Quarterly--John's Epistles. Larry A. Walker (privately published), 418 Tryon Street, Burlington, N. C. 27215. Pp. 60, .90¢ (.80¢ each when 15 or more copies are ordered at the same time from the author).

One complaint that this reviewer has made against quarterlies is that too often the teachers wind up teaching the helps rather than the word of God. It is always refreshing to us to find a Bible study workbook that sends the students to the Bible, and A Christ-Emphasis Quarterly --John's Epistles does just that. While keeping the background of Gnosticism against which John wrote clearly in view, here is a 13 lesson study guide that gets both the teacher and the student to the heart of John's three general epistles. It covers the books both by studying important subjects and by a verse by verse study.

According to the author's foreword, this workbook was prepared with two purposes in mind: 1. To understand the message of John's epistles to the people of his day; and, 2. To apply that same message to the problems of the twentieth century. We think the author has done his work well in reaching these two goals, and we heartily recommend his book for any adult or young people's class which wishes to make a serious study of John's profound epistles. Order from the author or from Carolina Christian Bookstore.

A Christ-Emphasis Quarterly Teacher's Manual--John's Epistles. Larry A. Walker (privately published), 418 Tryon Street, Burlington, N. C. 27215. Pp. 44, \$1.00

A good teacher is always on the lookout for material that will aid him in getting the lessons of God's word across to his students. But, in the majority of cases, he is gravely disappointed in what are

usually sold as "teacher's manuals." But this manual, which is prepared to go along with the student's book by the same name, is just what it propounds to be--a teacher's manual. It contains an abundance of material. For example, the student's book raises the question, "Does fear have a legitimate place in persuading the non-Christian?" It then gives the following Scriptures to study in this connection: 2 Cor. 5:11; Rom. 2:4-6; 2 Thess. 1:7,8. But then the teacher's manual adds: "Fear functions the same as pain in the physical world. Pain is a symptom of a disease directing us to a physician. So fear should direct one to the Great Physician. The non-Christian has something to fear. The prospects of an eternal hell should sober a man into reality. Note Rom. 8:15. Although there are several typographical errors, a few slips, and a place or two we do not agree with the conclusions reached (e.g. as to what the "doctrine of Christ" is in 2 John 9), on a whole, this is a splendid production. Every teacher who uses A Christ-Emphasis Quarterly--John's Epistles should have this teacher's manual. Order from the author or from Carolina Christian Bookstore.

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CAROLINA CHURCH NEWS

North Carolina News

High Point

JIM STUTTS, Reporting: Our budget for 1970 contains more money allotted for mission work than any year in the history of the church here. We are supporting the Herald of Truth, the New Burn, N. C. church, and we are assisting the South Fork church in Winston-Salem as they support a full-time minister to the deaf in the Triad area. Support has been sent to a church in Sask, Canada, while we hope to start a new congregation in Siler City this year. We would also like to return to Cameroon, W. Africa for another campaign later this year as we did last year. We are thankful that God has granted us such challenges for 1970. Our spring meeting will be May 11-17 with Arnold Moore of Florida doing the preaching.

South Main, Winston-Salem

In 1972 a campaign is planned with Willard Collins of Nashville as speaker. Concrete plans are now being made regarding personal workers and follow-up to make this one of the greatest campaigns ever held in N. C.

South Fork, Winston-Salem

Brother F. H. (Whit) Whittington is now working among the 4,000 deaf in the Greensboro, High Point, Winston-Salem area. Brother Whittington comes from Waco, Texas and he and his fine family are a great asset to the cause of Christ in the Carolinas.

Jacksonville

A. B. CARROLL, Reporting: After almost three years in Hawaii, my family and I have returned to work with the congregation in Jacksonville, North Carolina.

We arrived during January. We are excited about the possibilities and growth-potential of this outstanding congregation.

Currently we are exploring areas where in we might do more mission work; too, we have several projects that require immediate attention--some have been included in our revised 1970 budget.

We invite you to visit us here in eastern North Carolina; also, if you know a serviceman in the Camp Lejeune area, please let us know.

Asheville, East Chestnut

HENRY L. FUHRY, Reporting: On December 31, 1969, we held our third annual New Year's Eve Youth Program at East Chestnut Church of Christ. During the evening we had 145 people to attend from churches in North and South Carolina. Grady Webb, Chief Ranger for the Blue Ridge Parkway Service and a member of the congregation, showed a color film on "Wildlife." Mrs. Dorma Rainey conducted a program for the little folk. Dr. Gene E. Rainey moderated a panel discussion on "Challenges to Young Christians in 1970."

Since January 11 three families have placed membership and one member has been restored. J. M. Powell, our minister, was selected by the congregation as one of its elders. An educational committee consisting of Harry Cauble, A. L. Mathis, and Mrs. Shirley Cordle was appointed to review our educational program and make suggestions and recommendations to the elders.

On February 8 we enlarged our Bible School by establishing a younger adult class (ages 25-40) and a nursery class. Brother Powell teaches the younger adult class while sister J. M. Powell has taken over the nursery class. On January 25, twelve of our young folk were given award pins for six months steadfastness in attendance. At the same time eleven young

people were awarded gold pins for one year's attendance. We feel this recognition is creating more interest in Bible School and we can note improved attendance on the part of the parents.

The Brevard Church of Christ is hosting the second annual Western North Carolina Lectureship. This lectureship will be held during April. James A. Davis is developing this program and you will be hearing about it later.

We have recently submitted a revised list of our members to the Carolina Christian. We send this fine religious periodical direct into every home in the congregation and the families look forward to receiving it. We urge every church of Christ in the Carolinas to do likewise as this is a splendid medium of getting to know each other better. Then when the families have finished reading it they should place it in their physician's office, their dentist's office, the local hospital reading rack, etc.

South Carolina News

Williamston

ROBERT H. MARTIN, Reporting: We are now in our new building and are enjoying very much the new facilities it offers. We moved from a store building to the new building located at West Main and Mauldin Streets. Our new building consists of six classrooms, a nursery, a minister's study, and other modern facilities. It will seat 200.

In 1969 we had a very prosperous year. We built the new church building and had a very wonderful Campaign for Christ in October with excellent attendance. About 30 non-Christians attended this eight day effort. Richard Harp, of Forest Park, Ga., did the preaching during this effort. During 1969 we had 10 baptisms, 26 restorations, and four to place membership. We have started a Personal Work Group called the SEED-SOWERS and we meet every week to go out and sow the seed (the Word of God). This group is responsible

for many of our converts and many of our visitors. On December 14 we had a record attendance of 61 for Sunday morning worship. And on that same day we had a record contribution of \$148.71. Our contribution for the year 1969 has averaged \$95.00 per Sunday, and we only have five working men in the congregation here. In 1970 we have scheduled a Spring Gospel Meeting, May 1-7, with brother Hershall Bass, of Selma, Ala.; we have scheduled a mission workshop July 23, 24, 25; and our Fall Gospel Meeting in September 14-19 with brother Glenn A. Posey of Birmingham, Alabama. We plan a county wide Vacation Bible School this summer. Our Personal Work Class for 1970 is making plans to do a lot of soul-saving for Jesus Christ.

We now have a sponsoring congregation, The Hillview Church of Christ in Birmingham, Ala., and this is going to help our work here at Williamston so very much in 1970 and in all following years. The elders, the deacons, the preacher, and the members are just the greatest group of Christians, along with the Christians here in Williamston, a preacher could hope to be able to work with. My family and I have been in Williamston now about three and one half years and feel that there are no better group of Christians anywhere in the world than right in Williamston. This is one of the reasons why the church here has grown from six to 40 members in just three and one half years. We look forward to great progress in 1970 for we now have the tools (the new building) with which to work. Pray for the work here in Williamston and come to see us if and when you are our way.

Union

THE ELDERS, Reporting: Brother and sister Geay Flippen and Susan arrived in Union, S. C. January 9, 1970, to begin full time work with the church. The next day a covered dish meal was served at the building and all enjoyed a fine period of fellowship. The Flippens have a daughter living in the Carolinas, sister David

Senn of Greenville, S. C. They spent ten years in Sterlin, Ill., and have served full time at Marion, Ill., and Barnesville, Ga. Brother Flippen is a graduate of Freed-Hardeman College in Henderson, Tenn., and was born and reared in Obin County, Tenn. The elders are confident that brother Flippen will be a great asset to the work here.

Our budget goal for 1970 is \$445.88 per week. Two years ago we began supporting Fred Turner full time for the McBeth Street congregation. In 1969 while Jesse Melton was here, we had a ten minute radio program weekdays, Monday through Friday, in addition to the support of the Herald of Truth on WLOS-TV, Asheville, N. C. Stewardship has been studied for a period of 13 weeks in all Bible classes including teen age through the adults for the last three years. We know these studies have enlightened us all of our duty to give of our material wealth and the elders trust V. P. Black will print another volume in the next nine months. The 1970 purpose cards total \$376.00. Forty wage earners' average contribution in January was \$408.39.

Geay Flippen will do the speaking in our meeting in April and Burl Curtis in the fall with a Vacation Bible School in August.

The elders would like to thank each speaker, song leader, announcer, time keeper, and every visitor that attended the South Carolina Lecture program in Union, S. C. in 1969. Without your good support this program could not have been the wonderful success we all enjoyed. We appreciate so very much your fine efforts.

Brotherhood News . . . (Cont'd.)

congregations."

Lemmons honored. Reuel Lemmons, editor of the Firm Foundation since 1955, has been named "Outstanding Alumnus of the Year" by the Board of Directors of the Alumni Association of Abilene Christian College. Lemmons graduated from ACC in 1935 and has now become the 12th recipient of this annual award. The practice

of giving such recognition to outstanding alumni was initiated in 1958.

Bradfield's report. "W. A. Bradfield reports that where he preached in 1969 there were 1107 responses to the invitation. This includes 320 baptisms. In the last six years, 6409 have responded, including 1945 baptisms." Who tops this record?

Man Behind the Plans (Cont'd.)

Pennsylvania, and North Carolina. Although he is a peaceful man and has a certain distaste for controversy, those of us who have been on the cutting edge of his Scriptural logic can readily attest to the fact that he can powerfully defend Bible principles in a discussion of any kind.

As is the case with a growing number of other good men who have moved here, his first love is the cause of Christ in the Carolinas. He says, "Although someday we may move away from the Carolinas, my heart and interest truly has always greatly been with the vast work that lies before the Lord's people in these two states. It is true that foreign mission work is essential and practical, but there are yet millions in the Carolinas who have not heard the simple gospel of Christ. It is certainly encouraging, though, to observe the growth of the church, the springing up of many new congregations, and the number of fine preachers moving here every year."

With a great church hosting the lectures and with Harmon Caldwell helping to execute the plans he has made (while serving as a gracious host himself), those of us who make an annual journey to wherever the lectures are conducted can look forward to a week of unsurpassed edification and Christian fellowship. This is certified both by the men who deliver the lectures and by the man who is behind the plans. Why don't you join us this year?

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Peter and Liberalism (Cont'd.)

are arrogant and full of hypocrisy. They preach their doubts and are friends to all who will doubt with them. They are intolerant of anything that claims to be absolute truth and all who profess to possess it. Thus "the way of truth" comes to be disrespected and "evil spoken of" by them and by all who follow their "pernicious ways."

5. They are motivated by covetousness. "Covetousness" is an unlawful desire for personal gain, power, prestige, influence, or recognition--a desire so strong that one will abandon all Scripture, reason, and common sense in order to attain his personal goals. The liberal wants to be known as a superior intellect (in fact, his whole problem is rooted in his obsession for intellectualism)--he has discovered things that have been too high for others. He can read between the lines and look back of the words to see hidden meanings, and his greatest delight comes by showing himself superior in knowledge to the Author of the Bible. He never grows weary in displaying his learning--nor the backwardness of those who differ with him. His desire for intellectual recognition is nothing short of covetousness--an unlawful desire for personal gain through intellectual recognition.

6. They merchandise souls with feigned words. That is, souls are their traffic--they trade in souls for their own intellectual pride. "Feigned words" are words skillfully and artfully formed to deceive the hearers. This is precisely what the liberal does: he comes forward with a new message clothed in old words (while, at the same time, he is campaigning for a new vocabulary with which to express the old message; and when he is through, he has a new message expressed by a new vocabulary). He may talk about creation, the flood, the virgin birth, the miracles of Jesus, etc., but he does not mean by the terms what the writers of the Bible meant. To him, creation is nothing more than evolution, the flood is myth, the virgin birth is theological rather than biolog-

ical, and the miracles of Jesus are simply stories indicating the power He exerted over His disciples. "With feigned words (they) make merchandise of you."

7. Their damnation is sure. They "bring upon themselves swift destruction... whose judgment now of a long time lingereth not, and their damnation slumbereth not."

Of course we are not here affirming that Peter's prophecies of false teachers apply exclusively to the liberals of today. Wherever there is a false teaching or a false philosophy, the Bible condemns it. But it seems to us nothing short of amazing that when Peter gave the traits of false teachers he precisely described that which characterizes the liberals that are among us at this very hour. The only antidote to liberalism (or any other false philosophy that exalts itself above the doctrine of Christ) is the pure, simple, word of God. Under the disguise of intellectual freedom and attainment, liberals will question it, modify it, and eventually replace it altogether, but the gospel of Christ is still the power of God to save (Rom. 1:16). Although the liberal says that one can never be certain that he knows it, our Lord said, "And ye shall know the truth, and the truth shall make you free." (John 8:32.)



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Blessed Are The Meek

Albert Bergeron, Raleigh, N. C.

Today when we think of "meek" we often associate the word with "weak" - devoid of courage. We often picture the individual who is meek as one having an undesirable quality of human nature. However, this does not fit any description of Jesus who was "meek and lowly in heart" (Matt. 11: 39). It is evident then that this concept must be in error.

The true significance of the word "meek" as it is used in the Bible is a mental attitude for which there is no single English word available. William Barclay defines this mental attitude by combining the three following thoughts:

(a) It is the attitude of one who is always angry at the right time and never the wrong time.

(b) It is the attitude of one who is self-controlled (or better yet, God-controlled) in every instinct, impulse, and every passion.

(c) It is the attitude of one who realizes that he is the creature and God the Creator; and without God he can do nothing.

Therefore, we can say that a person who is "meek" is a person of strong character, who can accept personal insults, or personal injuries without striking back. This person would in fact, "turn the other cheek" (Matt. 5:39). Jesus did this. So did Moses, who, in his day was described as "very meek, above all the men which were upon the face of the earth." (Num. 12:3.) Read all of Numbers 12 for the revealing story of Moses when he turned the other cheek.

On the other hand, it may be noticed that both Moses and Jesus became angry (Ex. 32:19ff and John 2:13ff respectively) at the right time, that is, when God's law and places or worship were being flouted or desecrated. Therefore, meekness was demonstrated, not in the absence of temper, but in control of it; not in timidity, but in aggressive leadership; not in weak-

ness but in forbearance toward one's enemies.

In 2 Peter 3:13 we learn of "new heavens and a new earth, wherein dwelleth righteousness." The meek shall certainly inherit this earth spoken of by Peter because he is referring to the eternal inheritance of the saints. But as true as this may be, it seems that Matthew 5:5 has a more immediate fulfillment.

In the Old Testament similar statements were made: Ps. 22:26, "The meek shall eat and be satisfied"; Ps. 37:11, "The meek shall inherit the land"; Ps. 37:9, "...those that wait upon the Lord, they shall inherit the earth..." In fact this 37th Psalm is quite parallel to Matt. 5:5 in its concept of meekness. Read particularly verses 3, 7, 8, 9, 11, 16, 22, 29, 34.

How much of the earth could you use if you owned it all? How much would it be good to use? Only as much as one needs to achieve God's purpose in his life. The meek man is one who uses his possessions for God's glory. He is master of them, rather than mastered by them. He controls them, they do not control him. The earth belongs to him to use as God directs, he does not belong to the earth. His whole
(see page 5)

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Early Church's Second Threat (1)

Larry A. Walker, Burlington, N. C.

(The author of this fine article has just published an excellent workbook on the three general epistles of John. It is called A Christ-Emphasis Quarterly--John's Epistles. A teacher's manual by the same name is available. Those who are interested in a serious study of these great books of the Bible should investigate these books. We highly recommend them. Eds.)

Strange sounds are being heard today in some areas of the brotherhood which were also being heard by the Apostle John at the close of the first century. He was distressed that some who had been among them had now left (2:19)¹ since they were teaching doctrines that were beyond the original faith of Jesus (2 John 9). As the oldest apostle (and most likely, only remaining one), he remembered the loyal defense of Christianity against Judaism waged by the Apostle Paul in the early years of the church. Now, by the inspiration of the Holy Spirit (4:6), he must act to stave off a new threat to the church which would reduce Christ to a mere philosopher and the church to a licentious cult (2:15-17). This attack upon the foundations of Christianity was different from those of the Judaizers who pointed to the Old Testament as a background for their deceptions. As the church had spread to many parts of the world, Greek modes of thought, mystic religions and licentiousness sought to seduce Christians away from the Lord's commandments (2:26). There developed a blending of Greek philosophy and Christianity with disastrous results. These false teachers sought to develop an intellectual clique (4:20), and to preach a doctrine of licentiousness while denying the incarnation

¹All references are from 1 John unless otherwise stated.

(4:3). John, by the inspiration of the Holy Spirit, writes to assure the genuine Christians' hearts in the faith against this second threat to the early church.

Notice how exactly the Holy Spirit exposes the false teachers. One of their claims was that the physical was so inferior to the spiritual that the flesh could do as it desired and not affect the spiritual nature. In other words, man could engage in all sorts of lusts, and still have fellowship with God. John's answer is simple, yet profound--God is light! (1:5.) But ideas are meant to be put into action. Notice, therefore, how intensely practical John is as he applies this principle. If one is walking in the light, he will not practice sin (1:6). Only by walking in the light can we have genuine fellowship with God and one another (1:6-7). If we know Christ we will keep His commands (2:3). If we abide in Christ we will live like he lived (2:6). If we walk in the light we cannot love the world (2:15-17).

"...and there is no new thing under the sun" (Ecc. 1:9). The same threats to the early church raise their heads in different disguises today. Is there a danger today much worse than the worldliness and godless immorality creeping into the church? Is there not today a tendency toward blending the philosophies and sophistries of men with the pure gospel of Christ and to move away from its simplicity (2 Cor. 11:13)? What about the moral laxness among us which is a blight of our society? The principle that "God is light" revealed in John's Epistles is God's timeless truth to anticipate such evil doctrines.

MEETING

G. F. Gibbs, from Lawrenceburg, Tennessee, will begin a meeting at Easley, S. C., May 3. The church building is located on Highway 8 between Easley and Pickens.

The Christian And Tobacco

Roland Adams, Lumberton, N. C.

I realize that this is a very unpopular subject, but so is baptism among those who will not accept the truth concerning it. This subject we have neglected far too long. But now that we see our mistake, let us state things as they really are. Some say that we should not preach or write on this subject because the word "tobacco" is not in the word of God. However, by this kind of reasoning (?) we could not preach against gambling, dancing, and many other things which we have accepted as sinful.

There are four ways the Bible teaches a thing to be right or wrong: by commandment, by example, by true inference, and by principle. The Bible gives no commandment saying, "Thou shalt not use tobacco." The Bible gives no example pertaining to tobacco. Neither is there a true inference upon the matter. Why? Because the use of tobacco was not a problem in the days of the apostles. This sin came about hundreds of years later, with the settling of America. However, we need to realize that God has very definitely laid down principles, in His word, which forbid the use of such by His children. The following will show this to be true.

1. Tobacco makes you a slave to it. I can just hear someone saying, "I am not a slave to it, I can take it or leave it, as I choose." Well, now, you may say that; however, you and I both know, and what's more, we know that God knows, that if you smoke, you are a slave to it, especially if you have tried to quit. The apostle Paul said, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey;..." (Rom. 6:16). Yes, the "weed" is your master, you are the slave. Paul also said, "...all things are lawful for me, but I will not be brought under the power of any" (1 Cor. 6:12). No appetite, de-

sire, or lust should obtain the mastery of us.

2. The use of tobacco is a waste. No one can honestly say that the consumer gets any good out of tobacco. The grower and the manufacturer may use the money they receive from the sale of tobacco for some good, but the tobacco itself does no one any good. Therefore, the consumer is wasting his money. This is wrong! Just think of the good that could be done with the money spent on tobacco by members of the church. I heard of a church that said they were not financially able to have a gospel meeting. A preacher told them that if they would save their tobacco money until time for the meeting, he would be glad to hold the meeting for that amount. The church said, "No preacher is worth that much money." I personally knew of a church that needed class rooms in which to teach God's word, but the elders said they were not financially able to build. But with a little figuring they found that the money could be borrowed from the bank and paid back with their tobacco money, if it were so applied. I cannot believe God is pleased with such waste. The accusation brought against the unjust steward was that he had "wasted his goods" (Luke 16:1-12). Read John 6:12 also. Some will, no doubt, say the same can be said about many other things. Now, this may be true, but you cannot win an argument by changing the subject. When we discuss the other things we will point out the truth about them. But for now, we are talking about tobacco.

3. Tobacco is offensive to others. I know that the person who has his car, home, clothing, and lungs filled with tobacco does not know this, unless he has been told. He probably thinks everyone smells that way. But the truth is, the tobacco user is offensive to the non-user. Webster defines offensive as: unpleasant, disgusting, and revolting. Listen to the apostle Paul speak by the inspiration of

God, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). Paul uses the word offend in a different way in 1 Cor. 8. He is talking about eating meat offered in sacrifice unto idols. Paul knew that meat could be eaten by one who understood about such things. But he also knew that some weak brother might see him eat and follow his example yet not understand, as Paul did, and be led into sin. Paul said, "But when ye so sin against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth lest I make my brother to offend" (1 Cor. 8:12,13). Sometimes we hear a tobacco user say, "It doesn't hurt me." Of course, he does not know what he is talking about, or else he does not care. But what about the principle Paul laid down here? Paul said he could eat the meat and it would not hurt him, but for the sake of the weak he would not. Even IF the use of tobacco did not hurt some, they would be setting an example that would lead others to their deaths.

4. Tobacco is injurious to your body. That tobacco is injurious to the human body can no longer be denied by anyone who loves truth. Even before this fact was proved by medical science every user knew it harmed his body. He may not have known to what degree, as he does now. Even the cigarette manufacturers admit their product is harmful to the body. They will say such-and-such filter gets out more (not all) of the nicotine. What is nicotine? Webster says it is "a poisonous alkaloid, extracted from tobacco leaves as an oily, acrid liquid and used as an insecticide." It has been proved that the average smoker cuts eight years off his life by smoking. What does God say about harming the body? Here it is: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in

your spirit, which are God's" (1 Cor. 6: 19,20). Would anyone dare say the using of tobacco glorifies God? Paul, by the inspiration of God, said, "Whether therefore ye eat, or drink or whatsoever (now, that would cover using tobacco, would it not? R. A.) ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God" (1 Cor. 10:30,31). Hear him again, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3:16,17). God makes it plain and easy to see for those who have not closed their eyes. However, as someone has said, "There is no one so blind as he who refuses to see."

"You have come a long way baby!" This statement is made in the advertisements of a certain brand of cigarettes. Is it true or false? Well, it depends upon where you stand. Anyone standing with the Lord would have to say, you have GONE a long way baby, down the road to destruction, and the use of tobacco has played its part in your downfall.

Many times we hear people say, "It would be good not to use tobacco." James said, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

BLESSED (cont'd)

life transcends the earthy (John 15:19) and dwells in the heavenly (Col. 3:1-5; Heb. 11:13-16). Surely the world belongs to him, ("all things" are his, 1 Cor. 3:21-23), but he does not belong to the world. In a very real sense the "meek" inherit "the earth." All he needs is abundantly supplied (Phil. 4:19) and the treasures of heaven are at his disposal (Matt. 7:7; 6: 31-34). What more could one ask for? What more could one need? Happy are the Meek.

WATCH for special issue in May.
SUBJECT: Bible Camps
Information you will want.

The Holy Spirit

Howard Winters, Duncan, S. C.

A letter from Everette Morefield (a very fine and faithful young preacher of the gospel), who lives at Laurel Bloomery, Tenn., asked us to explain Acts 8:12-17 in Carolina Christian. The specific question to be dealt with is as follows: Does one receive the Holy Spirit when he is baptized into Christ or does it come by the laying on of hands? To conserve space, we ask that you turn to your own Bible and read Acts 8:12-17.

Five or six years ago the brotherhood broke out in a rash of "new" ideas on the Holy Spirit. Some of us who had taught that the Holy Spirit personally indwells a Christian and leads, guides, controls, comforts, etc. him through his natural senses apart from the word of God were brought face to face with the issue--we either had to prove our position by the Scriptures or admit that our forerunners in the Restoration Movement had imbibed deeper into the Spirit of Christ (and His teaching) than we ourselves. This caused some of us (at least this writer) to go back and re-think the whole grounds of our conclusions. For about two years this scribe buried himself in a study of the subject, and when he came to the surface (after wading through a mass of material) he had not only changed his mind but had also reached the same conclusion that Campbell, Lard, Whiteside, Lipscomb, Boles, Wallace, Woods, and many other great men of God had been preaching all the time. There is simply no Scriptural escape from it: the word of God is the instrument used by the Holy Spirit to convert, lead, guide, control, comfort, etc. those who are pleasing to God.

Having thus seen and participated in the loose thinking that is being done on the Holy Spirit and His work, it is now our conception that a correct understanding of this subject is vital to the whole scheme of human redemption. A departure from

the truth here leads to departures in nearly every sphere of Bible thought. In fact, one of the things that caused me to re-study this subject and consequently to change my thinking and conclusions was that I observed where our theories were leading--they were leading to a grave disrespect for and a departure from the Bible as God's eternal, immutable, authoritative revelation of His will. I have thus concluded that what the Holy Spirit now does in man He does it through the Word of God.

Having now said this, all who are acquainted with the issue will know that my answer to the question before us will be the answer used by leaders in the movement to restore New Testament Christianity--the only answer we believe that can be harmonized with all the Bible says on this profound subject. We therefore call your attention to the fact that the Holy Spirit was given in apostolic times in different measures to different people.

1. Christ received the Spirit without measure (John 3:34). Since Christ received the Spirit without measure (an obvious exception to the rule), it seems to me that this strongly infers that others received it by measure.

2. The apostles (and other chosen ones) received a baptismal measure (Matt. 3:11; Acts 1:5; 2:1-4; 10:44-48; 11:15,16). This enabled them to reveal and write the truth of God (John 16:13; 2 Tim. 3:16, 17; 2 Pet. 3:15,16) and to impart to the early church certain spiritual gifts (Acts 8:17; Rom. 1:11). As far as the Bible reveals, no one ever received this measure of the Spirit but the apostles and the household of Cornelius (and Cornelius is a special case for a special reason). Thus the baptismal measure of the Holy Spirit belonged exclusively to the apostles of Christ, either for their personal possession or for their benefit.

3. Others, by the laying on of the apostles' hands (as in the passage under

consideration), received what might be termed an extraordinary measure of the Holy Spirit. This was given for the benefit of the early church. At that time, the church did not have a completed copy of the New Testament and certainly the inspired apostles could not be with all the churches all the time to settle their problems. Thus certain chosen ones were given what Paul in 1 Corinthians 12 calls "spiritual gifts for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Eph. 4:12-14.) This is simply to say that certain gifts were given the early church to aid her until (up to the time of) she reached the unity of the faith (the completion of the body of truth). Once the system of faith was completed, the gifts were no longer needed--they were no longer given. (Since these gifts came only by the laying on of the apostles' hands, when the apostles died, no one else could receive the gifts.)

Now it is easily seen that those on whom Peter and John laid their hands in Acts 8 received some (or all) of the extraordinary gifts which were given by the apostles to certain ones in the early church. The gifts are enumerated by Paul in 1 Cor. 12:6-11. "But," you may say, "Acts 8:17 says nothing about spiritual gifts; it says that they received the Holy Spirit." True, indeed, but it is our conception that we have a figure of speech used here--the figure of speech called metonymy. Webster's New Twentieth Century Dictionary (unabridged, second edition) defines the noun "metonym" as "a word used in metonymy, as a substitute for another." Of "metonymy" the same source says, "Use of the name of one thing for that of another associated with or suggested by it (e. g., 'the White House has decided' for 'the

President has decided.')" In our verse a specific kind of metonymy is used, known as metonymy of the cause. In this particular figure, the cause is stated when the effect is intended, the Holy Spirit (the cause) is named but the effects (spiritual gifts) are meant. If this is true (and it is true!), then Peter and John imparted, not the Holy Spirit Himself, but spiritual gifts--the effects of the Holy Spirit. All the passage teaches, then, is that Peter and John imparted to the Christians at Samaria the same gifts we know that the apostles gave to other Christians in the apostolic age. In addition to receiving that measure of the Spirit which was given to all who obeyed the gospel, they received the spiritual gifts--a miraculous measure of the Spirit--when the apostles laid hands on them.

4. All who became Christians received the common (sometimes called the ordinary) measure of the Spirit. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) "Now if any man have not the Spirit of Christ, he is none of his." (Rom. 8:9b.) Since the people of Samaria (and even Simon himself) had believed and had been baptized (Acts 8:12, 13), it follows that they had received the gift of the Holy Spirit just as had those who had done the same on the day of Pentecost. Thus that which Peter and John had given to them by the laying on of hands was something in addition to that which is common to all Christians--it was extraordinary or miraculous. (Frankly, I think this alone shows that a figure of speech, metonymy of the cause, is used in Acts 8:17. But even if it were not, even if both passages (Acts 2:38 and 8:17) were dealing with the Holy Spirit personally, it would still not affect our conclusion: one is still the common measure given to all Christians and the other an extraordinary measure given only to the early church by the laying on of apostolic hands.)

We must learn not to claim that which (see page 9)

BROTHERHOOD NEWS

Howard Winters, Duncan, S. C.

Education Award. E. H. Ijams was given the 20th Century Christian's award for the best yearly work in the field of Christian Education. This was Ijam's second time to receive this award. Of this, Jim Bill McInteer says, "Because he keeps writing so handsomely; because he is pouring the wisdom of more than eighty years of righteous living into his work; because he is being widely used and earnestly appreciated; because his Crusade Series of Adult Bible Study Books is meeting ever widening acclaim, E. H. Ijams became the first 'repeater' in 20th Century Christian award history."

Honored. Charles R. Brewer, the grand old man of the much loved Brewer family, who is presently serving with Ira North at the aggressive Madison church, was recently honored with an appreciation dinner at the Sheraton Inn in Nashville by approximately 500 friends. All of brother Brewer's children and grandchildren (a total of 54) were present for the occasion.

Herald of Truth. A recent newsletter from the Highland church in Abilene, Texas reports that 19 new TV stations have been added in the past four months. Also, the same newsletter gives details concerning the Detroit, Mich. area churches signing a package deal contract for radio-television time amounting to \$39,000. These programs were scheduled to start March 1.

Among the schools. As of Feb. 9, Freed-Hardeman College announced that it had passed its half way mark in an effort to raise \$500,000 for a new Science Center building. Receipts on hand at that date (not including pledges) showed a total of \$256,000 had already been raised. Also, the H. A. Dixon Memorial Fund, with a goal of \$50,000, stood at \$32,000... Governor Ronald Reagan spoke at a banquet of 3,000 people on Feb. 9 as Pepperdine College made known its plans for the

building of a new campus at Malibu. M. Norvel Young, President of Pepperdine, announced that \$14,800,000 of a proposed \$24,600,000 for the Malibu development had been raised...Nineteen presidents of Christian Colleges met at Oklahoma Christian College for the Annual Conference of College Presidents. "The Importance of Long Range Planning" was the theme this year...The Board of Directors of Fort Worth Christian College has announced the appointment of A. V. Isbell as the school's new President. Isbell formerly served as President of Southwestern Christian College at Terrell, Texas...Nearly 10,000 people visited the campus of Abilene Christian during its 52nd annual lectureship...Harding Graduate School of Religion in Memphis has secured the service of Dr. John McRay, of the David Lipscomb College Bible Department, to deliver the 1970 Alumni Lectures on April 16 and 17.

Among the homes. Christ Haven for Children at Keller, Texas has named John Query as its new superintendent. Query succeeds James L. Standridge, who passed away last August...Colorado Christian Services, in Englewood, Col. has reached a new peak in its service in that it has employed Glenn Reynolds (who has a Master's Degree in Social Work) as Casework Supervisor. Ronald Tremoine says, "It is now equal in status to any child placing agency in Colorado or the brotherhood, and can offer the full range of child care service."

Among the missionaries. The Jim Lane family has safely arrived in Bangkok, Thailand where he will join Parker Henderson and others in establishing a school of preaching...J. C. Bailey, reporting from India, says that more than 3,000 were baptized in January and more than 2,000 in February. He adds, "India is ripe unto harvest, but harvesting, whether it is wheat or souls, is hard work,

(see page 9)

SOUTHEASTERN CHILDREN'S HOME NEWS

We Solicit Your Prayers

James 5:16 assures us that "the effectual fervent prayer of a righteous man availeth much." We are told in James 1:5, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Those connected with the Southeastern Children's Home, Inc. feel the heavy weight of responsibility that rests on them and the need for wisdom in their decisions. They, therefore, urgently request your prayers on their behalf.

Prayer is a powerful thing! Elijah prayed that it might not rain, and it rained not for three years and six months. He prayed again, and the heaven gave rain. Now, Elijah was a man of like passions with us. If the Lord heeded his petition, he will heed ours when we ask in keeping with his will.

You recall that Hezekiah, King of God's people, was sick unto death. He had been a good king. When Isaiah told the king that he was to die, the king turned his face to the wall and prayed earnestly unto the Lord. As a result his life was spared for an additional fifteen years. What a grand and wonderful result came to Hezekiah because he prayed! Great and wonderful things await men of prayer in our time.

The Southeastern Children's Home, Inc. needs and humbly asks for your prayers. What a great help it would be if in every congregation of God's people in the Carolinas prayers were offered for this child care work by name! Individual Christians in the Carolinas offer thousands of prayers a week to the Father. We ask to be remembered in these petitions that this great work may continue to increase and abound. There are many daily family devotionals conducted in the homes of Christians in the Carolinas. We would like to be remembered in these prayers also that God's providential guidance and blessings may rest ever with us.

We also humbly request your continued

liberal support of this work that we may be able to more quickly take the first children into our care. Contributions can be mailed to: Southeastern Children's Home, Inc., c/o Mr. R. W. Senn, Treasurer, P. O. Box 134, Lancaster, S. C. 29720.

THE HOLY SPIRIT . . . Cont'd.

God has not given to us. He has given us the common measure of the Holy Spirit, but the baptismal and extraordinary measures belonged exclusively to the apostles and the early church. These are fundamental principles in the proper understanding of what the Bible teaches about the Holy Spirit and His work.

BROTHERHOOD NEWS Cont'd.

If you have any illusions, ask some of these men who have been here."

Growth in the Dakotas. Thirty-one years ago (in 1948) the first congregation patterned after the New Testament order in the Dakotas was started at Bismarck. Since then, the growth has been encouraging. "There are presently six congregations in North Dakota and 15 in South Dakota. There are 17 full-time preachers and two part-time men. Of the 21 congregations, 16 own a meeting house and a preacher's home. One other owns a building. During 1969, 119 were baptized in the two states, and the combined membership stood at 749."

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People's N. T. with Notes	6.00
N. T. (AS) No. 491	6.00

BOOK REVIEW

Howard Winters, Duncan, S. C.

What's So Great About The Gospel and Other Flannelboard and Chart Sermons.
Ronnie L. Ulrey (Privately published),
5223 Furman Place, Charlotte, N. C.
28210. Pp. 66, \$2.

In our opinion, the most unique preacher in the Carolinas has now produced the most unique book in our great brotherhood. It is, as its title suggests, a book of flannelboard and chart sermons, and as far as we know, there is no other book of flannelboard sermons available from anybody anywhere (and even if there is it could not be compared with this one). The book draws its title from its first flannelboard sermon and there are 19 others, every one of them having the old Jerusalem ring--simple gospel preaching at its best! Some of the titles are: "God Must be Obeyed!" "Running From a Lion and Clutched by a Bear," "My God and My Money," "Is Conscience a Safe Guide?" and "100 Years From Now Where Will You Be?" But in addition to the 20 flannelboard sermons there are 10 more on charts, some of which are: "Mechanical Music in Worship," "Barricades on the Road to Hell," and "Nothing More, Nothing Less, Nothing Else." But to add immensely to its value, each flannelboard and chart sermon is accompanied by an outline, giving the lesson in more detail. There is also an article on Flannelboard Preaching, along with instructions on how to build both a flannelboard and a flannelboard sermon. The book is printed on a fine grade of paper, although the printing (fortunately this does not apply to the charts and flannelboards) leaves something to be desired. The cover suggests the uniqueness of both the author and the book by carrying a picture of the author in the pulpit with the book title on his flannelboard. Of course this reviewer is a little prejudiced toward it (because the author is a dear friend), but we still think this is a marvelous production. We predict that it will enjoy a wide sale because it fills a special need. We cannot recommend it too highly. May we suggest that you purchase a copy right now and then set to work to make your preaching and

teaching more effective by the use of flannelboard. Send all orders to the author or to Carolina Christian Bookstore.

LETTERS

Dear Sirs:

My wife and I have just moved to South Carolina and we are very happy to be associated with the work of the church here in Anderson and in all of the Carolinas. Your publication gives a good insight into the work going on in the Carolinas and many inspirational lessons from God's word. Thank you very much for the fine work.

Signed: Ronald D. Graves, D. C.

AN EARTHEN VESSEL

"There is in these last days a Christian woman by the name of Elenor Carter who worships with the Smith St. congregation in Kannapolis, N. C. She reminds us of Dorcas (Acts 10) who was full of good works. She uses every opportunity to help the cause of Christ. Surely, from a child up, she must have been very zealous of good works; she brought up her children to fear God.

"It was that God added to the family of Christ a son, Quincy C. Carter, who opened the scriptures that she became wise unto salvation and was baptized for the remission of sin. She then began to work with all her might.

"She has persuaded many to come back to Christ (their first love). Her walk before men is a convincing pattern. Her light shines bright at all times. Her conversation with friends and all is to know Christ. Even though a widow, and one in need, she assists young preachers financially and instructs the young women in their rightful duties. This Christian woman makes many useful articles for hospitals and rest homes. She uses her telephone for contacts, stirring up the minds of those who have obeyed the gospel and seem to be falling back; she teaches those who have not yet been baptized for the remission of their sins. She sends

(see page 13)

CAROLINA CHURCH NEWS

North Carolina News

WOODLEAF

J. N. ROBERTS, Reporting: The church here continues about the same. Three were baptized during the last year, but we suffered a loss of 15 who discontinued their worship to God. It is hard to understand how so many can be so unconcerned. If one tries to get members to do something, it is said that he is trying to take over the work; if one gives up and doesn't try, it is said that he is lazy. I like to see the church move out. Brother Tuttle has been preaching for us for 18 months now. I think one of our big problems is that we baptize people and then turn them loose without further teaching. We get more concerned with numbers than with quality, and we fail to train our young people in the way they should go. The Bible says, "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.) Our young people of today will be the church of tomorrow. "Finally, brethren, farewell, be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Greet one another with an holy kiss. All the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." (2 Cor. 13:11-14.)

HENDERSONVILLE

KEN WILLIS, Reporting: Since the first of the year, two new families have moved here and are worshipping with us. Last month produced about a half-dozen new contacts through the Herald of Truth programs, and by our local daily radio broadcasts. Three men are still taking turns in driving to Spindale each Sunday morning to preach there. Everyone is excited about the potentials and possibili-

ties of the new Palmetto Bible Camp site just 30 miles from us. We are glad that the young people of this area of western N. C. can be served by these facilities.

TRYON

U. A. HALL, Reporting: Brother Howard Winters will be with us in our spring meeting. The dates are May 4-9 with a singing at 3 p.m. May 3rd. We need your support so please announce and plan to attend every service you can.

Enthusiasm and attendance are on the increase. We are looking for a good year at Tryon. Continue to pray for the work here.

Keep up the good work. We enjoy Carolina Christian.

WHITEVILLE

DOUGLAS COOK, Reporting: Our work in Whiteville during 1969 saw some good done in the name of Christ. Our attendance averages were: Sunday Bible Study 81; morning worship 95; evening worship 68; contribution \$153.00 and Wednesday Bible Study 58. There were 68 responses of which seven were baptized, 15 disfellowshipped, and 24 moved away. At the beginning of 1970, we have 71 members. We have three gospel meetings planned for the year, March 30 through April 5 with R. Paul Smith preaching; October 5 through 9 with a different speaker each evening, and December 28 through January 3 with Cecil Corkren speaking. The highlight of this year thus far was an area gospel singing in Whiteville on March 1. Twelve congregations were represented with 203 in attendance, the largest audience ever in the Whiteville building. We also have begun a fifteen minute Sunday morning radio program, "Cause for Concern." When you are in the Whiteville area, we anticipate your visiting with us in our services.

ASHEVILLE, E. CHESTNUT (DOWNTOWN)

HENRY L. FUHRY, Reporting: J. M. Powell, our minister, and Awards Chairman of the Mayor's Committee on Employment of the Handicapped, and the writer, who is general chairman of the Mayor's Committee, have been invited by the Governor of North Carolina to attend an awards ceremony and luncheon at the Governor's mansion on March 19. This year Asheville won three first places out of five throughout the state in the Employment of the Handicapped program.

This summer Harvey Smeltzer, who will graduate from Oklahoma Christian College in April, will come to Asheville and work with us throughout the summer. He will work with the young folk, conduct our Vacation Bible School, lead a personal work and visitation program, and will prepare the advance work for a meeting we will have from June 17 through June 21. A group of eight or ten students from David Lipscomb College and other Christian schools will be with us for about ten days or so before and during the meeting. Brother Smeltzer will be in charge of this group and will lay out the work for them.

Jimmy Mankin, minister for the Central Church of Christ in Chattanooga, Tenn. will conduct a five day meeting for East Chestnut from June 17-21. Jimmy is also Assistant Director for the Encampment which is held annually at the Blue Ridge Assembly near Asheville. His meeting with us will immediately precede the encampment which begins June 22.

During the summer we expect to have a teachers' workshop for two or three days. Mrs. Idel O'Neal of Chattanooga is one of the best in the field and efforts are being made to have Mrs. O'Neal conduct this workshop.

East Chestnut was recently named as the Church of Day in Asheville and Buncombe county by radio station WWNC in Asheville. We were also mentioned in the local newspaper as one of the relatively few churches in Asheville that had constructed a building generally free of architectural barriers thus permitting handicapped people to enter the building easily.

On March 1, one was baptized into Christ. On March 8, the James Lankford

family identified themselves with East Chestnut.

NEW CONGREGATION

(The following interesting news item was written by Harmon Caldwell, preacher for the Warners Chapel church at Clemmons, N. C., and is lifted here from Tidings, Warners weekly bulletin. This is the second new congregation to be started in North Carolina this year. Eds.)

For a long time there has been a great desire on the part of brethren in the Central Piedmont section to get a loyal New Testament church started in the city of Elkin, N. C., about 40 miles west of Winston-Salem. In fact, the Harold Doubs have been involved in teaching a Bible correspondence course there for several years. The South Main church, in Winston-Salem, spearheaded by J. D. Parker, the preacher at South Main, has been actively engaged in weekly Bible studies there in the past few months. The new congregation began meeting in Elkin this past Lord's day morning (March 1, Eds.) with about 35 or 40 people present. The church is temporarily meeting at 122 1/2 Main Street, upstairs in two nice office rooms, across from the Western Auto Store. We surely wish for these brethren the greatest success in the Lord's work in Elkin.

South Carolina News

DUNCAN

HOWARD WINTERS, Reporting: The Lord's work in Duncan is moving along in a most gratifying way. Attendance continues to increase, and we have gone over the 100 mark several times since my last report. But perhaps the most encouraging aspect of the work are the number of responses. We have had twelve already this year, including five baptisms. Raymond Climer, who preached here for five years, will be with us in a meeting April 20-26.

UNION, McBETH STREET

FRED TURNER, Reporting: Fellow
(see page 13)

LETTERS . . . Cont'd.

help to the Christian Colleges and helps other widows or anyone whose needs she sees. We thank God for her."

Signed: Lillian Gholston

To the editors:

In the February issue of Carolina Christian you have an article which tells about two camps. And in it you call upon those associated with them to submit articles about the great advantage of teaching God's word in a camping situation. I hope to see some of those articles soon. I am most interested in reading them.

Signed: John Goodman

"I would like to see the Herald of Truth broadcasts' times and stations published in Carolina Christian on a regular basis with a request that anyone knowing of corrections to send this information in. This would be an added service and might cause some to subscribe so they would be able to tell their friends to listen to the program.

"Occasionally I pick up bits of information from local bulletins which aren't very helpful if I am not familiar with all the local stations. Such as: Channel 48, 3:30 p.m. Sunday (High Point, N. C. area); WLOS-TV, Asheville, N. C., 8:30 a.m. Sunday; WTLR, 12:30 p.m. Sunday (Taylorsville, N. C. area); WSIC Radio, 8:30 a.m. Sunday, Statesville, N. C.; WBT, 7:30 a.m. Sunday, Charlotte, N. C.

"Better advertising by the brotherhood would help spread the gospel in all areas. I believe this is very worthwhile information to be printed in the Carolina Christian so Christians can know more times to listen."

Signed Forrest E. McDonald



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Church News . . . Cont'd.

Christians, this is to inform you of the work at the McBeth Street Church of Christ in Union, S. C.

The Lord has graciously blessed us during the past few years. Five have been added to the Lord this year. The work was begun in the summer of 1964. Since then the church has been vigorously working for the Lord. In 1967 the brethren from the By-Pass congregation secured me to work full time with the church. We have approximately 21 members; 11 of these are adults and 10 are children. Five of these are wage earners. We have one man, in addition to myself, in the congregation.

Recently, the church purchased some property valued at \$5,500 for the site of our future church building. The reason for this is that the building we are meeting in at the present is inadequate to meet our needs. This structure is very small and will seat about 35 with only one classroom.

During the month of February we had a drive in hopes that we could raise the balance of the money (about \$1,200). We raised \$211 with some commitments still to be paid.

Fellow Christians, we are appealing to our sister congregations to come to our aid in this much needed effort. It is our hopes that we can retire this note in June of 1970. If you would like to share in this effort please send contributions to: The McBeth Street Church of Christ, P. O. Box 269, Union, S. C. 29379.

NASHVILLE, TENNESSEE

Johnny C. Sewell, 1221 Shawnee Road, Madison, Tennessee 37115. The Trinity Lane church, which I serve as Educational Director, supports me in mission work during the summers. I am interested in conducted Teacher Training Workshops during this coming summer for churches in the mission field. All the churches receiving these services would need to provide would be lodging during the Workshop. Churches which may be interested in a Teacher Training Series may write me at the above address.

Blue Ridge Encampment - 1970

Henry L. Fuhry, Asheville, N. C.

The National Encampment of the Churches of Christ at beautiful Blue Ridge Assembly this June 22-26 will make the 20th consecutive year for this wonderful Christian get-together. It was conceived by A. R. Holton and J. W. Brents, 20 years ago.

The 1970 program promises to be the best thus far. Outstanding preachers and teachers from all parts of the United States are on the program. Four of our own preachers and teachers in the Carolinas will conduct the ever popular fire-side chats each evening at the close of the day's activities. These chats are conducted in the spacious lobby of Lee Hall in front of a log fire in a huge fireplace. On Monday evening, June 22, Howard Winters from Duncan, South Carolina will talk on "Works and Word of God" using Psalm 19 as his text. On June 23, Billy Ringold from Charlotte, North Carolina will speak on "Trusting in God Always." On Wednesday, June 24, Dr. Gene E. Rainey, East Chestnut Church in Asheville, will discuss "Thirsting for God," and on June 25, Jimmy Davis from Brevard will bring a lesson on "God Keeps His Own."

We in the Carolinas should consider ourselves fortunate in having this national encampment at our doorstep. As a result of this assembly the Church in the Carolinas is becoming known nationwide. Speakers from all parts of the country come at their personal expense to participate in the program. Preachers and others from the Carolinas are used as much as feasible in the program. We ought to support it to the fullest by attending as many of the sessions as possible.

The program provides a well-rounded four evenings and three days of Christian Lectures, Classes, and Recreation. Cottages for family groups are available. Rooms for single or double occupancy are in abundance. Children ages 3-12 pay 55% of regular rates. Meals are included in the package price. This is a wonderful way to spend a short vacation. You will

be spiritually enriched. You will enjoy getting to know other Christians from various parts of the United States. You will meet preachers that you have heard about and whose books and articles you have read.

J. M. Powell, minister of the East Chestnut Church, Asheville is the Director for the Encampment. J. M. Mankin, minister for the Central Church in Chattanooga is the Assistant Director. For information write J. M. Powell, 127 E. Chestnut Street, Asheville, N. C. 28801. For Reservations write William Stumbo, 374 Sycamore Drive, Arden, N. C. 28704.

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Volume 12 No. 5 May 1970



CAMPING

in the Carolinas

Editorials — One of the Best

Byrl Curtis, Greenville, S. C.

This year's Carolina Lectures, held at Warners Chapel, was one of the best during the past seventeen it has been our privilege to attend. The program was outstanding and perhaps the over-all attendance was the best it has ever been.

The brethren at Warners Chapel, along with their preacher, Harmon Caldwell, are to be commended for making the week an outstanding one. Christians in the area supported the lectures so well that chairs had to be used during part of the night sessions. In the February Carolina Christian we issued a friendly challenge to the members of the church in the Winston-Salem area to make house-full attendance. They accepted this challenge and succeeded decisively.

The theme was carefully chosen and well planned. The speakers did a great job presenting powerful material making the Carolina Lectures among the best in the nation. In fact, for the needs of the Carolinas, they have no equal.

Next year's lectures are planned for West Columbia, S. C.

HIS HELP APPRECIATED

You will note that the subject of this month's Carolina Christian is Camping. We are indebted to Carl Lancaster of Greenville, S. C. for gathering this material. We hope you will show an even greater interest in this good work.

ON CHURCH ATTENDANCE

One of the problems plaguing the church today is poor attendance. Sunday and Wednesday night services are very poorly attended in many places. Even the Sunday morning worship hour is forsaken by many church members for the beach or the bed. Perhaps this problem is even greater in places like Dallas and Nashville where

there are great numbers of the church of Christ.

Let us make one observation. We have yet to see any person forsaking the assembly who is really working for the Lord. The same interest that causes one to work for Christ makes him glad to meet with other Christians at any opportunity.

We know some faithful Christians who are bed-fast or otherwise hindered from attending worship. They continue in Bible study, prayer, and work that they can do. But where is the person who is praying, studying, converting the lost, helping the poor, and encouraging the saved, who, being able to assemble with the church, deliberately fails to do so? We have yet to see even one. On the other hand, we find that those who forsake the assembly forsake also the work of the Lord.

THE BOOKSTORE

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STAFF:

Byrl Curtis, Editor

Howard Winters, Assoc. Editor

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Benefits of Christian Camping

Charles T. Mullins, Charlotte, N. C.

Today we live in a society made up largely of city and urban dwellers. This type of society has forced man into an artificial type of life. The present society is unlike the agrarian society in that it does not afford adults and youth the opportunity to live in the surroundings of nature untouched and untarnished by the hands of man. Our cities and urbans are not providing adequate parks and this intensifies the feeling of city and urban congestion.

Adults and youth of our day need to find some place to escape from the pressures, tensions, and social maladies of our society. Man needs to discover an atmosphere wherein he can find joy, peace, and serenity. Man needs a place and a time where he can be still and know God is God.

A Christian, camping out in the woods beneath the beauty of God's sky, has an opportunity to be still and know God. When one withdraws himself from the "mad rush of everyday living" he can pause and meditate upon the grandeur, greatness, and goodness of God. When Christians go on a camping outing, whether it be with their families, with a group of fellow Christians or with a group of youth, they are provided with an excellent atmosphere to "be still."

In this type of environment and atmosphere one can receive many blessings and benefits.

First, Christian fellowship. It is indeed joyful to be with fellow Christians who share the same ideals, goals, concerns, and purposes. Not only can the child of God enjoy being with other children of God, but as one sits on the edge of a lake observing the setting of the sun, or as one sits on a log looking into the star filled moonlit sky meditating or singing praises to God there is a closeness to God that one may have never experienced before. In this atmosphere one can come to a

greater appreciation of some of the writings of the Psalmist.

"O Lord, our Lord, how majestic is thy name in all the earth.

Thou whose glory above the heavens is chanted..."

"When I look at thy heavens, the work of thy fingers, The moon and the stars which thou hast established; what is man that thou art mindful of him, and the son of man that thou dost care for him?"

One feels humbled and silenced as Job when God said, "...stop and consider the wondrous work of God." A Christian camping in the woods can have a greater enjoyment and a greater appreciation of what it means to have fellowship with the "Father and the Son and with one another."

Second, Christian nurture is a benefit received by the Christian camper. I feel this is especially true in a Christian Bible Camp. Herein one has the benefit of learning to a greater extent "it is more blessed to give than to receive." Then one has an opportunity to grow in sharing and living with his fellowman. From a spiritual standpoint a Christian camper in "being still and knowing God is God" can "renew the inner man," as he seeks to discover the laws of God through nature and seeks to utilize as fully as possible the opportunities for developing the inner man through contacts with nature.

Third, the Christian camping in the midst of God's woods has an opportunity to benefit from Christian recreation. Camping is enjoyment, relaxing, and recreating. Today few of us really take the time to withdraw from the "normal activities of life" and refresh our bodies and minds. We need some time to recreate our minds and bodies. The Christian Bible encampment, a family camping out together or a group of Christians enjoying an encampment have an opportunity to join in certain activities and group experiences that can help adults and youth alike to learn how to

(see page 9)

Carolina Bible Camp, Inc.

Bill G. Smith, Mocksville, N. C.

A dream come true. A dream that began to materialize with the meeting of seven men in 1956, who planned, organized, and incorporated Carolina Bible Camp. These men--O. P. Baird, C. W. Bradley, Douglas Gunselman, Tom Isaacs, Sam Norman, and Jerry Slatton--also served as Board of Directors at that time.

This organization, with the fine cooperation of God's people in the Carolinas, began operation with a summer camp in 1956. From its first year to 1961, Carolina Bible Camp leased Camp Thunderbird YMCA Camp, south of Charlotte. Since 1962, the camp has been held at Camp Hanes YMCA Camp near Winston-Salem.

Carolina Bible Camp went from a one week operation, to a two week operation in 1958, and now we are thinking in terms of a three week stay for 1971. We also hope to purchase and develop our own camp in the very near future. We are now checking into a complete campground that may be available later this year.

Last year, 370 young people took part in Carolina Bible Camp which provides Christian training and recreation in a Christian environment. Through the camping programs life long friendships are formed. Young people have obtained Christian marriage partners, or been brought into the family of God through the camp. All who come receive encouragement in the Christian life, and these are only a part of the story of Carolina Bible Camp.

This year, Carolina Bible Camp will again be held at Camp Hanes, from August 2-8, and from August 9-15. The cost per camper will be \$22.50. You can get more information by contacting the 1970 Camp Director at Box 354, Mocksville, North Carolina.

The nine men now serving on the Board of Directors for Carolina Bible Camp are

Bill G. Smith, Ed F. Hill, C. R. Franks, Tony Forrest, H. R. Butler, Billy R. Voss, Paul Kidwell, Bill Brandon and Sam Norman.

We would like to express our sincere appreciation to all who have helped with Carolina Bible Camp. Without you the camp could not have succeeded and progressed. As time goes on, we will need more and more support, especially when we buy our own facilities.

We urge you to become "a backer of camp work" and we wish for Palmetto Bible Camp great success in their camp development.



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Palmetto Bible Camp

Richard H. Beasley, Columbia, S. C.

THE PALMETTO BIBLE CAMP PROPERTY, ITS DESCRIPTION, USES, AND YOUR PART IN ITS DEVELOPMENT

In the beautiful mountains of South Carolina's Piedmont, between Caesar's Head and Travelers Rest, is the scenic community of River Falls, S. C. Here the "mountain way of life" becomes quite evident to those of us who are accustomed to the sameness of pulpwood forests, scrub-oak thickets, and level ground. Even just driving into this section of the Palmetto State brings illusions of trout rising to the fly and bacon frying in the quiet coolness of a mountain morning. Fast flowing streams of clear, "non-detergent" water speak tirelessly the language of tranquility.

On sixty-eight acres of this unspoiled segment of God's creation, Palmetto Bible Camp has found a home for its activities and for the total advancement of the cause of Christ in this area.

After nearly two years of diligent searching on the part of the board of directors of the camp, Camp Hide-A-Way, River Falls, S. C. was secured and has become the permanent camping facility for Palmetto Bible Camp.

The camp has a fifteen acre lake fed by a stream which cascades down the side of an adjacent mountain. Because of its depth and temperature, the lake is a productive place for game fish including rainbow trout. There is a safe swimming area with a water sliding board to enhance the interest of young folk. Nature trails go around the lake and provide hikers with an opportunity to be carried away from the "hurry up and wait" of daily life and into a leisurely and profound consideration of nature, God, Christ, man, and eternity. How much better would we all be if we were more often in such circumstances and involved in such pursuits?

There are nine well maintained buildings on this property. These buildings are constructed of heart pine with native stone foundations. Large stone fireplaces give four of the cabins an extra measure of appropriate atmosphere. The cabins are two, three, and four bedroom units, which boast fully-equipped kitchens (including stove, refrigerator, hot water, dishes, pans, etc.). Each cabin has a complete bathroom with shower-tub combination. These cabins are heated by gas wall heaters and cooled by gentle mountain breezes. For those who enjoy a "rocking chair snooze" the screened porches on each of these cabins offers the perfect way to "rest your eyes."

In addition to the cabins there is an apartment building which offers four single units of living space and kitchens with two apartments sharing one bath facility. This building has a long, screened porch which overlooks the lake.

A refreshment building, which is on the water's edge, provides a place for campers to gather and relax with food and drink which can be provided from this building's kitchen facilities. Groups of thirty to fifty can meet here for meals in the screened eating area.

A parking and game area is central to the buildings and immediate construction is planned for an additional ball field which will be approximately 300 feet by 300 feet.

A chapel building, which is the newest building on the property, will accommodate 150 worshippers. This can also be used as a general assembly building for campers.

CAMP USES

The desire of Palmetto Bible Camp is that this facility be used to the fullest for the cause of Christ. The annual use for Bible Camp alone will not accomplish this at this time. We now have plans for this

year's camp which will use the property for three weeks in July. This is only a small part of the useable time available. Here are some suggestions you might consider:

1. Elders and deacons - week-end planning meetings
2. Sunday school class outings
3. Youth meetings
4. Congregational fellowship
5. Area-wide workshops in Bible teaching, song leading, and leadership training, etc.

There are only a few congregational applications and of course these activities are priority considerations. But what about individual family camping? Would you enjoy some special time with your family in a real change of pace situation? Why not reserve a cabin for a week or two? In order to do this write, Carl Lancaster, 22 Vista Drive, Greenville, S. C. 29609, for rates and reservations. Brother Lancaster is in charge of reservations for both groups and families. Effective use of this property can be accomplished on a year round basis.

YOUR PART IN THIS CAUSE

This property was purchased by Palmetto Bible Camp because we could answer Yes to the following questions:

1. Does it meet the needs of the Palmetto Bible Camp?
2. Will it be useable for other Christian activities?
3. Will it help support itself?

The property was originally priced at \$90,000.00 but after about a year of negotiations we were able to buy the property for \$70,000.00. Of this amount \$17,500.00 plus interest has been paid. The property will be paid for over a five year period.

Christians throughout the Carolinas have already dug deep into their pockets to make yesterday's Bible camping dream a reality of today. Many Christians have pledged themselves to give \$100.00 per year for the next five years. Some have gone far beyond this in order to invest in the young people of today. The need is

great for a central kitchen facility and money toward next year's payment. Will you invest in the young people of the Carolinas? The child you enrich could be your own. Send checks payable to Palmetto Bible Camp, Inc., to: Ralph Richardson, Treasurer, 5726 Hoover Avenue, Charleston, S. C.

BLUE RIDGE ENCAMPMENT

J. M. Powell, Director

Hundreds of Christians from the States and the Dominion of Canada look forward with eagerness to the annual Blue Ridge Encampment at Black Mountain, N. C. In 1970, we are expecting 600 to attend.

This encampment which was conceived by brethren A. R. Holton and J. W. Brents will be conducted in 1970 from June 22 through the 26th. The encampment will open with the 6:00 P. M. dinner on Monday, June 22, and close with breakfast on Friday, June 26. Three full power-packed days.

One purpose of the encampment is to focus attention of the brotherhood on the gospel needs of the Carolinas. Elders and other interested brethren see these needs, return to their homes throughout the land and interest their home congregations to supply the needs of various mission points. As a result of these encampments, the cause of Christ in the two Carolinas is experiencing a phenomenal growth. The Catholic church is scarcely known. In North and South Carolina, only about six-tenths of one percent were foreign born. In contrast, about one quarter of New York residents over 21 are foreign born. Most of these are Catholics.

Most of the preachers in the area are young and well-educated. Nearly all of them are college graduates; many of them have done considerable graduate work. All are dedicated and determined to bring New Testament Christianity to the Carolinas. They need and deserve better support.

Top men and women appear on the Blue (see page 8)

Palmetto Bible Camp: Its History.

Eugene Lindsey, Bagwell, S. C.

In the spring of 1966 interested brethren from across South Carolina gathered in Columbia to discuss the establishment of Palmetto Bible Camp. Interest was so good it was decided to have another meeting immediately to select men to serve on a board of directors. The purpose of this board would be to organize and plan the operation of the camp.

At the second meeting a list of eighteen names was submitted. Ten of these men would be voted on by secret ballot to serve. The original board consisted of: Rhoden Presnell, Ralph Richardson, Ernest Thigpen, Carl Lancaster, Gene Lindsey, W. G. Gantt, C. R. Franks, Richard Beasley, Jerry Senn and Harold Simmons. Three members were selected to draft By-laws and to apply for a Charter of Incorporation to be recognized by the state of South Carolina. This was officially documented and recorded May 16, 1966. On May 28, 1966, at the first official meeting, the board, with some revision, accepted the By-laws as presented. These laws have governed the board's policies since.

Brother C. R. Franks served as the first Chairman, Ernest Thigpen, Vice-chairman, Ralph Richardson, Treasurer (a job he has held since) and Richard Beasley, Secretary.

On November 5, 1966, the first annual board meeting was held at North Charleston. At that time R. W. (Doc) Senn was selected to replace Harold Simmons, who had moved out of state. Rhoden Presnell was chosen to serve as first camp director. A decision was made to rent Kings Mt. State Park for the first session of camp for two weeks, July 23-August 6. In that first camp 400 people were involved in camp life. Between the new camp and Carolina Bible camp, twice as many persons were engaged in this Christian activity.

On January 7, 1967, the board met with Bill Bundy of Chester to discuss his offer of deeding 50 acres of land for a camp site. A motion was made at the next meeting to accept this land, provided it could be used. The legal papers were drawn up for the members' signatures, and within weeks, the members visited the land, explored the possibilities of development, and asked for professional advice and guidance. A topographical map was procured, building plans were submitted, and promotional plans were discussed for fund-raising. Then, things came to a screeching halt concerning Bundywood. Questions began to be asked about the useability of the land. What about erosion? Is it a threat? Was the percolation of the soil so bad we could not have effective sewage? What about a dam? Would it be better to have a swimming pool? These and a number of other questions were raised that seemingly could not be answered satisfactorily. Finally, a decision was made on July 19, 1969 to return the property to the Bundys. A heartfelt expression of gratitude was made known to them.

In the meantime, a second camp was conducted at Kings Mt. State Park and over 400 people attended.

Shortly after our second encampment, C. R. Franks resigned to go to Asheville, N. C. In his place Claude Bearden was nominated. Rhoden Presnell moved to Georgia and W. G. Gantt resigned. In their places Hagood Godley and Charles Hicks were selected to serve.

It was decided to change locations for the 1969 session and Camp Forest at Cheraw State Park was the only other camp large enough to hold our growing numbers. Even at that, the camp was conducted for three weeks instead of two. This was conducted June 8-28, and Richard Beasley directed. Everyone who went drew a fast conclusion that "that was

(see page 9)

Camp Dysonwood

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Tony Forrest, Taylorsville, N. C.

"It is lightweight, folds flat, tows easily and opens up to sleep six." "We went self-contained for the convenience of having everything ready to go." "I prefer a tent because it can be taken where other shelter can't." "It is hard to beat a pick-up if you move about much." Well, whatever your choice of equipment, you know that it is increasingly difficult to find a suitable place to use it. Especially during holiday periods, public campgrounds are noisy and crowded, and in many instances the carefree spirit of camping is destroyed by having to make scheduled reservations. When you add to this the worldly atmosphere which prevails at many public facilities, many Christians are discouraged from this stimulating recreation.

Christian Camping Association, believing that family camping can provide opportunities for spiritual growth and fellowship among brethren, and at the same time continue to promote family unity and appreciation of nature, offers a new approach to these problems. Dysonwood, located just a mile and a half west of Taylorsville, N. C., is an equipped camping facility designed exclusively for use by Christian families and their friends. It includes sites for tents and road vehicles of all types, water, shower, toilet facilities, hiking, mountain stream, electricity, firewood, and some recreational equipment.

Dysonwood is available for use by families or groups at any time (May - November). Special programs are planned for the holiday periods of July 4th and Labor Day, and the Association pledges its full cooperation in planning any other outing.

Christian Camping Association, Ltd. is a non-profit corporation, licensed by the state of North Carolina. It is supported by private, tax deductible, donations. A

small use-charge is made each day to supplement volunteer labor in providing routine maintenance.

Sound interesting? If you like the outdoors, whether you are an experienced camper or a novice, fully equipped or a borrower, you'll love camping with your friends at Dysonwood.

For information, reservations, rates, directions, etc., or just to get on our mailing list, write: Christian Camping Association, c/o Tony Forrest, Box 714, Taylorsville, N. C. 28681; or phone: 704 632-4327.

Blue Ridge (Con'td.)

Ridge program each year. Another purpose of the Encampment is to bring spiritual enrichment to all who attend. We seek to supply the spiritual needs of all age groups. Christians who attend go back to their home congregations with their sensibilities sharpened and their wills energized. Many believe and say that the Encampment is a little taste of heaven. Those who come once, come again and again.

The setting of the Encampment is one of the most picturesque in the world. The scenery from the broad veranda of Lee Hall is breathtaking. It would require the eloquence of a William Jennings Bryant, an N. B. Hardeman or a T. B. Larimore to describe the scenery.

Even in mid-summer a blanket is often needed at night. A log fire in a huge fireplace burns constantly for the pleasure of those who wish to sit and talk in the huge lobby of Lee Hall.

For several years, Ira North directed the Encampment with his usual skill. You can rest assured that there was never a dull moment.

In recent years, it has been my privilege and pleasure to direct the Encampment. (see page 10)

Palmetto: Its History (Con'td.)

not the place for us!" It was highly undesirable from so many standpoints.

A milestone was reached when a decision was made which reads, "All congregations of the Lord's church in South Carolina and surrounding areas should have applications mailed to them and be accepted on a first come, first served basis." This would place our Negro brethren in a position of being able to attend camp for the first time.

Another great step was made in April of 1969. "The Palmetto Bible Camp Board resolves to acquire a suitable camp facility to be owned by Palmetto Bible Camp as soon as possible." With this resolution three men were placed with the responsibility of selecting possible camp sites for purchase and development. A number of places was suggested and investigated. The one agreed upon by all was Camp Hide-A-Way at River Falls, S. C.

In October, 1969, R. W. Senn resigned and in November Charles Hicks resigned from the board. These seats remained vacant until recently when Tom Bailey and Charles Mullins were nominated.

The present board consists of Gene Lindsey, Chairman, minister at Barnwell; Jerry Senn, Vice-chairman, minister at Greenville; Ralph Richardson, Treasurer, elder at Charleston; Ernest Thigpen, Secretary, minister at Spartanburg; Hagood Godley, elder at Columbia; Carl Lancaster, minister at Greenville; Claude Bearden (director for 1970), Barnwell; Tom Bailey, deacon at Columbia; Richard Beasley, former minister at Columbia; and, Charles Mullins, minister at Charlotte, N. C. All of these men are dedicated to greater camping among Christians in the Carolinas and Georgia.

The fourth encampment of the Palmetto Bible Camp will be conducted at Camp Hide-A-Way during the weeks July 12-18, July 19-25, and July 26-August 1, first, second, and third weeks, respectively. Claude Bearden will direct the first two sessions and Gene Lindsey will direct the

third session.

Benefits (Cont'd.)

live together happily and well. There are numerous sports activities that provide these opportunities.

Fourth, Christian education is one great benefit to the Christian camper. God has always provided and used unique ways to teach his people. In Lev. 22:33, 34 we find God instructing the people that during the feast of Tabernacles they were to live in booths in order to remind them how their forefathers wandered in the wilderness and lived in booths.

Charles W. Eliot of Harvard once referred to camping as "America's greatest contribution to education."

No doubt, during a Bible Class, a chapel period, a fireside devotion, or a bedtime discussion many youth and adults have acquired some aspects of knowledge and understanding which are not likely to be acquired elsewhere.

Many have left a Christian encampment greatly enriched in faith and with a deeper love which has given courage to live the life before them. This enriched knowledge and understanding of God's word has helped them to return to their local congregations with a deeper dedication and a greater determination to be used as "instruments of righteousness" by the hand of the Lord.

A trip into the woods camping with our family, with a group of fellow Christians, or a Christian Bible encampment will give the child of God a great opportunity, the opportunity to be still and know that God is God. The Christian in this few moments of stillness can receive some aspects of Christian fellowship, Christian nurture, Christian recreation, and Christian education that may never be found or acquired elsewhere in our rapidly decaying society.

Write for free catalog:

P. O. Box 8324, Sta. A, Greenville, S. C.

H. R. BUTLER

The name H. R. Butler has been associated with Carolina Bible Camp from its organization in 1956, to the present day. He has devoted countless hours to the camp's dedicated Bible teaching and wholesome recreation.

Mr. Butler took part in the organization of Carolina Bible Camp at a meeting of interested brethren in Statesville, North Carolina, in 1956, and was one of the individuals who underwrote any possible deficit that the camp might incur in beginning operations.

He began work with Carolina Bible Camp in its second year, 1957, and has had some part in working at camp each year since. He has done almost everything from serving as Counselor to working as Kitchen Director. In addition to his many other services, he has also served as Director of Camp for seven years--from 1962 to 1969. He has also been a member of the Board of Directors of Carolina Bible Camp since 1957.

H. R. Butler was born in Newton (Catawba County), North Carolina, in 1916, and has lived in Kannapolis, North Carolina, since the age of two. He obeyed the gospel in 1946, and has since been an active member of the Kannapolis congregation, and a teacher in the church for the last 15 years.

Mr. Butler was educated in the public schools of Kannapolis, attended an Air Corps school in Nashville, Tennessee, and Berry Horseman School in Mt. Pleasant, Ohio. He also attended Salisbury Business College.

He has worked with Blue Cross insurance since 1941, with a break of four years of military service. He now holds the position of Manager of Non-Group and Rural Sales.

His wife, Margaret, was born in Mocksville, North Carolina, and they have one daughter, Margo, who is the mother of their four grandchildren. The Butlers have lived in their present home since 1960.

In addition to his family, the church,

Carolina Bible Camp and his work, Mr. Butler also enjoys photography and golf.

CLAUDE J. BEARDEN, JR.

Brother Claude J. Bearden, Jr., hails originally from Bremen, Ga. He married Shirley Duffey of Carroltown, Ga., and shortly afterward moved to Barnwell, S. C. Since 1953 he has been employed with Dupont at the Savannah River Plant.

The Beardens reside in Barnwell with their five sons: Keith, 16; Kurt, 14; Kent, 11; Kevin, 6; and, Kevin, 5. The three oldest boys have been in camp for the past three years.

Claude serves as Educational Director and director of youth activities in the Barnwell church. He has been active in camp for several years. He was asked to serve on the Board of Directors in 1967. He is a real asset to Bible camping, to the church, and to God.

Blue Ridge (Con'td.)

My good friend, Jim Mankin, was named Assistant Director last year. With his help we are putting together the finest program possible for 1970. This will be the Twentieth Anniversary program. In addition to the adult program, there will be the young people's program, led by Jesse Long of Atlanta, and the children's program, led by Windell Gann of Cincinnati, Ohio.

For information, write J. M. Powell, Director, 127 East Chestnut Street, Asheville, North Carolina 28801. For reservations, write William Stumbo, 374 Sycamore Drive, Arden, N. C. 28704.

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BROTHERHOOD NEWS

Howard Winters, Duncan, S. C.

Stamps needed. Damon Williams, the 74 year old colored preacher who has challenged international attention because of his work in the Watts area of Los Angeles, Calif., wants 14,810 and 1/2 books of Blue Chip Stamps for his 75th birthday. He plans to build a classroom wing on the Mona Boulevard church property with the stamps (he needed 15,000 books for the project but he already has 189 and 1/2). Williams runs a weekend school for the children of the Watts section and the number has grown so large that he has no place to put them. One Saturday 268 children showed up to be taught the word of God and other useful subjects. (If any of our readers would like to help in this work, you can send either money or stamps to: Damon Williams, P. O. Box 3126, Willowbrook Station, Compton, Calif., 92222.)

Exodus-Guadalajara. The Central church in Stockton, Calif., is organizing a group of about 40 retired people, whose income must be at least \$240.00 per month, to move to Guadalajara, Mexico in order to strengthen the church in that city and be a strong support to all churches in Central Mexico. The group is under the leadership of John Young, preacher for the Central church. Guadalajara is said to be a garden spot in Mexico with over a million population, more than 40,000 of whom are retired English-speaking people. This seems to be an ideal challenge to retired people who want to give their mature years to winning souls for Christ.

In the States. Henry Ciszek, the Polish evangelist who was recently released from prison after serving 14 months of a three year sentence for preaching the gospel, is now in the United States. The Polish government withdrew his citizenship and asked him to leave the country. He plans to continue his preaching in the U. S. and

Canada.

New School of Preaching. The elders of the 221 California Street church in Salinas, Calif., have announced that they will open the California School of Preaching on a full scale basis Sept. 1 of this year. Classes have already begun on a local level. Interested persons should contact Ted M. Fowler, the director of the school, at 221 California Street, Salinas, Calif. 93901.

Among the churches. The Sixteenth and Decatur church in Washington, D. C. is using its building seven days per week. According to Ross W. Dye, the minister of the church, a nursery school and kindergarten is conducted Monday through Friday, a Saturday school (with eight classes), a ladies Bible class, and a personal work class are conducted besides the regular Sunday and Wednesday night services.... The East Main church in Tupelo, Miss., served as host to a World Mission Forum beginning on April 30. The forum featured Gordon Hogan, James Judd, Henry Ciszek, and John L. Wheeler.... Fourteen were injured, none critically, when an explosion occurred in the church building of the West Houston church in Houston, Miss. early in March. The explosion occurred when one of the members struck a match to light a gas stove. Both sides were blown out of the building and later the roof fell in.

India. J. C. Bailey, reporting on the work in India, says, "During March the number baptized in South India will probably be more than 4,000. The total now is in excess of 66,000 since I first started to work in Madras. This represents the work of Indians, Americans, and Canadians, besides the host that supports the work but who have never been on the field."

Pepperdine's Malibu branch. We lift the following from the Christian Chronicle: "Pepperdine College, Los Angeles, has
(see page 12)

SOUTHEASTERN CHILDREN'S HOME NEWS

World's Problems Demand Christian Answer

In 1750 the population of the world was estimated at 694 million, or approximately three times the population presently of the United States. In the time of Christ the population of the entire world is estimated at 350 million, only one and one-half times that of this country. Population so increased that by 1850 there were more than one billion souls on earth. Some estimates indicate that by 1980, a short ten years from now, four and one-half billion people will be on earth. The greatest increase in population will be in Asia, Africa, and Latin America.

This terrific increase in population presents great challenges to the church! We must evangelize the world, but the world is increasing in population at a faster rate than the church is increasing in members. Also, there is dire need for more Christian benevolence. How many homeless children will there be in a world of four and one-half billion people? How many are now being cared for by Christians? It is commonly said that half the population of the world will go to bed hungry tonight! This is hard for us to believe with our plenty, but it is so. How many of these are helpless children? Half the population of the world does not get enough food for a healthy existence.

It is relatively easy to find homes by adoption for the child who is intelligent, physically healthy, and attractive. Many would be glad to have the little blonde, blue eyed girl or the brown eyed boy with a big, sweet smile, but what about the lame, blind, halt, and deaf? These children need a home, too! There are nearly one million people in the United States who are either blind or partially seeing. There are five million crippled people in America, of whom 750,000 are under 21 years of age. About three million have serious hearing problems, of whom approximately 750,000 are under the age of 21. Comparative data show an increase in handicapped people. There are thou-

sands of children who are to a greater or lesser extent mentally retarded. Another large number are to some extent emotionally disturbed. These children need a real home.

As we are able and as you assist us to become more able, we will, Lord willing, do our best to provide a home for God's children! Will you help us with prayers and donations? Contributions should be sent to: Southeastern Children's Home, Inc., c/o Mr. R. W. Senn, Treasurer, P. O. Box 134, Lancaster, South Carolina. Send something today, please, for a child's sake.

Brotherhood News (cont'd.)

announced its master plan for its Malibu Beach campus and innovative curriculum. The first class expected in 1971 will be studying on a 'set-your-own pace' level with seminars to be the backbone of the curriculum. Dr. William Banowsky will be inaugurated May 23 as chancellor of the Malibu campus."



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Carolina Church News

NORTH CAROLINA NEWS

Asheville, East Chester

HENRY L. FUHRY, Reporting: The work at East Chestnut under the guidance of its elders and minister J. M. Powell has made remarkable growth during the first three months of this year. Since the first of the year we have added 14 new members to our rolls through baptisms, restorations, and families placing membership. Our rolls have further been increased as a result of 15 non-member children (of the families placing membership).

Our prospects for continued growth look brighter than ever with many local visitors from Sunday to Sunday. We are receiving letters of inquiry from many folk about moving to Asheville and helping with the Lord's work at East Chestnut.

Brother Powell and I visited with the Brooks Avenue Church of Christ in Raleigh on our recent visit to that city. We were happy to see the Lord's work moving forward there. We appreciated the cordial and warm welcome afforded us at the time of our visit.

Visit with us at East Chestnut when you are in the vicinity of Asheville. We are listed in the yellow pages and white section of the local telephone directory as well as in the newspapers on Saturday.

Mooresville

F. BRANNON McKNIGHT, Reporting: During last year we had six obey our Lord and held, as we do each year, two Gospel Meetings with visitors from our city.

The church has been in this city of about 9,000 for almost four years and we have property worth around \$50,000.00. Our last V. B. S. averaged about 102 per day for five days and we hope for more this year. We have about 30 for Lord's day worship and a contribution of over

\$115.00

We are looking for a sound preacher, and we prefer a family man who could move here by this summer and work with us. The church yearns for enthusiastic help and wishes that those who are interested write: Mooresville Church of Christ, P. O. Box 312, Mooresville, N. C. 28115.

Pray for our endeavors and success in the Lord's work here.

Cherokee

CHESTER A. HUNNICUTT, Reporting: We are having our 12th Campaign in Cherokee, N. C. June 7th through June 21st. The V. B. S. will begin June 8th and will continue for 10 days. We are still in need of teachers and personal workers. If you can come, write to me at Box 42, Cherokee, N. C. 28719.

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Beware of Human Creeds

M. Norvel Young, Los Angeles, Calif.

William Cooper wrote:

"Blind in belief is sure to err,
and scan his work in vain;
God is His own interpreter
and He will make it plain."

The scriptures teach that "Faith comes by hearing and hearing by the Word of God" (Romans 10:17).

Instead of accepting God as revealed through Jesus in the scriptures, we are tempted to tamper with God's Word and write creeds in our own words. We are prone to narrow the teaching to our own limited concepts as if God could be confined to our finite comprehension. Hundreds of thousands of hours have been spent by well meaning people trying to write creeds to explain what God meant in Holy Scriptures. Once such a creed is prepared, it must be amended as circumstances change and men's understanding of God changes. A number of Protestant groups are in the process of rewriting creeds at this time.

If a codification of true beliefs was needed, God would have given us one. Jesus Christ is our creed, and the New Testament is our inspired revelation for this Christian dispensation. It is human for us to want to oversimplify the faith "once for all delivered unto the saints" (Jude 1:3). But of the making of creeds, there is no end. Let us cling to Jesus Christ and the Holy Scriptures which reveal Him in words relevant to all generations.

As the restoration movement grows older, we are tempted to stop studying the scriptures and depend on the interpretations given in other words from pulpits, tracts or Bible school literature. One observer said that Churches of Christ put their creed in their tract racks. Do we give outsiders the impression that we are

more interested in spreading our words than we are in sharing copies of God's Word?

Again creeds tend to be divisive rather than unifying. When men try to explain precisely what God meant without using inspired language, they cannot agree, and they call those who do not accept their words "unsound" or "heretic." This has happened each time a group wrote a creed and demanded acceptance. Paul wrote much against the Judaizing teachers or preachers of the first century who wanted to add their creed to the gospel and demanded that all accept their view. Paul wrote: "For freedom Christ has set us free: stand fast therefore, and do not submit again to a yoke of slavery" (Galatians 5:1).

Each generation is tempted to write its understanding of the gospel in creedal form because it does not trust the younger generation to study the scriptures for itself.

We must not fall into this trap. Sermon books and tracts or gospel papers are helpful only so long as they do not become substitutes for the inspired Word of God. Of course, each proponent of a creed claims that it is scriptural and that it expresses the intent of Christ's gospel. Pioneer preachers used to say that if a creed taught more than the scriptures, it taught too much; if it taught less, it taught too little. If it taught exactly what the Bible taught, it was superfluous.

Beware of accepting any creed but Christ, any rule of faith but the inspired scriptures. No matter how much respect we may have for any Christian journal or any gospel preacher or writer we must not take their words as divine. God is still His own interpreter! Beware of human creeds and study the scripture.

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BOOK REVIEW

Howard Winters, Duncan, S. C.

Pauline and Other Studies, William M. Ramsay. Baker Book House, Grand Rapids, Michigan, pp. 415. Cloth, \$6.95.

This book is another exceedingly fine addition to Baker's valuable "Limited Editions Library." And the name William M. Ramsay, whom Wilbur M. Smith spoke of as "the greatest living authority on the historical, geographical and archaeological aspects of the life of the Apostle Paul," guarantees that any book bearing it will be a scholarly addition to any library. The one now under review is certainly no exception to this rule. "In the life of Paul we read the life of man; and thus his story never grows old and never loses its fascination," says the author. With this view of the apostle, Pauline and Other Studies becomes a vast storehouse of background material relating to the life and times of Paul the apostle, the interest of which to the Bible student is profound even though he might question some of the weight of its value in practical application. We might concede that one could read the book without becoming much better acquainted with Paul, his teaching, or his writings, and yet be forced to conclude that one could not read it without gaining a better insight into the world in which he lived, the problems he faced, and the people to whom he preached. There are some valuable thoughts forcefully presented on the humanity of Paul, his statesmanship, and the value of his conversion as evidence favoring the truthfulness of Christianity. But the book is not limited to Paul alone: it has "other studies" in it. One highly informative chapter is on "The Worship of the Virgin Mary at Ephesus," in which it is conclusively shown that Mariolatry grew out of the pagan worship of the virgin goddess Artemis (the Diana of the KJV). There is another chapter on "The Authorship of Acts." Another on "The Olive Tree and the Wild Olive." This is just the beginning--there are 15 studies in all. Although we consider this a "thinking man's book"--not one for the dull, the surface thinker, or the mentally lazy, it is one that should be read and digested by every serious student of Paul's

writing. Of course, if one thinks for himself, he does not have to agree with everything that is said (nor even the underlying thesis of what is said) to profit a great deal from it. Order your copy today from Carolina Christian Bookstore.

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Carolina **CHRISTIAN**

Volume 12 No. 6 June 1970



THE WORK AMONG THE DEAF

See Page 8

H. S. WHITTINGTON

THE SPIRIT OF CHRIST

J. D. Parker, Winston-Salem, N. C.

"But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his." (Rom. 8:9.)

There is no doubt that the phrase, "The Spirit of Christ," as someone has well said, is the orthodoxy of Christianity. As Paul states in this passage, if a man does not have the Spirit of Christ, he is not related to Him. However, the writer does not define the phrase "The Spirit of Christ" in this instance, but simply declares that the Spirit of Christ must be demonstrated in the lives of his followers. Some have taken the license to say that this phrase means to have a mere sentiment of kindness and good feeling toward another without special reference to God's revealed will. That this is partly true cannot be denied. Certainly Christ taught that we should love one another, be long-suffering toward all, walk the second mile, give not only our coat but our cloak also, and turn the left cheek to him who would smite us on the right. Without these qualities and Christ-like attributes, we cannot incorporate the Spirit of Christ because they constitute part of His Spirit. Yet to contend that these are all that are necessary to demonstrate the Spirit of Christ is a perversion of the truth about the matter. One can no more take a few passages of Scripture and correctly represent Christ in all that he taught than he can take scattered statements from the speech of a political candidate and conclude that this was all he taught on a given subject. We must view the matter by considering what Jesus did and what he taught inasmuch as he was both perfect in conduct and thought, in word and deed.

Jesus submitted to his father's will in teaching. The words which Christ spoke were from his heavenly father and repre-

sented the will of God to man. In John 14:10 Jesus said, "The words that I say unto you I speak not from myself: but the father abiding in me doeth his works." Again in John 15:15 the Lord declared, "...but I have called you friends; for all things that I have heard from my Father I have made known unto you." Further, Jesus expressed the same idea in John 8:26 when he was speaking to the prejudiced Jews. "I have many things to speak and judge concerning you; howbeit he that sent me is true; and the things which I heard from him, these speak I unto the world." In the prayer that Jesus uttered in behalf of his apostles recorded in John 17, He prayed, "...for the words that thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me." (John 17:8.) Certainly then, if we are to have the Spirit of Christ, we must abide by the words of our heavenly Father as Jesus declared them to mankind. It is obvious that the person who flaunts the will of God by not abiding in or living by His words does not have the Spirit of Christ, even though he

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might have some of the other characteristics that the Son of God portrayed in his life here among men. In other words, it is necessary that we view the words of Christ as authoritative and submit to his every command in order to have His Spirit.

Jesus submitted to his Father's will in conduct. The New Testament reveals very little about the life of Jesus prior to his baptism. In fact, Matthew says nothing about his life from the time that Christ was taken from Egypt into Nazareth. We do not doubt that the childhood of Christ would be of great interest to us today, and that his activities as a young man prior to the age of 30 would furnish us with much instructive and beneficial reading. But one thing is certain, had these activities been essential to our salvation, necessary to a correct understanding of our duties to God, the Holy Spirit would have revealed them to us. Therefore, it is conclusive that the activities of Christ which have been revealed were necessary to our becoming Christians and remaining faithful. And it is noteworthy that the first act in the life of Christ recorded by Matthew is the baptism of the Son of God in the Jordan River by John. Likewise the circumstances of this act are interesting because of the lessons that are taught in them.

The text informs us that Jesus came from Galilee to the Jordan River to be baptized of John. The place where John was baptizing was about 70 or 80 miles from Nazareth in Galilee, a great distance for one to travel today to be baptized but a greater distance in those days, considering their means and methods of transportation. The fact that Jesus set out on a journey of such distance, subject to about every type of physical danger, even to the loss of his life, ought to suggest to all honest and sincere people the magnitude that he attached to the purpose of his trip. The reason that the Christ submitted to baptism was not because John had persuaded him by his potent preaching; for Christ was not in John's audience when he scathingly denounced them for their hypocrisy. It is obvious from a reading of

Matthew 3:15 why Jesus was baptized. Beginning with Matthew 3:13 and going through 15, the writer paints a verbal picture: "Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfill all righteousness. Then he suffered him." John realizing that Christ was God's Son and that he, himself, sustained an inferior relationship to God in this respect, refused to baptize Christ. (Incidentally, this passage is a proof text that the moral condition of the one who administers baptism does not affect the validity of baptism.) The Son of God was baptized in order that he might carry out the will of God and thus fulfill all righteousness. Moreover, the protest of John's was an explanation of the sinlessness of Jesus. In addition to this, John points out that baptism is a necessity. Those therefore that fail to obey God in baptism are not following the example of Jesus in fulfilling all righteousness and ignore a positive command of God's Son. Without a submissive will to comply with the command of God and emulate the example set by Jesus, one cannot have the Spirit of Christ. Furthermore, as if His example were not sufficient to teach us the necessity of baptism, Christ taught the multitudes that their salvation was dependent on being baptized. In Luke's gospel we find the following record of the effect of the lessons that Jesus taught. "And there came also publicans to be baptized, and they said unto him, Teacher, what must we do? And he said unto them, extort no more than that which is appointed you." (Luke 3:12, 13.) The reason the publicans came to be baptized was simply because it was a command from the lips of the Son of God. No man, therefore who had any respect for the words of the Master would doubt its necessity. But John says, "After these things came Jesus and his disciples into the land of Judea; and there he tarried (see page 11)

NUCLEAR POWER OR REAL POWER?

Albert L. Bergeron, Raleigh, N. C.

Power! Power! Power! Here is the key word that dominates the scene during international crises. And more power! This is the constant obsession of world leaders, as the frantic struggle for supremacy among the nations continues.

"FIRST H-BOMB EXPLODED BY RED CHINA" is the substance of headlines that echoed throughout the country a few months ago. This news accentuated the fears that hover over the world, for it meant that another nation was developing the awesome potential to initiate a nuclear holocaust. Red China's ascendancy as a nuclear power will have many repercussions on future world situations.

While the nations are contemplating the effects of nuclear forces upon the future of world problems, it might be well for Christians to see this situation in its true perspective. In the words of General Omar Bradley: "We have grasped the mystery of the atom and rejected the Sermon on the Mount. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living."

Among the many deplorable situations in the world, one of the most tragic is to see mankind have power over everything but himself. What good is the power that can only subdue and destroy others, if it still leaves self miserably uncontrolled? The truth of the matter is capsuled in the words of William Jennings Bryan: "The great need of the world today is the spiritual power necessary for the overthrow of evil, for the establishment of righteousness, and for the ushering in of the era of perpetual peace; and that spiritual power begins in the surrender of the individual to God. It commences with obedience to the first commandment."

We may be the richest nation in the world. We may have a higher standard of living than any other country. Our slums may be in the luxury class when compared to some others, but no matter what our nation can provide for us, there are many important things it cannot provide.

When the nations of the world learn how to restore life and give it meaning they will have found the secret to real power. When they are able to send ambassadors to foreign countries and transform the personality of others into peace-loving men, then they will have won the only real battle that is necessary to win: the battle of overcoming man's inner self. The way to change the world for the better is to change the hearts of men; only God's way has the power to effect such a significant change.

Through the resurrection of Jesus, God demonstrated real power: a power to make alive and keep alive. God manifested to the world that he could accomplish effortlessly what man could not accomplish at all. The very same kind of victorious power that raised Jesus from the dead, can operate in the life of every Christian, to help him triumph over evil.

The apostle Paul prayed that Christians might enjoy the fullness of this power in their lives: "...that ye might know... what is the exceeding greatness of his power toward us who believe... WHICH HE WROUGHT IN CHRIST WHEN HE RAISED HIM FROM THE DEAD, and set him at his own right hand in the heavenly places... Now unto him that is able to do exceeding abundantly above all that we ask or think, ACCORDING TO THE POWER THAT WORKETH IN US, unto him be glory in the church by Jesus Christ throughout all ages, world without end. Amen." (Eph. 1:18-20; 3:19-21).

Here is a power greater than that of all three nuclear nations combined; and greater than every circumstance, crisis,

(see page 11)

IS THIS ALL THERE IS?

M. Norvel Young, Los Angeles, Calif.

This is the title of a popular song we hear on radio and television. Millions of young people are insistently asking this question, "Is this all there is?" They are seeking the real meaning of life. Are we mere animals on a small planet spinning through a silent limitless universe? Is there no God or has He tiptoed away after setting this program in motion? Is there a real life beyond the material body? Are there no guidelines to the way to live so as to escape annihilation in death?

All of these questions and many more are wrapped up in the plaintive song, "Is this all there is?" In the lyric, the answer is given that if this is all, then one should give himself to "booze" and sex. Before you think this is a modern question, consider these observations by Paul in First Corinthians. "If the dead are not raised, then let us each drink and be merry."

Paul was not afraid to face the consequences of basic theological questions. He was really saying the same thing as the song. If that is all there is, then why pretend? Paul speaks to the young in a way modern preachers do not. Frequently today, we hear pious pronouncements from pulpits regarding human problems such as pollution, race relations, labor relations, international tensions, sexual relations, alcoholism and drug abuse without any honest answer to the basic questions about the purpose of our lives, about God's claim on our allegiance. No improvement in our environment will do more than make our brief existence slightly less painful. The avoidance of the ultimate questions and answers of man's purpose and destiny is seen in this statement by the World Council of Churches in a paper, "Toward a New State of Living."

"Christians of all age brackets should join with the people of all convictions in providing opportunities for the generations

to grow together...secular technological civilization which is spreading over the world...reconciliation which means directing conflicts toward constructive links...discernment of appropriate forms of living."

This type of "church" language does not meet the challenge of the teenager who asks, "Is this all there is?" He is concerned with helping the underprivileged, the minorities, the exploited with stopping war, etc., but he looks beyond all this to ask the ultimate questions. Who are they? Why are we here? Is there a life beyond this material existence?

Christ gives the basic answer. He affirms that God is and that He loves us, and that there is not only an abundant life to be found here by denying oneself and taking up his cross and following Christ, but, also, an eternal life with God after our hearts stop beating.

Admittedly this cannot be proved as a mathematical theory, but it has evoked the faith of the most "beautiful" people that have ever lived. If it is not true, what alternative is there to "booze" and sex? Why kid ourselves into thinking we are "superior" if there is no ultimate superiority in God? The whole notion of progress is vanity if progress does not lead to ultimate meaning in God and His will in Christ. As Malcolm Muggeridge puts it: "Such is the liberal dream on which Western man has largely subsisted (when he was not waging ferocious war--which was most of the time)... If I project the dream into the future, there seems no outcome, only an infinitely extended projection that at last disappears into gray nothingness--our economy exploding year by year, to double, triple, quadruple and installment indebtedness rising correspondingly; color television, three dimensional on a large screen, on a still larger screen; more and more motor cars; wider and wider roads; faster and faster air-
(see page 11)

THE PRIESTHOOD OF CHRIST

Howard Winters, Duncan, S. C.

Brother B. A. Graydon of Greer, S. C. has asked us to explain Heb. 7:3. This verse, which has puzzled people from the time it was written, reads, "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." This is, as the context clearly shows, said of Melchisedec, the king and priest of God to whom Abraham gave "the tenth of his spoils." And to understand the verse, we need to know something about Melchisedec, what we do not know about him, and the use made of him by the writer of Hebrews. This leads us to raise three other questions:

1. Who was Melchisedec? In Genesis 14 there is a record of a battle of four kings against five. The four kings, led by Chedorlaomer, won the battle and carried off great spoils, among which was Lot and his family. When Abraham received word of this, he assembled his own army, pursued the four kings, engaged them in battle, won, and carried back the spoils. On his way back he was met by Melchisedec, the king and priest of Salem (later Jerusalem), who blessed Abraham. Abraham then gave to him "tithes of all." As far as the original record is concerned, this is all we know about this unusual and unique character. But it is this very lack of previous or further knowledge that the writer of Hebrews builds his whole argument around. It is therefore vital to our understanding of Heb. 7:3 that we clearly grasp our lack of knowledge concerning him. If we knew more about him, the whole point would be lost.

2. What use did the inspired writer make of this little known character? By the time of Psalms, Melchisedec had become a typical figure. The Bible says, "The Lord hath sworn, and will not repent, Thou art a priest for ever after the

order of Melchizedek." (Ps. 110:4.) There can be no question but that this is a prophecy of Christ. The Hebrew's writer draws upon this typical figure for a most powerful and convincing argument, showing that the priesthood of Christ is after the order of Melchisedec and not after that of Aaron. "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law." (Heb. 7:11,12; cf. 5:6-10; 6:20; 7:1-17.) Under the Mosaic system, every priest had to be of the tribe of Levi (Heb. 7:5). But Christ was not of the tribe of Levi--He was of the tribe of Judah (Heb. 7:14). Christ could not, therefore, be a Levitical priest, a priest after the order of Aaron (Heb. 7:11). Thus a change of priesthood was made (Heb. 7:12). And since the Levitical priesthood was a part of the law of Moses, when the priesthood was changed, it was necessary to change the law, also. The new priesthood, the priesthood of Christ, was on the order of Melchisedec and not on the order of Aaron.

It can now be seen that the writer of Hebrews uses the priesthood of Melchisedec as a type of the priesthood of Christ. The man himself is not important; the significant thing is the aspect in which he is typical of Christ.

3. What, then, is the meaning of Heb. 7:3? When we take it in its context and apply it to the priesthood rather than to the person of Melchisedec, the meaning is clear. "Without father, without mother, without descent!" simply show that his priesthood was not depending on a family pedigree--he was a priest without his priesthood depending on predecessor or successor in his family. "But he whose descent is not counted from them received

tithes of Abraham, and blessed him that had the promise." (Heb. 7:6.) In this he was typical of the priesthood of Christ: For Christ's priesthood did not depend on Him being from a certain tribe.

"Having neither beginning of days, nor end of life" is simply another way of saying that there is no record of his birth and no record of his death. He appears on the scene as a priest, not as one born into a priestly family, and he is still a priest when the scene ends--there is no record of either the beginning or ending of his priesthood. "And here (under the Levitical order) men that die receive tithes; but there (in the incident with Melchisedec) he receiveth them, of whom it is witnessed that he liveth." (Heb. 7:8.)

"But was made like unto the Son of God" obviously means that his priestly service was like that of Christ--that is, a priesthood not ordered by family ties. "For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood." (Heb. 7:13,14.)

The final words in the verse, "abideth a priest continually," means that Melchisedec's priesthood (as far as the record is concerned and as far as it is typical of the priesthood of Christ) covered the entire dispensation or era in which he served--there was no other priest after his order. "And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec." (Heb. 7:15-17.) Thus the priesthood of Christ is to cover the whole Christian period--there were none before Him and there shall be none after Him.

When the whole context is considered, the argument, the conclusion, and the lesson to be learned from Melchisedec seems plain enough to us: Christ is our priest and the order of His priesthood is unique --He has neither predecessor nor suc-

cessor in His office. In short, He is the only priest of His kind--there were none before Him and there shall be none after Him.

Let me conclude with an observation: I have seen and heard preachers get so excited about explaining every minor detail of a parable that they completely miss the lesson the parable was spoken to teach (one can usually see the meaning of a parable even though he does not understand all the details that go to make it up). This is also true, and even more so, with the whole book of Revelation. We often become so concerned about the meaning of the symbol that we never see what the symbols were given to teach--never see the lessons behind the symbols. The passage under consideration has come in for more than its share of this kind of abuse. We get so bogged down with Melchisedec and the mystery surrounding him that we entirely miss the lesson the inspired penman used him to teach. The lesson, not the man, is the important thing. And the lesson--the unique priesthood of Christ--is drawn from the fact that we know so little about Melchisedec. If we knew more, the force of the argument would be lost.



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A NEGLECTED MISSION FIELD

Lem Rogers, Winston-Salem, N. C.

A few years ago a deaf person in this nation had very little, if any, opportunity of being taught the scriptures, of finding the true church, or of having the redemption of his soul through obedience. In the early Nineteen-sixties this picture began to change and has continued to change. Now, in many parts of the country, a deaf person has the same chance of being taught the word as a hearing person. Much of this work has been launched from the Newton Street Church for the Deaf in Austin, Texas. This is one of the oldest works among the deaf in the United States. From the membership of this good church have come words of encouragement, ideas, and financial assistance in establishing new works.

In the past decade, six workshops have been held to better train Christians to work effectively with the deaf in their particular areas. The workshops are always inspirational and those attending learn important methods for working in this long neglected mission field. The next workshop is tentatively scheduled to be held in Winston-Salem in 1971.

Through the efforts of a few pioneers in teaching the gospel in sign language, most of the states now have some work among the deaf. North Carolina's deaf population is one of the highest in the nation; therefore, the state may have the greatest potential for "Deaf Christianity" of any place on earth. Recognizing this, the South Fork church in Winston-Salem has set aside a large portion of their budget and are putting forth much effort in organizing and promoting a pilot work in the Carolinas.

Last fall South Fork invited brother H. S. Whittington of Waco, Texas to come to Winston-Salem to work among the deaf members and prospects in the area. Brother Whittington, a member of the Columbus Ave. Church of Christ, was

Production Foreman for the newspaper in Waco. He had learned the sign language and spent years working with the deaf in Texas. Brother Whittington and his wife Sunny, and their son Hayden, moved to Winston-Salem in January.

The South Fork congregation is offering training in the sign language and encouraging hearing members to work and worship with the deaf brethren. One of the deaf members is now serving in the office of Deacon. Services are held separately for the deaf each 1st, 3rd, and 5th Sundays with Bible classes each Sunday morning and Wednesday evening. Other programs of study are offered through interpreters.

In addition to the workshop a May gospel meeting is planned for the deaf at the Burlington church with brother Whittington preaching. An area-wide meeting will be conducted at South Fork for both deaf and hearing, August 2-7, 1970, with a week of visitation and prayer preceding it. Brother Lloyd Williams from Houston, Texas will be preaching.

If you do not have deaf worshipping in your congregation find out why - perhaps there are deaf prospects near you. If you need any assistance write to the elders at the South Fork Church of Christ in Winston-Salem

IN BURLINGTON

Charles Parker, Burlington, N. C.

About two years ago, Shirley Miller received word that Yvette Schiretz had moved into the Burlington area. Shirley and Gladys Parker paid Yvette a visit and by coincidence (better still, by the Providence of God) Yvette was home from work that day. After becoming acquainted Yvette agreed to teach Shirley and Gladys the Language of Signs. Thus, a class was started in the Parker home on Monday

(see page 11)

BROTHERHOOD NEWS

Howard Winters, Duncan, S. C.

12,500 make history. About 650,000 phone calls were made by members of the church in the Dallas-Fort Worth area to advertise the climax of a whole year's effort to reach the lost. The 87 congregations cooperating in this effort spent \$80,000 during the last two months of the campaign, \$35,000 of which paid for the television series, "Journey to Eternity." Then the year-long effort was climaxed by a meeting in which Mid McKnight of Abilene was the speaker. The meeting resulted in a gathering of 12,500 people and a response by 253, including 53 baptisms and 200 restorations. This was believed to be the largest number of New Testament Christians ever assembled for one service.

Lectures on evolution. 20 Amarillo, Texas churches cooperated in making possible a series of lectures on evolution by H. Douglas Dean of Pepperdine College in Amarillo's recently completed 3,000 seat Civic Auditorium. Those sponsoring the program felt abundantly rewarded for their \$6,700 advertising budget when overflow crowds, ranging from 3,100 to 3,500, packed into the auditorium to hear Dean speak on "Evolution--The Missing Link Discovered" (the missing link being the Bible). Following each of the four lectures, Dean directed a 40-minute "questions from the floor" session. (To our thinking, this demonstrates beyond any question that the subject of evolution is becoming a live issue--Christians are waking up. Thank God!)

Preacher baptized. Marvin Bryant (a former Carolina preacher) reports the baptism of Dr. George C. Krieg, a minister in the Cumberland Presbyterian Church, on April 2 at Florence, Ala. He had previously heard Bryant (a former Presbyterian himself) preach on "Why I Changed Religions," and this stimulated a more serious study of the Scriptures.

He reached the conclusion that to follow his Lord's instructions he would have to leave the Presbyterian Church and be baptized into Christ. According to Bryant, Krieg, now making his home in Huntsville, Ala., is eager to be used in proclaiming the true gospel.

Among the schools. York College (in York, Neb.) has received full accreditation by the North Central Association of Colleges and Secondary Schools. In announcing the accreditation, York's President, Dale R. Larsen, said that York is the first two year college in Nebraska to receive membership in the association... The Middle East Bible Training College in Lebanon, a part of the program of work of the Market Avenue church in Canton, Ohio, continues to spread its influence throughout the middle east. A number of preachers have gone out from it and about 85 students (most of whom had a non-Christian background when entering the school) have been baptized since its beginning in 1966, 20 of which were during the 1969 school year... A study at Oklahoma Christian College called "Design for Progress Through the Seventies" predicts that OCC will have 2,000 students by 1980, nearly doubling its present enrollment. The school is planning expansion programs to take care of the increase.

Thinking too small. The West End church in Nashville, where Jim Bill McInteer preaches, set a Bible school goal for 906 on April 19. But they had their sights set too low--1135 came!

"Golden Age Village." The Madison church has announced the opening of its 12-unit, \$155,000 retirement complex in Madison, Tenn. The project is called the "Golden Age Village," and is a modern housing development for the retired and the elderly. The plan works as follows: "The resident of a unit purchases a lifetime lease on the unit. Upon the death of

(see page 13)

STORY OF JUDY KING

It is hard to realize what some children and young people have to face in life. This article by Marge Qualls tells of what one young teenaged girl faced. It should make us count our blessings and want to help the less fortunate.

You are fifteen, with exciting and wonderful plans for the future. Suddenly, you learn that you have a fatal disease, a limited time to live!

Would you be afraid to die? How would you feel toward God?

Judy King had known for some time that she had cystic fibrosis, but in spite of medicines and restricted activities she had felt no need, in her busy "growing up" world, to probe the depths of the disease.

She was fifteen when she read in the daily paper an article about a family whose four children had the same illness. Sympathetic to their problem, she read rapidly on, only to learn the youngsters were destined to an early death!

Shocked and afraid, she asked her mother, "Is this true?" It was! Rarely does one live to be eighteen, and Judy's parents had been told by medical experts not to expect her to live beyond that age.

Judy knew that death is common, that all must face it. Nevertheless, it was frightening to know that life hung by such a delicate thread, that hope was so little.

One cannot know all her tears or fears, but we do know that she remained thoughtful and courteous towards everyone. Her friends were many. She continued to laugh and joke but she was serious, too.

Prayer had always been vital, and it became more important. She trusted God, more than ever, to hear her prayers. Judy wanted so very, very much to live! She prayed for this miracle, but she could not ignore the facts, and wisely prepared to die. She knew that God's ways were higher than hers (Isaiah 55:9).

It would have been easy to capitalize on self-pity but she refused it. She asked that her illness be discussed as little as

possible. Judy continued to boost the morale of others, particularly her father. He was a minister and it was difficult at times for him to preach, knowing her suffering and the future. Yet, whenever he looked her way, she always rewarded him with a glowing smile as though to say, "Keep on, Daddy."

It was difficult for her to forget the dreams she had for marriage and a home of her own. Nevertheless, she quit dating a fine Christian boy, believing it would be better later on if they were not too serious. Sentiment however, would not allow her to throw away his last corsage!

Judy tried to shield her parents from pain and sorrow. I recall the autumn evening she sought to comfort an anxious mother as they sat in the church building. Seeing her mother's attempt to conceal great worry, Judy gently touched the woman's tightly-clasped hands and smilingly said, "Mother, don't worry about me. I am all right." It was obvious that her physical condition had worsened, but her spiritual condition was "all right."

Her last hospital days were terribly agonizing, yet she refused to be discouraged. Much earlier she had talked with her parents about death, but as death hovered near, she chose not to speak of it again to them.

She asked to see her young friends once more, and found the strength to greet each one with a smile and personal message. Only to a few did she speak of "not going back home" but even this was couched in words so as to spare their feelings and need for conversation.

The final test came when her body was so racked with pain there was no comfort. Even in this she chose to glorify God. Judy was only seventeen when she died.

Not once in all this had she cried out in bitterness. She had not understood all the whys of dying so young, but she believed that in Christ we are more than conquer-

(see page 13)

SPIRIT OF CHRIST (cont'd.)

with them and baptized." (John 3:22.) Again in John 4:1, 2, "When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus himself baptized not, but his disciples), he left Judea, and departed again into Galilee." This latter passage is an explanation of the former. One states that Jesus tarried with them and baptized, whereas the other makes it clear that he did not baptize but rather his disciples. The Scripture in John 3:22 has reference to the authorization of baptism, while in John 4:1 the physical administration of baptism is under consideration. When the disciples of Christ baptized, it was in effect the same as the Savior baptizing because he authorized it. The point is that Christ commanded it, and, therefore, before one can have the Spirit of Christ, he must be baptized.

NEGLECTED MISSION

(cont'd.)

nights with three couples being instructed by Frank and Yvette.

With Frank's desire to know the Gospel, the "sign class" served a dual purpose. They taught us "signing" and we taught them the Bible. Soon, with the help of Marvin Bryant, Frank was baptized into Christ.

With eagerness to share the "Good News" with other deaf people, Frank and Yvette began studying with Marvie and Judy Yarbrough.

After a period of studying and attending Bible classes with the Burlington Church, Marvie and Judy were baptized into Christ. Marvie and Judy are engaged in a Bible study with others. Judy has agreed to help with the interpreting for the deaf on Lord's Day.

Again, through the influence of these faithful Christians, Franklin and Barbara Hardy heard and obeyed the Gospel and were added to the Lord. Franklin and Barbara share this same thirst for know-

ledge of the Bible and are studying in the home of Baxter Daugherty.

Presently, Charles Parker is interpreting for the deaf each Lord's Day. Also, he and Baxter Daugherty teach a class on Sunday morning and Wednesday evening, in sign language.

Baxter became involved with the deaf work about six months ago and has become quite proficient with the language of signs.

In January of this year two additional signing classes were started involving some 20 people.

LATE NOTE

A letter from Lem Rogers of Winston-Salem, N. C. gives us the following additional information:

"Two more deaf people were baptized at South Fork during our meeting. Brother Whittington baptized four deaf in his short meeting at Burlington. The Burlington church had 192 in attendance on Sunday morning, May 24."

IS THIS ALL (cont'd.)

planes, supersonic super-super-sonic, with louder and louder bangs; anti-missiles, anti-anti-missiles, and so on ad infinitum."

You and I know that there is more than this. Materialism is not all there is. God is and our purpose in life is to know Him and to serve Him faithfully by following His son who is our Saviour; to follow His will in service to God and man; to depend for our salvation on Christ's sacrifice for our sins; to share His message with all men and to live in joy and hope of eternal life beyond. That's what there is! And that is everything.

NUCLEAR POWER (cont'd.)

or tragedy. This is real power, and it is available to everyone who is willing to submit in complete trusting obedience to the Son of God.

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

Asheville, East Chestnut

HENRY L. FUHRY, Reporting: During April three placed membership with East Chestnut Church of Christ. J. M. Powell our minister spoke at the Carolina Lectures. He also spoke at the Western North Carolina Lectureship at Brevard. He will conduct a meeting at Sylva, N. C. May 10-13. Harvey Smeltzer has taken up duties as youth director. He is a graduate of Oklahoma Christian College. J. M. Powell and the writer attended the Presidents Award Ceremony in Washington, D. C. on April 23 for Employment of the Handicapped. Vice-President Agnew was the speaker and made the presentations.

On May 7 we begin a six week course "Operation--How To." This course will be taught at the college level. There will be three classes conducted simultaneously each Thursday evening. James A. Davis, Brevard will teach "How to Study the Bible With Profit and Pleasure." Harvey Smeltzer will instruct a class in "How to Make Christianity Meaningful to Modern Youth." Dr. Gene Rainey, East Chestnut church will conduct a class in "How to Enrich One's Life by Studying Psalms and Proverbs."

SOUTH CAROLINA NEWS

Greenville, Augusta Rd.

JERRY SENN, Reporting: During the past few months several exciting activities have taken place which we wish to report. On April 10, 11 a youth forum was conducted here in Greenville with above 200 young people from all over the states of North and South Carolina attending. The Freed-Hardeman College Hallmark Singers provided outstanding entertainment.

Paul Kidwell spoke on Christian Education. The brethren in Greenville provided food and lodging for all the young people. The new Palmetto Bible Camp property was used for an all-day outing.

Our gospel meeting, April 19-26, was the best the brethren here can remember. During the meeting 13 were baptized. 21 came asking for the prayers of the church. One placed membership. J. J. Turner of St. Petersburg, Florida did an outstanding job preaching. The meeting was extended because of the fine response. Our largest crowd gathered on Sunday night when there were 165 present.

On May 1, 2 about 15 from this congregation attended the High School Day activities at Freed-Hardeman College.

Attendance continues to show an increase and our contributions are exceeding \$400 most every Sunday. Recently a fine family moved in to worship with us.

Anderson

A. E. SWIMS, Reporting: We have been back in Anderson since July 1969. The general attitude of the church has been good. This year we have a budget of \$155.00 per week. This budget includes mission work in Colombo, Ceylon, the Herald of Truth program, the Children's Home and other good works. We feel that this is a step in the right direction.

June 7-14, J. Walker Whittle of Freed-Hardeman College will be with us in an area-wide gospel meeting. The week preceding the meeting a group of students from F-HC will be with us knocking on doors, conducting home Bible studies, etc. Working with the F-HC students will be the young people of the Williamston church. During the meeting William Young and a small group of workers will be with us from Troy, Alabama. This is the first time an all-out effort has been made to reach every home with the gos-

(see page 13)

JUDY KING (cont'd.)

ors (Romans 8:35-39). Christ, her friend in life, was her anchor in death.

Where did Judy get strength and courage? The answer is--from God and people. Further, she found guidance and strength from personal Bible study. She had strong convictions and the courage to live within them. Heaven was a high and worthy goal, and Christ's spirit dwelt richly within her.

Judy, so young, wanted to become a teacher! Little did she realize that she was one already, instructing with wisdom and grace.

There comes to me these questions

With searching, sincere cry!

"Through storms of life and struggles,
How well--and what--teach I?"

Please send your contributions to: Southeastern Children's Home, Inc., c/o R. W. Senn, Treasurer, P. O. Box 134, Lancaster, S. C. 29720.

BROTHERHOOD NEWS (cont'd.)

the resident, the unit returns to the ownership of the congregation to be used by the church in its benevolent program."

Radio station for sale. Lowell G. Perry of Abilene has informed us that there is an opportunity now opened to purchase a great international shortwave radio station located here in the United States. This station, according to Perry, broadcast every day to much of the world's population--responses have come from 100 nations--on five giant transmitters, two of which are 100,000 watts. Perry is interested in seeing Christians buy this station so the gospel can be preached daily to millions. Anyone interested should contact him at Station A in Abilene, Texas 79601.

CHURCH NEWS (cont'd.)

pel. There will be a radio program at

1:00 P.M. June 7-12 on WANS radio. We ask for your prayers and support in every way possible.

PREACHER NEEDED

The Wilmington Church of Christ is in need of an experienced preacher to begin local work as soon this summer as possible. The church is self-supporting and owns a three bedroom house. Write: James C. Dixon, 921 Reilly Drive, Wilmington, N. C. 28401

N. Charleston

JAMES CREECH, Reporting: The work at N. Charleston continues to go forward. The first four months of 1970 have been significant in the history of the church here. We recently completed a meeting with James L. Smith from the Donmoyer congregation in South Bend, Indiana doing the preaching. There were 81 responses to the Lord's invitation, seven were baptisms. To date there have been 145 responses here this year. Our contribution is averaging about \$1,100 per week, \$90 above that of last year. A new building was constructed recently to be used with our benevolent program. For the last seven weeks, our attendance for Sunday morning worship has averaged 318.

At the request of the brethren in Dillon, the elders sent me on a mission meeting in April. Arvel Curtis continues to do a great work there. The good elders here, Neill Graham and Ralph Richardson, have given me permission to be absent three weeks in June to assist in a campaign in Lisburn, Northern Ireland. We are most thankful for the continues growth of the congregation at North Charleston. It is our desire to do much greater things for the Lord in the future.

Sam Watts, who has worked faithfully with the Essex Village church in Charleston for four years, will be leaving June 23. He will begin studies at Harding College in Searcy, Arkansas soon after leaving the Charleston area. Brother Watts has done a tremendous work at Essex Vil-

BOOK REVIEW

Howard Winters, Duncan, S. C.

How to Read the Greek New Testament.

Guy N. Woods (privately published), 4921 Edenshire Ave., Memphis, Tenn. Pp. 108 (paper bound), \$6.

In his essay on truth, Francis Bacon paraphrases a quotation from Lucretius, the Roman poet and Epicurean philosopher, by saying, "No pleasure is comparable to the standing upon the vantage-ground of truth." I doubt that any of us would seriously question this statement, but it seems to me that, to the Christian who is an eager searcher for truth, there is a pleasure which if not absolutely comparable with this runs it a close second: viz., the pleasure of uncovering for one's self some precious gem of truth that has remained hidden from those who either cannot or will not dig beneath the surface to find it.

How to Read the Greek New Testament

is a book designed by its author (in our estimation, the most outstanding living Bible scholar associated with the movement to restore New Testament Christianity) to enable an average reader, possessing only an elementary knowledge of English and no knowledge of Greek whatsoever, to be able in a few days of diligent study and with a minimum number of Greek books to uncover many precious gems of truth that are lost in translating the Scriptures from their original language. Using the method set forth in this book, one will not get through his first verse in the Greek New Testament before he is thoroughly convinced that he had been missing many vivid pictures of truth that have not been and cannot be translated in our standard versions. By the time one has finished the first two chapters in this book, he will be fully convinced that he owes it to God, to his audience, and to himself to dig deep into the language the Holy Spirit originally used to reveal the will (or mind) of God to the minds of men. By the time one finishes the book (believe it or not!), he will be

able, if he has mastered and followed the instructions, to take his Interlinear New Testament and the Analytical Greek Lexicon (the two books one must have at his disposal to use this method) and make his own translation of any passage of Scripture from the Greek text. Oh what pleasures (and profits) there are awaiting those who have a mind to work.

Here is a book that every preacher and teacher of the word of God should have and use, and this is more especially true of those who have not had the privilege to study the Greek language. This reviewer first started using it 16 years ago (in its first edition) and has never had any other course in Greek. It works...for those who are willing to work it. Although we consider the price a little out of line with its mechanical make-up, it is certainly not with the contents. This is a priceless book. It would be impossible for us to commend it too highly. Order your copy from Carolina Christian Bookstore. (And while you are ordering, you might as well include in your order an Interlinear New Testament and the Analytical Greek Lexicon. You need all three books.)

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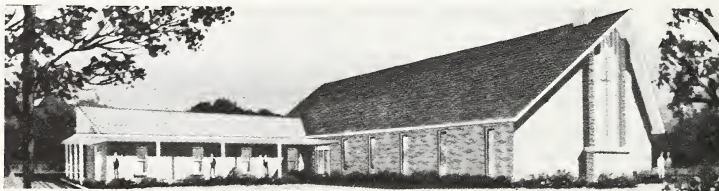
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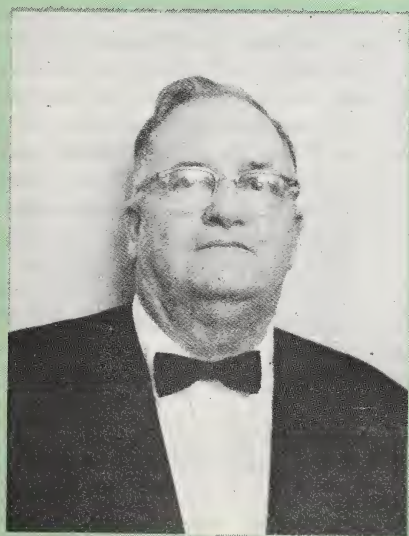
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Carolina
CHRISTIAN

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Milton S. Parker

**A
BUILDER
FOR
THE
LORD**

See Page 8

EDITORIAL—ONE OR THREE

Burl Curtis, Greenville, S. C.

On June 22 and 23, it was my privilege to visit in Sumter, S. C. The purpose of the trip was to gather information on three counties--Lee, Clarendon, and Calhoun.

We made the trip at this time because of an invitation from the preacher at Sumter, Eddie Glover. The hospitality of his home was given to me providing us with an opportunity to fulfill his wish of discussing generally the work of the Lord. It was an added joy to meet his wife and young son.

The church in Sumter has been outstanding in their support of Southeastern Children's Home and, more recently, in their work in preaching the gospel to the black race in their area. About half of all funds contributed to the children's home has come from Sumter and up to 25 blacks are attending the services with home Bible studies being conducted with about the same number.

In our meeting Monday night, two of the elders, Roscoe Newton and William Cannon, were able to be present. They demonstrated their genuine concern for lost souls and anyone interested in preaching the gospel in Lee, Clarendon, or Calhoun Counties would find them and the church in Sumter real helpers. They were of the opinion that Clarendon County provided the best opportunity at this time.

Within the next few months, it is our plan to publish in Carolina Christian full details on these three counties. It is our prayer and hope that you, and any others who will help you, will be encouraged to take the gospel to these souls. To say that there is a combined population of about 64,000 there is rather meaningless to spiritually indifferent members of the church. We must think what if only one of these were you? What if the lost ones were your father, mother, brother, sister, sweetheart, wife, or best friend? Then 64,000 begins to take on meaning.

Who will plan to go to Clarendon County?

You will find the brethren in Sumter ready to help you in any way they can. Now is the time to begin to sow the seed in Manning as well as St. Matthews, Bishopville and all the other county seats where no church of Christ meets.

William Cannon, elder in charge of evangelism at the Plaza church in Sumter, has promised to send us additional information on these three counties. As soon as possible we will print this for you. Who will go and who will send? You may have one or three counties. All need the gospel of our Lord.

MISSION WORKSHOP

We salute the young, small church in Williamston, S. C. for conducting a mission workshop July 9-12. If this same concern for lost souls can be caught by all Christians in the Carolinas, then we will be much nearer our goal of preaching the gospel to everyone. We sincerely hope the information obtained can be put into real action. Too often we attend, preach, and listen, and then go away and forget what we heard. Isn't there something in the Bible about this? When will we ever learn? More, when will we ever change?

EDITORIAL AND PUBLICATION

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THE INFLUENCE OF THE BIBLE

L. E. Wishum, Greenville, S. C.

(Note: The following is the first part of a lecture delivered by Brother Wishum at the 1970 Carolina Lectures in Clemmons, N. C. By our request he has prepared us a copy for Carolina Christian, and we are delighted to be able to share it with our readers. Eds.)

Before we go into details, let me take just a moment to define our subject. By "Bible" I mean the Word of God! By "influence" I do not ascribe to the original definition, which is an ethereal fluid thought to flow from the stars and to affect the actions of mankind; nor the later definition of a supposed emanation of occult power from the stars influencing human affairs. Daniel states it by saying that it is ten times better to trust in Him who made the stars than in the star-gazers. The right kind of influence (the kind of influence the Bible exerts) will take the horror out of one's horoscope. Such fortunetellers were commanded to be put to death under the old law, and Isaiah chides Israel for trusting in their astrologers, star-gazers, and prognosticators. (See Isa. 47.)

The dictionary definition I am giving to the word "influence" in this study is, "The power, authority, or weight exerted over the minds and deeds of mankind." Since our subject is the influence of the Bible, then, the weight, power, or authority of the Bible over the minds and deeds of mankind is what we mean by "the influence of the Bible."

Luke says, "For no word from God shall be void of power." (Luke 1:37, ASV.) God spoke and worlds came into existence; He speaks and they are destroyed; and, by the same word, the present world is stored up for fire! (2 Pet. 3:5-7.) Thus the word of God is powerful! It is living and active. (Heb. 4:12.) It is the method chosen by the Holy Spirit to influence the world (John 16:13; 1 Cor. 2:12,13). To

resist the influence of the word is to resist the Holy Spirit (Acts 7:51). The word is the mind of Christ (1 Cor. 2:16), the power of God unto salvation to all believers (Rom. 1:16), and the summum bonum of mankind (Eccles. 12:13).

First, let us take a look at the influence of the word of God in the lives of some Old Testament characters. (Cf. Ps. 119:105; 119:9-11,89.) The influence of the Bible made the difference:

In the nation of Israel that stood in God's glory and the evil nations that were destroyed. (Cf. Prov. 14:34; Ps. 9:17.)

In the kings like David who would lead a kingdom to glory and in ones such as Jeroboam who caused Israel to sin.

In the priests like Aaron who performed such great sacrificial service to God and men such as Annas who would condemn the Son of God to death.

In prophets as Nehemiah who would feed hundreds of men at his own expense to serve the cause of the Lord and in a Baalam who would go astray for hire.

In the families of Moses who were a great blessing to the world and in the families of Ahab who were a curse to the world.

In the Josephs who flee the begging woman and the Amnons who would force their own sisters.

In the Ethiopians (although slaves) who would save the Jeremiahs and those (who should rightly be concerned) who would be glad the Jeremiahs were dead.

In the little slave maidens who would seek help for their leprous masters and in the Salomes who would dance for the head of the Johns.

In Boaz who ate with and respected his workers and in the cruel taskmasters of Pharaoh.

In the Jobs who take the right attitude in afflictions and those who blame God for all their sufferings. (Cf. 1 Kings 18:17,18.) Secondly, take a look at the influence of the word of God in the lives of people in

the New Testament. The influence of the word of God can:

Cause the Son of God to refuse the rulership of the world under Satan because "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:10.)

Cause souls to face death stating, "We must obey God, rather than man." (Acts 5:29.)

Cause the sinful Samaritan to gather an audience, who would upon hearing the influencing word, say, "Now we believe." (John 4:39-42.)

Make clean and useful the Magdalenes who have been possessed with demons.

Make a useful missionary out of one who has had a legion of demons cast out of him. (Mark 5:1-19.)

Cause the John Marks to grow from weakness to strength.

Cause repentance that will burn \$10,000 worth of evil books. (Acts 19:19.)

Cause people to turn from idols to a sacrificial life in Christ. (1 Thess. 1:9; 2:14.)

Cause a giving of one's self to the Lord. (2 Cor. 8:5.)

Change the course of a run-away slave and tender the heart of his Master.

Cause a self-denial that says: "It is no longer I that live, but Christ in me." "To this end I labor and strive because my hope is set on the living God." "I know whom I have believed, that He is able to keep that which I have committed unto Him against that day." "I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God."

Furthermore, the influence of the word of God is the difference:

Between the victorious Marys and the adulterous, murdering Herodiases.

Between the Bernices who would serve the lusts of their fleshly brothers and the Phobes who would serve the church, both at home and elsewhere.

Between the glory-seeking money-serving Ananias and Sapphiras and the tent-

making church-establishing Aquilas and Priscillas.

Between the Demases who for the love of the world forsake the Lord and the Timothys of whom Paul said, "I have no man likeminded, who will care truly for your state. For they all seek their own, not the things of Jesus Christ." (Phil. 2:20, 21.)

Between the Diotrepheses who must have the preeminence, even if it means the expulsion of an inspired apostle, and in the Barnabases who can take a second place gracefully and still continue to be a "Son of consolation" to the John Marks of life.

Between a Stephanas who leads his whole house to a ministry of the saints and in those who overthrow whole houses.

Between those who populate and help to populate hell and in those who will populate and help populate heaven.

The influence of the word of God will turn the world right-side up, its jealous hate-filled enemies to the contrary.

Therefore:

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so; but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor the sinner in the congregation of the righteous. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish." (Ps. 1.)

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The Early Church's Second Threat

Larry A. Walker, Burlington, N. C.

(The author of this fine article has just published an excellent workbook on the three general epistles of John. It is called A Christ-Emphasis Quarterly--John's Epistles. A teacher's manual by the same name is available. Those who are interested in a serious study of these great books of the Bible should investigate these books. We highly recommend them. Eds.)

The message of the incarnation and crucifixion will always be a stumbling block to human wisdom (1 Cor. 1:23). The Epistles of John seek to correct false teachers who held that Jesus was a mere man used by God, but certainly not God incarnate. Surely, they reasoned, God could not stoop so low as to don Himself in evil flesh! So they had unsettled the minds of many believers.

John realized that this was a perversion of the gospel and threatened to reduce Christianity to another of the pagan religions. Speaking strongly he says, "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God. (4:3).¹ In his gospel account John again affirms that the Word which was God (1:1) "became flesh" and His glory was seen (1:14). Further, this Word of Life is described in the first epistle as having been heard, seen, and touched (1:1). Indeed, "And without controversy, great is the mystery of godliness, God was manifest in the flesh..." (1 Tim. 3:16.)

By understanding the background of John's epistles a great help is gained in unlocking some difficult passages. The false teacher taught that since God could not be born or die, He entered the man Jesus beginning at his baptism, and left just before his crucifixion. John refutes

and says in 5:6, "This is He that came by water (baptism) and blood (crucifixion), even Jesus Christ; not by water only, but by water and blood." It seems likely that this is part of the reason that John in his gospel includes the phrase "...and forthwith came there out blood and water." (John 19:34.) Jesus the Christ did die for our sins!

But do we not hear men today attacking this foundation stone of Christianity? The liberal "antichrists" of our day have so torn the Scriptures apart as to negate its witness to Jesus. The search for the "historical Jesus" of a few years ago continues in other forms today. We are told to believe that the gospels are basically a conglomerate of legends about Jesus concocted by the early disciples. His death was probably a fact, but the resurrection?--it was an outgrowth of the wishful thinking of the early church. Definitions of biblical words and ideas are changed to suit the theological, scientific and philosophical tenor of the times. But if one cannot accept the obvious teaching of Scripture, he has cut himself loose to be tossed in the maze of human reasoning.

If we are to remain genuine Christians we must hold to the old paths in full awareness of the current twentieth century threats. The message of John's epistles is as current to battle the "old errors" in modern times as it was in the second century.

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¹All references are from 1 John unless otherwise stated.

INSTRUMENTS IN WORSHIP?

Jerry Westmoreland, Seneca, S. C.

In this study we are concerned with the matter of instrumental music along with vocal music in Christian worship. Should church music be restricted to unaccompanied singing? What is wrong with instrumental music in Christian worship? There are many reasons why we believe mechanical instruments in Christian worship are wrong.

It should be noted that we are living under the gospel and not under the law of Moses. "For the law was given through Moses; grace and truth came through Jesus Christ." (John 1:17.) The law was only a guide unto Christ; "So that the law was our custodian until Christ came, that we might be justified by faith. But now that faith has come we are no longer under a custodian." (Gal. 3:24, 25.) Jesus "canceled the bond which stood against us with its legal demands; this he set aside nailing it to the cross." (Col. 2:14.) The gospel is "the power of God for salvation to everyone who has faith, to the Jew first and also to the Greek." (Rom. 1:16.) Men are now judged in all matters of work and worship according to the gospel, by Jesus Christ. (Rom. 2:16.) Looking at the matter of instrumental music in Christian worship from the gospel viewpoint, we note several reasons why it is wrong.

1. Christ never commanded it. Jesus said: "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." (Matt. 28:18-20.) Did Christ ever command the use of instrumental music in Christian worship? If so, where is the command to be found? Nor do we find in the New Testament neither example nor necessary inference for its use. Jesus has all author-

ity in spiritual things. God speaks to us in this dispensation through His Son (Heb. 1-2), and we are commanded to hear Him. (Matt. 17:5.)

2. We must do all in His name. "And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him." (Col. 3:17.) In the absence of any command from Jesus for the use of mechanical instruments in Christian worship we cannot use them by His authority or in His name. All reputable Greek scholars agree that "in the name of the Lord Jesus" means in accordance with the command of Jesus. (Matt. 28:18.)

3. The Holy Spirit never commanded it. Before Jesus left the earth, He promised to send the Holy Spirit to guide the apostles into all truth. "When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come." (John 16:13.) See also John 14:16, 17. After Christ ascended, the Holy Spirit came to the apostles who spoke "as the Spirit gave them utterance." (Acts 2:1-4.) In all of their teaching of which we have any record the apostles were guided by the Holy Spirit. They authorized Christians to sing (Eph. 5:19; Col. 3:16), but nowhere in the Scriptures does one find that the Spirit-guided apostles commanded instrumental music in Christian worship. Since the Spirit was to guide the apostles into all truth, we conclude that playing instruments of music in worship was not a part of the truth that Christ gave to the Church.

4. The apostles never used it. The known habits of worship in the lives of the apostles show that they did not use instrumental music in the apostolic church. Both the New Testament and church history are silent on the subject. If the apostles' doctrine included the playing of instruments in Christian worship, it is

reasonable to conclude that an example of such usage would be found in the New Testament. See Acts 2:42. We do find an apostolic example to sing. (Acts 16:25.)

5. The New Testament Scriptures do not include it. Paul was inspired to write, "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work." (2 Tim. 3:16,17.) Note that the Scriptures make us "complete, equipped for every good work." Evidently, instrumental music in Christian worship is not a good work for God has nowhere told Christians to make this kind of music in worship to Him. On the other hand, the New Testament furnishes us with both command and example for singing. So it must be a good work.

6. It does not pertain to life and godliness. Similar to the fore-going scriptures is a statement from the apostle Peter. "His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence." (2 Pet. 1:3.) The Lord has revealed to man all things that pertain to life and godliness. Surely, then, no essential thing has been omitted. Since God's word gives no instruction for the use of instrumental music in Christian worship, such usage does not pertain to life and godliness.

7. There is no scriptural reason for using it. Christians must be able to give a reason for the hope that is in them. "Always be prepared to make a defense to any one who calls you to account for the hope that is in you, yet do it with gentleness and reverence." (1 Pet. 3:15.) Every reason given must be scriptural, "whoever speaks, as one who utters oracles of God." (1 Pet. 4:11.) Paul demands that we "test everything; hold fast what is good." (1 Thess. 5:21.) Since we live under the gospel, (Rom. 1:16), all things must be measured by it. The gospel nowhere commands instrumental music. Therefore its use in Christian worship is unscriptural.

8. It makes worship vain. Jesus said regarding the scribes and Pharisees, "In vain do they worship me, teaching as doctrines the precepts of men." (Matt. 15:9.) According to Jesus, the worship of the Pharisees was vain because it was based on the commandments of men. The same principle applies in the church today. Instrumental music is a human innovation which man has introduced into the worship without divine authority. Any act of worship which springs from the traditions of men is vain. Jesus requires that we worship God in "spirit and truth." (John 4:24.) Acceptable worship demands that Christians abide in the truth, and take "the sword of the Spirit, which is the word of God." (John 17:17; Eph. 6:17.)

9. It is acting without divine faith. The Christian life is a life of faith. Paul says, "The righteous shall live by faith." (Rom. 1:17.) "For we walk by faith and not by sight." (2 Cor. 5:7.) Without faith it is impossible to be pleasing to God. (Heb. 11:6.) If a thing is to be done by faith, it must rest upon the authority of Christ. Faith comes by hearing the word of Christ. (Rom. 10:17.) The New Testament does not authorize the use of mechanical instruments in Christian worship, therefore, they cannot be of faith.

10. It is adding to the word of God. The New Testament authorizes disciples to sing. (Eph. 5:19; Col. 3:16.) "Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name." (Heb. 13:15.) In praising God with the fruit of our lips we are doing what the Lord commands. The use of instrumental music in Christian worship is adding to the word of the Lord. Paul set forth a principle which is applicable in this connection when he warned the Corinthians "to live according to the scripture." (1 Cor. 4:6.) The man or angel who preaches any other gospel provokes the anathema of heaven upon him. (Gal. 1:6-9.) "Any one who goes ahead and does not abide in the doctrine of Christ does not have God; he who abides in the doctrine of Christ has both
(see page 15)

A BUILDER FOR THE LORD

Howard Winters, Duncan, S. C.

Most of those who have been in the Carolinas for any length of time will agree that one of our greatest weaknesses is a failure to develop strong, mature, active Christians out of those we reach with the gospel message--there are too many not going on unto perfection. This failure is seen both in individuals and in congregations. When the total number of those who profess membership in both states is considered, probably less than 50 per cent are ever present at services on any given Sunday. Some congregations have been meeting for 10, 20, 30, or even 40 years and have still never produced one man who is qualified as either an elder or a deacon. This hurts. But we can be thankful to our Heavenly Father that there are men--great men of God--who are working diligently and tirelessly to remedy this situation. One such man is Milton S. Parker, the powerful preacher now living and working in Clinton, S. C.

Milton Stafford Parker began his life on earth on March 13, 1907, the oldest of six children born to Willis S. and Gillie Ora Parker. He attended public school in Lafayette and Suwannee counties in the state of Florida, where he was born. Most of the religious people around him (especially his relatives) were Primitive Baptist (he is a master at imitating their sing-song style of preaching and can entertain for hours on end by telling experiences among them). In 1922 he heard Frank Marrow preach--this was the first time he had ever heard of the church of Christ. He saw the truth and was baptized by Marrow on July 4, 1922, thus becoming the first in his whole family to accept the ancient gospel. Milton began preaching on the second Sunday in March, 1924, and one by one his whole family was led to Christ. He attended Freed-Hardeman College in the 1925-26 and 1926-27 terms. Since then, he has been an active preacher

of the gospel (one is almost tempted to say that he has gone "everywhere preaching the word"). He has done local work in Perry (this is where he preached his first sermon in 1924), Mayo, Lake City, and Fort Pierce, Fla., Marfa and Wickett, Texas, Trenton, Ga., Woodleaf and Wilmington, N. C., and Duncan, Union, Williston, and Clinton, S. C. He has held meetings in Florida, Georgia, North Carolina, South Carolina, Tennessee, Kentucky, Mississippi, Texas, New Mexico, and Arizona. Many of his meetings have continued from two to four weeks, and one was three months in length. He has baptized more than 2,000 people and established a number of congregations.

The most fortunate day of Milton Parker's life (excepting only the day he became a Christian) was August 31, 1926. That is the day the lovely Mertie Williams became his life-long companion. She is, indeed, a worthy woman, a gem of great price, faithful to the Lord (and her husband) in all her ways! Their union has been exceedingly happy and fruitful, both to the Lord and to themselves. They have six very fine children, four girls and two boys, and 10 grandchildren. The daughters are Margie Newby, Martha Pitts, Marian Tompkins, and Myrna Hill; the sons are Milton, Jr. and Maurice. The children are all married and have Christian homes of their own, and Milton, Jr. (Bud) is a gospel preacher, walking in his Dad's steps. The Parkers feel that their greatest contribution to the world and to the church is their children and the six Christian homes they have built.

In preparation for this sketch, since I wanted to bring to the attention of our readers his success in both building up the local church and strengthening weak Christians, I asked brother Parker to give me the five things he emphasizes most in his preaching. He gave the following (not necessarily in the order of emphases):

1. The plan of salvation--the basic gospel facts or what one must do to be saved from his sins. When I asked him to comment on this, he, with his characteristic view of Bible centered preaching, replied, "I don't know any more about it than what the Bible says." The more I think about that statement, the more meaningful it becomes. Perhaps we should all, especially young preachers, take a long hard look at it. What more do we need to know about it?

2. Regular attendance at all services of the church. It is in this aspect of his teaching that he feels he has made the greatest contribution to the churches where he has worked (and where he has held meetings). One simply cannot be around him long until he senses that Milton Parker believes that the Lord meant just what he said in Heb. 10:25. He is devoted to the proposition that it is a Christian's duty to assemble with the saints and that a Christian cannot be true to God or go to heaven while neglecting his duty. He often preaches on this duty, and he tries to include an exhortation on the assembly in every issue of his bulletin. But he not only preaches it, he practices it as well; and he taught his whole family to practice it. While his children were growing up, not a one of them ever missed a single service for any other activity.

3. Church government. When he named this point, he put great emphasis on the fact that we need Scriptural church government, not just government. This simply means that Christ must be recognized as the head, the seat of authority, and each Christian as a member of the body. Every member of the body must grow in the faith and some must mature in experience and leadership so they can be appointed as elders and deacons. Thus each congregation must become an autonomous organization: under Christ it must direct its own affairs and carry on its own work. Brother Parker believes that unscriptural elders make an unscriptural organization, and that an unscriptural organization makes an unscriptural church. This is why he works tirelessly for Scriptural

church government. Furthermore, his 46 years of preaching have taught him that a Scriptural organization does not "just happen." If a church is to develop the proper kind of government, there must be a great amount of teaching and training--every member must be taught to develop the potential that is in him.

4. Christian living. In a world of turmoil and trouble--in a time of disrespect for and rebelling against authority--nothing could be more vital to the growth of God's people than pure, clean, peaceful, Christian living--living in complete subjection to Jesus Christ as Lord. Someone has suggested that a Christian ought to wear a badge (such as we often see in an election year on campaign workers) so that everyone would know, regardless of the crowd he might be in, who is and who is not a Christian. Brother Parker does not believe in that kind of Christianity. He believes that when one lives the Christian life he will be known, not by a badge he wears, but by the life he lives. He says, "The way to prove what is that good and acceptable will of God is to live it." The apostle Paul said, "I bear in my body the marks of the Lord Jesus." (Gal. 6:17.) And so it is that every true Christian bears in the life he lives the necessary marks of Christianity. He does not need a badge which says, "I am a Christian." He has so separated himself from the world that his whole life says it--it says that he is a Christian in deed and not just in word alone.

5. Strengthening the disciples--that is, preaching on the things that will cause Christians to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." (2 Pet. 3:18.) Too many Christians who are robust and healthy physically are little short of dwarfs spiritually. They have failed to build themselves up in the most holy faith (Jude 20). They have not followed Peter's inspired instructions: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that
(see page 11)

"Let The Dead Bury The Dead"

Howard Winters, Duncan, S. C.

Brother Harold Barnette, Sr., of Greer, S. C., said that he had always wanted someone to explain Matt. 8:22, where Jesus said, "Follow me; and let the dead bury the dead." We are delighted to be able to give our thoughts on this verse, especially since someone thinks they are worth seeking. But before we proceed, it will be wise to get the whole context of the statement before us. The inspired record is as follows: "And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead." (Matt. 8:19-22.)

Frankly, I have never been satisfied with anything I have found on the expression, "Let the dead bury the dead." Most people seem to hold one of two views concerning it: (1) This disciple's parents were not literally dead. They were aged and needed the care that a loving son could give, and it was a filial duty of a son to care for his parents until they were buried. Thus the disciple would have been asking that he might be permitted to remain with, care for, and support his parents as long as they lived, but when they died (when he buried them) he would then follow Jesus. (2) The second popular view is stated by Adam Clarke in the following words: "It was usual for the Jews to consider a man as dead who had departed from the precepts of the law; and, on this ground, every transgressor was reputed a dead man. Our Lord's saying, being in common use, had nothing difficult in it to a Jew. Natural death is the separation of the body and soul; spiritual death, the separation of God and the soul:

men who live in sin are dead to God. Leave the spiritually dead to bury the natural dead..." While either of these views may be true (both have some value), neither has satisfied my mind (although I am inclined toward the first). But whatever may be the case, it seems obvious that the disciples and those around Jesus clearly understood the statement itself and the import Jesus attached to it. This has led us to conclude that it is probably some kind of a proverb or a colloquial saying which was full of meaning to the people of Jesus' day. But as it now stands, it is almost meaningless to the modern western mind.

Sometimes it is entirely possible to get the meaning behind a statement without fully understanding the statement itself. We have observed this principle in answer to a previous question. I have heard some get so excited about explaining every minor detail of a parable that they completely miss the lesson the parable was spoken to teach. This is also true of almost the whole book of Revelation. We become so concerned with the meaning of symbols that we fail to see what the symbols were given to teach--what they were given to symbolize. Heb. 7:3 is another such verse. We get so bogged down with Melchisedec and the mystery surrounding him that we miss entirely the lesson the inspired writer used him to teach. The lesson, not the man, is the important thing. The verse now under consideration falls into this category. We get so concerned with trying to explain the Lord's manner of expression (the words He used to impart an idea) that we completely and utterly miss the thing He taught--the reason He spoke. Fortunately for us, we do not have to understand who the "dead" are or how the "dead" can "bury the dead" to comprehend fully the lesson Jesus used this expression to teach.

The whole passage is a lesson, and a
(see page 11)

LET THE DEAD (cont'd.)

most forceful one at that, on priorities. It strongly emphasizes the fact that in this life a man must put something first--one thing must have priority over all other things. Now the question comes, which should one do first, bury his father or follow the Lord? Jesus said, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.) Thus when one chooses to follow Christ, he must put Christ first--he must let everything else take second place to this. You will notice that the man Jesus addressed said, "Suffer me first to go and bury my father." He wanted to bury his father and then follow Jesus. In this he missed the whole point: he should have chosen to follow Jesus and then it would have been his duty to bury his father--he would have followed Jesus in burying his father. This simple fact was overlooked because he was putting the wrong thing first.

This principle carries over into every sphere of Christian living, and to see it in other relationships might help us to see it more clearly in this one. Suppose a man should say, "Let me first support my wife and then I will follow Jesus." He would be missing the whole point: he must follow Jesus, and when he does so he must support his wife. One could not (under ordinary circumstance) follow Jesus and do otherwise. It is a matter of priority. But again, suppose a man said, "Let me rear my children and then I will follow Christ." He has put the rearing of his children before his service to Christ. But let him follow Jesus and he has no alternative but to rear his children--he rears them in following Christ.

And so it is (or so I think) with the verse under consideration. Jesus was simply emphasizing to the man that he should put first things first. Had he followed Christ (had he accepted Christ as the Lord of his life) then Christ would have probably commanded him to bury his father--it would still have been his duty but it would have been done as a service in obedience to

Christ. But as it is, this man committed the error that is common to men: he separated his duty to his father from his service to Christ. As he saw it, he would first do his duty to his father and then he would serve Christ. He had therefore overlooked the simple fact that one could not serve Christ without burying (doing his duty toward) his father. When one puts Christ first he serves Him by doing his duty to his father, to his wife, to his children, to his neighbor, to his community, to his job, and to every other God-given responsibility. And so regardless of what the expression, "let the dead bury the dead," may mean within itself, the lesson it teaches is clear: Follow Christ! This is the whole duty of man.

A BUILDER (cont'd.)

ye may grow thereby: If so be ye have tasted that the Lord is gracious." (1 Pet. 2:1-3.) As we discussed this point, brother Parker quoted Rev. 3:2, where the Lord said to the church in Sardis, "Be watchful, and strengthen the things which remain." He concluded by saying, "This is what I try to do.

We are delighted to pass on to our readers these few thoughts on Milton S. Parker and the method he uses (in his preaching) to build up the local church--the great need that he is helping to fill. After 46 years of preaching the glorious gospel of our Lord Jesus Christ, years filled with pleasure and delightful experiences, with hardships and toils, brother Parker, if the Lord gives him additional days, is now just entering upon his greatest period of service to the Lord's cause in the Carolinas--a period in which his mellow, mature, Scriptural preaching will make him (as it has already has) one of our greatest builders for the Lord.

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BROTHERHOOD NEWS

Howard Winters, Duncan, S. C.

Disaster in Lubbock. The churches in Lubbock, Texas, and the Lord's people throughout the nation, have again proven that the church can rise to meet any kind of disaster. On May 11, a devastating tornado struck Lubbock, leaving a path of death and destruction in about one third of the city. At least two members of the Lord's church were among the 25 reported dead, hundreds of homes were destroyed, and several church buildings were damaged. The storm narrowly missed the Children's Home of Lubbock, in which 100 children are provided a home, but it came close enough for the officials to send out an urgent plea for funds to build a storm cellar. Christians all over the nation rallied to the call for help, and the Broadway church (whose building sustained \$150,000 damage) and Lubbock Christian College used their facilities to prepare and distribute food and other necessities. Joe Barnett, minister of the Broadway church, said a few days after the tornado struck, "We have clothing in abundance; we don't need anymore now. The only thing we need now is money." In looking to the future, he said, "But I can see a second wave of need now that the people are out from the initial shock. Many are out of a job; there's no paycheck to come in. It hit the industrial part of town. Hopefully, the businesses will rebuild, but a lot of people are out of work." To account for the rapid response from Christians, the Christian Chronicle reports: "Thirty minutes after the tornado was over Orlan Miller, Smithlawn minister, was on the air with his ham radio handling emergency messages for Civil Defense, the Red Cross, and personal inquiries. He put out a nationwide appeal to churches for furniture, food, cooking utensils and cash and manned his set around the clock the first five days after the disaster."

Lectures. Thomas B. Warren, Chairman of the Bible Department of Freed-Hardeman College, was guest speaker at the third annual lectureship of the University Christian Student Center at Oxford, Miss. He spoke on "The Philosophic Basis of Christian Faith." As we understand it, the lectures are to be published by Baker Book House.

Banowsky becomes Chancellor. On May 23 William S. Banowsky was officially installed as Chancellor of Pepperdine's new 200 acre Malibu campus. More than 2,000 community leaders, educators, writers, and politicians participated in the special ceremonies, including keynote speaker David Lawrence, editor of U. S. News and World Report. Banowsky, who becomes the youngest chief executive of any college campus in this country, said that even though Malibu was committed to a new interdisciplinary concept of higher education it would still center around two basic convictions concerning liberal arts education, namely: "First, that it be value-centered; and secondly, that it must be person-centered." The Malibu branch is scheduled to begin classes in 1972.

Among the schools. Pepperdine College plans to begin a new preacher training program in Germany this September. The instructions will be given in the German language and all students will be German. Eight men have already enrolled... H. E. Speck, Jr. has been named President of Christian College of the Southwest in Dallas... On May 5 York College dedicated its new \$325,000 library.

Indonesia. The Islamic people are still doing all they can to prevent the growth of the Lord's church in Indonesia. Pat McGee wrote recently of a member of the church and his wife being severely beaten and abused because they had become Christians. Although they were forced to flee from their home and are now unable to return, their faith remains unshaken.

(see page 15)

REPORT OF BOARD MEETING

On May 30, 1970 a meeting of the Board of Directors of the Southeastern Children's Home, Inc. was conducted at the Plaza church building in Sumter, South Carolina. Harmony and unity of purpose were strongly in evidence. Every decision that was made was made unanimously.

In the morning the Directors visited three different pieces of property which were thought suitable for use as the lot on which we might build the first cottage. City regulations in Sumter may make it advisable for us to purchase property just outside the city limits. Two of the three pieces of property were very near, but just outside the city limits of Sumter. The Board left to the judgment of the Property Committee the choice of which one of the lots to buy, but urged that a suitable lot be purchased during the month of June if at all possible. We feel that an encouraging step will have been taken when we can own the building site for the first cottage. It has been a problem to find a building lot within the city limits because of the scarcity of such lots and because of city regulations and zoning codes.

The financial report stated that nearly eleven thousand dollars were on hand. The exact amount as of May 30 was \$10,784.73. For the liberal donations of so many Christian people we are humbly grateful. We assure you that every cent will be prayerfully used in the interest of homeless children. This amount will pay for the building lot and will leave a balance to be applied to the down payment of building costs on the first cottage.

Several congregations have written for more information about the orphanage. A personal visit by a member of the Board was thought to be needed to answer some of these inquiries and to promote general support of the Home. R. W. Senn, who is well known in the Carolinas, having served as an Elder in Columbia, S. C.

and is presently serving as minister of the Lancaster, S. C. church, agreed to travel in the Carolinas in the interest of the Home an average of two days per week. It is hoped that his travels will bring him into contact with every loyal congregation in the Carolinas. He will tell the story of the Southeastern Children's Home, Inc., answer any questions the brethren may have, and solicit support of this good work.

This new work will not allow R. W. Senn time to continue as our treasurer in which work he has done a commendable job. Another member of the Board was appointed to serve as treasurer. He is Hugh L. Palmer, 75 Nash Street, Sumter, South Carolina 29150. Brother Palmer has much experience in the work of the church, having served in New York for a number of years as an elder and treasurer. He is a business man working in the real estate field. We ask that donations from this time on be sent to the Southeastern Children's Home, Inc. in care of brother Palmer at the above address.

The Southeastern Children's Home, Inc. is registered as a tax exempt organization. This means that all donations to the Home are tax deductible just as are donations given to the church on Sunday.

Another highlight of the meeting was the approving of building plans. The Property Committee had done its work well. They had plans for a four bedroom house that will meet our need adequately. While the plans had to be modified some to meet regulations, the basic plans will be followed. To illustrate, an extra outside door had to be provided to meet the Fire Department's rule that there be a door at the end of long halls. The cost of this house will be approximately \$28,000 in addition to the cost of the lot. In this time of tight money it has been difficult to get a loan, but efforts in this direction are continuing. Twenty-eight thousand dollars

(see page 15)

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

Asheville, Biltmore

DON GETTYS, Reporting: The first half of 1970 has brought many good things to us here at Biltmore. In May we had a good meeting with Glenn Ramsey of Carthage, Tenn. In the past few weeks, four have been baptized and several have rededicated their lives and/or been identified with the Biltmore church. We've held two combined meetings with the Gaston St. congregation discussing racial relationships. The discussions were very frank and edifying and they provided a great step forward for the work in this area. Several of our teens recently enjoyed a wonderful week-end attending a youth forum at the Madison church in Nashville. Recently we have begun successful efforts to take up a special collection each Sunday for child-care. Not long ago, we exceeded a goal of 100 with an attendance of 105. Plans of the immediate future call for our 4th annual July 4 outing for Christians of this area and a Vacation Bible School and meeting with Bob Sorrell in August. We solicit your continued prayers for the work at Biltmore and when traveling in the Asheville area be sure to stop and visit us.

Jacksonville

BUFORD CARROLL, Reporting: The church here in Jacksonville has begun some mission work. We are presently helping in Pakistan, and we are helping to support a minister in Anacortes, Washington. Too, we have sent some support to the church in Williston, North Dakota; however, this will not be regular support. Our attendance hovers around 160-180 each Lord's Day; contributions are excellent. Recently four have been baptized and three have confessed public sins. We continue to receive many contacts from

the Herald of Truth TV program which we help sponsor here in eastern North Carolina. If anyone knows a serviceman in the Camp Lejeune complex, please let us know and we will contact him immediately.

High Point

JIM STUTTS, Reporting: May was one of the greatest months ever for the Eastchester Drive congregation. May 11-17 was our gospel meeting with Arnold Moore of Jacksonville, Florida doing the speaking. Forty-one responded to the gospel call, nine were baptisms and the others rededications. Brother Moore is one of our finest speakers and did a splendid job of motivating souls to obedience. Since our meeting we have had four other baptisms, making the total number of responses for May, 45.

Our VBS, June 8-12, resulted in the baptism of a deaf person. This gives us a membership of three deaf brethren and we foresee great growth in our deaf program. Special Bible classes for our deaf have been started and our sign language class continues with good interest. We are now interpreting occasionally for ourselves and hope to be able to interpret for ourselves completely before long.

Our attendance is increasing nicely and new seats have been purchased to accommodate those attending.

Tentative plans for another campaign to Cameroon, West Africa are now set for January, 1971.

I spoke in a gospel meeting in New Bern, N. C., June 21-27.

SOUTH CAROLINA NEWS

Sumter

EDDIE GLOVER, Reporting: A tent meeting was held here May 17-29 with Jackson Taylor, Columbia, S. C., speak-

BROTHERHOOD NEWS

(cont'd.)

India. The last report I have seen from J. C. Bailey says that the number now baptized in India is above 70,000. (Brother Bailey entered India just a little over seven years ago.)

Coming home. After five years of missionary work in New Zealand, the Jim Woodroof family is returning to the United States. We have no information as to plans here in the states. (Brother Woodroof will be remembered by many of our readers for his marvelous work in the Carolinas.)

Good News. For those who think all news is bad news--that the world is running wild--we lift the following piece of good news from the 20th Century Christian: "Mr. Donald S. MacLeod, an executive with the North American Rockwell Corporation, in a recent speech cited the following: In the United States last year: 196,459,483 did not commit a criminal offense. 4,896,720 college students did not participate in a campus demonstration. 201,489,710 citizens did not use illegal drugs."

CHILDREN'S HOME NEWS

(cont'd.)

is a lot of money, but it can be raised either from a loan or from donations. If just 100 congregations would agree to give \$25 per month for one year, the house and lot would be paid for in less than one year. This is very realistic. Many congregations in the Carolinas may be able to help in this way. We ask please that you consider our need. The care of orphan children is a basic work of the church. Will you not have a part in this endeavor? If you have questions, you may write R. W. Senn, P. O. Box 134, Lancaster, S. C. 29720. He will be glad to visit you personally to explain all phases of the work in detail.

To build this house and to support children in it, your continued support is needed. Please send a donation today to: Southeastern Children's Home, Inc., c/o

Mr. Hugh L. Palmer, 75 Nash Street, Sumter, S. C. 29150. Every donation will be gratefully acknowledged in our monthly bulletin, Southeastern News.

INSTRUMENTS IN WORSHIP

(cont'd.)

the Father and the Son." (2 John 9.) There is no escape for the man who goes beyond the word of God or who shows disrespect for the will of heaven. (Heb. 2: 1-3; Rev. 22:8-19.)

S. C. NEWS (cont'd.)

ing and C. C. Vaughn, Camden, S. C., assisting and leading singing. This effort was fully supported by the Plaza congregation. As many as 27 blacks came who had never heard the gospel. Five were baptized. They are all now full members of the Plaza church. One black has been baptized since the meeting. Cottage meetings are now being conducted with about 30.

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Volume 12 No.8 August 1970



NEW BERN, N.C.

SEE PAGE 11

CLARENDON COUNTY, S. C.

Burl Curtis, Greenville, S. C.

The time has come for us to get serious about preaching Christ to everyone. We are wasting entirely too much time on dozens of things of lesser importance. We are calling for workers to tell the old, old story to all who have not heard. We need many who will "sell all that they have" so that this first order of business can be completed. Will you be one among the number? To what nobler purpose could you give the remainder of your life and your life's possessions? Let it be known what you plan to do; it will encourage others.

Among the 26,000 people of Clarendon County, S. C. would be a good place to begin sowing the seed. Manning, the county seat, has a population of about 5,000 and is surrounded on the north by Alcolu and Turbeville and on the south by Summerton. There is no CHURCH OF CHRIST meeting in the county although there may be a few faithful members who are driving out of the county to worship and more who have fallen by the wayside.

Two existing outlets, The Manning Times, a weekly newspaper, and radio station, WYMB, are available for the sower's use. Published each Thursday, the newspaper has a local advertising rate of \$1.00 per column inch and a circulation of 3,200. The radio station has a prime coverage area of 85,000 people including Manning, Greelyville, Pineville, Santee, Summerton, Pinewood, Sumter, Shaw AFB, Olanta, and Turbeville. One 15 minute program per week would cost \$64.00 per month for a regular month and \$78.00 for each five week month. Five minutes per day would cost about \$100.00 per month. Mrs. Betty Roper, President, states that there is already a good religious audience on week-ends. She further offers to announce meetings and other events of the church four times per day at no extra cost provided a minimum of 15 minutes

per week in purchased. It doesn't take but a moment to figure what \$140.00 per month would do--five minutes per day on radio and 10 inches per week in the newspaper. Who will do this?

Although Clarendon is a farming county, various wood, furniture, garment, and small appliance industries are operating. The population is about 65 per cent black and 35 per cent white. The climate is pleasant with enough seasonal variation to add an extra dimension to life. Highways are above the average in quality with I-95, which is nearing completion, crossing the county from north to south. For those who enjoy water recreation, Lake Marion borders on the south.

Any worker in this county would find the church in Sumter ready to assist him in any way it could. We would like to encourage you to consider Clarendon County. Why not choose this area for your next mission work? Before you sent a man there you could begin by preaching on the radio and through the newspaper. For more information please write to Carolina Christian or to Elders, Plaza church of Christ, P. O. Box 1385, Sumter, S. C. 29150

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"BUT RATHER REPROVE THEM...."

William E. Glover, Kinston, N. C.

"And have no fellowship with the unfruitful works of darkness, but rather reprove them.... But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light" (Eph. 5:11-13).

Christians cannot live a life acceptable to God by just refusing to partake of the things that pertain to the world of darkness; they must also reprove them. An attitude of indifference, when exemplified by those professing to be Christians, whether it be towards the works of God, or the unfruitful works of darkness, is an abomination in the sight of God.

Note the number of times the word "against" is found in Ephesians 6:12. Each time it is used it suggests an aggressive action that should characterize the works of the child of God. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Inasmuch as we wrestle against so great and powerful an enemy, Paul continues in the following verse by saying: "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." Vs. 13.) How can a Christian, realizing the terror of eternal condemnation that awaits all those who follow the workings of Satan, be indifferent towards the sinful practices of men and the false ways and dogmas of the world which are practiced and taught many times in the name of Christianity?

Every member of the Body of Christ who is indifferent to these matters, whether he be an elder, deacon, preacher, or otherwise, constitutes a breach in the walls of the house of God. It is regrettable that there are those who, while claiming to teach the "whole counsel of

God," manage to refrain from teaching those things which are most needful to the well-being of the souls of both saints and sinners, and are careful only to tickle the ears of their hearers, rather than doing the work of an evangelist; to "reprove, rebuke, and exhort, with all longsuffering and doctrine." (2 Tim. 4:2.)

But, thanks be to God, these are still in the minority in the churches of Christ. There are still those who are uncompromising in their stand for the truth and their stand against error.

When one is careful to "contend earnestly for the faith," he should not be surprised at the reaction of the workers of iniquity. Satan does not take this kind of treatment lying down. Those who love not the truth, but rather darkness, will oppose you and say all manner of evil against you falsely, but brethren, let us count it all joy when these things come to pass.

It proves nothing for one to say he is religious. Some of the world's most heinous crimes have been perpetuated in the name of religion. Religious people crucified Christ. Religious people stoned Stephen to death after hearing the straightforward preaching of this man of God. When the facts were forcefully and truthfully declared to them, they rushed madly with one accord upon him and killed him. Oh! that we should all preach the gospel of Christ with such force and fervor today.

To all who love the wonderful and beautiful truth of God's Word, it is sickening of heart and spirit to listen to much of what is being preached today, both among those of the denominational world, and worse, in the church of our Lord. Beautiful, poetic, flowery, highly descriptive phrases, mingled with the words of man's wisdom, coupled with politics and social topics, have crept into much of the preaching of our day. This is so prevalent that it has become the "order of the day" in sermon preparation. What has become

(see page 9)

THE INFLUENCE OF THE BIBLE

L. E. Wishum, Greenville, S. C.

(Note: the following is the last part of a lecture delivered by brother Wishum at the 1970 Carolina Lectures in Clemmons, N. C. He prepared it at our request for Carolina Christian. We take up this section exactly where the previous one left off. Be sure and read it. It is powerful. Eds.)

Third, the influence of the word is seen in the history of nations, especially when we contrast blessed and glorious Israel with the haughty, pride-filled, sinful nations who rejected the influence of the word and Him who gave it. Neither the fortresses of Petra nor the walls of Nineveh served as protection against the justice of God. Israel could not be destroyed as long as she was influenced by the word of God, but as soon as she rejected the fountain of living water and hewed out more exciting, but sinful, cisterns to drink from she gradually reached the point that no remedy could be had to save her--she had departed from her solid foundation and would not return to build on it again. (Jer. 2:13; 2 Chron. 36:16.) Even though Jerusalem lasted longer because of the influence of the word of God, she finally fell, fell as Jeremiah sat up with her on her death bed, offering her the cure, and weeping as she rejected the Balm of Gilead. He wept by her side as she was in her death throes and watched her take her last breath while she continued to reject the influence of the word of God. Michelangelo painted Jeremiah sitting outside the city broken and bowed down so he could not see the miserable failure of his preaching. Ezekiel observed the glory of God depart the temple where was no influence of the word and he took up an abode by the river Chebar in exile where the word could have an influence. (Ezek. 10:18ff.; 43:1-4.) Why did Sodom and Gomorrah fall? And was it not the

lack of the influence of the word of God that produced the dark ages? The poverty and suffering in certain nations today without the influence of the word of God show the directions of those who reject the only true source of serenity and life. Man must look to the word of God because it is not in man to direct his own steps. (Jer. 10:23.) "Righteousness exalteth a nation." (Prov. 14:34.) And nations that forget God are turned into hell. (Ps. 9:17.)

Fourth, the influence of the Bible can be seen in the lives of people today. It can be seen in an Essien of Nigeria who learned the truth through a Bible correspondence course and converted thousands to Christ. The influence is seen in a letter I received from one village where I preached only one sermon which stated, "Your sermon worked wonderfully. We burned our idol god after you left that day." The influence of the Bible is seen in a confession of a man of Cameroon who said, "I have not seen this Jesus, but from what you say about him, he must be the Son of God." The influence of the word is seen in many countries through the continued faithfulness of those reached, even though their sufferings surpass our thinking. Take for example Moses Oparah of Nigeria who was in worship service one day in 1966 when some local people appeared and shouted out, "Is Mohammed known here?" Moses Oparah boldly replied, "No, Jesus Christ is known here!" Immediately the enemy of truth rushed in shouting, "Kill! Kill!" And in their fury, they wrecked the building, tore up the Bible, upset the Lord's Table, and injured many Christians. Moses Oparah was badly beaten and the intruders picked up his 15 months old baby and beat her head on the concrete floor. She died three days later. Moses and the other Christians had to flee many miles to safety. But then came the Civil War to Nigeria and again this man was called upon to

suffer much for his Lord. He had to stand by and watch three more of his children die of starvation. His wife delivered a child one day and fled as a refugee the next. In all, 26 of his family died in the war. He said that he had learned to eat grass in order to stay alive. But he is still (in 1970) faithfully proclaiming the influencing word of God. And so it matters not if dogs lick our sores here if angels bear our souls to the Father above!

Oh! What a drawing (influencing) power the word of God is! Yes, God draws man to Him (John 6:44; 12:32), but He does so through the word. The Bible says, "They shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father cometh unto me." (John 6:45.) Souls, like a compass needle, are drawn in one direction toward life. (John 6:57.) I read somewhere that Einstein, as a boy, was attracted by the fact that the compass needle was always drawn in one direction. The source then made the point that Einstein always believed in a great mathematical, precise, and orderly power greater than man or chance behind all he studied and reported on, but that he could not bring himself to conceive of such an Omnipotent power being interested in small individuals or the minute things in their lives. But interested the Omnipotent One is! Interested enough is He to manifest His love to His enemies by the giving of His only begotten Son (Rom. 5:8). Every student of Matt. 10:29-31, where the sparrows and the hairs of the head are considered, knows that He cares about the minute happenings in every life.

The influence of the word could cause one among 275 others on a ship sailing without hope to state: "There shall not a hair perish from the head of any of you." (Acts 27:34.) This same influence is a refuge in the storms of life and in physical death. (Heb. 13:5; 6:17-19; Prov. 14:32.) On November 3, 1969 Norman Stanhope, who was on death row in a Sparta, Ill. prison, was influenced by the word of God to obey the gospel plan of salvation. This is wonderful news for all of us, but may I say that we are all on death row! (Heb.

9:27.) It is just a matter of time before we die! Some have longer than others if the world stands, but all will die! And so if we obey the word at all it will be on death row. And those who have not been influenced by the word enough to obey the gospel are on second death row! Their only hope is Christ and His influencing word! (Rev. 1:18; 2 Tim. 1:10; 1 Pet. 1:21.) And the time is now! (2 Cor. 6:2.) God is leaving this old world standing to give time for repentance. (2 Pet. 3:9, 15.) Time is worthwhile and valuable when souls will obey the word of truth. (Acts 18:10.) But it is of no value when all are evil and there is no one to teach or no one to respond to the influencing word. (Gen. 6.) Without the influencing word, the world stands only to populate hell!

The church is to be a leavening influence. (Matt. 13:33.) But it cannot be this without the influencing word at work in each individual member. (Phil. 2:15; Matt. 5:14-16; John 8:12.) We should be very grateful that the influence of the word can be seen in lives today. If this were not true, this would be a deteriorating world, covered in total darkness, and fit only for destruction. The influence of the word is the difference in those who jump off bridges and in those who build bridges--those who weather the storm and even get a blessing therefrom. Also it is the difference in homes that become dens of thieves, fornicators, drunkards, dope addicts, and in homes filled with love, honesty, joy, and Christianity. Oh! What a power in the influencing word against Satan and sin! (1 John 2:14; 4:4; Ps. 119:9-11.) We are to withstand the roaring lion (the devil and all his powers) by being steadfast in the faith! (1 Pet. 5:8.) But a faith without the foundation of the influencing word is not a faith that can win the battle or save the soul. Oh, the comfort, courage, and hope of the influencing word! It even causes souls to attain unto the resurrection! (Phil. 3:8, 11.) Herein is the secret of contentment in all things that pertain to life and godliness.

The influence of the word of God gives us
(see page 9)

THE INDWELLING CHRIST

Howard Winters, Duncan, S. C.

A Christian is not only in Christ (2 Cor. 5:17), Christ is also in him--a vital relationship that forms a basis for the Christian's hope of glory. Paul wrote, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." (Col. 1:27.) This verse affirms that God has made known to His saints the riches of His glory: "Which is Christ in you the hope of glory." God's mystery is made known through the gospel (Rom. 1:16; Eph. 3:2-5); thus God has revealed to us in the gospel that Christ in His people is the hope of glory--the hope of eternal salvation.

1. The fact stated: Christ dwells in His saints. To the Galatians Paul wrote: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. 2:20.) The life Paul lived was not his own; it was Christ who was living in him. He urged the Corinthians to: "Examine yourselves, whether ye be in the faith; prove your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. 13:5.) "Christ is in you, except ye be reprobates!" For those who accept the Bible, the fact is beyond dispute: Christ dwells in Christians (in fact, the word Christian itself means "Christ-in").

2. How does Christ dwell in His saints? He dwells in us by faith. This is positively stated by Paul--there can be no question about it. "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." (Eph. 3:17-

19.) Christ dwells in our hearts by faith, and this faith is based upon or comes by hearing the word of God (Heb. 11:1; Rom. 10:17). One cannot separate Christ from His word--in fact, the incarnated Christ is the word made flesh (John 1:1-14). We must conclude then that Christ indwells the Christian (keeps the heart and directs the mind) by the word of God.

3. Where does He dwell in us? In our hearts. But here is raised a crucial question: what is the Bible heart? The pioneers in the restoration movement pretty well defined the heart as the intellect, the emotions, and the will. Thus:

The heart thinks (Matt. 9:4), reasons (Mark 2:8), understands (Matt. 13:15), and believes (Rom. 10:9,10). These are all functions of the intellect. Hence, the Bible heart is the intellect or mind of man. Christ, therefore, dwells in and permeates the minds of Christians.

The heart loves (Matt. 22:37), feels--suffers anguish (2 Cor. 2:4), desires (Rom. 10:1-3), and trusts (Prov. 3:5). Since all these are the functions of emotions, the Bible heart includes the emotions. We are to understand then that Christ dwells in and permeates the emotions of Christians.

The heart intends (Heb. 4:12), purposes (2 Cor. 9:7), and obeys (Rom. 6:17,18). Such actions as these are ascribed to the will. Hence, Christ dwells in and permeates the will of the Christian--his will has been brought into complete subjection to Christ and His will; that is, the Christian's will has been submerged into the will of Christ to the extent that Christ's will becomes the Christian's will (2 Cor. 10:3-5).

Our own conclusion has long been that the Bible heart includes the intellect, the emotions, and the will; but that in the final analysis it is more than this: it is the man himself--the personality. Whatever or rather whoever one is (apart from the body--and one dwells in his body), that

is what the Bible calls the heart. When one says "I dwell in my body," who is the "I"? It is the Bible heart--the real me. Paul writes about the outward and the inward man (2 Cor. 4:16). Who is the inward man? It is the Bible heart--the real man. Furthermore, he says that our earthly house (body) will be dissolved, but we have an eternal building of God, not made with hands (2 Cor. 5:1-6). Who are we? "We" are the real beings--the heart of man (the whole man, the man himself).

If this view is correct (if the Bible heart is the whole being, the whole personality, excepting only the material part of the body), then Christ dwells in and permeates the whole personality of a Christian. He is no longer himself: Christ lives in him. He has stepped out of himself and Christ has stepped in. It is no wonder then that Paul could say, "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain." (Phil. 1:20, 21.)

The true Christian, then, is a reflection of Christ, not himself. Christ dwells in him--dwells in his whole being. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (2 Cor. 3:18.) This verse either teaches, as in the King James Version, from which we have just quoted, that we behold Christ and are changed into His image or else it teaches that we, like mirrors, reflect the image of Christ. . The Living Letters (The Paraphrased Epistles by Kenneth N. Taylor) gives the verse as follows: "But we Christians have no veil over our faces, we can be mirrors that brightly reflect the glory of the Lord. As the Spirit of the Lord works within us, we become more and more like Him, and reflect Him more and more brightly." In either case, our own image is changed into that of Christ, and we reflect Him in our lives--in the

whole of our personality.

4. The results of His indwelling: the individual becomes a new man and the world is sought for Christ. When Christ enters the heart, a new being is born (cf. John 3:3-5; 1 Pet. 1:22, 23). "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. 5:17.) Wherever the Christian goes, Christ goes with him, in him! He is a new creature, he lives in the world, but the world is not his home: he is just a passing pilgrim. "But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city." (Heb. 11:16.)

But this new creature is not satisfied just to pass through the land; his soul's desire is not just to attain riches here below, although he may go into such and such a city and get much gain; he is not content just to acquire property, even though he may be God's steward of much land; he does not seek the things of this world for himself alone--for his own luxury and comfort; he is not satisfied when his own soul is safe in the arms of Jesus; he must go on until he has taken the good news to the uttermost parts of the earth--until every soul has heard and had the opportunity to be saved. Because Christ lives in him, the Christian must live for others. He must hope, and work, and pray until Christ dwells in every heart by faith. The indwelling Christ has an outreaching message--a message of hope, of joy, of peace. But that message must be conveyed through the hearts--the personality, the real being--of Christians.

SOME OF OUR PAY

"CAROLINA CHRISTIAN is one of the best edited and interesting publications being issued today and I rejoice in the fine work you brethren are doing in that great field."

Guy N. Woods
Memphis, Tennessee

A STUDY IN PRAYER

Eddie Glover, Sumter, S. C.

If we are faithful Christians, prayer is an important part of our lives. In every age prayer has always been important to all who have served God. It was important to the Old Testament faithful. An example of this is the prayer of David for forgiveness in Psalms 51. It was important to Christ who spent whole nights in prayer. It was important to the early Christians as they worked for the spreading of the Gospel. For example, the Apostles refused to serve tables so that they could, "continue steadfastly in prayer, and in the ministry of the word." (Acts 6:4.) And for over 1900 years it has held an important place in the hearts of every faithful Christian.

Prayer is simply talking to God by means of words, spoken or thought. God speaks to us through inspired words, by means of the Bible, and this is called Revelation. Our speaking to God through the means of words is called prayer.

Because we are talking to God, our Creator and Father, we should understand what the Bible has to say about our speaking to Him. The purpose of this article is to help us in that understanding. But due to the necessary shortness of this article we will only be able to mention a few very important points and hope that you will study them in more detail.

The Bible teaches that Christians are to be frequent in their prayers. The Lord spoke the parable of the widow and the wicked judge to teach that men "ought always to pray, and not to faint." (Luke 18: 1-8.) In her continual coming the widow finally persuaded the judge to avenge her, and in so doing Christ teaches that we are to come to God continually in prayer. Paul said, "Pray without ceasing" and "I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing." (1 Thess. 5:17; 1 Tim. 2:8.) From these scriptures we

conclude that Christians are to pray everywhere and often.

An important point to be made is that God answers prayers. The reading of Luke 11:1-13 will convince one of this. Christ stated, "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Luke 11:9, 10.) But we must not conclude from this that God answers a sinner's prayers. He only answers the prayers of those who are living in harmony with His will. John said, "And whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight." (1 John 3:22; also check 1 John 5:14 and James 4:2, 3.)

God answers prayers in several ways. Sometimes His answer is no. He said no to Christ when He prayed in the Garden that the cup would pass away from Him. At other times the answer is different from what we desire. We remember that Moses asked to enter Canaan but was only allowed to see it. (Deut. 3:23-27.) Paul prayed that the thorn in the flesh might be removed but the Lord said, "my grace is sufficient for thee." (2 Cor. 12:7-9.) Sometimes God's answer may exceed our expectations. Solomon prayed for an understanding heart to judge the people and God gave him this and, in addition, riches and honor. (1 Kings 3.) We remember the prayer of the saints for Peter and their surprise at his release. They had not expected his release from prison and thus God gave them more than what they expected. (Acts 12.) Sometimes the answer to prayer is delayed. For example God delayed avenging His own elect, which cry day and night unto Him. (Luke 18:7, 8.) Again, sometimes the answer is simply yes and the answer to the prayer is given without delay. An example of this is when the brethren prayed for the

power to boldly preach the word by God stretching forth his hand to heal and do signs and wonders, and the prayer was immediately answered. (Acts 4:24ff.)

A reading of Luke 18:9-14, which is the parable that contains the prayers of the Pharisee and the Publican, will teach one the right attitude he is to have in prayer. Likewise, the reading of Matt. 6:5-8 will teach him how not to pray.

Asking forgiveness of our sins is a part of talking to God. But every person who prays must realize that he will not be granted his petition unless he has forgiven all whom he may have something against. (Matt. 6:14; 18:21-35, and Mark 11:24, 25.)

Hebrews 4:15, 16 teaches that we are not to be afraid to go to our God in prayer for we have Christ who is there to help us. From 1 John 2 we learn that He is our advocate with the Father. Besides Christ, the Bible teaches that we have the Holy Spirit who "helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered." (Romans 8:26.)

Prayer has power. It has power because it is addressed to the most powerful being of all--God our Father. Prayer was powerful when Abraham pleaded that the righteous be not destroyed with the wicked. (Genesis 18.) Its power helped to free Peter from prison. It had power when Elijah prayed that it might not rain for three and one half years and it did not. James used Elijah's action as an example of what he meant when he said, "the supplication of a righteous man availeth much in its working." (James 5:16.)

It is hoped that you will have access to a concordance and can look up the subject of prayer and see the many things that we as faithful Christians are to pray for. Remember, "pray without ceasing."

BUT RATHER REPROVE . . .

(Cont'd.)

of the plan of salvation, which Jesus so desperately wants us to preach, and which

all men need that they might be saved? What has become of the great lessons of the Bible on Christian living which the Church so desperately needs? Paul, writing to the Church of God at Corinth, said: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and Him crucified" (1 Cor. 2:1, 2). Later, to Timothy, he writes: "Of these things put them in remembrance, charging them before the Lord, that they strive not about words to no profit, but to the subverting of the hearers" (2 Tim. 2:14).

Brethren, let us not fear to preach the word of reproof, rebuke, and exhortation; sound words which cannot be condemned, for in so doing we will be standing for the righteousness of God, and waging war against the unholy and ungodly works of darkness.

THE INFLUENCE . . .

(Cont'd.)

faith to look beyond the here and now--to trust our souls into the hands of Him who holds the future. "And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." (1 Pet. 17:21.) Christ said, "Because I live, ye shall live also." (John 14:19.) "And if I go and prepare a place for you, I will come again, and will receive you unto myself; that where I am, there ye may be also." (John 14:3.)

Help Build a Bridge for the Young

A very familiar poem that relates to the responsibility we have of helping the young was written by Will Allen Dromgoole. It is entitled, The Bridge-BUILDER. Let's read this poem just now and ponder its heavy meaning for God's people of today.

An old man going a lone highway
Came at the evening, cold and gray,
To a chasm vast and wide and steep,
With waters rolling cold and deep.
The old man crossed in the twilight dim,
The sullen stream had no fears for him;
But he turned when safe on the other
side,
And built a bridge to span the tide.
"Old man," said a fellow pilgrim near,
"You are wasting your strength with
building here.
Your journey will end with the ending
day,
You never again will pass this way.
You've crossed the chasm, deep and
wide,
Why build you this bridge at eventide?"
The builder lifted his old gray head.
"Good friend, in the path I have come,"
he said,
"There followeth after me today
A youth whose feet must pass this way;
The chasm that was as nought to me
To that fair-haired youth may a pitfall
be;
He, too, must cross in the twilight dim--
Good friend, I am building this bridge
for him."

The Southeastern Children's Home will strive to build a bridge for those who come into its care to help them along the road of life. We can hardly imagine the trials and difficulties some children are called upon to face. We propose to lighten their burden and to train them in the way of the Lord.

Brother R. W. Senn, P. O. Box 134, Lancaster, South Carolina, is traveling in the Carolinas two days each week visit-

ing churches and interested individuals telling the story of the Southeastern Home. He has visited with brethren in Columbia and Myrtle Beach, South Carolina, and Mocksville, North Carolina. He would like to visit every loyal church in North and South Carolina as soon as possible to tell them about this work. You can help him in this undertaking by requesting an appointment for him of the brethren where you worship. If the brethren are willing for brother Senn to visit, you could then write him at the above address and set up the time for the visit. The care of orphan children is a great and good work. Brethren will marshal to its support when they learn the details. Brother Senn is visiting the churches to acquaint them first hand with the efforts being made and to answer any and all questions that the brethren may have.

The Property Committee which has been charged with the responsibility to purchase land on which to build the cottage is involved in negotiations which hopefully will lead to the buying of four acres of land on the outskirts of Sumter, South Carolina. If this land is secured, it will provide enough area for expansion for years to come. Securing land has been slow. This is a present bottleneck. When land has been purchased, we can then move right ahead to the construction of the first cottage. Please pray that we may be able to secure property very soon. We covet your prayers in this regard. This is our most pressing need.

While we have on hand enough funds with which to buy property, we do not have funds with which to build the first cottage. The more we have to pay down at the beginning, the better able we will be to secure a loan for the balance. Your contributions are needed for this purpose. Please send donations to: Southeastern Children's Home, Inc., c/o Mr. Hugh Palmer, Treasurer, 75 Nash Street, Sumter, South Carolina 29150.

THE NEW BERN STORY

Charles Hancock, New Bern, N. C.

On July 11, 1954 eight members of the church plus their children met for the first time as the New Bern Church of Christ in the George Street recreation center. This followed a tent meeting held by Bill Wallace on National Ave. the previous week. Andy DeKlerk of Pretoria, South Africa was the first minister of the church from 1954 until 1955. He was followed by J. O. Walter who was minister from 1955 until 1957. Ronald McRay was minister from 1957 until 1959, at which time J. O. Walter returned. Hugh Swann preached in 1963 and 64, followed by Bill Wilcox in 1964. J. O. Walter returned in 1965 and remained until 1968. From the later part of 1968 until January 3, 1970, the preaching was done by David Bryan and other men of the congregation. On January 3, 1970 Charles Hancock began work with the church.

During the 16 year history of the church the membership has grown from eight to 59 as of July 1, 1970. The church, although not self-supporting, is debt free with a building seating 110, with three classrooms and owns four acres of land away from the present property. During the month of June 1970, the averages were as follows: Bible Study 64, morning worship 81, evening worship 69, Wednesday

65 and contribution \$165.40. Records established already this year are: Bible Study 72, morning worship 108, evening worship 78, Wednesday 74 and contribution \$200.00.

A Gospel meeting, June 21 through 28, with James Stutts of High Point, N. C. preaching, resulted in 11 baptisms and six restorations. During the meeting we averaged 79 with a high of 95 and a total of 141 visitors. As of July 8, 1970 there have been a total of 21 responses and much seed planted to bring forth fruit in due time.

Our most pressing need at the present is additional classroom space. We have a total of 42 children with only three small classrooms to put them in. All but about five of the children are under 13. God has certainly blessed us with some fertile minds to teach. We are seeking aid to expand our present facilities and would appreciate hearing from anyone who can help or would know of some congregation who would like to support a growing work.

We ask the prayers of the congregations in the two Carolinas that we may do God's will to the best of our ability in order that the church may grow and prosper.

We are located at 2601 Trent Boulevard, New Bern, N. C. When you are in our area, we invite you to visit with us.

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This is a work conducted by the church of Christ, 4400 Knight Arnold Road in Memphis, Tennessee. Strong emphasis is placed on sound Bible preaching. The school is conducted by men well qualified by experience and through formal schooling. The Bible is upheld as the fully inspired, authoritative, inerrant word of God, all-sufficient for our needs today.

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BROTHERHOOD NEWS

Howard Winters, Duncan, S. C.

"Battle for Bibles." Jimmie Lovell, the editor of Action and a man who has promoted many bold (and sometimes controversial) methods of carrying the gospel to the whole world, has excitingly announced plans to set up a Bible foundation designed to provide Bibles to all nations of the world. He says that by this means we can do two things: (1) take Christ to the world, and (2) defeat Godless Communism. The foundation (which Jimmie is receiving funds for now) will provide Bibles free to our missionaries to distribute among the people who do not have a Bible and cannot (otherwise) get one. But in addition to providing Bibles, the missionaries will do follow-up work by offering Bible correspondence courses, teaching, and in every effort possible to save souls. (We do not know what kind of organizational structure the foundation may take or what sound arguments might be brought against that aspect of the work, but we do know that supplying the world with the word of God is a terrific idea, a thing that every Christian in the world should be concerned with.) If any of our readers would like to contribute to this work, send your contribution to: Torrance Church of Christ, P. O. Box 3140, Torrance, Calif. 90510, marked for Bibles and Bible correspondence work.

Preachers in preparation. According to Batsell Barrett Baxter's annual report on preachers in training at Christian colleges, schools of preaching, and Bible chairs, the number of young men planning to preach is on the increase. The Christian colleges listed 1,438 students who plan to preach, schools of preaching have 716, and there are 143 in Bible chairs, for a total of 2,297. To see the increase, look at the figures as they are compared with last year's: last year's report listed 1,117 in Christian colleges, which is up this year to 1,438; schools of preaching

reported 426 last year and 716 this year; the Bible chairs dropped from 179 last year to 143 this year. Baxter concludes: "On the whole the statistics for the current year are quite encouraging. Progress is being made and there is some indication that the brotherhood-wide concern over the 'Preacher Shortage' is having some effect."

Among the homes. Christian Home for Aged in Houston, Texas is planning a new five-floor building, the cost of the total project will be \$2.5 million. One million dollars have been pledged for the construction by the Hill-Burton Foundation (the largest grant allowable by the Texas State Board of Health)... The Meadowbrook Children's Home (a work program of the church in Huntingdon, Tenn.) was completely destroyed by fire on June 14. Along with the house, other losses sustained were the church-owned contents and the possessions of the houseparents. The elders of the church met with contractors within two hours after the fire to lay plans to rebuild... The 31-member Medina Children's Home chorus is on a summer tour in the southeastern states. They have appointments scheduled at more than 50 congregations.

From Foreign fields. N. E. Sewell, (a former Carolina preacher and the first missionary for churches of Christ to enter Ecuador) reports that 66 have been baptized in Ecuador in the past six months and another new congregation started... Earl Edwards has become the new director of Florence (Italy) Bible School. He is replacing Don Shackelford who is returning to the states after serving eight years in Italy... The campaign in Lisburn, North Ireland under the leadership (and preaching) of Fred Walker was, according to all reports, a huge success. I have misplaced my source but I am sure that there were no less than 18 baptisms. Our own Jim Creech (from Charleston, (see page 16)

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

KINSTON

WILLIAM E. GLOVER, Reporting: My family and I arrived in Kinston on April 5, 1970, to begin full time work with the Church here. We came here from Arizona, by way of our home in Kentucky. Since our arrival in April, we have been most encouraged by the faith and works of the brethren here, and in the Carolinas in general. To date we have had four baptisms. Attendance, together with all other aspects of the work, has been steadily rising. Each week more and more interest is being manifest in the work of the Church. Our recent youth rally was most inspiring. Our attendance was 225, which is very good for this area. We now have an active and productive personal work program in progress, which I feel will give rise to much and lasting good in the Kingdom of Christ in Kinston. Pray for us.

QUITO, EC

ED SEWELL, Reporting: A week's visit to the brethren in the eastern jungle early in June resulted in three baptisms. We covered over 100 km by canoe and about 25 on foot. Luis Capiro of Miami, Florida, arrived here June 19 and accompanied me to the province of Esmeraldas where we preached a one week campaign resulting in 18 baptisms. We returned to Quito via the city of Esmeraldas, visiting the church recently established there. We had a preaching service at 4 p.m. and afterward baptized 12 in the Pacific ocean. That night after another service, two men were baptized in the Esmeraldas river. Also during the month one was baptized in Guimbi and two in Santo Domingo de los Colorados. I go to Medellin Colombia July 20, Lord willing, to work in the campaign planned for that great city.

With some 30 plus members in Esmeraldas the purchase of the property which we are now renting seems a proper move. We will need approximately \$1,000.00 U. S. from outside sources in addition to what we can do here. We must start somewhere to raise this money and with these lines we therefore send out the very first appeal for help on this project of a building for the church in Esmeraldas, which appears to be the fastest growing church we know of, not only in Ecuador but in the world. The field is very ripe and everything is GO for this area. Will the readers of this report please send contributions to Church of Christ, 731 N. Gadsden St. Tallahassee, Florida. Carl James of Medellin, Colombia plans a campaign this month in which we will participate, along with Carlos Rodriguez, one of our students here who is a Colombian. Ray Winn, of Naples, Florida will be there at my invitation along with other workers. Pray for us and all the work.

Please renew your subscription promptly.

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BOOK REVIEW

Howard Winters, Duncan, S. C.

The Study of Holy Scripture, Charles Augustus Briggs. Baker Book House, Grand Rapids, Michigan, pp. 688. Cloth, \$8.95.

If you have read Biblical Criticism by J. W. McGarvey (and if you have not you should have) you will recall that the works and teaching of C. A. Briggs came up time and again to be sliced to pieces by the sharp edge of McGarvey's Scriptural logic. The General Assembly of the Presbyterian Church withdrew from Briggs in 1893 because of his modernism, and in 1899, the year the book under review was published in its present edition, McGarvey wrote of him: "If he continues to progress, he will scarcely be able to remain in the Episcopal Church, where he has recently landed, but will finally glide into company with Ingersoll. The sooner, the better for the good of those who may still be under his influence." (Biblical Criticism, p. 318.) Little did McGarvey know that in less than 7½ years our own great brotherhood (the very foundation of which demands a conservative attitude toward the Bible) would be rocked with the very same ideas he had refuted in Briggs. Some of our brethren who want to vaunt their intellectual achievements above the inspired word of God have drunk of the same fountain of liberal theology as did Briggs, and the taste of that forbidden fruit has driven them wild--driven them, as it did Briggs, beyond the legitimate, useful, and Scriptural function of criticism to a repudiation of the Bible as the inspired, infallible, immutable, authoritative word of God. Some of our brethren are thus parading exactly the same liberal thoughts that wrecked denominationalism three quarters of a century ago. We do not need any more of this kind of teaching.

But now having said this (and we mean to emphasize the fact that the book under review is modernist, although Briggs might be considered as a conservative modern-

ist) we must go on to say that Briggs has produced an important work in The Study of Holy Scripture. It is full of modernism (and to this extent it is both dangerous and useless) but it is also a vast storehouse of facts not only about the Bible itself but also about Biblical Criticism, the history of Criticism, and textual problems. In fact, it makes a good handbook on the means and methods of Higher Criticism, and it will inform us as to the reason back of the "uncertain sounds" being heard throughout the church today. Although we cannot and do not recommend this book for general reading, we do believe that it can be extremely valuable to the discerning reader who can sift the wheat from the chaff, the truth from the error. Order your copy from Carolina Christian Bookstore.

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BROTHERHOOD NEWS (Cont'd.)

S. C.) was one of these who participated in this effort.

Fire. Fire swept through the auditorium, office, and educational wing of the Birdville church building in Fort Worth, Texas, doing an estimated damage of \$150,000. It was thought that the fire started in the heating unit.

Among the schools. Carl Brecheen, associate professor of Bible, has been chosen by Abilene Christian College as outstanding teacher for the 1969-70 school year. The honor carries with it a cash reward to the recipient and his department The Harding Graduate School of Religion in Memphis, Tenn. had 38 students to receive degrees on May 30. Thirty-one of these received the Master of Arts degree and the other seven the Master of Theology degree. This was the largest

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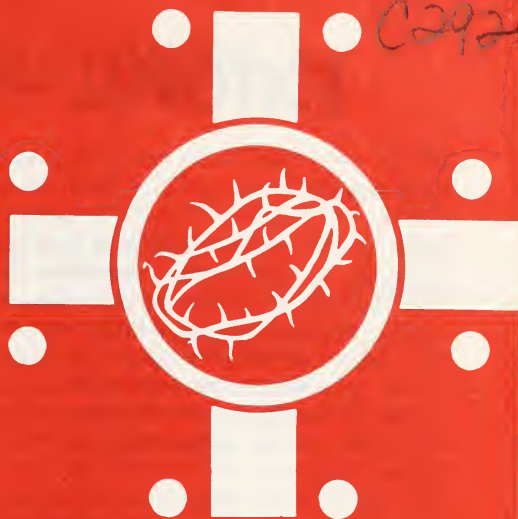
Dead. At the age of 88, Irene Young Mattox, whom a headline in the Christian Chronicle called the "Outstanding woman of (the) Century," is dead. Not only has this woman made an unusual contribution to the cause of Christ herself, she has also reared a family of Christian educators, writers, and church leaders. Perhaps the best known of her children are F. W. Mattox, President of Lubbock Christian College, and Helen Mattox Young, the wife of M. Norvel Young, President of Pepperdine College.

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Carolina
CHRISTIAN

Volume 12 No. 7/September 1970

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Vernon Orr

See Page 2

Special: From Teens to Teens

EDITORIAL — INTRODUCTION

Dear Reader:

The purpose of this edition of Carolina Christian is the hope that teenagers will take heed of a warning given to them by fellow teens whereas they might not heed the same warning if given by adults. These articles are not, however, exclusively for teenagers; the warnings pertain as much, or in some cases more, to adults as well.

As guest editor of this special issue, I want to express my sincere thanks to the writer of each article. They are: Debbie and Joni Voss of Aberdeen, Tom Tidwell,

minister at Rockingham, Bill Smith, minister at the Jericho church in Mocksville, Geoffrey Sikes of Greensboro, and Jonathan Seamon of Mocksville. I am also grateful to all those connected with Carolina Christian in general and to Howard Winters in particular for their part in making this idea a reality. I sincerely hope you will enjoy all these articles and that they may provide you with some valuable information.

Yours in Christian love,
Signed: Vernon Orr

VERNON ORR

Billy Voss, Aberdeen, N. C.

James Vernon Orr, Jr. was born July 7, 1954 in Rockingham, N. C. to James and Shirley Orr. He is a junior in high school. He is among the top in his class, maintaining an A average. His hobbies consist of swimming, tennis, and sign painting. Eating is surely one of his "pastimes."

Vernon was baptized into Christ at an early age. He is a very dedicated young man in all areas of Christian living. He is a faithful worker in the church. He regularly leads singing with the Aberdeen, N. C. church, teaches a Sunday morning Bible class, often fills the pulpit in the absence of the regular minister, helps in all the leading phases of the services, and he helped in preaching for the Troy church while they were without a regular minister. He has spoken in Carolina Bible Camp on numerous occasions and is one of the most popular speakers with many of the campers. He always seems to have a deep concern for the welfare of others. In the Carolina Lectures at Warner's Chapel this year he spoke in the absence of a scheduled speaker. He did an outstanding job - so much so that those

present (for the most part, preachers and elders) rose to their feet as an expression of appreciation for a "job well done."

In our estimation, no finer young man can be found among the teenagers of our day. May his tribe increase. With young men of this kind in the church, we should not fear for the future generation.

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Howard Winters, Assoc. Editor

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THE TERRIBLE THREE

Vernon Orr, Aberdeen, N. C.

This article attempts to discourage use of what I consider to be three of the most damnable things today's teenagers have to face - alcohol, tobacco, and drug abuse. The first of these, tobacco, could probably be considered the least of the three evils because it takes larger quantities and longer periods of time to take effect on the body. However, it does take effect! Smoking causes a gradual accumulation of very toxic tars in the lungs, finally impairing breathing. But when tobacco does take effect, it does so permanently! Did you ever stop to consider the fact that one cigarette contains enough poison to kill you? Or that tobacco can cause cancer, emphysema and other serious respiratory diseases? (In fact, the U. S. Department of Health was responsible for the passing of a law effective sometime in 1971 which will remove all cigarette commercials from radio and TV and force a severe warning to be printed with each printed advertisement, and also makes cigarette manufacturers print a severe warning on the side of their packages.) All the above doesn't even mention cost. The average smoker spends \$200.00 to \$300.00 per year on cigarettes, and some even spend as much as \$450.00 per year on this habit. What a price to pay for SUICIDE!!!

Next comes alcohol. To start with, alcohol actually destroys body tissue. The body cannot naturally digest alcohol, so the alcohol dissolves the delicate membrane surrounding body cells, gradually using itself up as it goes. Alcohol works like acid on the body, literally eating away cells, so think of the damage it does when it reaches the brain cells, which cannot be replaced. Alcohol destroys not only the physical body, but the mental, emotional, and spiritual bodies as well. This is only a small part of the damage alcohol does. Alcohol has caused homes to be broken, friends to become enemies, many people

to be injured or killed (last year 25,000 people were killed on American highways because of alcohol), millions of dollars worth of property damage, and worst of all, condemned thousands of souls to eternal hell! And this is only a beginning to the list of destruction caused by alcohol. There are 6,500,000 known alcoholics in the United States (and experts say this is only a small percentage of the true total). American consumers continue to spend more than \$1,000,000 per hour on alcoholic beverages. Think of what the Lord's church could do with that money! And there are 436,000 stores in the United States which sell drinks containing alcohol, compared to 200,000 schools and 250,000 churches, and the number is increasing every day!

Finally comes drug abuse. This is by far the most dangerous of the "TERRIBLE THREE," and covers so much ground that I hardly know where to begin. All that was said against alcohol can be used merely as a beginning for drug abuse. People "trip out" with drugs for several reasons - to be with the "in crowd," to escape reality, and to experiment, just to mention a few. Drugs can be used to speed up or slow down body processes, and by abusing these drugs one can obtain a certain "high" in which case he loses complete control of himself. The drugs one might use to obtain this "high" range from cough syrups and aspirin to heroin and LSD. The range is almost limitless so they are difficult to control. Abuse of drugs can, and in most cases does, cause the user to become "hooked." When a person is hooked, his habit usually costs a great deal of money, and when he can't scrape up enough money to support this habit he steals, injures, even kills to get it. For example, arrests in California rose 2000% in eight years because of drugs.

Sometimes people never return from
(see page 10)

VALUE OF YOUNG PEOPLE

Bill G. Smith, Mocksville, N. C.

Trying to determine the value of young people is like putting a price tag on the soul. We have no way of doing it. "Let no man despise thy youth; but be thou an ensample to them that believe, in Word, in manner of life, in love, in faith, in purity." (1 Tim. 4:12.) "Don't let people look down on you because you are young; see that they look up to you because you are an example to them in your speech and behavior, in your love and faith and sincerity." (Phillips translation.)

Young people can be of tremendous value in the area of influence upon their fellow Christians, both young and old. Think what the young Christian can do for the non-Christian young person.

We have in the Carolinas some of the best young people in the world. Some of these teenagers are preaching, working for the Lord on college and high school campuses, serving as classroom teachers and participating in organized personal evangelism.

Look at what young people are saying: "This generation is willing to give and is in this process right now. Each generation has had to sacrifice, but not all have met the challenge. This generation will give."

"Never refuse the opportunity to serve mankind for Christ. The more you do the easier it is to do more for others."

"We should be helping those who really deserve it and need it."

"This world is spinning around, and we are only on it once. There are so many people in the world who need understanding and help. Our generation can give a hand."

"Today we have a great opportunity to serve. There are people all over the world crying for help and we can serve them if we will only give of ourselves."

"Get involved with other people--their joys and woes, follies, and strong points.

Only when a person has real love and interest in other people can he really be of service to others. Only with real love will one have the strength to meet and surpass the challenges."

Young people can and will serve Jesus. There is a great source of energy here that can turn-on any congregation of God's people. Don't pour water on this spark, pour gas and fan it to make it spread. It can engulf the congregation and the community for Jesus.

Youth of today are evaluating their aims and ideas, determining to learn to love people more than money.

Youth can help us and we can help them-- if we work together as a team for Jesus.

Without understanding the doctrine of creation, without an acceptance of the cosmic lordship of Jesus Christ, and without the enabling power of God's Spirit, Christian young people will only grow more disenchanting with what could otherwise become a vital, dynamic, exciting faith.

Youth today need desperately the Biblical understanding of man. They need to see the power and presence of personal evil as only the cross portrays. We must help youth today embrace Jesus Christ as the embodiment of all that is God and all that is man. The living God of the Bible must be represented to this age of non-belief. Youth today need to see the church as "the new humanity," the new community of men, where inhumanity is always being banished.

Finally, we must live the authentic Christian life of genuine spirituality and unreserved service before all modern men, especially today's young adults.

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(see page 10)

WHAT IS IMMODESTY?

Jonathan Seamon, Mocksville, N. C.

In our modern world, people are beginning to forget the meaning of modesty. The young people and others are now forgetting the moral standards which God has set for us.

How is immodesty brought about? Immodesty is brought out through sex and clothing. A big factor in this is the type of clothing we pick to wear. This is very important for young ladies and women. They need to be sure that they do not wear clothing which would make a man lust after them. Immodesty is not only brought out in the type of clothing we wear but also in the way we act. This can really make a person lust after another. Each person should try to watch their appearance, because we might be throwing stumbling blocks in front of other people.

In Romans 14:13 we find, "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way." Here we see that God is telling us not to do things that would make our brothers or anyone else fall into sin. If by wearing immodest clothing we are throwing stumbling blocks, it is our duty as Christians to stop wearing the clothing and begin teaching our fellow men about God's will.

Is immodesty pleasing to people? Most of us would answer "yes" to this question when we look at the "worldly" people around us. In 1 Thess. 4:4,5 we find, "That every one of you should know how to possess his vessel in sanctification and honor; Not in the lust of concupiscence, even as the Gentiles which know not God." These verses mean that a man should know how to take a wife in a holy and honorable way; not with a lustful desire, like a heathen who does not know the Lord. We should take a husband or wife only because we love them not because we were led to them by lust. We can all try to prevent

lust if we try to live by the moral standards set up by God.

1 Cor. 6:19,20 reads "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." God is our creator and owner. We should all try to use our bodies for God's work. We should put God first in everything we do. If we put God first, and study His will we should always want to do modest things. These verses bring out some important things that we as Christians should know. Without following the verses and all of the rest of God's will we cannot be a Christian.

Why was such clothing like the "miniskirt" ever designed? Fashion designer Mary Quant who is known as the "Mother of the Miniskirt" told in an article in Newsweek why they designed the miniskirt. The reason she gave was so vulgar that one of the less obscene things she said about it was that the miniskirt was deliberately designed "in order to seduce a man." (Newsweek, Nov. 13, 1967, page 76.)

When we read that the miniskirt was made just to seduce a man it should make a young lady want to stop wearing it. By continuing to wear it she is throwing stumbling blocks in front of people who she might be able to bring to Christ.

From the translation Good News for Modern Man, we read 1 Tim. 2:9,10 "I also want woman to be modest and sensible about their clothes and to dress properly; not with fancy hair styles, or with gold ornaments or pearls or expensive dresses, but with good deeds, as is proper for women who claim to be religious." Paul here is telling us to be sensible in our dress.

What does modest mean? What does immodesty mean? Modest means to be
(see page 10)

BUT... EVERYONE IS DOING IT!

Debbie and Joni Voss, Aberdeen, N. C.

A parent waits patiently beside his excited, angry teen, who just can't seem to understand why his folks can't see the importance of really being someone--of being involved! "Everyone is doing it, so why can't I?" Much too often, we so called Christian teens are guilty of asking the same thoughtless questions. What we should do is search the scriptures for God's will concerning the activity we want to participate in. Christ tells us in John 5:39 to, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." I believe the Bible can answer any question about religion you might have. It is up to you to prove me wrong.

To begin with, let's straighten parents out on who "everyone" is. Who are we really referring to? Most likely, it's the typical teen portrayed by most young people in America. Our typical teen, dated very frequently, argues with his parents about the car, looks forward to the groovy Junior-Senior Prom, and worries if his (or her) parents know about his drinking on weekends. One who is not too loose morally, but not tight enough either! Perhaps this is a description of your best friend, or your friends, in the "gang." If so, do you feel that you are actually serving Christ when in their presence? In 1 Cor. 15:33, God presents his commandment about the matter saying, "Be not deceived: evil companionship corrupts good morals." We should definitely be careful with whom we are seen. If your group is drinking, cussing, or doing anything God condemns, naturally, an onlooker will think you are part of the group. As time goes on, you'll probably find yourself making petty excuses to allow yourself to join in these activities. Sure, your friends are going to tell you what you are missing, how much fun worldly pleasures are, but if you have truly studied God's

word, you know the meaning of Prov.1:10! "My son, if sinners entice thee, consent thou not." God knew even then that we will always be tempted to do wrong and how much more we will be tempted by running around with an un-godly crowd!

Just running around with an un-godly crowd (even though not joining in) proposes a new problem. Suppose a wayward child of God sees you associated with the group and decides to make you their example! Where does that leave you? God tells us "that no man (should) put a stumbling block or an occasion to fall in his brother's way." (Rom. 14:13.) Christians are to be examples for others. If we sin and cause someone else to sin aren't we just as responsible for their sin as ours?

The teens in the Carolinas have been given a great challenge. The congregations of Christ's church are small and many times only one or two faithful Christians go to a large high school. We may feel out numbered many times over, but with Christ and determination (Christ plus one equals a majority), how can we lose? What we need is a desire to be flaming for Christ, because there are souls all around us who need someone to reach out and lead them to Christ.

Will we meet the challenge God gave us in Matt. 28:19, 20? Will we stand away from the worldly groups around us? If we are true Christians, yes! Remember, don't be "out of it," be "in Christ"!

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DANCING

Geoffrey Sikes, Greensboro, N. C.

The Christian of today often hears it said that dancing is wrong. A question which probably arises in his mind is, "Why is it wrong?"

To answer this question we must first define the word "dance." The American College Dictionary defines "dance" as, "to move with the feet or body rhythmically...to leap, skip, etc., as from excitement or emotion; move nimbly or quickly."

From this definition we can see that word "dance" has a variety of meanings.

In the Bible we read various accounts of one or more persons dancing. Exodus 15:20 says, "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances." In Judges 11:43 we read of Jephthah returning to his house and "...his daughter came out to meet him with timbrels and with dances." Another example is found in 2 Sam. 6:14 where we read that "...David danced before the Lord with all his might." Verse 16 of the same chapter tells of King David "...leaping and dancing before the Lord."

As we can see, all of these dances were performed in a spirit of rejoicing. None of the dancers were ashamed for their actions to be seen by the Lord. Clearly we see that this kind of dancing is not condemned in the scriptures.

The Bible also records other incidents of dancing. Ex. 32:19 says, "And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount." Verse 25 of that chapter says, "And...Moses saw that the people were naked." This kind of dancing was totally unacceptable in the Lord's sight. The daughter of Herodias probably performed this type of dance in Mark 6:21-23. God condemns any act of this sort.

From this we see that this kind of dancing is definitely wrong.

Now we must ask ourselves another question: Is modern dancing wrong? To answer this we must look at modern dancing. First of all modern dancing is often associated with that which is not wholesome. The Christian is not to be associated with things of this nature. 1 Thess. 5:22 says, "Abstain from all appearance of evil."

In Gal. 5:19-21 Paul lists the "works of the flesh." Among these are listed lasciviousness and revellings, both of which include certain types of dancing. In Gal. 5:21 Paul said of these, "...that they which do such things shall not inherit the kingdom of God." So from this we see that dancing is a work of the flesh and certainly not a fruit of the spirit.

To fully understand why we must not participate in modern dancing we must ask ourselves the question, "Why do people dance?" Some say that dancing is a pleasant exercise. Others say that it develops poise. If this is true, then why do boys not dance with boys and girls with girls? Why do men not dance together and women together? The answer is obvious. The reason most people dance is because of the physical attraction of the opposite sex. Perhaps a Christian doctor would be in a better position to point out why it is wise for Christians to refrain from dancing. Dancing can also be the basis for other degrading activities.

If we are Christians, we profess to be followers of Christ. Before participating in modern dancing we must ask ourselves if Christ would do this thing. We must ask ourselves, "Would Christ participate in modern dancing?" If this answer is no, then we must also refrain from this act to truly be a Christian.

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THE GENERATION GAP

Thomas C. Tidwell, Rockingham, N. C.

The term "Generation Gap" is a misleading and a misunderstood term. Perhaps the phrase should be "Communication Gap." There will always be a gap between generations, simply because of age differences the generations think differently. But there is a breakdown of communications between old people and young people. This is especially disheartening in a Christian environment. Christian parents should be able, better than anyone else, to communicate with and respond to young people. Communication breakdown is also a problem between young people and a preacher. If a preacher is unable to communicate with the young people he is striving to influence, he is in a sad and deplorable position. He should strive to cultivate a spirit of understanding with these young people. Understanding between two parties must be a reality before communication can exist.

This is a plea for understanding. Understanding, not only from parent to child, preacher to member, but from young person to adult. Those of us who consider ourselves adult have a tremendous responsibility to understand the young people around us. Also young people have a responsibility to understand adults with whom they come in contact. But understanding of another person cannot come when we are following our own lusts. When we seek our own in all we do, then

understanding is impossible. There must be a denial of selfish pride and stubbornness at both ends in order for the middle to meet. If we ever hope to influence the young people of our area, we must first forget about ourselves and strive for their good and their goals in life. We must set before them the type of example which we know should be set forth. We have become very proficient in "telling" but very lacking in the ability of "showing."

Paul states in Rom. 12:18, "If it is possible, as much as lieth in you, live peaceable with all men." Paul feels that we as Christians must go out of our way to live at peace with all men. Many times this takes a lot of hard work and self-denial to do this, but it is rewarding in the end. This principle must also be applied to understanding each other. We must, as much as lieth within us, try to understand each other. The initiative must come from our souls. We must do all we can to understand each other. Now, I ask you have we done this? Young people many times do things that we adults don't understand why they did it. But now I ask you, aren't there some things that we do that may baffle them? It will take self-denial and love on both sides to accomplish this end. But when this end is accomplished what a rich and glorious relationship we can have together. This is a plea for understanding. "As much as lieth in you, live peaceably with all men."

SOUTHEASTERN CHILDREN'S HOME NEWS

DO GOOD UNTO ALL MEN

Progress is being made toward the purchase of a four acre tract of land on the outskirts of Sumter, South Carolina. The Lord willing, this is to be the site of the first cottage to be operated by the Southeastern Children's Home, Inc. The four acres will be sufficient for the building of several cottages as time goes on. This

size tract will provide room for expansion. The purchase of property has taken longer than we had hoped. We ask for the prayers of our brethren everywhere that the purchase will soon be made. We can then move ahead to build the first cottage. We long for the day when the first cottage can be opened for the care of homeless

children. At the same time, we are moving very deliberately. It is our hope that every step taken will be the best one to make under the circumstances and that each step will be made on firm ground, financially and otherwise. At the end of July the treasury contained \$11,220.15. The four acre tract will cost approximately \$6,000.00. We will be able to pay cash for that and will have a balance of some \$5,000.00 to apply on the cost of building the first cottage. The expected cost of the first cottage, which must be large enough to house six children and their house parents, is \$28,000.00. Our needs now are for donations toward the cost of the first cottage and toward the operation expenses. Please send your donation today to: Southeastern Children's Home, Inc., c/o Mr. Hugh L. Palmer, Treasurer, 75 Nash Street, Sumter, South Carolina 29150. Every donation, however small, is much needed and deeply appreciated.

Brother R. W. Senn continues to travel the Carolinas in the interest of the Children's Home. He would like to visit with you and the church where you worship. We would appreciate your seeking an appointment for him to come your way. If permission for him to visit is granted, you may write him for the exact date on which he can come to visit with you. His address is: P. O. Box 134, Lancaster, South Carolina 29720. This is a good way to help the home. We will appreciate your helping make appointments for brother Senn.

The Bible, both in the Old Testament and the New Testament, teaches clearly that God's people have a responsibility to the poor and downtrodden of earth. The wise man said in Proverbs 29:7, "The righteous taketh knowledge of the cause of the poor; The wicked hath not understanding to know it." The promise is given in Proverbs 28:27, "He that giveth unto the poor shall not lack; But he that hideth his eyes shall have many a curse." Notice also Psalm 41:1: "Blessed is he that considereth the poor: Jehovah will deliver him in the day of evil." What more destitute a person is

there than a helpless orphan child who is bereft of the support, love and care of a father and mother? Surely, the orphans are included in the above verses. Job 31:22 makes the matter very clear. "If I have lifted up my hand against the fatherless, Because I saw my help in the gate: Then let my shoulder fall from the shoulder-blade, and mine arm be broken from the bone." To mistreat a fatherless child, and to do nothing may be the very way many mistreat them, is a serious offense in the sight of Almighty God.

The New Testament says, Matthew 7:12, "All things therefore whatsoever ye would that men should do unto you, even so do ye unto them; for this is the law and the prophets." If we were orphans, we would want Christian people to care for us. This is exactly what we should do for those who are homeless. The Apostle of Love, John, wrote, "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? My little children, let us not love in word, neither with the tongue; but in deed and truth."

Paul wrote to the Thessalonian brethren: "...the Lord make you to increase and abound in love one toward another, and toward all men. ... follow after that which is good, one toward another, and toward all men." We are to do good to all men; that is, all people. Will you help orphan children? Send your contribution today. The address again is: 75 Nash Street, Sumter, South Carolina 29150. Thank you so very much.

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THE TERRIBLE THREE . . .

(cont'd.)

these "trips," they are mentally retarded or may be living vegetables for the rest of their lives. Sometimes they don't live to be vegetables, and when they die it is usually by the most horrible deaths imaginable.

Not only do drugs affect the user but can also affect future generations. (As a matter of fact, experts estimate that 90% of the children of heavy LSD users will be mentally retarded.) Would you like to live with the fact that your child is so mentally retarded that he will never be able to dress himself because of you? Or the fact that your child doesn't have two good arms, or hands, or feet, or eyes, or ears because of you? These facts just touch on the subject of drug abuse, but I hope they will give you an insight on how dangerous and how big a problem drug abuse really is.

Alcohol and drugs are a coward's way out. One who is too weak to face up to life "psyches out" behind a chemical curtain on a trip where there is no certain destiny or even a promise of a return. Cigarettes, too, are for the weak, for people too weak to say "no" to a habit they know does them no good. And besides, if you have nothing better to do with your two or three hundred dollars, then drop it in the collection plate next Sunday!

1 Cor. 6:19 says, "What? know ye not that your body is the temple of the Holy Ghost which is in you. . . ?" By this passage alone we can see that those who engage in such practices as smoking, drinking alcoholic beverages, and drug abuse are fool-hardy, for if we abuse the dwelling place of the Holy Ghost, then how can we expect to live with him throughout eternity? Play it safe--steer clear of the "TERRIBLE THREE" (and tell others to do the same!)

WHAT IS IMMODESTY . . .

(cont'd.)

orderly, well arranged, and decent. Immodesty on the other hand means unorder-

ly, unarranged, and indecent. Christians should try to be modest in their clothing and the way they act. As Christians we should not wear anything that might suggest indecency. Prov. 6:25 reads, "Lust not after her beauty in thine heart; neither let her take thee with her eyelids." Prov. 23:7 says, "For as he thinketh in his heart so is he: Eat and drink, saith he to thee; but his heart is not with thee." Mark 7: 21, 22 reads, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." These three scriptures show us that if we lust for someone in our hearts it is a sin. We should all try not to wear immodest things or act in a immodest way. We should all try to be Christ-like.

The Christian youth of the world have a long hard job ahead of them, to set a pattern for everyone, not only on the subject of immodesty, but on all of God's will. We need to set a good pattern for the young people coming along behind us. Before we can do this we must learn all we can about God's will for man. If we work hard at this, we can show the world that there are still some people who want to be what God wills them to be.

We will be able to do away with immodesty if we do what God commands us to do in Matthew 6:33: "But seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you." If we seek God's Kingdom first and work for God and do his will, we will never want to do immodest things. We can do it if we try! Do we want to try? Do we want to put out some extra efforts? Let's show the world we care. Let's put God first!!

ADVOCATE (cont'd.)

people at the Gospel Advocate Company. We are still operating under some "tried and found true" advice given to us by their president, B. C. Goodpasture, about a (see page 14)

THE MEANING OF MODESTY

Howard Winters, Duncan, S. C.

We have been urged to answer the following question on the pages of Carolina Christian: "What is the meaning of 'modest apparel' in the context of 1 Tim. 2:9?" Because this question was asked in connection with the rule on immodest dress enforced by Carolina Bible Camp this year, the querist (who is one of the finest preachers of the gospel in the state of North Carolina) requested that his name be withheld. He has been personally involved in a study of this verse and he has almost reached the conclusion that it is being used out of context. His study has just about convinced him that the opposite of "modest" (as used in 1 Tim. 2:9) is not, as most of our brethren assume, immodesty but costly, showy, unusual, etc.

But before we get to the question, let me make one thing perfectly clear (with apologies to President Nixon): I am in whole hearted agreement with the decision and rule of CBC (and so is the preacher who asked this question). I thank God that the brethren associated with the camp had the convictions and the courage to take the stand they did. They may have gone to the extreme, but, if they did, it was in the right direction. (We cannot commend the action of some other camps this year, where, obviously, no rule as to the length of dress was enforced.)

Furthermore, before we get directly to the question, we must define the words "modest" and "immodest." Webster's New Twentieth Century Dictionary (Unabridged, 2nd. edition) defines the words as they are used today. According to this source, the word "modest" means: "1. having or showing a moderate or humble opinion of one's own value, abilities, achievements, etc.; unassuming. 2. not forward; shy or reserved; as, modest behavior. 3. behaving according to a standard of what is proper or decorous; decent; pure; now, especially, not dis-

playing one's body. 4. showing or caused by moderation; not extreme or excessive; as, a modest request. 5. quiet and humble in appearance, style, etc.; as, a modest home, apartment, etc." Its synonyms are listed as: "Reserved, unobtrusive, diffident, bashful, coy, shy, decent, becoming, chaste, virtuous." The word "immodest" is defined as: "Lacking in the reserve or restraint which decency requires; not modest; specifically, (a) indecent; unchaste; lewd; (b) bold; forward; impudent." Its synonyms: "Indelicate, indecorous, impudent, gross, shameless, unchaste."

One more thing: since we have been asked to define the word within its context, we must now get the whole passage before us. Here it is: "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works." (1 Tim. 2:8-10.) From a casual reading of this selection it is obvious that the emphasis of the whole passage is on the manner in which godly women should adorn themselves. It tells the women to adorn themselves with modest apparel, shamefacedness, sobriety, and good works; they are not to adorn themselves with broided hair, gold, pearls, or costly array; their adornment is to be that which becomes women professing godliness. Thus (regardless of what the opposite of the word "modest" might be) immodest apparel violates the spirit of the whole context. No Christian woman can adorn herself in the manner this passage enjoins when that which she wears can be characterized by lewd, indecent, immoral, or immodest.

In our verse, the word "modest" is from the Greek word kosmios, which means, according to Thayer, "Well arranged,

seemly, modest." G. Abbott-Smith uses "decently, fittingly" as his definition. Liddell and Scott says, "Regularly, decently." Berry gives, "Orderly, modest." Young has it, "Orderly, becoming." The meaning of the passage, then, is clear: godly women are to adorn themselves in apparel that is regular, orderly, decent, seemly, modest, becoming. This cannot be done when a woman appears in immodest apparel. Immodesty, then, is prohibited, not merely by the word "modesty" but by the whole context. There is no escape from this conclusion: a woman can never be considered as being in modest apparel when her attire is immodest.

Perhaps our querist, in thinking that we may be using this passage out of context when we apply it to immodest dress, has in mind the same thing that is forcefully expressed by Albert Barnes in the following words: "The word here rendered modest (*kosmios*), properly relates to ornament, or decoration, and means that which is well-ordered, decorous, becoming. It does not, properly, mean modest in the sense of being opposed to that which is immodest, or which tends to excite improper passions and desires, but that which is becoming or appropriate. (Barnes Notes on 1 Tim.) While I see no conflict with what I have said and what is here said by Barnes, I do think he limits the word too much in this context. While it may be true that the antonym of "modest" here is not necessarily "immodest," one certainly could not be modest, in any sense of the word, if his apparel is immodest.

To help us see the force of what has been said, let us use the word "modest" and relate it to behavior (a form of the same word is translated "good behavior" in 1 Tim. 3:2 and a footnote gives the word "modest"). We all immediately understand this to mean decent, decorous, polite, refined, becoming behavior--demeanor that becomes a Christian or any other respectable person. Even Barnes concedes that this is the meaning in 1 Tim. 3:2. He says, "The most correct rendering, according to the modern use

of language, would be, that he (the bishop) should be a gentleman. He should not be slovenly in his appearance, or rough and boorish in his manners. He should not do violence to the usages of refined intercourse, nor be unfit to appear respectable in the most refined circles of society." Thus the antonym of "modest behavior" would not necessarily have to be "immodest behavior" to prohibit immodesty; one's demeanor certainly could not be described as modest behavior, in any sense of the word, if he conducted himself in an immodest manner. Immodesty is therefore excluded from modesty--one could not dress immodestly and still appear in "modest apparel" regardless of the limitations placed on the word in the context of 1 Tim. 2:9.

Now it may be (and probably is) that Paul did not have in mind what we now term immodest dress when he penned these words, but the passage is broad enough in principle to cover any situation where apparel (either in men or women) is unbecoming or unseemly--where it is not the kind of adornment that befits a Christian or any other respectable person. And so we conclude (and emphasize again) that it would be impossible for a woman to adorn herself in "modest apparel" while her attire is immodest. Immodest dress (sexy, lust arousing, body-displaying attire) is excluded on exactly the same grounds that costly, showy, unseemly garments are: namely, none are the means of proper adornment for women professing godliness.

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CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

Whiteville

DOUGLAS COOK, Reporting: On August 2, 1970, seven people made public confession of having worshipped in error, having worshipped with the "antis" of Bolivia, N. C. These saints have been worshipping in Southport, N. C., for three months. They are being joined by two families who live in Southport, but who have been worshipping faithfully in Wilmington. These brethren are being known as the Southport Church of Christ, P. O. Box 584, Southport, N. C., 28461. They are not opposed to cooperative efforts among brethren or congregations of the Lord's church. There are seven families now meeting in the Daughters' of America Hall on South Howe Street with an attendance of around 30-40. They are going to need a full-time preacher to preach the gospel to the 20,000 citizens of Brunswick County - another county with the church meeting in it. Southport is the county seat with a population of about 3,000. Anyone knowing of a man or congregation seeking a place to work, needs to contact the church in Southport by writing the address mentioned above or calling for Zake Bennett, Southport. The brethren can rent a place to meet and pay rent on a home for the preacher if the preacher has or can find his personal support. More information can be secured by writing to the church at Whiteville, P. O. Box 126, Whiteville, N. C. 28472: telephone 642-7503. I will be doing the preaching until such time other arrangements can be made. Services are at 3 o'clock Sunday afternoon with Bible Study at 7:00 p.m. These brethren will need our help. Are we WILLING?

Asheville, East Chestnut (Downtown)

HENRY L. FUHRY, Reporting: The

growth of the church at East Chestnut since the first of the year has exceeded our expectations. Since January 1, 25 have been added to our membership and an additional 30 children and non-member adults have been added to our directory. Almost every week or so sees another family placing membership or a young person being baptized into Christ. On June 21 we had 320 present for morning service and 295 for evening service. We have averaged about 140 for each Sunday morning service during the months of May through July. We have from 20 to 50 visitors every Sunday morning.

Blue Ridge Encampment near Asheville was the best in the past 20 years. Over 600 were registered. The program was varied and uplifting. Outstanding speakers from all over the United States were on the program. J. M. Powell, our minister, is the outstanding director of this encampment. The Singing Rouse Brothers from Windsor, S. C. were on the program as were Howard Winters James Davis, Billy Ringold, and Dr. Gene Rainey.

We welcome you to our services if you are in the vicinity of Asheville. We are located downtown, two blocks north of the crosstown expressway and one block east of Highways 19, 23, 25, and 70.

Hendersonville

KEN WILLIS, Reporting: Ellis Coats of Florence, Alabama, preached in our Campaign for Christ, August 9-14. One was baptized and two asked for prayers. Coming with brother Coats were Bill Beck, missionary to Thailand, and 16 young people from the North Wood Hills Congregation in Florence.

Attendance averaged 94 during the services, with a near record high of 121 the last night. About 30 non-members visited during the services, and some 26 home Bible studies were arranged. Although

personal work was hampered by heavy rains throughout the week, we are thankful for the great amount of good that was done, and trust that much good will come from the efforts.

Jack Hilliard of Jellico, Tennessee, is to be with us in our next meeting, Nov. 1-4.

SOUTH CAROLINA NEWS

Hartsville

New Congregation Begins

A congregation is starting in Hartsville, South Carolina. The church in Adamsville, Alabama is supporting this work. After much study and going to several different places, the decision of the elders was to start a congregation in this area.

Brother Harold L. Simmons and family, that worked in the Carolinas for 10 years, will be the local evangelist. There are a few members living in the area. If you know of anyone who has been a member or would be interested in studying the Bible, please write to Church of Christ, P. O. Box 1034, Hartsville, S. C. 29550.

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CAUTION - CHAIN LETTERS ILLEGAL

David Pharr, Rock Hill, S. C.

Recently, we have received chain letters from preachers asking participation in an easy way to raise \$8,000.00 for any worthy project. The letter asks for a con-

tribution of \$1.00 and that twenty copies of the letter be sent to others. Although the letter assures that no fraud is involved, and we are sure none is intended, this scheme is in violation of Federal postal laws. In a Post Office publication, PL-19, September 1961, in regard to the Postal Lottery Act, it is plainly stated that any chain letter that requires anything of value, "even if it is only a handkerchief, is illegal under the postal lottery statute." This applies even though the request is for a worthy cause.

A brief visit to any postmaster will confirm this information.

ADVOCATE (cont'd.)

decade ago.

We have handled all Gospel Advocate materials from the very beginning, but until now some of it was handled only as a service to our customers. NOW, Carolina Christian will be making a profit on all Advocate materials including the Annual Lesson Commentaries, the Quarterlies, and the Uniform Graded Series. So we encourage you to order all your Gospel Advocate materials from us.

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"DO LIKE HE DONE"

Howard Winters, Duncan, S. C.

Many of you have heard and used the following as an illustration of "getting the job done," but I want to quote it here to help emphasize a job that needs to be done and one that you can help us get done. I quote the whole thing exactly as it reached me in some (now) unknown source:

"A newspaper columnist once reported the finest business letter he ever saw from an illiterate salesman.

"Dear Boss: I seen this outfit which ain't never bought a dime's worth of goods from us and I sole them a couple hundret thousan dollars worth of goods. I am now going to Chicawgo.

"Two days later a second letter arrived at the home office.

"Dear Boss: I come here and I sole them a half a milyon.

"Both letters were posted on the bulletin board with a note from the president of the company.

"Dear Employees: We been spendin too much time hear trying to spel instead of trying to sel. Let's watch those sails. I want everybody should read these two letters from Gooch, who is on the rode doing a grate job for us, and we suggest you should go out and do like he done."

We tell this admirable little incident for two reasons: (1) For the past twelve years here at Carolina Christian we have been trying to "tel" instead of "sel." But time has now caught up with us. If we are to do the job Carolina Christian was born to do (if we are to reach even a small part of our potential), we must sell our brethren on the value of this paper. We cannot live without subscribers and we cannot get subscribers until we have sold someone on the value of the paper. In short, we must "sel" if we are going to "tel." (2) We want to tell you what one man (a newcomer to the Carolinas) is doing. Brother William E. Glover of Kinston, N. C. sent us a list of 25 names. He is paying for

them himself...out of his own pocket. But he did not stop here. In a recent issue of his (Kinston) bulletin he made the following proposition to others:

"There is a good work that someone in this congregation might wish to engage in. Did you know that for \$3.75 per month, you can send the Carolina Christian magazine to twenty-five (25) families? I feel that this would be a wonderful opportunity for some to contribute toward a very worthwhile cause in helping spread the gospel of Christ here in the Carolinas. I heartily endorse this publication. If you would like to participate in this effort (in whole or in part), just let me know. I have a sizeable mailing list that need to have just such a magazine (coming) into their homes each month. I would be happy to help you in this matter."

Although we have not yet met brother Glover, we are thrilled at the reports that have reached us of his work in Kinston. And we are more than delighted to have a man such as he is pulling (or should we say pushing) for Carolina Christian. This is the kind of help and support we need. What would happen if we could have hundreds of people over both states do what he has done?

May we suggest then that all preachers, elders, teachers, and Christians go and, in the words of our little story, "Do like he done." Every church in the Carolinas should be sending Carolina Christian to all its members. This can be done for the amazingly low rate of only .15¢ per copy per month--25 for \$3.75, 50 for \$7.50, or 100 for \$15. We bill the church (or an individual) each month for the total number sent. Why not ask the church where you worship to send us a list. We need your help and we need it now. But Carolina Christian can help you more than you can help us. It will pay dividends by increased devotion, attendance, and contribution. Do like brother Glover has done and give it a try!

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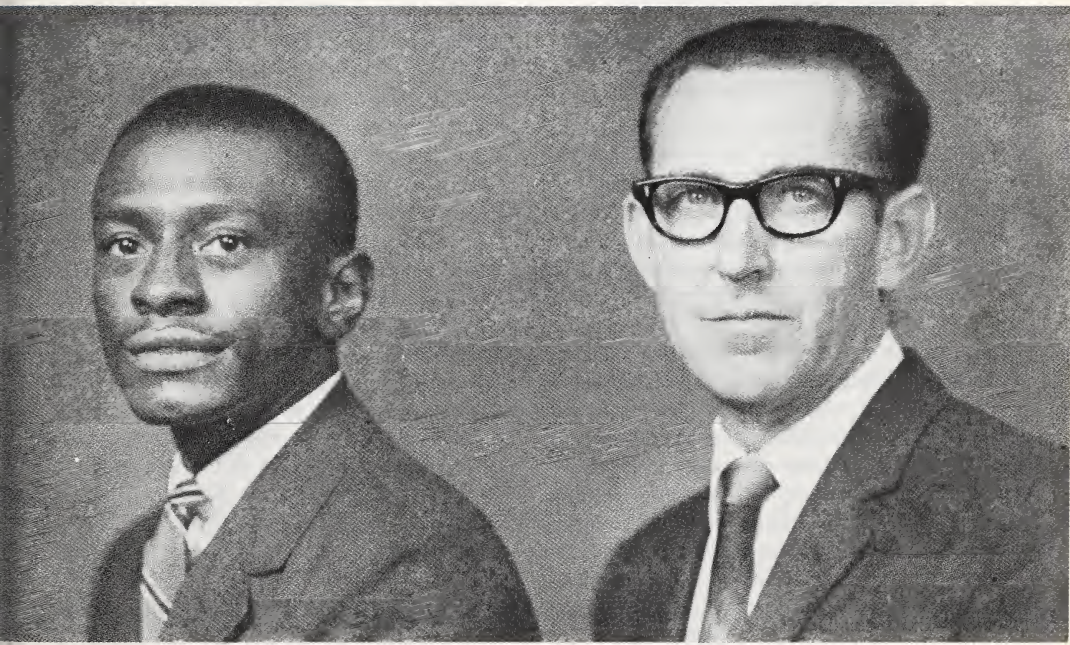
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[10]



Fred Turner

Gray Flippen

ANOTHER "FIRST" IN UNION

see page 8

EDITORIAL — IN MEMORIAM

Howard Winters, Duncan, S. C.



Ray Hampton, the 51 year old beloved and devoted preacher of Elizabethtown, N. C., is dead. On September 9 at 8:25 p. m. (just as most of us were being dismissed from our Wednesday night worship services) his weakened heart stopped its struggling efforts after its second serious attack in less than a month and released his eternal spirit to its final rewards.

Brother Hampton was in the prime of life and those of us who knew him well and loved him most believed him to be at the very entrance of his greatest contribution to the world and to the church. He was the son of Leonard Hampton of Elizabethton, Tenn., a most unusual and extraordinary preacher of the gospel. He thus had the background of a Christian home, a home where love for Christ and the Bible knew no bounds. Ray drank deep into the faith and spirit of the pioneers in the restoration movement. His desire was to preach the faith once delivered to the untold thousands who have never heard it.

Until recently, he was a contractor by trade, but even then he was always ready to preach when called upon or when an opportunity was presented. In September of 1967 he joined the ever increasing number

of older and mature men who break all ties with their life-long occupation, go to a school of preaching for some intensive Bible training, and then devote the remaining days of their lives to full time service to the church of our Lord. He graduated from the Nashville School of Preaching (after spending two years under the instructions of some of God's great men of today) in May 1969 and moved to Elizabethtown, N. C. to begin his work with the Bladen church in June of the same year. His faithful and lovely wife, Lorado, stood by his side all the way. She proved to be one of those worthy women whose "price is far above rubies."

Brother Hampton had a philosophy of life: he believed that Christians belonged to Christ and, consequently, they are to live for Him. The Christian's life is not his own: he has been purchased with the precious blood of Christ. His favorite passage of Scripture was Gal. 2:20. The verse reads, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for (see page 13)

EDITORIAL AND PUBLICATION

STAFF:

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Let Us Abound In This Grace Also

William E. Glover, Kinston, N. C.

To the Church of Christ in _____, to those who are sanctified in Christ Jesus, called saints; with all who in every place call upon the name of our Lord and Savior Jesus Christ: Grace be unto you and peace from God the Father and our Lord Jesus Christ.

Do these words have a familiar ring? They should. Just such an address might have been written to us, had we lived in the days of the Apostle Paul. But, alas, it is not Paul who writes, but only I; yet, I write these things, in much love for you, and for the Church of God, that I might, by some means, stir up your minds, by putting you in remembrance of those things which are most needful for you, though I know you are established in the present truth.

We know that the law is written for the unrighteousness and disobedient, and not for the righteousness (1 Tim. 1:9), yet, all we as Christians should constantly "take heed unto those things which we have heard, lest at any time we might let them slip" (Heb. 2:1). We understand it is written: "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him...." (1 Cor. 16: 2), and again: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9:6). It is with this in mind that I write to you concerning the matter of our giving; not of our time, talents, or energies (though this is profitable to us), but more particularly of our money (yet, not ours, but the Lord's, who gives us all things).

We are all aware of the high cost of living. We realize it costs much to feed and clothe our families. We should, however, not forget that it also costs much to feed and clothe the family of God, of which we are... thanks be to God! It has cost the precious blood of our Lord to wash us and

make us clean from the filth of sin; it cost Him his life to make it possible for us to be clothed upon with our house which is in Heaven (and not for us only, but for all them that call upon His name). It has cost the sweat, blood, tears, and lives of the Apostles of Christ, as well as the lives of countless thousands of others, that we might be privileged to seek God and serve Him, through the knowledge of His divine Word. As we worship Him, being clothed with the comforts of this life (which He has so freely given us), we ought not forget the many who not only have, but still do, suffer hunger, poverty, deprivation, and the humiliation of heart and spirit, that we, through their poverty might become rich in the hope and reward of life everlasting. Yes, brethren, it has, and does, cost much, very much, to feed and clothe the family of God; but, thanks be to God that there are always those of His family who realize this, otherwise, the rest would not be able to enjoy the spiritual blessings we daily receive in abundance. How much has Christianity cost you? If you were to receive today a return on your investment in the Kingdom of God, how much do you believe you would receive?

How many are there of us, who, being in good health, able to work, and blessed with more than just the bare essentials of life, would permit ourselves, or our families, to "live-off" the fruits of the labors of our more fortunate relatives? Even when we become incapable, for one reason or another, of providing for our families the necessities of life, most of us would do almost anything before we would "live-off" someone else; yet, it seems that in the house of God, many feel no shame in living off the rest of God's family, when they are perfectly capable of supporting themselves... if they would just sacrifice. This is not to say that it is wrong to seek or to expect help from the children of God, when there is a need, and circumstances

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HOPE OF ETERNAL LIFE

Harmon Caldwell, Clemmons, N. C.

The fundamental purpose for becoming a Christian, and for living faithfully as a child of God throughout this sojourn on earth, is in order to obtain the ultimate reward that God through His Son has so richly promised. The apostle John has stated that, "And this is the promise that he hath promised us, even eternal life." (1 John 2:25.) As the years come and go, and as the time for our departure grows nearer, the Christian is renewed again and again in heart and in spirit by reason of this promise. Trials and temptations would not be so readily overcome were it not for the hope for an ultimate crown--that we would be clothed with immortality. "If in this life only we have hope in Christ," observed Paul, "we are of all men most miserable." (1 Cor. 15:19.)

How grand, therefore, is the consolation of knowing, through faith, that Jesus Christ is the "mediator of a better covenant, which is established upon better promises" (Heb. 8:6), the promises that He has left us that we someday will occupy the many mansions which He so faithfully is preparing for our eternal habitation. (John 14:1, 2.)

This reward, for which each of us yearns so strongly, is uniquely defined by the apostle Paul: "...to them that by patience in well-doing seek for glory and honor and incorruption, eternal life." (Rom. 2:7.) To note each of these points is to provide deeper incentive, we believe, to appreciate more fully that for which we hope.

The expression glory is in itself, somewhat difficult to define. Perhaps it can best be understood by considering the glory of Christ Himself prior to His coming here, and to the glory for which He prayed, and which indeed He attained upon His return to heaven. Said He the night of His betrayal, "And now, Father, glorify thou me with thine own self with the

glory which I had with thee before the world was." (John 17:5.) This very glory which Christ possesses as He resides in heaven, the Savior of all who comply with His divine will, is such that every Christian ultimately will share with Him eternally. Paul speaks of children of God as "...heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may also be glorified with him." (Rom. 8:17.)

The honor of which the apostle speaks is not the praise of men, but the everlasting praise of God. It is given only to those who humble themselves in service to Him. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him, for he careth for you." (1 Pet. 5:6, 7.) James teaches, "Humble yourselves in the sight of God and he will lift you up." (4:10.) Surely honor among men is desired, and we must live for it. "For we take thought for things honorable, not only in the sight of the Lord, but also in the sight of man." (2 Cor. 8:21.) But honor with God, His respect, regard, and His blessings are far more to be desired, and are that which every faithful Christian may earnestly hope to obtain in eternal life.

To have everlasting life will preclude corruption. As mortals we are corruptible. Each day we draw closer to death, and to the return to dust whence our physical bodies came. This pain-wracked, disease-ridden, tear-stained, decaying, corruptible mortal body loses all of these characteristics in eternity. (1 Cor. 15:53-58.) In the resurrection, we will be born to an incorruptible existence and habitation. This is more than finite minds can grasp, but is nonetheless true, and through faith we surely may and can anticipate it.

Are we then so devoid of love and faith that we would, through habitual involve-
(see page 12)

WHERE ARE NEW REVELATIONS?

James D. Bales, Searcy, Ark.

(Note: For over eight years now your associate editor has been making the argument contained in the following article lifted here from Challenge, by brother Bales. To our mind, it has been the most forceful ever presented against the modern day claims of a miraculous reception of the Holy Spirit. But for some reason or other, every time we have presented it, we have sensed a blank look on our hearers as if they were asking, "So, what's the point?" We believe brother Bales very forcefully makes it and we are delighted to be able to share his thoughts with you. -- H. W.)

Recently I wrote a reply to a preacher who left the church and went into the tongues movement. In his reply he said, among other things, "So get ready, Dr. Bales. Turn your eyes full toward the Living Jesus who is willing and ready to demonstrate his supernatural power to you." If I were to ask him whether his article was inspired, he doubtless would not place it on a par with the Bible. Recently I asked another such individual whether I could quote his book as one can quote the Bible. He said no, for his book was not inspired. But who not? If they have the power which Christ gave to the apostles and prophets, they should have it for the same basic reason. And that basic reason was to reveal and confirm the faith which once for all has been delivered to the saints. Of this great salvation, Hebrews says: "which having at the first been spoken through the Lord, was confirmed unto us by them that heard; God bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will" (Heb. 2:3, 4).

It should be noticed that these men continued the work which Christ began. If we repeat this miraculous continuation of

the revelation and confirmation of the gospel, why is it not also necessary for Christ to repeat the beginning? If the beginning by Christ could be once for all-- so that there is no personal ministry of Christ on earth each generation, why cannot the continuing work of revelation and confirmation be once for all in the first century? In fact Jude said that the faith was once for all delivered to the saints (Jude 3). It was not at one moment but it was over a period of time during which there were inspired apostles and prophets.

It must also be pointed out that those who confirmed the word were also revealing the word. While it is true that not every individual had the same gift, yet it is also true that the miraculous confirmation was tied in with the deliverance of the gospel by inspiration and revelation. The revealers were the confirmers.

These confirmers were not confirming a message which had been revealed centuries before, but the message which they were then delivering. Paul did not work miracles to prove that Moses was sent of God, but to prove that he, Paul, was sent of God. Of course, he taught that Moses was inspired of God, but his word on this was authoritative because Paul himself was inspired of God. If we have confirmers today, they should be for the purpose of confirming the new message which they are delivering, and not the message which was delivered around two thousand years ago. If there are confirmers today there are revealers today. If men speak today as miraculously moved by the Holy Spirit, the message which they speak and write is inspired of God. Thus as certainly as Paul wrote scriptures, at least some of the modern "miracle" workers should write scriptures. Thus they should bind in with the Bible which we have the additional inspired scriptures which have been revealed and confirmed by them today. If Hebrews 2:3, 4 applies to me, it

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BROTHERHOOD NEWS

Howard Winters, Duncan, S. C.

Campaigns. Summer is campaign time for many areas and churches, and this year has been a good one for them. Ed Craddock led one group to Corby, England. Craddock did the preaching in this 15-day effort and Phillip Speer of Madison, Tenn. led the singing.... Another campaign, led by Stanley Shipp, was conducted in Geneva, Switzerland with 117 workers. This week long effort resulted in eight baptisms, four of which were Swiss.... V. E. Howard (a well known radio speaker) preached in a campaign in Natchez, Miss. There were 31 responses, 13 of which were baptized.... Seven campaign teams, a total of 65 workers altogether, made Hamilton, Canada their target, as they were led by their director, Ivan Stewart.... A group of eight workers have gone from the Normandie church in Los Angeles to Guyana, South Africa for a 15-day preaching-teaching mission.... These are not all the campaigns of the summer, but they are enough to show us that brethren are still active in this respect.

Blue Ridge Encampment. According to official reports, Blue Ridge Encampment, a unique family camping arrangement conducted each year at Black Mountain, N. C. and attended by members of the Lord's church from all over the world, was the largest and the best in its 20-year history. Over 600 assembled in this lovely mountain retreat to hear outstanding speakers (such as Gus Nichols and B. G. Goodpasture), engage in numerous recreations, and to enjoy the fellowship of hundreds of like precious faith. Reservations are now being received for next year's encampment, to be held June 21-25, 1971. For further information write to William Stumbo, 374 Sycamore Dr., Arden, North Carolina 28704.

India. According to reports from J. C. Bailey, the number now baptized in India is above 75,000. After a long life of

preaching the gospel, the Bailey's, in their old age, crowned it with their wonderful work in India. Plans now call for them to return home next May.

New School of Preaching. The elders of the Karns church in Knoxville, Tenn. have announced plans to start a new school of preaching with special emphasis on mission work to serve churches in eastern Tennessee, Kentucky, Virginia, West Virginia, Georgia, and the Carolinas. The present schedule for an opening date in February of 1971. The school, to be headed by Clyde P. Finlay who is moving from Houston, Texas to Knoxville in October, will offer a full-time program of day studies in Bible and related subjects. Tuition is free but the students will have to provide for their own personal support. Finlay will be assisted in teaching by John Waddy (Minister for the Karns congregation) and Jim Waldron who will be returning from Pakistan, with other faculty members to be announced later. For further information about the school, write the Karns church at Route 20, Beaver Ridge Road, Knoxville, Tenn. 37921.

Mission work pays. Ronnie Duncan, who has spent three years in Brazil as a missionary, has married Marina Nalde, a Brazilian girl who he met and helped teach the truth in one of the many cities where he has preached the gospel. Ronnie met Marina one day when he stopped to inquire directions as to the address of a man who wanted to be baptized. The newly married couple will visit the United States in September in order to spend some time with Ronnie's parents, but they may eventually return to Brazil and continue their mission work.

FREE CATALOG

1971 Carolina Christian Bookstore Catalog. Ready soon. Write: P. O. Box 8324 Sta. A, Greenville, S. C. 29604

LAND PURCHASE NEARS

On Saturday, Sept. 12, the regular quarterly meeting of the Board of Directors of the Southeastern Children's Home was conducted at the meetinghouse of the Plaza church of Christ in Sumter, S. C. The meeting was very productive, and every decision was made unanimously. The Property Committee took the group to view four acres of land on the outskirts of Sumter. This land is in the heart of what is to be a small housing development. The land is flat, has been in cultivation, and will take very little work to be made ready for construction purposes. The Property Committee has entered into a verbal agreement with the owners to purchase this land for a total price of \$6,000. The Directors believe that this is a very good building site, and that the price is reasonable. Lord willing, as soon as the lots are more exactly surveyed and staked and a road is graded into the subdivision area, the purchase will be completed. Because of the faithful support this work has received from so many of God's people interested in the care of orphan children, the lots will be fully paid for in cash. We look forward to the completion of the purchase of these lots with eager anticipation. We will have passed a significant milestone when the land is owned free and clear by the Southeastern Children's Home, Inc.

At present the treasury contains a little over \$12,000. For the purchase of the land, as has been said, \$6,000 will be needed. This will leave a balance of approximately \$6,000 which can be applied to the costs of constructing the first cottage, which is estimated to run about \$30,000. This is so because the house must be large enough to house six children and their house parents. The larger the downpayment, the better the possibilities of our being able to secure a loan, either conventional or F. H. A., for construction of the house. We would like very much to be able to pay down \$10,000 on the house

so that our loan balance, if we are able to secure such, would not be over \$20,000. For this we need your continued support. Donations of whatever size are much needed and deeply appreciated. We know that many people who give to this work do so at a personal sacrifice. God will surely reward those who give to care for children who have no home. We want to assure you that every cent will be spent carefully and prayerfully. Donations may be sent to: Mr. Hugh L. Palmer, Treasurer, Southeastern Children's Home, Inc., 75 Nash Street, Sumter, S. C. 29150.

All the donations to the home are listed in our monthly bulletin, Southeastern News. We wish to send this bulletin to everyone who would like to receive it. It is mailed to interested people free of charge as a means of keeping them informed of progress that is being made. If you do not now receive this bulletin and would like your name placed on the mailing list, please send your name to: Southeastern News, 1221 Shawnee Road, Madison, Tenn. 37115.

We need your prayers. We believe that many people every day are praying for the continued progress of the Southeastern Children's Home. Will you pray for this work regularly? We feel very keenly our need for God's help and yours as this work of Christian love and benevolence continues.

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ANOTHER "FIRST" IN UNION

Paul Rodgers, Union, S. C.

In 1918, A. M. Burton, of Nashville, Tennessee had a desire to support a gospel preacher in a mission area. Thomas Burton, of Nashville, wanted to preach God's word to the lost. One lady in Union, had prayed that such a man would come and preach the gospel as she had read in her Bible.

Brother Burton, with his wife, Lucy, arrived in Union, South Carolina, and established the FIRST congregation of the Lord's people in South Carolina. A building was erected on South Pinckney Street and all men could hear the gospel of Christ. The church in Union was instrumental in assisting the Lord's church's beginning in Moore, Chester, and Spartanburg, South Carolina. A number of fine gospel preachers worked with the church for a number of years and many souls were converted.

The elders in 1960 had the vision to move to a new location at 176 By-Pass and Buffalo Road and constructed a building which will seat 200, and also constructed a preacher's home on the same lot.

Another congregation in Clinton, South Carolina began in 1964 with the Union congregation supporting U. A. Hall in that work. In that same year, the elders had a desire to preach the gospel to a much neglected people in the State of South Carolina, the Negro race. Clifford Davis, of High Point, North Carolina, was selected to preach three weeks in Union, and ten souls were saved in that meeting. The preacher, the elders, and the deacons did the teaching and preaching for the McBeth Street congregation until the middle of 1965, at which time Fred Turner, of Greenville, South Carolina, a graduate of Oklahoma Christian College, a young man with a desire to preach, was willing to work and support himself and preach on a part-time basis until 1967 when he became full-time with the By-Pass congregation

paying full support. Eleven people were converted by brother Turner, after many cottage meetings, filmstrips, gospel meetings, and Vacation Bible School each year.

Shady Grove, in Morrison, Tennessee, is sending \$30.00 per month and Blue Ridge, Georgia, is currently supporting Turner \$100.00 per month. Other congregations have sent special contributions in the past to help the need of the McBeth Street congregation. For this we are grateful.

During the above mentioned six years, the members of both congregations have visited in meetings and in special programs, and a spirit of Christian fellowship developed. The present elders, faced with the responsibility of constructing a building for 20 people, began planning, studying, and praying, and, after many conferences, came to the following conclusion.

May 10th, the four elders spoke to the congregation at 176 By-Pass as to the obligation of the elders to McBeth, to the church here, and to the Lord. At that time, the congregation was invited to join with the elders and invite the McBeth Street congregation to UNITE with us here. The same day, two of the elders spoke at McBeth and invited them to UNITE, and they willingly accepted. On May 17th, the two congregations began this union. By this time, brother Turner has married. His wife is the former Rachel Harris and they have two daughters, Alesia Dianne and Rheunetta Lynne.

Gray Flippen began work here in February with his wife, Mary. They have two daughters - Susan, of the home, and Mrs. David (Peggy) Senn, of Greenville, South Carolina. Fred Turner and Gray Flippen are both full-time evangelists of this congregation. They each preach once each Lord's Day. Both are in the teaching program of the church. They conduct

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CHRISTIAN CHURCH NEWS

NORTH CAROLINA NEWS

Kinston

Wilmington

JAMES C. DIXON, Reporting: A congregation of the church has begun meeting in Southport, North Carolina, the seat of Brunswick County. Services are being held at 3 p. m. and 7:30 p. m. each Sunday in the Daughters of America Hall on Howe Street, only a block from the waterfront. Attendance has averaged in the twenties. Brethren from Wilmington are assisting by speaking and leading the singing. Brethren in the Southport area are invited to worship and work with this congregation. Let us know of members moving to this area which also includes Boiling Spring Lakes, Yaupon Beach, Long Beach, and several other communities in Brunswick County.

The Southport church would like to hear from congregations willing to support or assist in supporting a fulltime evangelist to work in Brunswick County. If you can do so or would like further information write: Mr. Zach Bennett, Box 524, Southport, N. C. 28461 or call him at 919-457-6118.

Cherokee

CHESTER A. HUNNICUTT, Reporting: Cherokee Needs Help! The church in Cherokee, N. C. is in need of a full time minister. He should be able to raise part of his support. The church here was established in July, 1959. This is the first time that it has been without a full time minister since 1960. We need a man with several years experience, one who is willing to do personal work, and one who would be kind and patient to a neglected people. We have a six room house for the minister, it is well located on the reservation.

If interested please write to the Cherokee church of Christ, Cherokee, N. C.

WILLIAM E. GLOVER, Reporting: The work here in Kinston continues to prosper to the glory of God and of Christ our Savior. August was the best month the church here has enjoyed in many years. We are rejoicing to see the power of the gospel of Christ at work. During the month of August the church set an all time record contribution for the month, together with a weekly record contribution on August 2, 1970. The average contribution of the members has risen from \$175.00 per week in January, to \$274.00 per week in August. This is the result of a steady average increase each month since the first of the year. Of course, this is partly due to a steady increase in our attendance each month also. Our weekly attendance has now grown from 59 on Sunday mornings in January, to 92 during the month of August. This growth has likewise been the result of steady growth over the entire period. The church has also shown similar increases in all other services of the church. The outstanding increase has been in our mid-week attendance, which has risen from an average of 32 in January to 59 in August.

We are planning our gospel meeting to begin on September 28 through October 2, with Leland Rogers of Blue Ridge, doing the preaching. We are praying for a very fruitful and wonderful meeting. It is a wonderful thing to know that if we plant and water with the gospel of Christ our Father will supply the increase, and we can all enjoy the fruits thereof. It's a great blessing to work with the church here, and in the Carolinas. May the Lord continue to bless us, and all who would continue steadfast in the Word of Truth.

Jacksonville

A. B. CARROLL, Reporting: We have just concluded our VBS, which was suc-

cessful beyond all expectations. The second day, 182 children came; our overall average for the five days was 165. Friday night was "Parents' Night" and we had more than 200 in the auditorium. Since my last report, three more precious souls have been baptized into Christ. Our attendance, although down due to many transfers, has leveled off at 170 each Lord's Day. We are anxiously looking forward to a visit from brother Dillard Thurman, Editor of Gospel Minutes; he will preach for us the first Sunday in October.

Fairfield

KEITH TRIPP, Reporting: After four years of happy work with the Pike Road congregation near Pantego, N. C. we have moved to Fairfield to devote fulltime to this newly established congregation.

During our work at Pike Road we believe good was accomplished through the power of the gospel. Some were added to God's family, others restored, and we believe there was growth in the spiritual lives of nearly all. Of course only God who knows the hearts of all men is able to truly judge success. So our hope is simply that He is pleased and that He will continue to bless those brethren as they serve Him.

We are eager to begin this new work now. We are grateful for the assistance we are receiving from sister congregations. Hopewell, Va., Salisbury, N. C., Duncan, S. C., and Pike Road, N. C. are assisting us financially. We were delighted to find brethren in this area responding to the need for mission work at home. Please remember us and the work here in your prayers.

CAROLINA BIBLE CAMP

Two hundred fifty people attended the first week and two hundred the second. Eleven responded to the Lord's invitation.

Officers for 1970-71 are Sam Norman, Chairman of the Board; Ed Hill, Vice-Chairman and Tony Forrest, Treasurer. H. R. Butler will direct the camp in 1971.

Hillsville, Virginia

FRED EATON, Reporting: Though I am not in the state of North Carolina, I hope you will allow me to send in a report of the Lord's cause in this area. I came to the beautiful Blue Ridge Mountains of Virginia in September 1968, having served the congregation in Jamesville, N. C. for some four and a half years, and have found the need for sound gospel preaching just as great as in the Carolinas. The congregation here (Round Knob Church of Christ) has grown in different ways in the past two years, but has much room to grow yet. Nine have been baptized, five have made confessions of unfaithfulness, and two congregations have been established from here. Despite the exodus of several in the establishment of these congregations, we still maintain an attendance of about one hundred each Lord's Day. Our scheduled gospel meetings are in this order: August 30-Sept. 4, 1970 Paul Kidwell, summer 1971 David Pharr, spring 1972 A. Lowell Altizer, and fall 1972 Ronny Ulrey. The work is promising and we are looking to the future with much optimism. There are about 15 or 20 subscribers to the Carolina Christian in this area. If any one is interested in a place to preach, contact Ed Ellis, Rt 1, Pantego, N. C. or Glen A. Wojahn, 103 Ridgewood Drive, Williamston, N. C.

SOUTH CAROLINA NEWS

Greenville, Poinsett Congregation

CARL LANCASTER, Reporting: Last summer this congregation reached a mile stone when it made the final payment on its church building. We received another boost when more than a dozen people from the Washington Avenue premillennial church began working and worshipping at Poinsett.

August 3-8 the congregation conducted a camp for 30 underprivileged children at Camp Hide-A-Way. The ladies in the congregation did an excellent job of preparing

three meals a day for the 50 people involved. The counseling, teaching, and supervision of activities was handled in a fine way by the young people in the congregation. The purpose of the camp - to give basic Bible teaching, exercise a Christian influence around the clock and assure the campers that they were accepted and loved - was accomplished to a significant degree. We are convinced that the opportunities and needs for such camps are practically unlimited in all our cities. Many of the campers are now regularly attending Bible classes and worshipping with us.

Attendance for our VBS, August 10-14, averaged 115 per day.

The congregation is also involved in assisting a number of good works in the area financially. Currently \$200 is being given on a regular basis each month to such endeavors and within the past few months an additional \$1,000 has been given in response to various appeals. In the year that I have worked here I have been favorably impressed with the many fine attributes of this congregation. J. M. Powell of Asheville, N. C. is to preach in a meeting here November 1-6.

The South Carolina Department of Mental Health has agreed to sponsor me for the next nine months in additional school work at the University of North Carolina. In return I am committed to work for them for a year after graduation.

PALMETTO BIBLE CAMP

CARL LANCASTER, Reporting: Now that the organized camps are over for the season, the cabins in the beautiful setting at Camp Hide-A-Way are available for use. We are charging a fee to everyone who uses them to help meet the cost for improvements and to obtain the badly needed additional funds for the annual payment on the property. Many, many hours of labor have been donated and generous financial contributions have been made but the "outgo" continues to exceed the income!

The fees are reasonable, ranging from

\$5.00 to \$13.00 per night for each apartment or cabin. We believe you will receive your money's worth in relaxation as you fish or swim in the lake or sit in the shade and absorb the beauties of nature. Your payment will also help insure that the property is maintained and kept for the use of Christians into the Twenty-First Century!

To insure that you obtain a cabin when you want it, send in your reservations early. Write me at 22 Vista Drive, Greenville, S. C. 29609 or call - 246-2438.

PREACHER AVAILABLE

While I was doing the preaching in a meeting at Moore the elders here at Duncan asked brother Jesse Ham, Jr. from Union to come over and preach for the church the Sunday night I was away. Since the church in Moore had its service at 6:00 and we have ours at 7:00, I got back to Duncan in time to hear over two thirds of the sermon. To put it mildly, we were all thrillingly surprised at the ability and devotion of brother Ham. In a recent letter to me, he says that he is ready to preach the gospel any time or all the time. Right now he would like to be used by churches near enough to Union (within 75 or 100 miles) for him to drive, but he plans eventually to go into full time work. If any churches in the area need someone to fill in for them (or to come on a regular basis), brother Ham would like to be used. We heartily recommend him to you. When a preacher of the gospel is ready to go there surely must be a place for him. --Howard Winters.

SOUTH CAROLINA LECTURES

C. R. FRANKS, Jr., Reporting: The West Columbia church is very happy to be host for the 1970 South Carolina Lectures. This fifth such Lectureship (always held on the first full week of November) will begin Sunday night, Nov. 1 and continue through Wednesday night, Nov. 4, 1970. There has already been a very pleasing

response from many preachers of the state and a very instructive Lectureship is promised.

An effort is being made to have this predominately a Lectureship of, by, and for South Carolina. There will be some brethren within the state conducting Forums during the series. We may have some classes also taught by people within the state. There will be a period devoted to Southeastern Children's Home as well as one for Palmetto Bible Camp.

There will be a very few out of state participants. Among those will be Dabney S. Phillips, a former preacher at Shandon in Columbia. He will end the Lectures on Wednesday night with a sermon on "The Holy Spirit and Tongues," which will be followed by a Question and Answer period.

Quite a number of brethren have indicated plans to come and stay for the entire series. We hope that more will do this, and in fact this is one reason for the series covering only Sunday night through Wednesday night. The cooperation of the other four churches of the city has been promised and likely will be used in housing, noon meals, etc.

Call on us for any information - P. O. Box 787, West Columbia. S. C. The phones are 794-5320 and 794-4454.

IN HOPE OF ETERNAL

. . . (Cont'd.)

ment in affairs of this life, be negligent of the duties that God has given us to perform in service to Him? Indeed, what more profound incentive can we possibly have to engage with all our hearts in the lovely activities relative to the Christian's life, and to abstain from that which would jeopardize our souls and cause us to lose this inheritance? Think carefully--for a home in heaven, this glorious, honorable, incorruptible reward will be ours to enjoy only if we exercise ourselves unto godliness in the spiritual responsibilities before us. All the labors of our hands and minds, the material results thereof, cannot produce for us the richness of glory promised in the great be-

yond. Thus, Jesus has exhorted, "Be thou faithful unto death, and I will give thee the crown of life." (Rev. 2:10.)

WHERE ARE YOUR

. . . (Cont'd.)

would follow that Bales 2:38 would be as authoritative as Acts 2:38.

We are satisfied with the revelation and confirmation which is found in the Bible. And even if we were not, it would not mean that we would have power to speak by inspiration and confirm our message by miracles. We hope that more and more of these misguided individuals will realize that the revelation and confirmation of the gospel has been completed. We do not have the power to work miracles, or to speak by inspiration, but we do have the gospel of salvation which first began to be spoken by the Lord and was confirmed by them that heard him and whom he inspired by the Spirit.

ANOTHER "FIRST" (Cont'd.)

Bible classes, filmstrips, and visit the sick in the area where they can do the most for the cause of Christ. 24 have obeyed the gospel and 18 have confessed wrongs.

Results of our uniting is wonderful. Our attendance is good. The combined budget for both congregations is \$500.88 per week. June 14th, our contribution was \$501.51. This is the result of a study of three months each year on stewardship by the books of V. P. Black, and a purpose card system the first of each year.

Some few babes in Christ did not at first understand, but with special conferences most of them have been taught. The religious denominations try to use this the same as they do baptism, singing without the instrument, and the Lord's Supper, but these people will not attend anyway. Truly, this is another FIRST in SOUTH CAROLINA. We are fully united with a Negro and White preacher serving equally the same congregation and Christian fel-

(see page 16)

LET US ABOUND

. . . (Cont'd.)

warrant it...this is another realm of giving, which is a blessing to us; but, too many of my brethren have forgotten that "it is more blessed to give than to receive." Almost all, if not all, of us could do more, if we just loved more.

I am presently convinced that the church in the Carolinas is on the threshold of a great revival, and with the help of God, and we working together as co-laborers with Him, shall experience an abundance of spiritual blessings unto ourselves, and glory, honor, and praise unto God the Father and the Lord Jesus Christ.

Of this one thing we can be assured: the gospel of Christ will be preached in this area as long as God wills it so. With all of us digging down...deep, and giving to the fullest extent of our means, we will, with God's ever present help, continue in that which we have begun to perform.

I pray you, therefore, brethren, relieve the preachers of God's Word of the constant task of exhortation in this matter of our giving, that their time in the pulpit, and elsewhere, might be more profitably spent in preaching the glad tidings of Christ to the lost of this world. I know that exhortation in these matters, and others of like nature, are oftentimes needful to us, and is the responsibility of any who would do the work of an evangelist; but let each of us so live that this need seldom arise among us. In this way we can all help.

Let us all place more trust in God. Is it not written: "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work"? (2 Cor. 9: 8.) To all those who, through lack of faith, or wilful neglect, fail to exercise themselves unto this grace, and by so doing hinder the work of the church, let me say this, yet, not I, but the Lord: "Remember therefore from whence thou art fallen, and repent and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

(Rev. 2:5.) "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." (2 Cor. 8:7.)

IN MEMORIAM . . . (Cont'd.)

me." Out of this philosophy grew his outlook on both life and death--all things were simply a part of God's great plan. He could say with Paul, "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." (Rom. 14:7-9.)

In his death, Carolina Christian has lost both a friend and a supporter. He had a splendid article entitled "The Line of Separation" in the November 1969 issue. He had planned to submit other such articles from time to time but the end came too soon.

We are saddened at his death, and we express our deepest sympathy to the Hampton family and to the church in Elizabethtown, N. C. We have all suffered a tremendous loss, one that our hearts are reluctant to accept. But thank God for one thing: he was a Christian: And because of this we do not sorrow as those who have no hope. A faithful soldier of the cross has laid down his battle scarred armor and gone home to receive the rewards of one who has fought a good fight, who has finished the course, and who has kept the faith. He will be missed by all of us who loved him, but more than that: the cause for which he had devoted his life will find it difficult to discover his like again. He had truly surrendered himself to Christ, prepared himself to serve Him long and well, and died in the heat of battle. We devote this page to his memory and trust that his eternal honor will be to live forever through Jesus Christ, his Lord and ours.

BOOK NEWS

Howard Winters, Duncan, S. C.

Young's Literal Translation of the Bible, Robert Young. Baker Book House, Grand Rapids, Mich. Paperback, pp. 780, \$4.95.

There is no dearth of translations in the English language today, but most of the modern ones are not translations at all: they are little more than paraphrases and commentaries on the original text. Young's Literal Translation (made by the author of Young's Analytical Concordance) should not be confused with these. It was first published in 1888, 13 years before the American Standard Version was given to the public, and its value is strongly attested by the fact that it is still in demand after more than 80 years. It is a monumental effort to give the reader a literal translation of the original Hebrew and Greek. Every student of the Bible, especially those who are fond of using the new translations and who cannot check the originals for themselves, will find this a most valuable addition to his reference works.

The United Kingdom, Charles F. Pfeiffer. Baker Book House, Grand Rapids, Mich. Cloth, pp. 92, \$3.95.

This is the fifth (the sixth in the order of printing) in a proposed eight volume history of the Old Testament by Dr. Pfeiffer. This particular volume covers one of the most interesting and fruitful periods in Israel's history, from the time of Samuel and the inauguration of the kingdom until its division at the death of Solomon. We have no hesitancy in saying that if the other volumes in this set live up to the standard of this one, if they maintain its conservative stance and Biblical soundness, then this could well be the most valuable history of Old Testament times produced in this century. Those who make it a permanent part of their library will refer to it often, not only for its historical accuracy but for its depths of insight as well.

Treasury of Great Gospel Sermons, Vol. 1--Classic Sermons; Vol. II--Contem-

porary Sermons, various authors. Baker Book House, Grand Rapids, Mich. Paperback, pp. 250 and 243, each \$2.95.

Preachers have a mission in the world: they are to win souls to Christ by the preaching of the gospel. They must not (as many already have) permit themselves to get sidetracked on secondary issues. But to win souls in this materialistic world is no easy task. One needs all the help he can get. In every field of endeavor there are great masters, and those who wish to be successful in any given field should study the means and methods of the great masters in that field. This is perhaps more true of preaching than of any other vocation. We conclude, therefore, that it would do us all good to study the sermons of preachers who have mastered the art of preaching (in our conception, the finest of all arts), not so much for subject matter as for methods and approaches which get the job done. And for this purpose, we have not seen a selection of sermons that would better fill the bill than the two volumes under review. Here are 32 sermons (16 per volume) from 32 masters such as Finney, Spurgeon, Moody, Chapman, and Sunday from the past and Graham, Appelman, Jones, Macartney, and Rice of the present (at least the present when the books were first published). These men taught (and teach) a great deal of error (and it often comes through in these books) but they knew (and know) how to get the job done, and we can learn much from them. If you desire to add power and enthusiasm to your preaching, here are two books that will most assuredly help you do it.

All books reviewed or mentioned in "Book News" should be ordered from Carolina Christian Bookstore.

WATER HEATERS GAS AND ELECTRIC

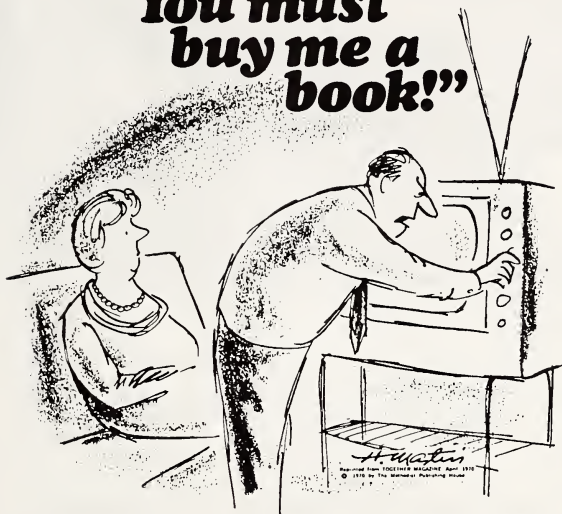
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CHRISTIAN

Volume 12 No. 11 November 1970



WEST JEFFERSON, N. C.

See Page 10

SOWERS NEEDED

Burl Curtis, Greenville, S. C.

According to the latest information available to us, there is no church of Christ in Chesterfield County, S. C. We are indebted to Robert Martin, the energetic preacher at Williamston, S. C., for most of the following information. He has demonstrated an "above the average" interest in preaching the gospel to everyone. This information is presented here so that you may be challenged to "work for the night cometh when no man can work."

SOUTH CAROLINA

Counties with no congregation - 14
Counties with one congregation - 17
Counties with two congregations - 7
Counties with three congregations - 2
Counties with four congregations - 2
Counties with five congregations - 1
Counties with six congregations - 1

NORTH CAROLINA

Counties with no congregation - 36
Counties with one congregation - 49
Counties with two congregations - 10
Counties with four congregations - 1
Counties with five congregations - 3
Counties with seven congregations - 1
Counties with eight congregations - 1

CHESTERFIELD COUNTY

Cheraw is located in the northeast section of South Carolina in Chesterfield County on U. S. Highways 1 and 52 and S. C. Highway 9. The city population is 6,000; the county, 33,717.

Cheraw operates three elementary and two senior high schools. Enrollment in the city school system is 3,416. Newspapers in the Cheraw area include the weekly Cheraw Chronicle. There is one local radio station. One hospital, the Chesterfield Memorial with 75 beds, and

one nursing home with 70 beds, serve the area. Some of the industries in Cheraw include J. P. Stevens Company, Cheraw Cotton Mills, James Fabrics, Sacony Manufacturing, and Fafnir-In A Needle Roller.

In a radius of 50 miles around Cheraw reside approximately 500,000 people. Other towns are Chesterfield, Patrick, Ruby, Pageland, and Jefferson. Winters are moderate and short; snowfall is rare. Summers are long and warm.

Cheraw would be a great place to preach the gospel of Christ. For someone wanting to go to a barren area, this county would present a wonderful opportunity. What family will go to plant the seed? And what congregation will send a family to this city and county of 33,717 crying, "Come over and teach us the gospel"?

INFORMATION NEEDED

We would like to obtain information on every county in the Carolinas in which there is no church of Christ. This information should include such things as population, job availability, growth, religious life, communications (newspapers, radio, etc.), and especially about any members of the church in the county.

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FAITH OR FRUSTRATION?

Tom Bolick, Shelby, N. C.

How long does it take an acorn to make a mighty oak? Quite a while. How long does it take to make a mature Christian out of a babe? A good long while. There are seasons and years when the oak seemingly grows not at all. The Christian suffers the same apparent affliction. Having been born again, the hot glow of new life and a now sensitive conscience, make for both joy and despair. Joy, because God is real and Christ is Savior. Despair, because sin has seized the heart in a moment of weakness. Is there no hope for a continuing fellowship with Christ? Rejoice! There is.

Many sincere and dedicated Christians never know the joy of which the Scriptures speak because they misunderstand salvation. They accept the grace of God when they obey the gospel (Eph. 2:8), but, strangely, feel that from that time on they must "earn" their salvation. There is nothing more frustrating and faith destroying than trying to merit salvation by works. Human frailty keeps getting in the way. Paul describes it graphically in Romans 7. On the status of those who have received God's forgiveness, Paul echoes David in the Psalms, "Blessed is the man to whom the Lord will not reckon sin" (Rom. 8:4). Happy, joyous indeed! To know that sins are forgiven and will keep on being forgiven by the blood of Christ. But, many are dejected because sins keep entering their life and they feel surely God cannot love me any more.

Justification is ours when we accept and obey Christ. It is not received by living perfectly before obedience nor is it retained by a life of perfection after obedience. It is granted by grace through faith. How often preachers quote 1 John 1:5-10 to instill the necessity to "walk in the light." The emphasis is there. No Christian can please God by purposely disregarding the call to holiness. The Anti-

Christ of 1 John declared justification without sanctification. Paul refutes this fallacy in Romans 6. When John describes "walking in the light," he includes penitence and forgiveness of sins. This is made possible because Christ is our advocate and propitiation (1 John 2:1, 2). John uses the present tense verb which in the Greek denotes continuity. Those who keep on walking in the light will keep on having fellowship with one another and the blood of Christ will keep on cleansing from sin as long as we are capable of penitence and confession. In Hebrews 4, Christians are urged (yes, even with their sins) to come boldly to the throne of grace to receive grace and mercy. We have not received a spirit of bondage unto fear (Rom. 8:15). Our confidence is that of Paul's, "I know Him whom I have believed..." While walking in the light, we often stumble. How wonderful that He is there to catch us.

Christ does not expect babies to perform as adults. There are the valleys and the mountains in following Christ. We ascend only to find ourselves sliding backward. It's normal. Look at the lives of Christians in the New Testament, e.g., Peter. One poet has described this struggle from babe to adult in these lines:

"How does the soul grow? Not all in a minute;
Now it may lose ground, and now it may win it;
Now it resolves, and again the will faileth;
Now it rejoiceth, and now it bewaileth;
Now its hopes fructify, then they are blighted;
Now it walks sullenly, now gropes benighted;
Fed by discouragements, taught by disaster;
So it goes forward, now slower, now faster,
Till all the pain is past, and failure made whole,

It is full grown, and the Lord rules the soul."

What is the difference between the new Christian just getting out of the baptistry and an elder who has been in God's family for 30 years? As for their salvation, there is none. The new Christian is saved by the blood of Christ just like the elder. The new Christian has not performed one good work while the elder has had 30 years to mature in Christ. From babe to adult, the Christian remains saved by the

blood of Christ. When the Christian sins, he remains in God's grace. He falls from grace (Christ) when he "hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." (Heb. 10:29.)

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Help Spread Gospel In Carolinas

Robert H. Martin, Williamston, S. C.

1. Open your eyes. Become acquainted with the actual conditions facing the church. Our work is of little effect when we do not know the problems and needs facing the church in each community. Investigate the conditions in the state, in your county, in your community. Many have not taken time to learn of the church in the Carolinas. Today we must open our eyes to the multitude of opportunities to preach the Gospel to the thousands who have never heard it.

2. Be encouraged. Small numbers do not mean defeat! The success of the work of the Lord does not depend upon large numbers. Throughout the years several churches of Christ in the Carolinas have fallen away. They did not digress nor become denominational. They simply quit meeting for worship. Perhaps they became discouraged by their small numbers. If the church is small in your community, do not be discouraged. Lift up your head, open your eyes and go to work for the Lord. When we serve the Lord, the church will grow. Nothing can stop the growth. Be encouraged.

3. Pray. Prayer is powerful. The Lord will answer the prayer of the righteous. Let us pray that the seed of the Kingdom may be scattered abroad in North

and South Carolina. Then, let us go to work and help the Lord answer our prayers.

4. Study. We cannot lead others to Christ when we do not know him. The New Testament teaches us how to convert the sinner. Every Christian should study the word of God. When every Christian learns enough about the plan of salvation to teach others, the Kingdom of God will increase.

5. Teach. There is one Gospel preacher to every six thousand people in South Carolina. Preachers cannot do all the teaching. Every Christian must teach. Prepare yourself to teach the Gospel of Christ with others. Do not depend upon others to do this part of your work for you.

6. Give. All Christians cannot be preachers in the public sense. Yet, every Christian can engage in an honest occupation. He can give of his material blessings. He can support the preaching of the gospel at home and abroad.

7. Let others know. The church is stronger in other states. Churches in these places will send preachers and support to North and South Carolina if they learn of the need existing here. If you have friends who are Christians in other states let them know about the Carolinas. Write them letters. Matt. 9:37, 38; John 4:35.

HOW SERIOUS ARE WE?

James Stutts, High Point, N. C.

During the hour you read this issue of Carolina Christian, 1,289 souls die without Christ; each day 40,000 souls die without hope; every week 280,000 launch out into eternity unprepared; each month 1,200,000 souls perish in eternal destruction; while every year 14,400,000 die not knowing about Christ and His church. The appalling thing about these estimated figures is that they don't stand still - they are increasing every minute of every day! If only Christians were dying, the whole church would be extinct in about two months!

There is, no doubt, more missionary activity being carried on by more congregations of the Lord's church than ever before, but still we are drastically behind the population increase. In other words we are not progressing, but backing up! Eighty nations do not have New Testament Christianity. Our religious neighbors are running circles around us in every way. They out-do us in benevolent work to the extent that brethren in New York (who did a magnificent teaching job at the World's Fair) were forced to do teaching only, because our benevolent work throughout the brotherhood would look pitiful when compared to the denominations who exhibited their benevolent work proudly. Take for instance, the Seventh Day Adventists mission work. About 150 years ago they numbered around 50,000, but now they number more than one million with more than 23,000 missionaries (we have 350-400 in foreign fields). Other staggering comparisons could be made between "the Lord's work" and Satan's but it might be embarrassing to continue. Surely the Lord's work should be excelling Satan's!

I trust we can see the great task we have before us. At the Northeastern Christian College Lectures in October, a number of "new ideas to proclaim the old gospel" were suggested. I now pass some of these

along with my own:

(1) Are there not congregations strong enough, with members dedicated enough to sell all they have, leave families, American citizenship, friends, air-conditioned and carpeted buildings and jobs behind forever and move with other families of faith to those countries where Christ is unknown? I am not talking about preachers only, but teachers, butchers, carpenters, plumbers, mechanics - just any ordinary Christian worker who loves God more than all else! Oh, I can hear the excuses throughout the Carolina churches!

(2) Would it not be right for elders to put in motion a program by which young men (and women) would be trained and sent into a foreign country during the summer months, to "campaign for Christ" with experienced teachers and personal workers? Would not this experience be beneficial to both the congregation and the young person sent, not to mention the lost?

(3) Are there not millions of babies (children of all ages) in America and throughout the world who are orphans or who are up for adoption for one reason or another? Do not these children have souls, whether their skin be black or white or shades of color in between? Will not most of them be placed in homes which will not inform them of God's word as it is written? Will they not grow up to become Baptist or Methodist or some other kind of "ism" foreign to the Bible and then depart this life unprepared? If this is so, are there not couples in the church with no children, who want them, or couples whose children are grown and on their own or in school, who would qualify to adopt children, thus giving them a chance for salvation? Are there not those in the church who could afford (by sacrifice) to adopt some of these homeless children even though they may have one, two, three

(see page 6)

Thank God For Generation Gap?

Keith Tripp, Fairfield, N. C.

Everywhere you go these days it seems people are upset about the generation gap. It is spoken of in such terrible tones that one would be led to believe we are afflicted with some new disease worse than the plague. However, as the title suggests, I am thankful for it, and I hope you will also be after careful consideration of these thoughts.

What is the meaning of the term "generation gap"? To put it simply, it is the gap between generations. A gap according to the dictionary, is an opening, or the difference between two points. Hence, you have the difference between the generations. When we view the generations (father to son, etc.) it is obvious there are differences. In age (usually 20 or more years), experience, maturity, patience, understanding, etc. As a general rule the older generation has more of these qualities (indeed they should have) than the young. This is good! In fact, if there were no differences between generations, there would not be another generation. For example, the difference or gap is greatest between infants and parents. Infants cannot talk, walk, or take care of themselves to any great degree, so if there were not a great difference between these two, there could be no survival of a new generation.

But, if the generation gap is good why is there so much conflict between generations, particularly between parents and teens? The reasons for these are the same as all our problems: we have not followed God's order of things. First, parents have failed to follow God's order of training up their children in the way they should live. This is the responsibility of the parents, not the school, not the nurse, not the church, not the governments, not grandpa and grandma, but Dad's and Mom's. Many parents have not exercised their authority, that is to say

no, mean no, and enforce no (or yes as the case may be). Another reason for the conflict is failure of the older generation to practice what they preach. It must also be realized by parents that children are individuals and are not just a mere extension of themselves. In Eph. 6:4 there is the admonition to fathers, "provoke not your children to wrath." Be kind to your own family as well as to strangers. The second cause of conflict is failure of the younger generation to heed Eph. 6:1: "Children obey your parents in the Lord." I know this is old fashioned to some, but it is still God's word. I know there will be times when teens are called upon to do things they disagree with, but remember, even though parents are sometimes wrong, they will be right far more often than teens are if they are left completely on their own.

If parents and children follow God's order of things, there will still be the good generation gap, but the conflict will be gone. Thank God for the generation gap!

HOW SERIOUS ARE WE? . . . (Cont'd.)

or more children of their own?

(4) Are there not those in the church approaching the twilight years (or anyone) who would rather will their life's savings to the Lord's church, Christian education, or an orphan's home instead of to relatives who might misuse it or fight over who gets what?

These questions get right down to the "nitty gritty" regarding New Testament Christianity. Who will be the first to shake loose from selfishness and answer the needs mentioned? Which family will launch out on faith to share their lives with others? Which congregation will become aroused now to try the untried to win souls? Just how serious are we about evangelizing the world?

WHEN TIME ENDS

Albert L. Burgeron, Raleigh, N. C.

Time marches on! Yes, during our earthly existence, time is a force whose progress man cannot hinder. Whether the seconds tick on the clock, or whether the days are marked off on a calendar, time continues to make its steady and inevitable path toward its own end. No one knows just when the end will come, but it will come.

There is no need to be morbidly pre-occupied with the inescapable but it is the part of wisdom to be soberly aware of life's brevity and earth's vanities. The Psalmist expressed it like this: "So teach us to number our days, that we may apply our hearts unto wisdom." (Psalm 9:12.)

As far as each individual is concerned, death marks the end of time for that individual. It doesn't seem that it would really matter whether death precedes the end of the world or whether the end of the world precedes death, because in both instances the next step is judgment: "It is appointed unto men once to die, but after this the judgment..." (Hebrews 9:27.) Each individual will then stand to be judged according to the character of his or her own life: "For we must all appear before the judgment seat of Christ; that every man may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. 5:10.)

Since the judgment is inevitable, and our audience before God has already been arranged, and since it is certain that we will have to give an account for our conduct here on earth, why is it that we don't try harder to live the way we should?

We have been given an accurate and detailed account of the great judgment day, to help us make our decision to live better, and to give us the security of knowing what to expect. The apostle John preserved for us his vision of the judgment scene in Rev. 20:10-15; and Jesus said,

"...the word that I have spoken, the same shall judge him in the last day." (John 12:48.)

Being forewarned gives us every opportunity to be well prepared for this great day, and it likewise, gives us no excuse when we treat it with indifference. The eternal consequences of this judgment (Matt. 25:46) should immediately cause the importance of this occasion to be vividly focused on the retina of our hearts, and produce a spiritual vision that demands some positive action.

For those who soberly contemplate their "last day" and who earnestly desire the bliss of heaven to the doom of hell, the path of glory is illuminated by the person of Christ, and his flock shall be tenderly led to the safety of his sheepfold. "There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." (Rom. 8:1.)

If you will let him be The Shepherd and The Bishop of your soul, he will lead you beyond the limitations of time and take you to the world of a timeless Paradise where Time shall be no more.

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BIBLICAL PURPOSES OF MARRIAGE

Howard Winters, Duncan, S. C.

Marriage is the oldest institution in the world. When God made man, He saw that in all His vast creation "there was not found an help meet for him." (Gen. 2:20.) "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him." (Gen. 2:18.) "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2:21-24.) From these verses we can see that God inaugurated marriage at the very dawn of man's history on earth--the first contact between the first man and the first woman was a marriage performed by God Himself. According to our Lord (Matt. 19:1-9), the marriage laws established at this time were the eternal principles of God. Thus marriage with the first pair was the forerunner of marriage in all ages--marriage was ordained by God once for all.

In recent years the validity of marriage has been called in question by those who are rebelling against authority, throwing off all responsibility, and practicing free love. For this reason we think it vital to study anew the purposes of marriage--the purposes of marriage as set forth in the Bible. Thus we are asking: Why did God institute marriage? Why did He stipulate plans for one man to choose one woman and they two to bind themselves together in an unbreakable bond for life? What are the Biblical purposes of marriage?

1. The sociological purpose of marriage is companionship. God said in the begin-

ning, "It is not good that man should be alone" (Gen. 2:18)--he needs a companion. In the greatest of all human religions, the Roman Catholic Church, there has developed over the years the theory that celibacy is the more excellent way, that it is higher and holier than the marriage state. But let it be remembered that when God saw man in his original celibacy, He said, "It is not good that man should be alone." Man needed a companion, someone with whom he could share his joys and sorrows, and God made for him woman. Man still has the same need, and the institution of marriage was given by God to fill this need. Thus when two people marry, they should have companionship in view.

2. The industrial purpose of marriage is to provide assistance. "It is not good that the man should be alone; I will make him an help meet for him." (Gen. 2:18.) The words (now often run together as one word) "help meet" simply mean "help suitable" or suitable help. It takes more to do a job than physical strength alone--it takes moral support, encouragement, and understanding, the very things women are best suited to give. A man with a good woman by his side can do the work of 10 men alone.

'Tis woman's to bind up the broken
heart,
And soften the bending spirit's smart:
And to light in this world of sin and
pain,
The lamp of love, and joy again.

--Unknown.

The statement, "Behind every successful man there is a good woman," was not coined for nought.

3. The sexual purpose of marriage is for union. Our Lord, in reverting back to the principles stated in Genesis 2:24, said, "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh." "Wherefore they are no more twain, but

one flesh. What therefore God hath joined together, let not man put asunder." (Matt. 19:5, 6.) It is clear throughout the Bible that the two become one in sexual union--this is one of the two basic purposes of sex. Paul makes this abundantly clear in 1 Cor. 6:16 when he says, "What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh." J. B. Phillips translates this verse as follows: "Don't you realize that when a man joins himself to a prostitute he makes with her a physical unity? For God said, 'the two shall be one flesh.' " But when is this union attained? Paul answers, "When the bodies are joined." Although I do not believe that Paul is saying that one is married to a prostitute simply because he has illicit relations with her, he does say that they become one in this act (and he quotes both Genesis 2:24 and Matthew 19:5 where the expression is applied to marriage). Thus the clause, "the two shall be one flesh," simply means that those who marry become one in sexual union. And without this aim of oneness, sex is meaningless. Those who marry, then, should understand that in this intimate relation God purposes for two individuals a merger or a union, and that any use of it outside of marriage is contrary to the will of God.

4. The biological purpose of marriage is for procreation. "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. 1:27, 28.) Paul adds the weight of the New Testament teaching to this by saying, "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." (1 Tim. 5:14.) As we mentioned above, union is one of the two basic purposes of sex. The other basic purpose is, of course, procreation. God gave no legit-

imate means of perpetuating the human species outside of marriage. And those who marry without planning for children are bypassing one of the Biblical purposes of connubiality.

5. The domestic purpose of marriage is to establish a home. Young women are to be taught to be "keepers at home" (Titus 2:2-5). "The home," as we usually think of it, is the family unit--a unit born in marriage, enlarged by children, and ruled by love. When God established the domestic purpose of marriage, He surely had in mind the welfare of children. Can anyone imagine the proper rearing of a child without a home? And can anyone deny that every child deserves a Christian home in which to be reared? And can anyone deny that it is the responsibility of those who marry to build a home--a Christian home? Grace Noll Crowell has beautifully written:

"So long as we have homes to which
men turn

At close of day;
So long as we have homes where
children are

And women stay;
If love and loyalty and faith be found
Across those sills,
A stricken nation can recover from
Its gravest ills."

6. The moral purpose of marriage is for purity. "But because of the temptation to immorality, each man should have his own wife and each woman her own husband." (1 Cor. 7:2, RSV.) Sexual relations outside of marriage is immoral--it is a sin against the body. Paul commanded: "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." (1 Cor. 6:18.) When God made man a sexual being, He built into him a powerful drive--a drive that either must be controlled or satisfied in marriage. God recognizes no other way of purity. "But if they cannot control themselves, let them marry. For it is better to marry than to be on fire with passion." (1 Cor. 7:9, Goodspeed.) When

(see page 15)

CHURCH IN WEST JEFFERSON

Alvin Y. Barry, W. Jefferson, N. C.

The following is a brief history of the Lord's church in West Jefferson, N. C. The initial step was taken by the church of Christ in Mountain City, Tenn. which had just reached the self supporting level. In a business meeting of the church there it was decided to start a Sunday morning radio program over the local station in West Jefferson to lay the ground work for establishing the church. This work began March 11, 1962 with a 30 minute program each Sunday morning, with Alvin Barry as the speaker, who was then working with the church in Mountain City. The week of July 4, 1963 sister congregations in the area cooperated in a mission meeting held in the court house in Jefferson, and this proved successful and pointed to the need to establish a congregation. The response from the continued radio work was very good as we offered free Bible correspondence courses over the air, this along with interested people writing in for more information, indicated that the time was right to start meeting and on November 15, 1964 it was decided to get the work under way. It was agreed that the brethren in Mountain City would do their own teaching and release brother Barry to meet with the group in West Jefferson. The nucleus of the congregation were people living in the immediate vicinity, and attending the Creston congregation along with others we had contacted through correspondence courses. So the church met for the first time November 15, 1964 with eight members present, not including the preacher. Overall attendance was 19, and the offering was \$19.40. We were able to rent the community building for a meeting place, and had only one service per week.

The radio work was continued and the interest grew, and especially the members really went to work, and in a short time the attendance was up to 40 for the

Sunday morning service. Brother Barry, having spent four and one half years with the church in Mountain City, intended to move to another field of labor, so the churches in Mountain City and Shady Valley agreed to support him full time for the first six months until he could find support, and on June 15, 1965 he and his family moved to West Jefferson to begin full time work.

We were able to find a nicely located lot and buy it to build a meeting house on, and during the remaining part of 1965 we built a basement for the future building, and started using it in August of 1965. The brethren did much of the work on this part of the building program, and we continued to press onward in spite of many set backs. At the end of the first year the membership was 19 and the contribution had more than tripled. Growth continued because the members really gave their best to the effort.

At the beginning of 1966 the Chapel Avenue church in Nashville, Tenn. took the full support of brother Barry and plans were being initiated to finish the building that year. We needed money to build with, and five families in the congregation agreed to give mortgages on their homes in order to secure a five year loan from the local bank for the needed funds. This is the kind of faith we read about in the early church, and with the brethren helping all they could in the lab- or we completed the building by the last Sunday in September of that year. We had a campaign for Christ with Jim Willis from Nashville, Tenn. doing the preaching. The people in this area then knew that the Lord's cause was here to stay.

The completed building has a seating capacity of 225, with eight basement class rooms, rest rooms, a baptistry, change rooms, office and nursery. The furnishings for the building was given by interested congregations who knew of the work

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BROTHERHOOD NEWS

Howard Winters, Duncan, S. C.

Baxter resigns Hillsboro. After serving more than 19 years as minister of the Hillsboro church in Nashville, Tenn., Batsell Barrett Baxter has resigned, effective January 1, 1971. With deep emotions he said, "This is one of the most difficult decisions I have ever made in my life." In addition to serving Hillsboro, Baxter is the head of the Bible department at David Lipscomb College and the speaker on both the Herald of Truth radio and TV programs. He gives the reason for his resignation in the following words: "I've felt for some time that I had to start to concentrate my efforts. Christian education stands at the crossroads today. I must give it more time. And the doors being opened to us by the Lord through Herald of Truth simply cannot be measured. There is so much that can be done through this great gift from God of mass evangelism by means of radio and television. I feel that I must give this ministry more of my time also."

Campaigns Northeast. According to reports, this has been the best year ever for Campaigns Northeast, the efforts organized and directed by Owen D. Olbright and under the oversight of the Sylvan Hills church in North Little Rock, Ark. The teams were made up of 48 college students and several preachers. Meetings, resulting in 174 baptisms, were conducted in seven different cities in Pennsylvania, New Jersey, and New York.

Missions and missionaries. Dr. Henry Farrar has returned to Nigeria in an effort to pursue his medical service to that war-torn and disease ridden people. But his service does not stop with medical help to the body: his main thrust is to preach the gospel and save their souls... Frank H. Pierce has returned to Ceylon after a trip to this country to visit with his parents (his father is critically ill) and his sponsoring church. (Incidentally,

Frank's parents live near Charlotte, N. C.)... James Judd has announced his plans to return to Malawi where he previously worked from 1958 to 1960 and from 1963 to 1968. He reports that there are now 450 congregations in Malawi, all of them self-supporting... Clifton Jerrell has resigned his work with the Saucer Creek church in Fulton, Miss. and is making plans to enter the mission work in Ghana, West Africa... Two campaigns were conducted in Korea, one in Jun Do and the other at Sam Tan, which resulted in 160 baptisms... Denton E. Schoot and his wife have accepted the challenge to go to Hong Kong where he will serve as administrator of the newly formed school of preaching... J. C. Bailey, the best known of the men who have fought the Lord's battle in India, has revealed his intentions of returning home in May of 1971... Gordon Hogan, after seven month's stay in the States (during which time he made at least two valuable visits to the Carolinas, one at Blue Ridge Encampment and another at the World Mission Workshop at Williamston) has returned to Singapore where he serves as President of Four Seas College of Bible and Missions... The Greek government has made final its decision not to allow the Dale Randolph family to remain in Greece. Arrangements are being made for them to move back to the States from Thessaloniki... Henry Ciszek, a Polish evangelist who was recently forced to leave his country, is now conducting a radio program in the Polish language in Montreal, Canada, where he now lives and works.

Among the schools. A Junior High School operated in conjunction with Korea Christian College had a total enrollment of 193 students. A four-day meeting especially designed for them was conducted and 93 of the students obeyed the gospel on the same day... Eighty Bible Chair directors, representing 13 states,

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CHRISTIAN COMPASSION

Our heavenly Father is a God of compassion! Aren't you glad that we have an eternal Father who is full of mercy and concern? Let's listen as the Bible speaks words of comfort and consolation on this subject. Psalm 78:38, "But he, being merciful, forgave their iniquity, and destroyed them not: Yea, many times turned he his anger away, And did not stir up all his wrath." Psalm 86:15, "But thou, O Lord, art a God merciful and gracious, Slow to anger, and abundant in loving-kindness and truth." Psalm 111:4, "Jehovah is gracious and merciful." This same idea is repeated in Psalm 112:4 and Psalm 145:8. This gives emphasis to this great Bible truth. Our God is compassionate! He is our friend!

Jesus Christ, the Saviour of the faithful, is a Lord of compassion. Without compassion for the lost of earth he would never have given himself as the sacrifice by which the world can be saved. Aren't you glad that we have a Saviour who is full of mercy and concern? Matthew 9:36 tells of a time when Jesus was going about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom. He healed all manner of disease and all manner of illness. In verse 36 it is said, "But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd." Again, in Matthew 14:14 the Bible expressly says that "...he came forth, and saw a great multitude, and he had compassion on them, and healed their sick." Mark 1 tells us about a leper who came to Jesus and found compassion. "And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean. And straightway the leprosy departed from him, and he was made clean." You remember the story of Christ's raising the dead in the city of Nain. The only son of a widow woman had died. They

were taking him out of the city. Much people of the city attended. "And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came near and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak." Oh, what joy, what wonderful works were wrought by compassion!

God's people, Christian people, are to be like God and Christ! God is compassionate, Christ is compassionate, and Christian people are to be compassionate. To the Hebrew Christians it was said, "For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing that ye have for yourselves a better possession and an abiding one." Compassion and eternal reward are here connected. We ought to have compassion on the lost to take them the saving gospel. We ought to have compassion on the needy and oppressed and provide their needs as best we can. We ought to have compassion on the bereaved and sorrowful of earth, and extend comfort. Also, we most assuredly must extend our compassion to helpless orphan children who are without the care of father and mother.

The care of orphan children is the work of the Southeastern Children's Home, Inc. Homeless children need the compassion of Christian people everywhere. Where they will spend eternity may well hinge on whether or not Christian people show compassion to them during their tender and formative years. Whether they are benefits to society may hinge on the very same factor. Would you be compassionate to orphan children today? One way you can do this is to make a contribution now to the Southeastern Children's Home. Every dollar is much needed and greatly appreciated. Will you give what you can? Just clip the coupon below and mail it to:

(see page 15)

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

KINSTON

WILLIAM E. GLOVER, Reporting: The work in Kinston continues to be blessed of God. We have just closed a successful and edifying series of gospel meetings Friday evening, October 2. Brother R. Leland Rodgers, Blue Ridge, Ga. did a masterful work in preaching the Gospel of Christ each of the five nights. One precious soul was baptized into Christ the second night of the meeting. The entire church was richly blessed as a result of this endeavor. The month of September was another encouraging and fruitful month in the church here. We again saw our attendance rise above the 100 mark for the second time since we arrived in Kinston. Our Bible classes on Sunday morning and Wednesday nights continue to increase at such rates that we are now being forced to hold one class in the preacher's office on Sunday morning. The church is considering the addition of another large class-room to be built as soon as we can get to it. If any are ever in our vicinity, we trust that you will favor us with a visit. Pray for us.

CLARKTON

MRS. RAY HAMPTON, Reporting: The Bladen church of Christ will have a meeting with Paul M. Tucker of the Crieve Hall church of Christ, Nashville, Tennessee preaching, November 15-22.

TO WHOM IT MAY CONCERN:

This is to inform you that Clifford S. Davis will be leaving the Capernaum church of Christ June 1, 1971. For the past two or three years, brother Davis has been pondering over whether to go into mission work full time.

In July of this year 1970, brother Davis

told the congregation that he would work with us for one more year and that he would be leaving, the Lord's willing, the first of June 1971.

On Sunday, September 13, 1970, a special meeting was called to discuss the condition of the church and brother Davis leaving it. Some of the brethren requested this meeting to see if anything could be worked out or done that would cause brother Davis to change his mind about leaving. Many of this congregation have asked him to stay because all of us can testify that brother Davis has done a good job with this church and has brought it a long way. After we had discussed many things in the meeting, brother Davis said that he thought it would be best to give up the work here since he had the opportunity of doing more mission work knocking at his door and that he did not think it would be wise to turn it down. So, brother Davis will be leaving June 1, 1971, if it is the Lord's will.

On June 1, 1971, Clifford S. Davis will have worked with this congregation (The Capernaum church of Christ) for twelve years, from April 1959 to June 1971.

To let you know how we feel about brother Davis and the work he is doing, some have requested that we try and work out a plan to help support him in his mission work.

Please keep in mind, no one had asked brother Davis to leave this congregation. It is his own decision to leave. He does say that some things have prompted him to make this decision, but we want you to know that it is his own.

If brother Davis comes your way, please accept him because he is leaving this church in fellowship and with our blessing.

The elders.

SOUTH CAROLINA NEWS

DILLON

W. A. CURTIS, Reporting: Several months have passed since Dillon reported by way of Carolina Christian. The church here continues to make some progress. This year we have had nine to be baptized into Christ. Seven of these are now faithful children of God and two have turned away from His grace. It appears that the church is being strengthened in the faith from week to week.

The Lord willing, I will be moving from Dillon to Birmingham, Ala. the latter part of October. We will be working with the Tarrant City congregation there. Brother Gilbert Behel of Tuscumbia, Ala. will begin work here the week of our departure. Brother Behel is a faithful and sound gospel preacher. I feel most confident in leaving my part of the Lord's work at Dillon in his hands.

It has been a real pleasure for me to be in the Lord's service in the Carolinas. We began the first congregation in this county Nov. 1, 1967. We started the congregation with 12 members of which six have moved away. Forty have been baptized of which 12 are unfaithful at this time. Our record attendance is 62. The record contribution is \$218.00. Our building is pictured on the May issue (1969) of the Carolina Christian. Attendance now is running about 50. God has surely blessed us in His work here. It has been prosperous. May He alone receive the glory. Our prayers and hearts will always be with the church here. I am hoping very much to influence others to become interested in the cause of Christ in this area.

May God richly bless all who labor in truth and love in the Carolinas.

PALMETTO BIBLE CAMP

HUGH McNARY, Reporting: The kitchen staff for 1970 at Palmetto Bible Camp is asking your help in obtaining some new pots and pans for the kitchen which are greatly needed. The pans and pots we used this past year were borrowed from a high school in Georgia.

In discussing how we might be able to

obtain these, it was suggested to ask the friends of the camp to give stamps, or we would accept cash. Mrs. Kenneth Jones of Greenville agreed to receive and redeem the stamps for the pots and pans needed. You may mail them to: Mrs. Kenneth Jones, 29 South Fairfield Rd., Greenville, S. C. 29605.

If you send money please specify that it is for the Pot Fund of Palmetto Bible Camp.

We want to thank you for your help in this endeavor. May God bless you in all you do.

WEST JEFFERSON . . . (Cont'd.)

and of the willingness of the local members to give their best toward reaching this goal. The total cost of the building was \$22,500 and the final payment was made on this loan by the end of June this year. The membership is now 76 and the church is still on the march preaching the word. We have an active benevolent work with a food pantry, and the church has supported with means and attendance three missions meetings in the adjoining county, in Sparta, N. C. We have film strip equipment, and many home cottage meetings are held each year. We find this one of the most effective ways of teaching the lost the glorious gospel of the Lord.

Since the beginning of the work here, there has been 76 baptized, some placed membership, some have moved away from the area, four have passed from this life and we have withdrawn from six for ungodliness. We preach and practice all of the gospel and the unruly must be disciplined if the church is to remain pure. For what good has been accomplished we want the Lord to have the glory. The success of the work must be attributed to the Lord and the faithful saints at this place. It has been the richest experience of my life to have had a small part in this good work, and at the present I remain as the regular preacher. I thank the Lord for the opportunity to have worked in the vineyard here.

attended the 1970 Seminar for Bible Chair directors held on the campus of West Texas State at Canyon. Gordon Downing was the host and principal speaker for the Seminar....The White's Ferry Road School of Preaching, in West Monroe, La., opened Sept. 7 with 21 students (all mature men who have decided to spend their lives preaching the gospel) answering the roll call....Norman Gibson has been named the Director of the Bear Valley School of Preaching, assuming his new duties in September.

CHRISTIAN COMPASSION . . . (Cont'd.)

Mr. Hugh L. Palmer, Treasurer, Southeastern Children's Home, Inc., 75 Nash Street, Sumter, South Carolina 29150.

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two people marry for the sake of purity--vow to fill each other's physical needs--divorce is unthinkable and a remarriage (which would have to be consummated in adultery unless the marriage vows had been already broken by fornication) is out of the question. Those who cannot control themselves, but wish to remain pure, marry...and they remain married. For purity is one of the purposes of marriage.

There are, without doubt, other Biblical purposes of marriage, but the six we have covered will stand at the head of any list because they are clearly stated. Too many people marry, while ignoring the Biblical purposes of marriage, seeking happiness or some other selfish end, expecting marriage to be the panacea from all personal responsibility or shortcomings. But they are soon, very soon, disillusioned and disappointed. Happiness is not an end within itself: it is a by-product. But if one will marry for the Biblical purposes, he will find that the by-product is as sure as the product itself.

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CHRISTIAN

Volume 12, No. 12 December 1970



**A PREACHER
OF
THE WORD**

See Page 7



W. G. Gantt

EXCEPT THEY BE SENT

Burl Curtis, Greenville, S. C.

Paul raises the question in Romans 10: 15, "And how shall they preach, except they be sent?" Jesus has already done the "sending" when he commanded every saved person to go into all the world and preach the good news to everyone. Now it is up to Christians to obey this command. Christians who support are as vital as those who go.

ROANOKE RAPIDS, N. C.

This city is located on the northern tip of one of the state's largest and most historic counties. It is in the northeastern part of the state, five miles south of the Virginia-North Carolina boundary and one mile west of Interstate 95. U. S. Highway 158 and N. C. Highway 48 pass through the city. Roanoke Rapids covers 5.6 square miles. Relatively mild with temperatures averaging 40 degrees in the winter months and 70 degrees in summer.

The 1970 census listed the population as 16,000 in the city with 156,000 in a 50 mile radius. The population is 88% white. Halifax County, in which Roanoke Rapids is located, has a population of 60,000. The income per household was \$8,717 for the city and \$6,359 for the county. The city has about 5,000 households and the county about 15,000. The city experienced approximately \$762,253 residential and industrial growth in 1968.

Roanoke Rapids has one newspaper published every afternoon except Saturday with a daily circulation of 6,800. There are two radio stations with 1,000 watts each. The city has 22 full time policemen and 21 regular firemen. The Seaboard Coastline Railroad and Carolina Trailways serve the city. There are seven schools, one high school, one junior high, and five elementary, with 2,957 students and 141 teachers. The schools are fully accredited

by the Southern Association of Schools and Colleges. This area has been approved by the State Board of Higher Education as one of 10 North Carolina population centers suitable for a community college and the Halifax County Technical Institute opened in 1968. The city is only forty-five miles from three colleges.

The city is predominately supported by non-durable manufacturing. J. P. Stevens owns all seven textile plants and employs over 3,000 people. There are also a number of other industries in Roanoke Rapids. The present hospital has 120 beds and a new \$4.5 million hospital will be completed by the first of 1972. There are two nursing homes in the immediate area.

There are 37 churches representing most of the major religious groups. And here it is 1970 and the church of Christ cannot be found in this fine and growing city. WHO WILL ACCEPT THE CHALLENGE OF GOING to a barren county where the Lord's church cannot be found? What can you do to help preach the gospel in Halifax County? What will you do? What congregation will support workers in this barren county? Those who send are equally important with those who go. Let's do what the Lord commanded before he comes again.

EDITORIAL AND PUBLICATION

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PREACH THE GOSPEL

R. C. Walker, Sr., Charlotte, N. C.

Many years ago it was my exalted privilege to sit at the feet of brother A. G. Freed. I remember well one statement he made to us as students. "Boys, if you can keep from it, don't preach, but if you just have to preach, then preach the gospel." This I have tried to do without fear and without favor in a spirit of love for God and for the souls of the lost, and for the edification of the saints. There have been those who have tried to keep me from preaching anything but a "watered down" gospel; however no success could be claimed by such in that venture.

I listened for a long period of time in a lectureship once while a man took his stand; he said he was going to take a stand. He labored for an hour but when he finished I did not know where he stood. It was mine to follow him. I told the people I would not take my stand on anything, but would stand where the Lord stood nearly two thousand years ago. Frankly, brethren, there has been entirely too many taking stands, and too few standing where the Lord stood.

The beloved apostle Paul said, "I am determined not to know anything among you, save Jesus Christ, and him crucified." (1 Cor. 2:2.) Anything not rightfully connected to this subject has neither excuse for existence nor the right to be preached in the religious world today. Again, Paul emphasized that the only foundation to build upon is that one which is laid which is Jesus Christ. (1 Cor. 3:11.) Brethren, if we can't preach Christ, we need to get out of the business. I am persuaded that many would fall in that class of the Galatians who had perverted the gospel, and hence fell under God's condemnation. Altogether too many preachers (?) have decided the word of God is just a historical account of the faith of the people involved in the early days of Christianity, and that it is not the

last word for authority in that which Christians trust for faith and practice in order to please the heavenly Father. Such will wake up some day, if not in this world, then in the next. So far as this preacher is concerned, when a thus saith the Lord is given in its right context, there is no appeal above and beyond the word of God.

Liberties, beyond compare, have been taken. Perversions, under the guise of translations, have been made. The glib and the modernistic have fastened themselves on these with apparent "gusto." They seem to think that scholars of the age have arrived and translated into modern language the great mind of God for man. It is to be wondered if there were a single one of them that would put scholarship above personal belief and desire. Many of the men who translated the King James and the American Standard (not the revised) versions placed their scholarship well above personal belief and translated the text faithfully even though it condemned their own faith. Is it a fact that the predominant number of late translators are bordering, if not all the way, modernists and even to the point of doubting or denying the virgin birth of Christ, his miracles, and the Bible account of creation? Certainly, such would frown and cry out in unbelief against the resurrection of our Lord. Is it not a fact that some have reached the modern concept of a Christian? If one lives in the United States and has a Bible and consents to the existence of God, then that one is a Christian. If such an one is a Christian, then this preacher has lost his spiritual balance or never had it in the first place.

Never in the history of our country, and never in the history of the church in our country has there been a greater need for preaching the simple truths of God. The apostle Paul guided by the Holy Spirit said to "preach the word." This is to be done
(see page 12)

WORTH OF ONE SOUL

Charles Hancock, New Bern, N. C.

Recently in a personal workers' workshop in Goldsboro, N. C. David Pharr of Rock Hill, S. C. made some soul searching remarks that I believe are worth passing on to every Christian.

Our Lord once said, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36, 37.) I asked a teenage class, "What is the worth of your soul?" Almost without exception they replied, "More than anything in the world." The average Christian would not consider selling his soul for all the wealth in the world, and yet many are selling their souls for absolutely nothing more than a future in hell!

Jesus said, "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15.) Every Christian should consider that "Go ye and preach the gospel" as an individual command. The Great Commission is still great because the need is even greater today than it was when Jesus first gave it. There are more souls living and dying now than there were then. Will you and I stand in Judgment and hear someone say, as did David in Psalms 142:4, "No man cared for my soul." Or as did Cain in Genesis 4:9, "Am I my brother's keeper?" I say no, a thousand times no! We who have obeyed the truth cannot afford to "pass the buck" when souls are at stake.

Do you realize that without us, there would be no salvation--no one to carry the message of salvation. Consider the words of the following poem which forcefully points out our responsibility:

Christ has no hands, but my hands
To do His work today.
He has no feet but my feet
To lead men in His way.
He has no help but my help
To bring men to His side.

He has no tongue but my tongue
To tell men how He died.

Consider seriously the following statement and see if it applies to our duty: "Every time a person dies outside the Lord, a part of our responsibility dies. Every person's death lessens me because I am involved in mankind. Every one you or I will ever meet will go to heaven or to hell!" This may be an alarming thought, but it is true.

The real need for personal evangelism becomes crystal clear when we consider this sobering thought: "Where would you and I be today if it were not for those who taught us? May God help us all to realize what a great responsibility, and what a great privilege, we have in preaching and teaching the gospel.

Someone has well said, "We should work because we have been saved, remembering that there are millions who have not." Jesus said, "If you love me, keep my commandments." (John 14:15.) And His commandments include, "Go ye therefore and teach all nations." (Matt. 28:19.) If we sow the seed, God will give the increase.

I have written the following poem to describe what I feel is the worth of one soul:

The worth of one soul
Is not measured in gold.
It cannot be bought,
But needs to be sought.

It cannot be seen,
But it stands in between--
Between heaven and hell,
Where someday it must dwell.

The problem we face,
And we cannot erase
Is our duty to man,
To help him to plan:

To plan how to live
(see page 12)

THE MAN THAT RAN JESUS OUT...

William Love, Wilmington, N. C.

One of the keynotes of Mark's Gospel is the power of Jesus as "the Son of God" (v. 1). In Mark 1:2-8 John the Baptist is described and prepares the way for the coming of Jesus. Verses 9-11 tell us of the baptism of Jesus in preparation of his ministry. The Devil then makes a special effort to tempt Jesus at the beginning, but fails to succeed. Therefore, the Devil leaves him "for a season" (Luke 4:13) and returns on other occasions. Jesus begins his public ministry, taking up at the very point of John's preaching, "The kingdom of God is at hand, repent ye and believe the gospel" (v. 14-15). He calls four of the disciples to duty (v. 16-20), and begins to teach in the synagogues (v. 21). The people were "astonished at his teaching: for he taught as one that had authority" (v. 22). He even verified what he taught by the things that he did. He "commanded even the unclean spirits, and they do obey him," verifying his authority over the spiritual realm of things (v. 21-28). He healed Peter's mother-in-law, and revealed his power over physical illnesses (v. 29-31). His power is over both the spiritual and the physical realm (v. 32-33). In fact so many came after him in those early days that Peter says in Mark 1:37, "Everyone is searching for you."

In such a context as this, Mark adds, "And a leper came to Jesus" (v. 40). This was a little like saying, "All you gentlemen, and Bill Love, stand up." "Everyone...and a leper came to Jesus." A leper might almost be considered as no one at all, because the leper was the outcast of all outcast. His disease was almost incurable, his condition repulsive, and he was rejected by the society of the whole. There were two kinds of leprosy in the scriptures. Both were about the same, but one was just more horrible than the other. Usually the victim's body first became covered with white flakes. The

flakes then peeled off, and the skin beneath looked raw and inflamed. Soon his skin dried up and cracked open. A watery fluid oozed out of the cracks and ran down his body. Eventually, his joints and muscles rotted away, and death claimed its victim.

In the scriptures, leprosy is symbolical or emblematical of sin. Leprosy is to the body what sin is to the soul. Sin is almost incurable. It brings upon its victim a condition repulsive, and the sinner becomes rejected in various ways to the society of the whole. It results in rottenness and corruption, and eventually, in death. "The wages of sin is death." (Rom. 6:23.) Therefore, the leper in Mark 1:40-45 is a sort of representative of the sinner before Jesus.

In Mark 1:40 the scripture says, "A leper came to him, beseeching him, and kneeling to him, said, 'If you will, you can make me clean'." According to the scriptures (Numbers 5:2,3; Lev. 13:45; etc.) the leper had no right to approach the crowd nor Jesus on such a basis as this. It was illegal for the leper to freely enter the city. Whenever he approached others, he was to warn them, "Unclean, Unclean!" But this leper recognized that Jesus had great powers. He came humbly, but boldly; and kneeling, said in faith, "If you will, Lord, you can make me clean." (Luke has the word "Lord" because the leper recognized who it was that he was approaching with this request. He doesn't ask Jesus to ask God to bring about his cleansing. He expects Jesus to do this by his own power.)

In one sense of the word, we have no right to approach Jesus on such a bold basis as we do, for we cannot merit the right to come to him or expect him to cleanse us on the basis of our own merit. However, we can come humbly, kneeling in reverence and respect...come in faith, and say, "If you will, Lord, you can make me clean (even me)."

The text says, "Moved with pity, he stretched out his hand and touched him, and said, "I will, be clean." Because of his condition, his humility, his respect and his faith, Jesus had compassion on him and echoed his prayer. Some say that to touch a leper, makes one unclean himself. But these overlook the fact that there was one class of people that could touch a leper. The priestly class could touch him to effect his cleansing, and Jesus as the High Priest of God, the "son of God" (1:1), could touch the leper and not become defiled himself. Likewise, Jesus Christ came into our lives, entered into the affairs of men, but he did not become defiled by this relationship. He remained sinless, and as the High Priest of God, Son of God, he could touch our lives and not be defiled himself. He has "all authority in heaven and in earth" to save even me...or you.

So, "Immediately, the leprosy left him and he was clean." It was very important to the Jew to be ceremonially clean. Often even more important than being healthy. We can learn from this. It should be more important to us to be spiritually whole, spiritually clean, than to be physically healthy. Health is a wonderful thing, one of our greatest blessings; but it is more important to be 'right in the sight of God', spiritually clean, than to be healthy and lost. "For what has it profited a man if he gain the whole world, and loses his own soul." Better to enter heaven with one eye plucked out, than to have both eyes, and to be lost (Matt. 5:29).

In verses 43, 44 "Jesus sternly charged the leper and sent him away at once, and said to him, 'See that you say nothing to anyone, but go show yourself to the priest, and offer for your cleansing what Moses commanded, for a proof to the people.'" Jesus' popularity was such in the early days of his ministry that the people would have set him up as an earthly king (John 6:15), but that was not why he had come. So he charged the leper that he tell no one of his cleansing. Some are still looking for Jesus to set up an earthly kingdom. His kingdom is not of this world, but rath-

er is a spiritual kingdom (John 18:36).

I have often wondered how Jesus emphasized some of the things that he said, but here I do not have to wonder. "He sternly charged the leper, see that you say nothing to anyone, but go show yourself to the Priest and offer what Moses commanded, for a proof to the people." Jesus did not come to destroy the law and the prophets. He came to fulfil it, to make it complete, to fill it full. But the leper had come to Jesus in opposition to the Law. He had no right to approach Jesus on such terms. There was still in effect the Levitical priesthood. He, in a sense, had not sought his cleansing through the proper channels, therefore he was commanded to go do as the Law said. So also, we are not to disregard God's proper channels, God's Law or Word for us. However, even today there are many people who think that they can just set aside God's conditions for pardon and have cleansing simply by laying their hand on the radio, or by having 'ole Magic Sam to pray them through. We must not disregard God's way to cleansing, even in coming to Jesus Christ himself.

Further, just because he was cleansed, that did not end the matter. There was more that he must do. He had to go on and comply with God's law "for a proof to the people." We have a number of people today who think that baptism is the end of the matter, but, like the leper, we are sternly charged or warned that if we are to receive "the crown of righteousness," we must go on and be faithful to God's Word "unto death." (Rev. 2:10.) This matter of works is involved here too. Jesus said, go do this, "for a proof to the people." True, we cannot merit our salvation by further works, but we can prove our love for God by going on and doing "all things whatsoever I have commanded you," because obedience is the only proof of love. (1 John 3:5.)

The text tells us that the leper did just the opposite of what Jesus said to do (v. 45). "He went and talked freely about it and spread the news and did not go on to
(see page 15)

A PREACHER OF THE WORD

Howard Winters, Duncan, S. C.

The period of time in which we live is characterized by abysmal religious indifference, mostly caused by religious division and the spirit of compromise. But at the root of it all is a lack of respect for the word of God. Many of our own brethren feel that the "old line" preaching--a straightforward proclamation of the word of God, without addition, subtraction, or substitution--is no longer effective. There is a constant cry heard, "We must make the Bible relevant" (as if the Bible had not always been relevant). When one preaches what the Bible says on faith, repentance, confession, baptism, the church, etc., he is often branded as a "traditionalist" or a misfit in modern society. Every basic and fundamental concept of the restoration movement is under fire. It seems that what Amos foretold has come to pass in our day. He said, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." (Amos 8:11,12.) Men thus seem to be satisfied with everything but the word of God; they seek for it, but they do not seek where it may be found. But this is not the faithful Christian's view. He still loves the Bible, and he knows that it will fill every need of man.

Paul, in giving his charge to Timothy, a young preacher of the gospel, gave the center, the circumference, and all that lies between of Bible preaching when he said, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teach-

ers having itching ears; And they shall turn away their ears from the truth, and shall be turned into fables." (2 Tim. 4: 2-4.) The world does not need any more human theories; it needs the word of God. And to preach that word, without addition, subtraction, or substitution, is our mission in the world, our only mission in the world.

For this reason we are delighted to call to your attention a man who preaches the word of God in all its primitive purity. He stands foursquare for the Bible, and he has absolutely no sympathy with those who would question, change, or depart from the inspired instructions. He believes the gospel is "the power of God unto salvation" to everyone who believes it. Nothing else meets man's needs and nothing else is needed in preaching. He is known throughout the Carolinas for his sound Scriptural preaching and for his maturity of thought. He has preached in the Carolinas longer than any man who is now among us, except Burl Curtis, the able editor of Carolina Christian. We speak, of course, of W. G. Gantt, the outstanding and devoted preacher now of Aiken, South Carolina.

Brother Gantt is a native of North Carolina, being born near Taylorsville. In the same community at the same time was a lovely young girl by the name of Pearlina Dagenhart. As W. G. came to know her better, he set his heart to woo and to win her. When they reached maturity, she became his devoted wife, companion in the home, helpmeet in his work, and the mainstay of his life. The Gantts have one son, Ted, who is a senior at the University of South Carolina at Columbia where he is working toward a degree in mechanical engineering.

The story of how the Gantts learned the truth is one of the most interesting I have ever heard. W. G. was in the armed services and stationed at Camp Cowder, Mo. Houses were most difficult to find,

but by a strange turn of events (which we cannot take the space here to relate) he was able to rent an apartment from Joe and Nellie Young. Nellie was an active member of the Lord's church and as a result of this she looked upon the Gantts as more than just tenants; they were prospects to be won for the Lord and for the truth. Brother Gantt says, "Sister Young could drive her car all over the country during the week, but when Sunday came, she always had to have someone to drive her to worship." The Gantts were approached about this matter and they gladly consented to render this small service the very first Sunday. But they were not well pleased with what they heard (one of the first preachers they heard was the much loved but plain spoken Rue Porter), and W. G. made up his mind that he would never go back there again. But he had underestimated the persuasive power of Nellie Young. The very next Sunday she needed a driver again. The Gantts (always kind and big hearted) did not have the heart to turn her down. So they took her again... and again... and again until they finally learned, accepted, and obeyed the gospel. (It would have been impossible for Nellie Young to visualize the vast contribution she was making to the cause of Christ by insisting that this young couple drive her to worship. She could not have known that W. G. Gantt would someday be a powerful proclaimer of the precious faith she wanted so desperately to share.)

As soon as W. G. had finished his term in the service, the Gantts moved back to North Carolina and made their home at Statesville. While living at Statesville, he started preaching as occasion permitted. He earned his livelihood working at a furniture factory but he preached by appointment for almost every church in the area. After he had been preaching for some time he decided to enter David Lipscomb College at Nashville, Tenn. He spent two years at Lipscomb (during which time he preached for the Philadelphia church near Columbia, and then, in the spring of 1953, moved back to the Carolinas, where he has made his home

ever since.

His first full time work was at Lancaster, S. C. The church there had just started and he was its first full time preacher. While working at Lancaster he helped to establish the church at Mineral Springs. After a very pleasant work in Lancaster (he indicated that these were among the happiest days of his life) he moved to Mocksville, N. C. for two years. From Mocksville he moved to West Columbia, S. C., where he spent five fruitful years. At the conclusion of his work at West Columbia he moved to Aiken, where he is currently located. He does not know the meaning of defeat: for success has crowned his labors wherever he has gone.

We would do him a grave injustice were we to fail to mention one more aspect of his work. He has been a firm supporter of both Carolina and Palmetto Bible Camps. He has, at one time or another, engaged in almost everything there is to do at camp, but his greatest contribution, and the one for which he is known best, has been as cook. He served as cook for many years at CBC and has cooked at PBC every year since its beginning. In camp (or anywhere else) he is a great favorite of all young people. They love him because they can readily sense that he loves them.

As we have mentioned above, brother Gantt is known all over the Carolinas for his Scriptural preaching. He preaches the word--two thirds or more of most of his sermons are made up of Scriptural quotations. This is not done just to display his ability, but because he believes the Bible fills every need of man--that what man needs is the Bible, not what men have said or thought about it. He believes that the gospel of Christ--the very same gospel preached by the ambassadors of Christ in the apostolic age--is the power of God to save men from their sins (Rom. 1:16). The gospel is God's only remedy and man's only hope--it is Christ's only means of saving from sin. He furthermore believes strongly that the Bible is the word of God and that one cannot know (see page 12)

THE FATAL DISEASE-SIN

(Note: The following article was written by Judy Bailey and Susan Bright, both of Duncan, S. C. and both outstanding Christian teenagers. We would like for other young people to submit articles for consideration on subjects of interest to teenagers. Although we have no concrete plans for such, if there is enough interest we will consider making "The Teen Page" a permanent part of Carolina Christian.

Eds.)

There is a good deal of talk about many things (such as certain foods, cigarettes, etc.) being harmful to our health, some of which are even fatal! Much of this is, no doubt, true, and when it is we should avoid harmful things. The Bible states it this way: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1.) This subject is also discussed further in 1 Cor. 6:19, 20: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." But why don't we hear more about a disease that we know is more fatal than anything we could possibly list here, that is the disease of sin? Why don't we talk more about it in public? We have been silent so long that many people have come to think, "Well I'll go to worship on Sunday and there hear and talk about the sins of the world, but then I will not mention it to my friends during the whole week."

If you knew of someone who was dying, would you want to help them? Of course you would! Why is it then that we do not try to help the people we come in contact with each day who are dying in sin? Are we afraid to talk to our friends about Christ? Are we afraid they will laugh at us and say, "Oh, we have plenty of time

to sow our wild oats now and then make up for lost time later"? But how much time do any of us really have? It is stated by James: "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." (James 4:14.)

Have you ever had a young friend to die? If you have, then you will remember well the feeling of unreality that almost overcame you. You, no doubt, asked: "Why? He was so young, and he had his whole life ahead of him." But then as you go back to your old ways of life, you continue to think, "It will never happen to me." Perhaps someday, when you have grown older, you will wonder, "Why did I waste so many precious years?" Each year wasted could have been well spent in serving the Lord and in teaching others His word. How many people during our wasted years are we influencing to live sinful lives?

Paul said to Timothy, "Let no man despise thy youth: but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." (1 Tim. 4:12.) Regardless of how we live, whether good or bad, we are influencing others. And as youth, it is commanded of us in the Bible to be "an example of the believers."

By our wrong attitudes and sinful ways we can and do drive people away from the church. They may often look at us and say, "Well, if that is a Christian I do not want to be one." Or they might say, "If that is all there is to being a Christian, I can be one and still continue to commit sin."

So let us all try to realize our wrong ways and try to live as Christians. We can then go and tell others to shun that fatal disease--sin!

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BROTHERHOOD NEWS

Howard Winters, Duncan, S. C.

Good News for Modern Man. Two years ago Frank Pack, J. D. Thomas and others were granted a meeting with the Advisory Council of the American Bible Society and Dr. Robert G. Bratcher, the translator of the Society's popular version of the New Testament, called "Today's English Version," in order to voice the sentiments of many who felt that certain passages had been translated in such a way as to be grossly misleading. Bratcher heard their arguments and promised to give a number of the verses serious consideration as work progressed on a new edition. We feel that many of our readers would be pleased to see a copy of a letter (although it takes most of our space this month) that brother Thomas received from Dr. Bratcher. Following is all the letter that is relevant to the version:

"At long last the changes for the third edition of the TEV New Testament have been approved and, if all goes well, the third edition should be in print by the end of this year. . . .

"With regard to the list of passages that we discussed with you and your colleagues on November 13, 1968, the following changes will appear in the third edition:

"Mt. 5.17: 'to make their teachings come true' (in the place of 'to give them real meaning').

"Mt. 5.18: an alternative rendering will be included in the list of Other Readings and Renderings, as follows: not until the end of all things: or until all it teaches comes true.

"Rom. 1.17: 'it is through faith, from beginning to end' (in the place of 'it is through faith alone, from beginning to end').

"Matt. 16.18: 'on this rock foundation I will build my church' (in the place of 'on this rock I will build my church').

"Rom. 6.17: 'but then you obeyed' (in the place of 'but now you obey').

"There are many other changes, of course, but most of them are matters of consistency and style. A complete list of them will eventually be available for all who want to see what has been done.

"I believe that this third edition will become, as it were, the definitive edition of the TEV New Testament. There is always endless room for change and improvement, but one must stop somewhere--and perhaps this is a good place to stop. We are now working hard on the Old Testament, and we hope that the whole TEV Bible will be available in 1974."

Thomas said, "This letter shows that in five verses changes were made which have improved the translation tremendously from our point of view. Probably the removal of the word 'alone' from Romans 1:17 is as important as all of the other gains put together. Importance-wise we probably gained three-fourths of what we requested."

Ibaraki Christian College. B. M. Smith has resigned as President of IBC, the college operated by our brethren in Japan. He gave ill health as his reason, but added, "My heart is still very much with the work. . . . I will continue on the board of directors." He plans to move to the city of Numazu, Japan, continue his mission work, and develop Bible school material for Japanese churches. The Board of Directors of IBC have named Shunzo Asano, a Japanese Christian, as the school's new President.

Madison. The church in Madison, Tenn., which already has the 11th largest Bible school in America, has announced plans to build greater. It plans to have a Sunday morning Bible school of 10,000, housed in a 10-story building, and operating on an annual budget of \$1,000,000.

Lectureships. With the summer months over, most preachers have a little more time for home studies, visitation, and personal improvement. Also the winter (see page 14)

SOUTHEASTERN CHILDREN'S HOME

BRING UP A CHILD

The prime work of God's people is to proclaim the gospel to the saving of the soul. Jesus said in John 6:44,45, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, and they shall all be taught of God. Every man that hath heard, and hath learned of the Father, cometh unto me." In the great commission Christ commanded, "Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you..." Fathers are urged not to provoke their children, but to bring them up in the nurture and admonition of the Lord. Ephesians 6:4. Christians are to preach and warn every man, teaching in all wisdom, that souls may be presented perfect before Christ Jesus in the great day. Colossians 1:28, 29.

Being aware of these Scriptures, the Southeastern Children's Home, Inc. commits itself to not only providing the physical needs of the children who come within its care and keeping, but to also provide gospel teaching and Christian examples that the souls of the children who are influenced by us may be eternally with God in heaven in the after while. We realize that to provide for children's bodies while neglecting their souls would be a disaster. We pray that the results of this work will be many faithful Christians in years to come who work diligently in many different ways to spread the gospel of Christ and help in the other works of the church. Young men may get influence in the Southeastern Home to become in later years elders, deacons, and gospel preachers. Into whatever vocation the children later go, we want them to carry with them the ideals and practice of Christianity. We hope that the training they receive in the Southeastern Home will make of them Christian husbands and wives and fathers

and mothers. The work of the home will influence not only this generation, but generations to come as well in this way.

Ruth Carruth has written a poem entitled, "Privilege," which we now share with you.

"I'd rather teach a little child
To do his duty well,
Than to have the finest medal known,
Pinned on my coat lapel.

I'd rather help a little child
To overcome his fear,
Than to be a hero in a book,
Tho lauded far and near.

I'd rather hold a little child
Securely by the hand,
When he needs confidence and hope,
Than to possess the land.

I'd rather save a little child,
A few sad, bitter tears,
Than have a lot of fancy things
That fade with passing years.

I'd rather cause a little child,
To wear a happy smile,
Than wear the finest clothes myself
Or keep the latest style.

I'd rather help a boy or girl,
To keep the path that's straight,
Than hear ten thousand voices,
Shout my name among the great."

You can have a part in this great work of training children in the way in which they ought to go. Your contributions and prayers are urgently needed and humbly solicited. Send a contribution today please to: Mr. Hugh L. Palmer, Treasurer, Southeastern Children's Home, Inc., 75 Nash Street, Sumter, S. C. 29150.

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PREACH THE GOSPEL . . . (Cont'd.)

in season and out of season. It is to be preached reproving, rebuking, and exhorting. It is to be preached without addition thereto or subtraction therefrom in all its purity and simplicity. It is to be preached "speaking as it were oracles of God." Yes, this scribe realizes that we are not inspired, but we do have the inspired word. It was about this that Paul spoke when he said, "But we have the mind of Christ." (1 Cor. 2:16.) It contains all things that pertain unto life and godliness. (2 Peter 1:3.) Never let anyone tell you the word of God is not up to date. It is as up to date as tomorrow. It always has been since given, and it always will be so long as it lasts, and that is forever.

We are teachers of God's word and shall be held responsible for what we teach. James says that "we shall receive heavier judgment." Brethren, there will be no arguments in judgment. Our lives and teachings shall be completely exposed in judgment. These shall rise up to justify or to condemn for by our words we shall be justified and condemned. We can also remember our deeds shall have their voice in judgment. It will be far better to be able to say, "I am glad I did" rather than "I wish I had." We sing that wonderful old song, "Have Thine Own Way." Those preachers, those Christians who have truly practiced such in their lives shall have great reason to rejoice when before the judgment seat of Christ they stand. God has given his word as he wants it. It is our duty to preach it as He has given it.

Let me say, "God has been good to me and allowed me to preach his word for over 43 years, and I hope and pray he will let me have strength and presence of mind to preach it the remaining time I have on this earth. I appreciate the opportunity of working for God in this area. I hope it will be a good work, one that will glorify God, and always consistent with his will. I am grateful to Howard Winters for extending me this privilege of coming to you via the Carolina Christian. Brethren,

there is no greater work than the work in which Christians are engaged, and one of the most responsible places in that work in preaching the gospel. I pray that we shall be found doing just that to the fullest extent of our ability with love in our hearts for both man and God. When we stand with the Lord, there is no force able to overcome us. May God bless you; come see us.

WORTH OF ONE SOUL . . . (Cont'd.)

With the soul God did give;
In prayer that some day
We will hear our God say:

"Thou hast been faithful in life,
Over sin, evil, and strife."

You have now reached your goal
And found the worth of one soul.

God will return a hundredfold for whatever sacrifice we make for His cause. May God help us all to realize the great joy and privilege of serving Him in the cause for which Christ died.

A PREACHER OF THE WORD . . (Cont'd.)

the will of God apart from this divine revelation. To him there is no question but that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good work." (2 Tim. 3:16, 17.) He feels with Paul: "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16.)

A preacher of the word must be both inclusive and exclusive. When he preaches the word he must not only preach all that is in the word, he must also preach against everything that is contrary to the word--he must preach all that is in the word and he must preach against all that is not in the word. Such a preacher is W. G. Gantt.

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

West Jefferson

ALVIN BARRY, Reporting: Starting the first of 1971 the church here will assume half of my support (the Chapel Avenue church in Nashville has previously furnished my full support and will continue with the other half). It will also be paying for a house for the preacher to live in. We believe that if the church owned its own house, so as to be rent free, we could be self supporting. We continue to press forward in the Lord's work.

Spartanburg

ALVIN BARRY, Reporting: The seed has been sown in Allegheny county, and someone is needed to move there and start the work. The truth has been preached over the radio each Sunday for three years, three mission meetings held, and there are presently five members of the church who live in the immediate vicinity of Sparta. The interest shown during the mission meetings leads us to believe that the people are interested in the truth--they are tired of denominationalism and are ready to obey the Lord. Here is a long neglected field ready for harvest. Anyone knowing of a preacher who would be interested in moving to Sparta (or a church who is interested in supporting a preacher there) should contact me or the church in West Jefferson at P. O. Box 117.

Burnsville

ALVIN BARRY, Reporting: October 18 was a memorable day for this town in Yancey county. The truth went forth for the first time over radio station WKYK at 12:30 p.m. The Herald of Truth, supported by the Centertown church in McMinnville, Tenn., will be carried each

Sunday at this time for a year. Anyone knowing Christians living in that area should contact Tony Barry at the radio station (P. O. Box 744 in Burnsville). A five minute tape was prepared by Tony following the program, inviting all questions and those desiring a free Bible correspondence course to send their requests to him at the radio station.

Durham

HERBERT ISENBERG, Reporting: The past five months have been exceedingly busy and yet at the same time extremely productive ones for the cause of Christ in Durham, North Carolina.

Our vacation Bible school concluded on August 28th with an average attendance for the five day session of 137. We were quite well pleased with this a record attendance average, and several new contacts were made.

The month of August found us engaged in a two part campaign for Christ. We were assisted in this endeavor by approximately 40 members of the Benton, Kentucky congregation, who gave of their time in an untiring manner during the effort. The first portion of the campaign found us engaged in conducting a religious census of the greater Durham area. Approximately 5,000 homes were contacted during this period, and the results we obtained were gratifying. Over 550 families were signed up for the correspondence course, while over 250 families indicated they would view the film strips with us. The second portion of the campaign consisted of a meeting with Kenneth Hoover, minister for the Benton, Kentucky church, delivering the lessons. Since the beginning of our campaign 11 have obeyed the gospel and two have been reclaimed.

Since the campaign we have been actively engaged in conducting the Bible studies set up during the census. It might be interesting to note that of those who indica-

ted a desire to study with us, when recontacted to make an appointment for study, approximately 35% indicated that they still desired to study.

We would be happy to furnish information concerning the organization, procedure, pitfalls, and rewards of conducting such a census if you have not previously done so. We solicit your prayers on our behalf as we continue our labor for His cause.

Jacksonville

BUFORD CARROLL, Reporting: Our attendance has increased to 189, and since my last report three more have been baptized into Christ. Our teenagers meet each Sunday evening following worship services, and the class has averaged more than 40 at every session. Many good works have been started: clothes to Korea, visits to the hospital, to shut-ins, help given to the retardation program of Onslow county, etc. We are proud of our teenagers. When in eastern North Carolina, please stop for a visit with us.

SOUTH CAROLINA NEWS

YOUTH MEETING

The Annual South Carolina Youth Forum will be sponsored by the churches of the Charleston area. The forum will be held at the North Charleston congregation.

The forum will begin at 12:00 noon on Thursday, December 31, 1970, and will end at 12:00 noon on Saturday, January 2, 1971. There will not be a registration fee. Food and lodging will be provided.

The theme of the Youth Forum is, "Young Christians Unite." Our featured speaker will be John Clayton of South Bend, Indiana. He will speak of "The Existence of God." Entertainment will be provided by Dan Hoffman, also of South Bend. Dan used to be a dope addict and an atheist. He also once played for several of the popular rock groups.

The featured item of the forum is going to be a Moonlight Cruise of the harbor on New Year's Eve. The price for the Cruise

will be \$2.00.

Everyone planning to attend is urged to please notify the North Charleston congregation IMMEDIATELY, by mail or phone. (803-553-4963)

North Charleston Church of Christ
P. O. Box 9686
Hannahan, South Carolina 29410

Greer

BURL CURTIS, Reporting: Our highest attendance recently has been 93. Our visitation program, under the leadership of Bill Graydon, is one of the highlights of our work at the present time. About eight teams are participating. Planning sessions, where a review of our work in 1970 and plans for the future will be discussed, are scheduled for December 6 and 13. From every standpoint, our Teacher Training Workshop held at Camp Hide-A-Way November 6 and 7, was most successful. Our Bible School Director, Bill Key, and his wife, Sarah, did an outstanding job in planning and conducting the workshop.

November 10, I made a trip to Charleston, S. C. A. C. Powell is preaching at Bamberg. Brother Tuttle is working full time at Allendale. Ronald Wilson is preaching at St. George where about 30 are in attendance. Cecil Bradley, 1205 Fairfield, is preaching at Orangeburg, S. C. Attendance is about 45 each Sunday at Orangeburg.

BROTHERHOOD NEWS

months are the ones in which most of the colleges operated among us sponsor an annual lectureship. Each lecture program offers a superior opportunity to obtain insights from some of the best trained minds in the church and to feel the pulse of the brotherhood. This reporter suggests that every preacher should attend at least one college lecture program per year. If he cannot afford to go himself, the church for which he preaches would do well to send him. It does not cost; it pays.

MAN THAT RAN JESUS OUT . . (Cont'd.)

do what Jesus said. He was sincere. He was zealous. He was thankful. He was earnest, still he did not go on to do what Jesus said. He spread the "news" instead of the "good news." He was a preacher, but he was not a gospel preacher. How many people in the denominational world today have a heart-felt religion, have encountered contact with Jesus, but they have not gone on to do what Jesus said to do. Also how many of those who claim to be members of the body of Christ are the same? Many have been baptized, have received the gift of the Holy Spirit, and yet have failed to go on and do the rest of God's word when Jesus has said, "teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20). Let those who would follow Christ go on to do the other things he has said to do. Not to stop with baptism, or any other principle of God's word, but go on to do it all.


Because the leper did not do what Jesus had said, he became a hindrance to the work of Jesus Christ. "Jesus could no longer openly enter a town, but was out in the country." Still, the leper was the loser. The work of the Lord continued on. Jesus accomplished his mission all the same. "And people came to him from every quarter." So it is with us. If we fail to go on to do what Jesus commanded, we are the losers. God's will shall win out. The gates of hell shall not prevail against his church. At times it may seem that the Devil is having his success. We may be a temporary hindrance to the work of the Lord, but we are the losers, and the Lord shall win.

Let those who have been cleansed of their past sins, go on to do all that he has commanded, and let those who have not, repent and do as Jesus has taught.

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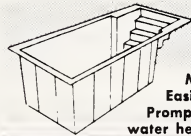
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