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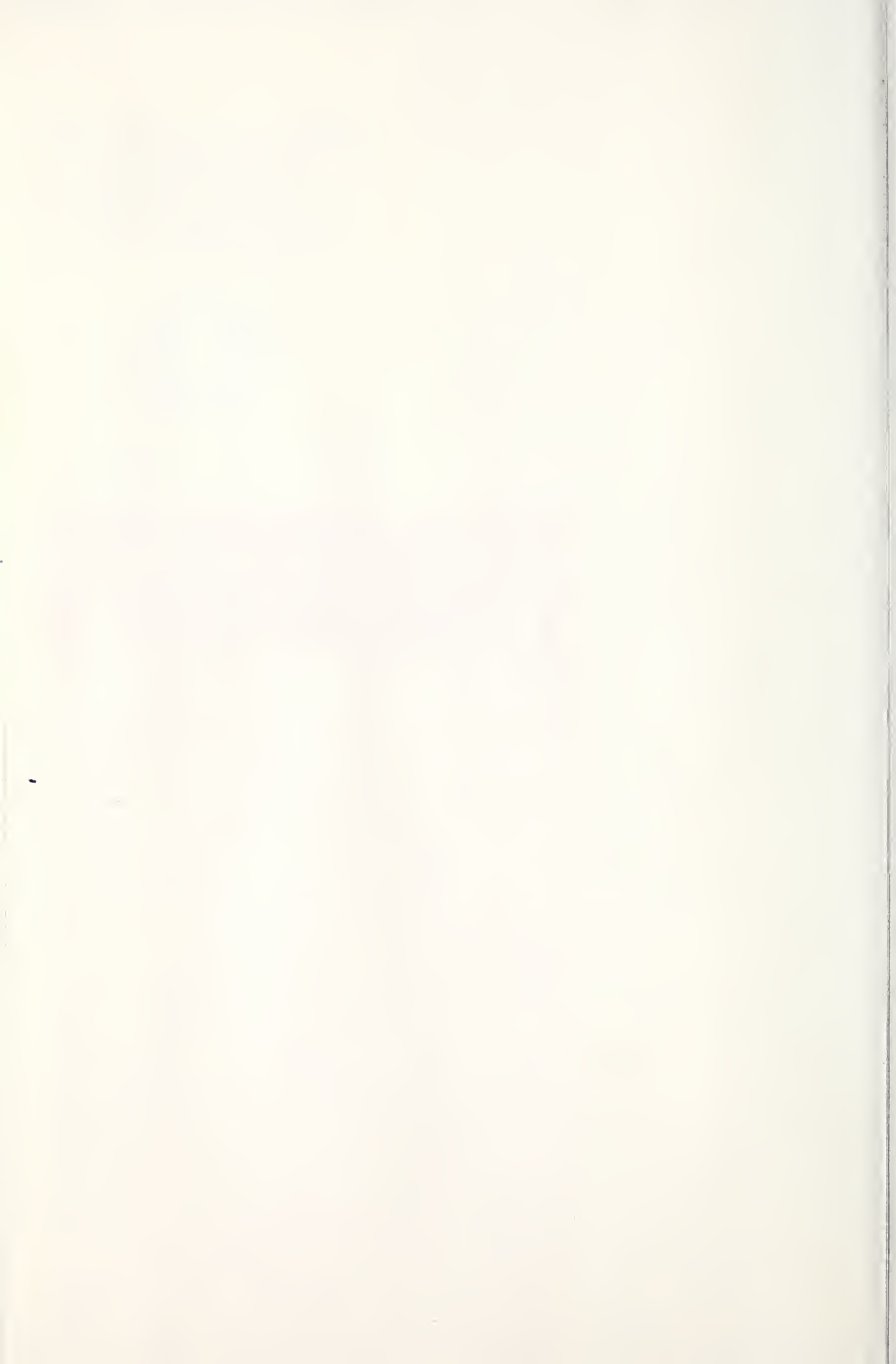
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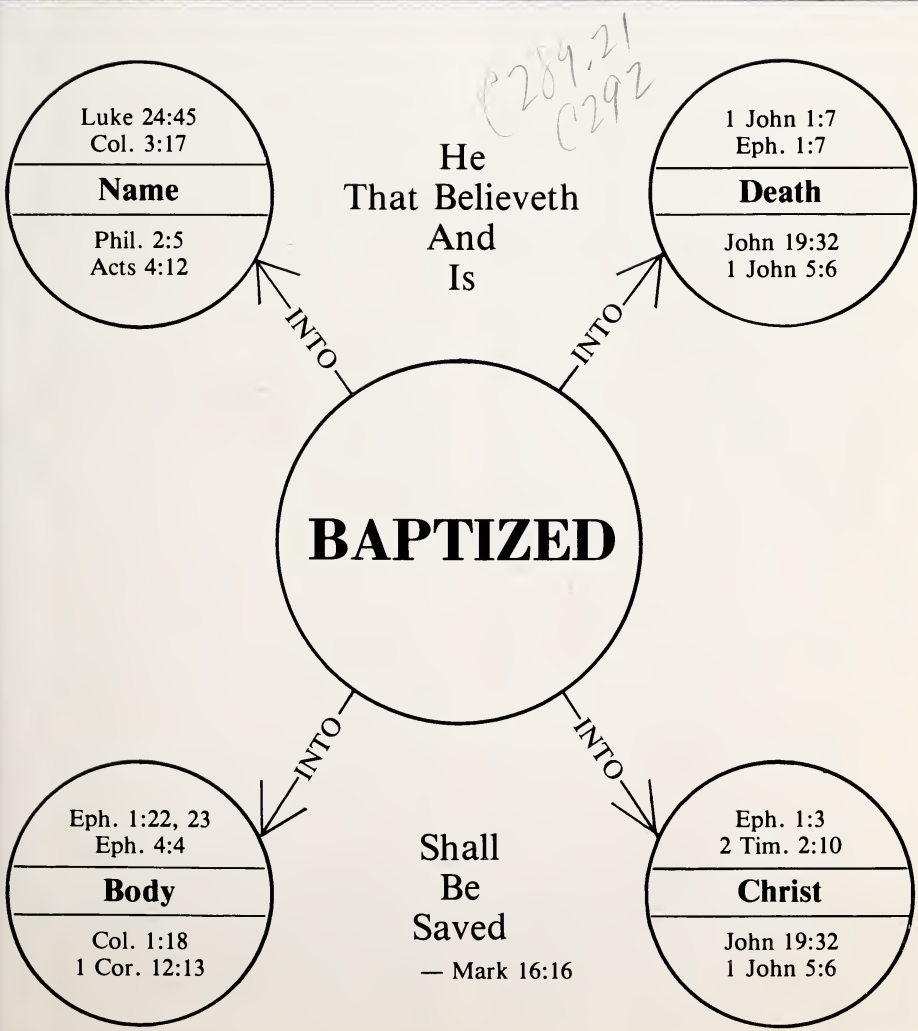




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CAROLINA CHRISTIAN

VOL. 21, NO. 1, JANUARY 1979



EDITORIALS

EDDIE CANFIELD — AT REST

It was our sad lot to be called to Wilmington, N.C., on Dec. 6 to preach the funeral for a close and dear friend of many years' standing, Eddie Canfield. While Eddie was inactive in the church between 1964 and 1976 (and he would not want us to hide that fact), he still made a vital and lasting contribution to the church in Wilmington and other places and more especially to our own lives. Whether for good or ill (some may decide one way and some the other), no one was more responsible for us moving to the Carolinas at the time we did than was Eddie. And no one gave us more encouragement in those early and difficult days than did he. We would be ingrates to forget his contribution to our lives.

Eddie, when we worked with him, was one of the most generous and devoted people to the cause of Christ we have ever known. We lift the following paragraph from a lecture delivered in Charleston, S.C., in 1967 — the lecture was entitled "Unto the Uttermost" and was designed to encourage us to get on with the business of preaching the glorious gospel of Christ to every creature on earth. "When we moved to Wilmington, we consented to go on a salary so small that we did not know how we could live on it (and we did not know where all of that was coming from). But salary was not the motivating factor. The thing that sold us on the work was the devotion of one young man, Eddie Canfield. He stood before the audience just before we left, after the trial sermons, and said, with tears streaming down his cheeks, 'I don't know how we'll pay all our bills, but if you will come and help us we'll do it somehow. I do not have to drive a new car, but we do have to preach the gospel. And we need your help.' He was simply saying, 'If it comes to that, I will sell my new car to enable us to get the gospel to the people of Wilmington.' That is the kind of devotion needed . . . the kind of devotion we must have if we are to get the job done. If the gospel is worth taking at all it is worth giv-

ing all to take it."

Because he had rededicated his life to Christ about two years ago, Eddie died in hope. His passing came after a long illness. He was buried in a lovely spot at the National Cemetery in Wilmington. And while he left a large number of relatives (none of which are Christians by Eddie's definition of the term), his real family was the Lord's church.

PREACHER'S RETIREMENT

Some recent developments have brought the subject of preachers' retirement forcefully to our minds (and we have no reference to creeping age and the silver streaks in our hair), and we believe that it is away past time for churches and elderships (and even preachers themselves) to take a long, hard look at it. No professional group feels the pressure of inflation and the dreary prospects of old age half so much as do preachers. A full 90% or more in the Carolinas do not own their own home. They are building no equity in property or business. They have no savings plan and little or no insurance. They will have nowhere to go when they retire or become disabled. The Social Security (and not all pay this) that they will draw will not, in most cases (because their salaries are so low), pay rent or

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CAROLINA CHRISTIAN is published monthly by Carolina Christian Publications, Inc., at 5315 Old Augusta Road, Greenville, S.C. 29605. Subscription price: individual, \$4.00 per year; club of five or more, \$3.50 per year; quantity of 15 or more in bundles or direct mailing, 20¢ per copy per month. Publication number, 091160.

Second class postage paid at Greenville, S.C.

POSTMASTER: Send undelivered copies with Form 3579 to Carolina Christian Publications, Inc., P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

RETURN REQUESTED

Address all editorial matter to Howard Winters, P.O. Box 5423, Sta., B, Greenville, S.C. 29606.

All items to be printed in a given month's issue should reach the editor not later than the next to the last Thursday of the preceding month.

Address commercial advertising inquiries to Jacobs List, Inc., Clinton, S.C. 29325. Address all advertising pertaining to the Church of Christ or its members (including related organizations) to Carolina Christian, P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

make monthly payments on the kind of house in which they are accustomed to living. They are therefore faced with the prospects of either preaching on a full-time basis as long as they live (and churches usually want younger and middle-aged men) or living below the poverty level. This matter is more serious than most of us think . . . and it is growing worse with each passing year.

There are several plans available that can be tailored to fit each need, but we do not know enough about them to recommend any here (we have no plan ourselves). But regardless of what plan is chosen it should become a part of the salary package. When the preacher moves (a thing that most preachers do quite often) he can take the plan with him as a part of the package for the next church. The plan is not, and must not be, interrupted by each move. Once churches start a plan it will then become a standard part of the preacher's salary wherever he goes. But the important thing now is to get it started . . . and get it started before it is too late.

ONE SET LEFT

With the binding of the 1978 volume of **Carolina Christian** we will have bound four volumes, Vols. 17, 18, 19, and 20. We have a number of the 1977 and 1978 volumes available (at \$6.95 each), but we have only one set of all four volumes left. They are priced as follows:

Vol. 17, 1975, \$7.50

Vol. 18, 1976, \$7.50

Vol. 19, 1977, \$6.95

Vol. 20, 1978, \$6.95

The total price for the four volumes is \$28.90. However, the first order we receive with a check for \$27.00 gets them. This will be a valuable set in years to come. And when they are gone there will never be any more (unless by chance we could dig up some more copies and have them bound, and that is remote indeed).

PREMILLENNIALISM

While some may not be interested in the fantastic theories of premillennialism, all ought to be because of what they are doing to the Christian system. In the past few January 1979

years these theories have spread like wild-fire among conservative denominational churches, and we predict that we have just seen the tip of the iceberg. As we move closer to the year 2000 premillennialism will in all probability take on far more zeal and become even bolder in its proclamation of the soon-coming kingdom. Many of the premillennialists see us reaching the end of the present order by then (if not before). Those who are informed in history know that the year 1000 saw a revival of premillennialists unequalled before then. And an even-worse revival of it has been expected ever since as the year 2000 approaches (and in our conception that revival has already begun).

But what is premillennialism? While there are numerous theories among premillennialists, they usually agree on the fundamental aspect of premillennialism, namely, that the present order, the Christian system, the church, the scheme of human redemption as we know it, is not God's ultimate and final plan for this world. He plans to recreate (they say restore but it has gone out of existence and must therefore be re-created) the old earthly kingdom of Israel, Christ will reign on its throne in Jerusalem, and the reign will continue for a thousand years. This, they believe, is what God promised in the Old Testament. This is what Christ originally came to establish, but because the Jews rejected Him the establishment was delayed (or postponed) until His second coming. When He comes again Christ will finish what He failed to do at His first coming — He will consummate the plan of the ages by ushering in an earthly kingdom that will subdue by force all nations and bring them into submission to His reign. The kingdoms of this world will then become the kingdom of Christ. And this, rather than the scheme of human redemption, is supposed to be God's final plan for the people of this world. Premillennialists build their whole system upon this hope.

But all this misses, totally and absolutely, the Scriptural teaching concerning Christ and His kingdom. The Old Testament foretold the coming of Christ and the scheme of human redemption. It promised nothing beyond that. That period of time when redemption is offered to the whole world is

called the last days. This simply means that the Christian age is the last, the final, dispensation that God has planned for this world. Those who believe in Christ and obey His word are promised a home with Him in heaven. But there is not one thing said about another order for this earth. When Christ comes, the end comes. And that leaves no room for an earthly utopia. God never promised it, and it is nothing more than a fantastic dream — a dream that cushions against the present realities with a false hope for a utopia in the future.

IS JESUS LORD?

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36.)

One of the most crucial questions pertaining to the Christian system is the Lordship of Jesus. It is a question that must be settled. His Lordship, however, is as certain as His Sonship — if He is God's Son then He is man's Lord. But if He is Lord, and if we accept Him as such, every issue of life is settled in view of this fact. If He is Lord, there is no question about His Sonship, no question about the authority of His word, no question about His sacrifice for sin, no question about His power and plan to save,

"The world reads your religion in what you do. They figure that if your religion will not save you from the devil now, it will not in the world to come." — R.L. Whiteside.

no question about the church, the institution He purchased with His own blood (Acts 20:28). If He is Lord there is no denying His right to command and our duty to obey. When He commands faith, we have no choice but to believe; when He demands repentance, we must repent; when He requires baptism, we have no option but to be baptized; when He specifies faithfulness, we are to be faithful. There is no way to refuse His requirements and still accept His Lordship. To accept Him as Lord is to accept His absolute authority over us. Thus if Jesus is Lord the issue of obedience is settled and settled forever. What He commands we must do. When we say that Jesus is Lord we have no option but to submit to His will.

THE LIBERAL KNOWS

There is usually one thing that makes a liberal: he has grown overly fond of his own learning; he has become obsessed with his intellectual powers; he is learned to the highest degree and no one knows it better than he does; in his own eyes he is a scholar of the first rank; he (though he may feign humility to keep from proclaiming it from the housetop) knows more than the author (or authors) of the Bible, even God Himself. And the wiser he conceives himself to be, the less esteem he has for God's grand old book. As he sees it, to believe the Bible to be the inspired word of God is a sure sign of the lack of scholarship — it is ignorance and illiteracy of the mediaeval kind, the dark ages of the twentieth century; to question its accuracy and correct its many errors and to replace its teaching with modern and up-to-date scientific theories is the mark of a profound scholar. In short, a liberal is so fond of his own intellectual achievements that it replaces divine revelation, that which God has revealed. The product of his own mind is the only worthy authority to which he can bring himself to submit. The unlearned and ignorant might still be able to believe and follow the Bible, but not the liberal. He knows better. He knows that his reason must be the highest authority for he knows that he knows too much for it to be otherwise. And that is why he is a liberal!



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The New Morality (Part Three) 1979-80

Billy Boyd, Henderson, N.C.

Third, a relaxed view toward Biblical interpretation has brought about the liberalism that one finds in the church today. Ira Y. Rice, Jr., in his book **Axe On the Root** (Vol. 2, p. 13), said that there was a conspiracy under way to make the church a denomination. He went on to say that in January of 1966, in Nashville, Tennessee, 100 brethren purportedly held a meeting for this very purpose. Again, in February of the same year, on the 23rd day of the month, a meeting was held in Abilene, Texas, to propose the bringing out of a new journal, called **Mission**, which would give voice to these views — liberalism. A decade later, in 1976, J.E. Choate affirmed in the **Gospel Advocate** that this same thing, plans to make the church a liberal church, was still taking place. (**Gospel Advocate**, Vol. 118, No. 21, p. 325.) And you can bet that one of the main tools for **Mission** and its work, and others like it, is the modern versions of the Bible.

Let me give you some illustrations of liberalism that has gone to seed. Liberalism has gone to seed when there is a denial of the plenary inspiration of the Bible. 2 Timothy 3:16 says all Scripture is inspired of God. Liberalism has gone to seed when you hear the questioning of sound doctrine among brethren today. 2 Timothy 4:3 teaches that some will not endure sound doctrine. Liberalism has gone to seed when brethren will accept most, if not all, of the new mistranslations of the Bible. 1 Peter 1:25 says the word of the Lord endures forever. Liberalism has gone to seed when preachers advocate denominational church membership. 1 Corinthians 12:20 reveals that there is yet but one body. Liberalism has gone to seed when brethren begin to advocate Neo-Pentecostalism. Galatians 1:7: “. . . there be some that trouble you, and would pervert the gospel of Christ.”

The New Morality that is sweeping this country, and the church, is wrong. First, it's wrong because it contributes toward the breakdown of nations. For nations to exist, they need a strong government, stable
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homes, a standard of morality and a respect for authority. To strengthen these, people need a belief in God and the freedom of religion. The New Morality does not provide this.

The Roman Empire is a case in point. At her greatest size, in A.D. 117, the Roman Empire stretched from northern Britain to the shores of the Red Sea and the Persian Gulf. No one really knows its beginning, but some form of government existed for some 2,000 years, but the constant increase of higher taxes, the uncontrollable rise in inflation, the disregard for religion, the gradual breakdown of homes, the increase of immorality and the craze for worldly pleasure finally brought her ruin.

Second, the New Morality is wrong because it disregards the authority of God, makes light of His holy word, and denies the perfect standard of moral conduct.

There are many today that deny the very existence of God and others that refuse to accept the plenary inspiration of the Bible, but what is really frightening is the vast majority that accept the Bible for what it is, but believe that everyone should have the right to interpret it for himself or someone in their particular religion.

This nation was founded upon the belief that God exists, but this foundation is slowly crumbling beneath our feet. On April 12, 1961, the Russian cosmonaut, Yuri A. Gagarin, exclaimed upon returning from space, “I saw no God.” Others might just as well make the same statement when they parrot, “As long as the Bible is not directly against it, what harm could it do?” To say nothing of Madalyn O’Hair’s latest caper, trying to remove “In God We Trust” from the dollar bill.

In making light of God’s word, men have been heard to say, “What did Paul know about marriage; he was just an old bachelor.” The **International Standard Bible Encyclopaedia** says (p. 1480), “Any word of God which is passed through the mind and soul of a man must come out discolored by the personality through which it is given, and to that degree ceases to be the

STILES

pure word of God." H.M. Miller said, "Inspiration, as applied to the Bible, is the inbreathing of God into man, thus qualifying him to receive and communicate divine truth," and I add, without error.

To deny God's perfect standard of moral conduct would be to accept one of several offers. Maybe we would like to accept Joseph Fletcher's situation ethics, where everything is either right or wrong, depending upon the situation in which one finds himself. Or perhaps we'd like to try Hugh Hefner's playboy philosophy of life, hedonism. This is the philosophy that pleasure is the sole or chief good in life and that moral duty is fulfilled in the gratification of pleasure-seeking instincts and dispositions. Or maybe the philosophy of the Israelite, each doing that which was right in his own eyes. But like Joshua of old, as for me and my house, we will accept God's perfect standard of moral conduct that you can read about in the Bible.

In conclusion, I would like to say that the church needs an increased awareness of Biblical concepts in contrast with the New Morality that's sweeping our country. If need be, go back to fundamental preaching; find out where the congregation stands spiritually, what they know, what they understand; and from that point, drop your blade and plow a deep furrow — and never look back.

We need to increase the quality and quantity of our teaching programs and let the Bible serve as the standard. In this, we can teach respect for a "thus saith the

Lord" for every situation, problem and work in which we find ourselves.

We need to take an increased interest in our young people, not just planned programs, sermons and classes, but live with them, challenge them and use them. Our young people are a part of the church today and they need to be recognized as such. If we don't recognize them, the time will come when they are needed to assume the responsibility of church leadership, and they may not be around.

Today we have the right standard, the Bible; God has guaranteed it. Yet we may, like Israel of old, choose to disregard or reject it. The consequences of such actions on our part, I am sure, would be much more severe than the consequences suffered by the people of Israel (Heb. 10:28-31).

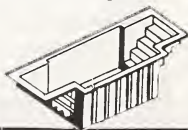
*"It's all right to hold up your head,
but don't turn up your nose."*



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Messages From The Air

Jim Stutts, Charleston, S.C.

Recently, the Thunderbirds of the U.S. Air Force demonstrated their amazing abilities in an air show at the Charleston base. As I observed their splendid, breathtaking air acrobatics, I thought of these parallels to the Lord's kingdom.

UNITY: How the Thunderbirds, five men each flying T-38 jet fighter planes, could fly several hundred miles per hour just inches apart in perfect formation is beyond me. They taxied, looped, rolled, climbed, dived, all in formation as if joined by some invisible cable. Instead of five planes, they looked like one. Though mind-boggling to me, I do know that the precision of these fly-boys was no accident.

Within the church, we need to function with similar precision. Our work is truly the Lord's work! Jesus prayed for unity; Paul, by the Holy Spirit's inspiration, expressly condemned division and urged that we maintain unity (John 17:20, 21; 1 Cor. 1:10; Eph. 4:3). As the flying of the Thunderbirds demands dependence on the other, so we must rely on each other. As the work of the Thunderbirds is critical, so is the work of Christ. Carelessness in the air or in the church can cause irreparable damage. Souls will be saved or lost according to how united Christians are in love, teaching, and practice (John 13:35; James 1:22).

COMMUNICATION: Constant communication is imperative with the Thunderbirds. Each one realizes he is a member of the team, and teamwork requires communication. Christians need to communicate. We communicate with God through prayer (1 Thess. 5:17). God communicates with us through His word, the Bible (2 Tim. 3:16, 17). Church members communicate with each other in work, worship, and study periods and in fellowship activities. We must recognize that soul-winning occurs when each member of the team functions in concert with the leadership provided through Christ's word, the eldership, deacons, ministers, and faithful members. The "body" concept of 1 Corin-

thians 12 impresses us with the importance of each member of the church, but may we remember that the body's harmony is maintained as each member yields to the nerve impulses from Christ the head (Eph. 1:22, 23).

TRAINING: The Thunderbirds are the result of enormous amounts of time spent in training. Christians likewise need training for the important work of the church. The Bible teaches the importance of attending all training opportunities (Heb. 10:25). Irregular, unfaithful attendance at sessions of training will prepare neither pilot nor church member for flight! (See 1 Thess. 4:17.) Only the most committed pilots have the opportunity to be a Thunderbird and only those who love Christ and His church above all people and things in order to receive the training for the Master's service can be pleasing to God (Matt. 7:21; Luke 14:26). The Thunderbirds know the value of not depending on sight but their instruments. Christians must be trained to not follow feelings: ". . . we walk by faith, not by sight" and ". . . faith cometh by hearing, and hearing by the word of God." (2 Cor. 5:7; Rom. 10:17.) We must be trained in knowing God's spiritual instrument, the Bible, so our lives will be free from death and disaster (John 8:32).

READINESS: The Thunderbirds are living advertisements of our country's readiness. Christians must be living for the Lord around the clock, not just once per week! The devil is working constantly, looking for a place to attack (1 Pet. 5:8). We must "watch . . . stand fast in the faith" and "be . . . steadfast, unmoveable, always abounding in the work of the Lord" and be "set for the defence of the gospel." (1 Cor. 16:13; 15:58; Phil. 1:17.) We should be "ready to every good work." (Titus 3:1.) The church must be militant, for we have much to defend and protect. May we each live every day as if it were our last, being "ready" to meet the Lord (2 Cor. 6:2).

SIN (Part Five)

**James Meadows,
Spartanburg, S.C.**

“But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out.” (Num. 32:23.) Gad, Reuben, and half the tribe of Manasseh wanted their possession on the east side of Jordan and seemingly did not want to cross the Jordan to help take the land. Moses agreed to their having their possession on the east side, provided they would go across and help their brethren take the land. They agreed and Moses warned them, “But if you will not do so . . . be sure your sin will find you out.” The words of our text were spoken on a particular occasion and with a limited meaning, yet they express a very general truth — “our sins will not be done with us when we are done with them.” Our text does not say **when** our sins will find us out, but it does say, whether soon or late, detection is certain. Again our text does not say the sins one commits will be found out by men, but the sinner himself will be found out.

Some Facts About the Detection of Sin

First, every sin brings its punishment. This is a matter of divine law and it is inflexible. Referring to the law of Moses the Hebrew writer said, “For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation . . .” (Heb. 2:2, 3.) Satan caused Eve to doubt the reality of this law and brought ruin to the world (Gen. 3:1-6).

Second, every one reaps as he sows. “Be

not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.” (Gal. 6:7, 8.) In the physical realm man always reaps what he sows (same kind) even though he reaps more than he sows. In the spiritual realm this text declares that our present choices determine our future. “Our actions do not expire with their performance, nor our words with their utterance, nor our thoughts with the thinking of them . . . We are sowing from day to day, the seeds of that character which will cleave to us in after life . . .” (James Hastings.) We receive from men accordingly as we sow. “For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.” (Matt. 7:2.) If we sow love, joy, and peace we reap love, joy, and peace. If we sow evil, hate, envy, and jealousy we reap evil, hate, envy and jealousy. If we sow sparingly or bountifully we reap accordingly.

Some Ways In Which Sin Finds Us Out Or Is The Great Detector

First, sin sometimes finds us out by being detected in this life. Sin practiced long enough is usually discovered by our fellowman. **Second**, sin sometimes finds us out by conscience. Some escape detection in this life but they do not escape the conscience. The conscience worries them with remorse. The conscience keeps the sinner uneasy even when no man pursueth (Prov. 28:1). **Third**, sin sometimes finds one out in painful memories. A sinner can flee from the past but he cannot alter it. Some would like a course in forgetting, but the painful memories linger on (cf. 1 Cor. 15:9; 1 Tim. 1:13). **Fourth**, sin sometimes finds us out in the painful consequences. One may repent of sin and be forgiven (Acts 8:22; 2:38), but God cannot remove the scars or the painful diseases that are the consequences. **Fifth**, sin sometimes finds us out in an unhappy and ineffective future. Our past may keep us from full enjoyment and participation in



the present. It may be next to impossible to remove all the evil thoughts with which the mind has been filled in the past. Remember, your present will one day become your past and will influence your future. **Sixth**, our sins will definitely find us out in the judgment (Eccl. 12:13; Rom. 2:16; 2 Cor. 5:10; 1 Tim. 5:24, 25).

There Is Deliverance Through Christ

In the natural realm if one violates a natural law then that one suffers the consequence. If one touches fire he will invariably be burned. If one throws himself off a cliff he will be crushed.

In the spiritual realm one suffers the consequences of violating God's laws, but there would be no hope except for the sacrifice of Christ. We must find our sins out before they find us, drag them out of their hiding place, and name them. We must truly repent and turn from them. The sacrifice of Christ does not check the consequences of our sins, but makes it possible for us to be reconciled to God's favor (Eph. 2:14-16). It gives us a new spirit with which to fight the evil forces that spring up every day (2 Cor. 5:17).

(More to Follow)

Uninspired Things In The Bible

Andy T. Ritchie III, Greenville, S.C.

Titles Are Uninspired

I believe in the plenary verbal inspiration of the Bible. Plenary means the Bible is **fully** inspired. Verbal means that the Holy Spirit guided the specific use of words in the **original** texts of the Scriptures. Inspiration means that God breathed out the message. My purpose in this article is not to defend this position, but rather to talk about the **uninspired** things in the Bible.

In some Bibles there are numerous footnotes — or marginal notes — sometimes called “helps,” but what they help is not always Biblical understanding. One Bible that I use has this footnote on Ephesians 2:8: “Salvation is by grace through faith alone (sola fide).” Yet the Bible nowhere says such. **Footnotes are not only not inspired**, they may be wrong and misleading.

While I believe that God breathed the full message right down to the words used in the Scriptures, or writings of God, I do not believe that there has ever been an inspired translation. There may be good and better, and even some poor and worse translations, but there are none that are perfect, none has been specifically directed by God's Spirit. If that were not the case then maybe, just maybe, there would be a Bible with no uninspired information in it, **but I doubt it!**

Sometimes people base arguments upon chapter and verse divisions, but the Bible was divided into chapters by Cardinal Hugo of the Roman Catholic Church in 1250 and while Sir Robert Stephens divided the New Testament into verses in 1551 it was not until the “Geneva Bible” appeared in Geneva, Switzerland, in 1560 that the whole Bible was divided into chapters and verses. There are numerous instances where verse or chapter divisions are in the middle of a thought. Chapter and verse indications **are not inspired**.

Take book titles — very few, if any, were actually part of the books. After all, many of the New Testament books were simply letters to individuals or churches. For example, I have before me five English translations of the fifth book of the New Testament. It is called by four different titles: Acts, The Acts, Acts of Apostles, The Acts of the Apostles. Which is correct? None, necessarily. It is not all of the acts of all of the apostles; it is not all of the acts of some of the apostles; it is not even acts of all of the apostles; it includes acts of others than apostles.

Often in Bible classes people will say, “Such and such is a cross reference.” They are referring to indications placed in the margin or footnote to indicate another place in Scripture where the thought is found, but sometimes it is not the same thought at all; it may have nothing more than the same word or words. Chain reference Bibles have become one of the devil's most useful tools. Many Christians will buy Scofield's Reference Bible because it is the King James Version, has a good

binding and lots of "helps," and what Scofield helps do is lead one right down the path of dispensationalism — believing that Jesus is going to come and set up an earthly reign, when He clearly said that His kingdom is not earthly. **Cross and chain references are not inspired** and may prove helpful only in misleading unsuspecting students.

Some Bibles make it a practice to place headings and subheadings at various places, either at the top of the page or at the beginning of certain paragraphs. These are not inspired words and sometimes convey an emphasis that was not that of the Scriptures at all. **Headings are no more inspired than titles.**

All of the words in my Bible and your Bible are not inspired. In every translation there are words inserted by the translators

in an attempt to make plain the meaning. Sometimes these words confuse the passage. Criticism has been leveled at some translations for not putting words added for clarity in italics, as it is supposed was done by the King James and American Standard translators. The fact is that while many added words are italicized in the KJV and ASV **not all are**, and this makes it even worse, because many honest people think that all of the other words are completely textual. **Any added words are not inspired.**

There are uninspired things in every Bible, but with the exception of words added for clarity it is not the text. The Bible is God's word and it is not hard to understand God's will for the unsaved if we do not let the notes, cross references, and other "helps" confuse us.



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Satan Shows The Bait And Hides The Hook!

Jerry Senn, Greer, S.C.

Any fisherman knows that fish do not bite an empty hook. It isn't the ordinary thing for a bass to desire to be eaten. However, hooks keep on catching fish. But the trick is the use of effective bait! Not only will the fish get a bit of choice food, he will bite a sharp hook. Bait is the secret. It makes the sharpest hook look tempting.

Satan, our spiritual adversary, uses many forms of bait to make the hook of sin alluring. He is far too smart to let men see the naked sin or the painful wound that will result. He covers the hook with profit or pleasure or philosophy or piety or progress. He is a master fisherman and all of us have been caught by his skill. "All have sinned. . . ."

Eve saw the tasty fruit, Esau smelled the soup, Achan was overwhelmed by the glit-

ter of gold, David was enticed by the beautiful woman. All found out too late that the hook was well hidden and did its work well.

Satan has never had more methods of presenting seductive bait to the minds of men as today. Paul gives us this warning: "Put on the whole armour of God, that ye may be able to stand against the wiles [tricks] of the devil." (Eph. 6:11.) In 2 Corinthians 2:11 he also said, ". . . that no advantage may be gained over us by Satan: for we are not ignorant of his devices." Let us know the devil's bait when we see it and "flee the very appearance of evil" that we might avoid becoming hooked on sin. He has designed something special for you. The wise Christian learns to "abhor that which is evil and cleave to that which is good." If we bite the bait, we'll end up on Satan's STRINGER.

A Season, A Time, A Purpose

Jane Ann Derr, Greensboro, N.C.

The doorbell rang. It was 10:00 Sunday night. When my husband and I opened the door, a lovely young lady, Mary, greeted us with a warm smile, a tender hug, and presented me with a beautiful corsage saying, "This is just my way of showing you both how much I love you, and how much you mean to me."

I'm a preacher's wife. Our five children are all grown and scattered thousands of miles away. We have five grandchildren, and four of them we only see once a year. I enjoy very much being a mother and having our children around, and now I miss them very much.

The power of the gospel is at work at the Friendly Avenue Church of Christ in Greensboro, North Carolina, where my husband is preaching, and God is giving the increase. Last June the elders hired a campus minister, John Greenwood, and started a campus work. One by one they came. The singing improved. Excitement and enthusiasm soon permeated throughout the entire congregation. They are all babes in

Christ of about one to three years. Most of their families are not Christians, so the family of God is their family.

It has been a special joy to me to have these young ladies share their joys and sorrows with me. I thank God for every smile, every hug, every way they choose to show affection to me, from attending their dinner parties, or having them sit with me at church, or directing their weddings. I thank God for it all.

Are you sad and lonely with the empty-nest blues? Have your children gone to college, gotten married, and moved to some other state, or possibly some other part of the world? Do you miss having them share their joys and their sorrows with you? Dry your eyes! Cheer up, and look around!

"Then Peter said, Lo, we have left all, and followed thee, And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting." (Luke 18:28-30.)

Editorial Glimmerings

Ed Hill, from Kannapolis, N.C., asked us to write something on Scriptural fellowship. He specifically wanted to know what it is and if our use of the word to describe our get-togethers, such as picnics, fellowship meals, etc., is a Scriptural use of the term.

Admittedly this is not an easy question (some of its ramifications are complex indeed) and what we say may not help much, but we want to comply with the request as best we can. We will make our present comments under three headings:

1. **The word defined.** Vine lists five words (three nouns and two verbs) from which the idea of fellowship is derived; four of them are from the same root word (**koinos**, which means common) and the fifth has the same basic meaning. The words are:

(1) **Koinonia** — noun. This word means, according to Vine, "Communion, fellowship, sharing in common." Thayer adds, "joint participation, intercourse." It is translated in the KJV by the words fellowship (Acts 2:42; 1 Cor. 1:9; 2 Cor. 8:4; Gal. 2:9; Eph. 3:9; Phil. 1:5; 2:1; 3:10; 1 John 1:3, and twice in 1:6, 7), contribution (Rom. 15:26), communion (1 Cor. 10:16 — twice in 2 Cor. 6:14; 13:14), distribution (2 Cor. 9:13), communication (Phile. 6), and communicate (Heb. 13:16).

(2) **Koinonos** — noun. This word means, according to Hickie, "A partner, an associate . . . ; a partaker, a sharer." It is translated by the words partaker (Matt. 23:30; 1 Cor. 10:18; 2 Cor. 1:7; 1 Pet. 5:1; 2 Pet. 1:4), partner (Luke 5:10; 2 Cor. 8:23; Phile. 17), fellowship (2 Cor. 10:20), and companions (Heb. 10:33).

(3) **Metochē** — noun. This word appears only one time in the New Testament (2 Cor. 6:14) and it is translated fellowship in the KJV. It means a partnership or communion.

(4) **Koinoneo** — verb. This means "to have fellowship." (Vine.) "To come into communion or fellowship, to become a sharer, be made a partner." (Thayer.) It is translated by the word distributing (Rom.

12:13), partakers (Rom. 15:27; 1 Tim. 5:22; 1 Pet. 4:13; 2 John 11), communicate (Gal. 6:6), and communicated (Phil. 6:6). It is interesting to note that KJV does not translate this verb into fellowship in a single instance. The ASV, however, does so in Phillipians 4:15.

(5) **Sunkoinoneo** — verb. This is the same as **koinoneo** with the addition of **sun** (with). Hence to have fellowship with. It is translated by the expressions "have no fellowship with" (Eph. 5:11), "that ye did communicate with" (Phil. 4:14), and not "partakers of" (Rev. 18:4). The ASV has fellowship in all three occurrences.

There are other related words but these are the five listed by Vine under fellowship, and from all that has been said it should be obvious that the basic concept in all of them is to share in common or jointly participate. And as far as we are able to determine it always has in it the concept of active participation — that is, it is something jointly done.

2. **Present use of the word among us.** While the question under consideration indicates that Scriptural fellowship may not be well understood, that is no indication that the word is not widely used. For our purpose here we will mention only three uses:

(1) It is used to describe the actual participation of each in the work of the church. This we might call the spiritual use — spiritual because it describes spiritual actions jointly performed.

(2) It is used in the sense of brotherhood or being in essential agreement on fundamental doctrines or on how to carry out the work of the church. In this sense the word "fellowship" defines our boundaries of "brotherhood" (that is, all that we approve of or all that we do not have a serious enough disagreement with to sever association with in the work of the church). Thus we often hear such expressions as being in fellowship with certain churches or brethren (even when there is absolutely nothing being done jointly between them).

This is said to be a general use of the term. Then we also talk of not being in fellowship with others (meaning that we cannot conscientiously participate with them in either work or worship, but we can and do share social activities with many of them). Some churches have thus withdrawn "fellowship" from other churches, even though they had never been doing any work jointly and have no contact other than in the very general sense of brotherhood. While the word may be general enough to cover this meaning in Bible terminology, we must confess that we have not been able to see it.

(3) All kinds of social activities, such as picnics, parties, fellowship meals, etc., come under our use of fellowship. We even build fellowship halls onto church buildings (meaning halls in which to meet, eat, and socialize). While some may seriously question whether the word is so used in the New Testament or not, there can be no question but that such is a part of our vocabulary and that such gatherings are joint efforts — sharing something in common, which is the basic meaning of the word fellowship. Such comprise fellowship regardless of whether the words in the Scriptures are broad enough to cover them. It is this area with which our question is concerned.

3. The word applied. We have defined the word and have seen that it means a sharing in common or jointly participating; let us now take a look at it from another angle. While the expression "withdrawing fellowship" is not found in the New Testament (in this exact form), there can be no question but that the action is described in 1 Corinthians 5 and a number of other places. To see this, here are a few selections from that chapter: "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. . . . In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. . . . Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. . . . But now I have written unto you not to keep

company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." (1 Cor. 5:1, 4, 5, 7, 11.) Can there be any question but that Paul is saying, "Withdraw fellowship from the ungodly among you"? We think not. But if that is the case (and it obviously is) then we can determine what fellowship is by determining what was withdrawn from the evil ones. Observe:

1. They were to withdraw the work they were doing together in the church — this we will call the spiritual aspect of fellowship (1 Cor. 5).

2. They were to withdraw benevolent help (2 Thess 3:6).

3. They were to withdraw support when false teaching was involved. This can be seen from the principle set forth in 2 John 9-11.

4. They were to withdraw social company (1 Cor. 5:11). And one of the very things specified was "with such an one no not to eat." Thus in withdrawing fellowship we withdraw social association.

It is the fourth item that we must consider here. If withdrawing fellowship from an ungodly brother means that we withdraw from him socially, especially eating with him, does it not necessarily follow that eating together socially is considered fellowship by Paul? (Of course he is not speaking of all eating together, but in keeping company with a brother in such a way as to imply approval of his life and actions.) When Christians eat together they are sharing their blessings, their joy, their hope, their encouragement. If this is not fellowship, joint participation, what is?

Perhaps our problem has been in thinking that fellowship can be had only in what is usually considered the work of the church (what we referred to in item 1 above as the spiritual aspect of fellowship). But the word is not so limited in the New Testament. We are prohibited from having fellowship with the unfruitful works of darkness (Eph. 5:11). But what is such fellowship? It is participation in the evil works. Thus participation is fellowship, whether it is good, bad, or indifferent.

Are our social gatherings (as Christians) fellowship? They most certainly are. The

fellowship may not extend beyond the one activity. Yet it is fellowship in the Biblical sense of the term. It is a sharing in common in that particular action. But how do we arrive at this conclusion? Simply by observing that to withdraw fellowship from one means to withdraw such social activities.

Quite frankly, when we received this question we were ready to answer it in the negative (and probably have on several occasions orally), but when we began to look

at what withdrawal of fellowship meant we were forced to change our answer. Thus in view of what we have said, it seems to us that we can Scripturally call the get-together of Christians (for the purpose of mutual association) fellowship, since if we withdraw fellowship we must withdraw such social gatherings. If not, why not? (We would be pleased to hear from those who differ with us on this conclusion.)



GLEANINGS OF ENCOURAGEMENT

The Christian Family

Henry L. Fuhry, Asheville, N.C.

A house is a structure, but it becomes a home when a family occupies it. There is no perfect family simply because a family originates in the union of two human beings. When a Christian man and a Christian woman marry, they take each other with their respective traits of character, their particular shortcomings and limitations and imperfections of personality. No home can be better than the two persons who are found in it and the examples they set. "The church in thy house" (Phile. 2). The family is basic in Christianity. Every home is to be a nursery of God, a society in which He is honored and His word is read and obeyed. The Lord's day is to be observed and the members instructed in knowledge of Him and of their duty to Him. The home is a most positive influence in the development of personality. It can be and it should be the most effective means for training in the living of the Christian life.

For success and happiness in family life, it is essential that the true worth of each individual member be recognized. All through the Bible, strong emphasis is placed upon the home and the family. In Old Testament times the father was responsible for the instruction of the children. Jesus in His youth set an example of proper attitude toward life in the home. In His teachings, He stressed wholesome family life and the highest ideals of the marriage relationship. Differences in the family are inevitable but they should not lead to

clashes. Through courteous and loving consideration and mutual give-and-take, problems are worked out together. Where husband and wife are Christian partners, each recognizes that they are heirs together of the grace of life, and happiness reigns.

A happy family means a good home for the development of the children. Parents in right relationship with God and with each other make for right relationships in the family. Christianity and love are the outstanding characteristics of ideal family life. Christian faith takes on real meaning when it is interpreted in terms of family life at its best. The personal relationships in a home where this exists point to a Father who loves and understands His children and who guides them with utmost patience. A wholesome Christian home prepares the members of that family for their place in the church. The children grow and thrive on love and Christian teaching. With Christian love as the controlling influence in the family, the children can undergo temptations and hardships without being harmed. Children loved by their parents make their difficult emotional and social adjustments without suffering injury from the stresses incidental to such adjustments. By being firm but not harsh, by exercising patience but not being overindulgent, the parents direct the children through the pains of growth, emotional and social. Parents will allow sufficient freedom of expression under proper guidance. If these qualities are present the children can learn to react to

a reasonable amount of restraint without becoming embittered.

The influence of the home never ceases. Effectively the daily events of home life mold the thinking and the living of both young and old. Thoughts are shaped and then transformed into prejudices, ideals, and purposes. By the experiences of family life, lasting attitudes and habits are built. The influence of the home on life is inevitable, be it wrong or right. The imprint of the home life counts for nothing unless Christ actually lives in the hearts of the

members of the family and is manifested in every phase of family living.

The church can rise no higher than the level of the homes of its members. The home can be no stronger than the members in that family. In the Christian family the individuality of the child is preserved, not destroyed by requiring him to conform to a rigid pattern. It is recognized that each individual is unique, and each child is given opportunity to develop in a Christian atmosphere with Biblical teaching.

THINKING THINGS THROUGH

Christianity — Doing Or Feeling?

This century has seen a monumental effort to change the fundamental structure of Christianity — change it from an objective religion (doing the revealed will of God) to a subjective one (seeking dynamic highs, charged emotions, and unusual experiences).

This effort to change is not limited to Catholicism and denominationalism alone. It has also invaded the Lord's church. More and more of those who make the plea for a return to the ancient order of things are turning to subjective feelings or emotional experiences (call it existentialism or some other name if you wish) as the standard by which their faith, conduct, and worship is measured. This is a new development in the church. Up until a quarter of a century ago nearly all members of the church satisfied themselves with a "thus saith the Lord" in all matters of faith and practice. But sad to say, it is different now in many places.

There is spreading among us the concept that one must have a certain feeling (or be filled with joy and excitement) before he can know that he is pleasing to God or that God is near him or working through him. And in most cases this excitement is erroneously identified as the direct and personal work of the Holy Spirit within one. Thus our vocabulary is being filled with such expressions as: "the Holy Spirit led me"; "God was so near to me"; "it was such a meaningful spiritual experience"; "the whole atmosphere was charged with the Holy Spirit's presence"; "God became so

real to my soul," etc. On the other hand we hear such negative statements as: "I get nothing out of the worship" (meaning he did not get an emotional charge); "the preaching is so dry" (meaning that it is the same old story — the proclamation of the word); "the people are so cold" (meaning they do not hold hands, turn down the lights, touch toes, hug and kiss indiscriminately); "the church is too legalistic" (meaning that it confines its actions to nothing more than that which is authorized in the word of God), etc. This is, indeed, a whole new approach to Christianity, and it changes the whole Biblical concept. The Scriptural concept is of man pleasing God by doing His will — a religion of doing what the Lord reveals and requires, a religion of implicit and explicit obedience to God. But this new approach is the concept of God working directly in man to charge his life with emotional highs — a religion of feelings, emotions, and experiences. The former concept is that of finding peace, joy, happiness, satisfaction, etc., in doing the Lord's will, in obeying His word. The latter is a religion of what one receives from God rather than what he gives to Him. The former follows God's word as the only authority, regardless of the consequences; the latter follows the course that brings the highest emotional excitement. There is a vast difference in the two.

Feelings can be hazardously deceptive. And if one is not careful he may find himself in judgment, as pertaining to salva-

tion, in the same condition Chief Justice of the Supreme Court Charles Evans Hughes did on election night in 1916. He was his party's nominee for President. He had campaigned hard and was confident that he would win. He retired to bed on election night feeling absolutely certain that he had been elected and was therefore the next President of the United States of America. But a little after midnight a newspaperman called to inform him that California was in doubt. Young Charles Hughes, Jr., replied, however, "The President cannot be disturbed." The reporter persisted and was told again, "You will have to come back in the morning; the President cannot be disturbed." A little annoyed, the reporter retorted, "Well, when he wakes up just tell him that he isn't the President."

Men will not be judged by how they feel, or by their experiences, or by how high they have been on Jesus, or even by what God has done through them (that is, the direct action of God through them), but by what they have done in obedience to the revealed will of God. The judgment will be a fearful scene. All nations of the earth will be gathered before the judgment bar of God, "that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. 5:10.) The Lord in speaking of that day says that all men will be separated as a shepherd divides his sheep from the goats. The sheep will be placed on His right hand and the goats on His left.

"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: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." (Matt. 25:34-36.)

"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: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not." (Matt. 25:41-43.)

It should be obvious to anyone who reads these verses that each one will be judged by what he does or by what he fails to do. There is no hint that how one felt or how much excitement he may have enjoyed will be of any concern to the Lord in judgment. The criterion at judgment will be what one has rendered to the King by rendering it to His people, not what the King has rendered to the people by means of some dynamic power. Thus feelings and experiences will be of no vital concern at the judgment. All will be judged by what they do, not by how they feel.

Christianity is a religion of doing — a religion of following the revealed will of God; feelings are incidentals. Wise men, men who wish to do God's will and be prepared for judgment, will follow (or obey) the inspired word of God and let feelings take whatever course they may.

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What Is The Church?

John Waddey, Knoxville, Tenn.

There is confusion in the minds of men as to the nature of God's church. God chose several descriptive terms to help us clearly perceive its true nature.

1. The word **church** is from the Greek **ekklesia** (the called-out people). Hence, the Lord's church is those people called out of a life of sin into fellowship with Jesus (Matt. 11:28-30). Thus Christ purchased the church with His blood (Acts 20:28). Those in His church must keep themselves unspotted from the world (James 1:27). In Bible terminology, the church is never the building; rather it is the saved people.

2. The church is also called the **kingdom** of God, heaven, and Christ. These terms describe the type of government the church has. Christ is King (1 Tim. 6:15). He has all **authority** (Matt. 28:18). He alone makes the laws or rules of His kingdom. The church is no democracy; it is a monarchy. No man can justly claim to be head of the church, nor can any council, synod or assembly make rules for it.

3. The church is **Christ's body** (Eph. 1:22). The analogy of a human body is used to describe our relation to and total

dependence upon Jesus. Christ is the **head** of the **body** (Col. 1:18). A body separate from its head is dead. A body that does not respond to the will of its head is diseased. So the church must be totally submissive to Jesus and ever cling to Him, the head. Also the mind of man expresses itself through the various members of the body. So Christ works through the members of His body, the church, to accomplish His will today (1 Cor. 12:12-27).

4. The church is the **bride of Christ** (Eph. 5:22-32). This reflects the intimate love and association Christ has with His church. It also reminds us of our relationship to Jesus. It must be one of love, honor, respect and submission. He will likewise love us, provide for and protect us. Finally He will take us home to live with Him in heaven (Rev. 21:2).

The church is all the saved people in the world. If you are truly saved, you are a member of the church of Christ. "Christ also is the head of the church, being himself the savior of the body." (Eph. 5:23.) Are you saved? Are you in His church? If not, obey Jesus now. Let Him add you to His church (Acts 2:47).

Vicissitudes Of Life

Roy Z. Kemp, Greensboro, N. C.

Troubles and vicissitudes in various forms come to each of us at some time in our lives. And through these dark clouds of worry and depression, we grow weary and burdened and find it hard to see our way clearly. It is at these times that our faith's light grows dim and weak, some-

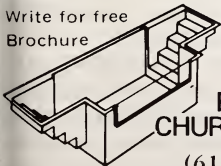
times becoming extinguished altogether.

But in Mark 4:40 Jesus asks us, "Why are ye so fearful? how is it that ye have no faith?"

It is only by faith in God and His beloved Son that we can receive the necessary patience and self-discipline to compose ourselves in times of distress. At those times, clear-headedness is an absolute essential. Our strength must not be weakened nor should our faith become spiritless and wane. Our continued faith and trust in God will put us through the greatest of adversity, for His word gives to us the assurance that a brighter day will soon dawn.

God often uses troubles, vicissitudes, and even suffering in our lives to bring out His divine colors. We must submit

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ourselves to His will for us, despite the processes He uses to shape us for His glory.

"... we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10.) Thus, we read that we are all God's handiwork and we are to devote ourselves to those things He has designed for us.

God sends more of His glorious sunshine into people's lives than He does the dark clouds of trouble and woe, but the darkness is to make us appreciate more the lightness of His love.

Thus, the dark clouds of trouble and woe, doubt and uncertainty, will blow away and reveal God's wondrous sunshine and light in all its glory. The final word with the Christian is light, not darkness;

life, not death; love, not hate. Jesus has told us, "Lo, I am with you always, even unto the end of the world." (Matt. 28:20.)

When the dark clouds of vicissitudes come down upon us, threatening and filling us with fear, we must quietly seek out our loving Saviour and pour our troubled souls upon Him. Surely, certainly He will still our doubt, remove our fear, restore our faith. We must not lose courage nor give way to despair. We must retain the joy of assurance of our Saviour's divine love. Christ will assure our victory if we sustain.

Following the example of the apostle Paul, we must say at our ending, "I have fought a good fight, I have finished my course, I have kept the faith." (2 Tim. 4:7.)

CAROLINA CHURCH NEWS

NEWS BRIEFS

by David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Winston-Salem. The Pectols will be moving to work with the Downtown church in Searcy, Ark. Gus Eoff is the new preacher at South Fork.

Cherokee. A letter from Bob Rigdon, Sylva, reports that the minister's house owned by the church in Cherokee burned Aug. 17. Because the house had been unoccupied for 60 days the insurance company refused to pay. The new minister, Delaine Spiegel, had to move his family into an apartment at Bryson City when they arrived. Financial assistance is urgently need-

ed to rebuild the house.

Jacksonville. Glenn Holland plans to terminate his work with the Jacksonville church April 1, 1979. The elders would like to hear of men who might be interested in the work there.

Greensboro. Because of changes in programming by the station, the Friendly Avenue congregation has had to discontinue its TV program on channel 12.

Charlotte. Ted Rush is now working with the Westside church.

Salisbury. Jack Exum will be with the church meeting on West Innes Jan. 12-14.

Clemmons. Warners Chapel set Dec. 10 for a special contribution to help Yadkinville complete its building. In a previous special contribution the good people at Warners Chapel gave over \$8,000 to help Yadkinville. We do not have a report yet on the Dec. 10 results.

Roxboro. Leland Rodgers preached in the fall meeting Oct. 30-Nov. 3.

Statesville, Belmont. C.C. VAUGHAN, Reporting: The Belmont Church of Christ announces and launches a \$200,000 church bond sale for the construction of a new church building. The bonds are dated Nov. 15, 1978, and will earn 8½ and 9% interest while you let the church use your money —

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a good way to save as you earn. These bonds are from \$250 to \$500. Please help us. Write C.C. Vaughan, 2109 Murdock Road, Statesville, N.C. 28677 or call the Belmont Church of Christ (872-1358).

There have been 26 baptisms so far this year.

N.C. Baptisms

Providence Road, Charlotte, 5; Helen Street, Fayetteville, 2; Burlington 2; Abilene, Statesville, 6; Jacksonville 1; Raleigh 13; Durham 1; North Main, Mocksville, 2; West Innes, Salisbury, 1; Roxboro 3; Statesville, Belmont, 26. Total: 63.

Selma. MICHAEL JONES, Reporting: The Church of Christ is now meeting in Selma. It was established as the result of a campaign. There are now eight members, and I serve as minister.

SOUTH CAROLINA

Charleston. Mack Craig, vice-president of David Lipscomb College, will preach in a three-day meeting in January at Essex Village.

West Columbia. The new minister is Dennis Johnson. Brother Johnson, sister Beth Johnson, and their children are moving from Hedley, Texas.

Columbia. Shandon has announced that Kenneth Reed will be moving there to serve as their preacher.

Rock Hill. The Charlotte Avenue congregation will host the 1979 Carolina Lectures April 2-5. A questionnaire was sent to preachers in both states to determine their plans to attend and subject interests. Brethren who have not responded are urged to do so. Any who may not have received the questionnaire are asked to write David Pharr, P.O. Box 988, Rock Hill, S.C. 29730.

Rock Hill. Melvin ("Jack") Williams, Jr., preached in a three-day meeting at the Crawford Road church Dec. 17-19. He is the son of the regular preacher.

Seneca. DAVID M. CURRIE, Reporting: We have had six baptisms this past month at the Oconee Church of Christ in Seneca, S.C.

Woodruff. JESSE HAM, JR., Reporting: On October 9, 1978, my family and I moved to Woodruff to work with the church here on full-time basis. This has been my dream for a long time but seems as if things would not work out until now. We are being supported in our work by the brethren at the Dibrell Church of Christ; McMinnville, Tenn.

The potential for the growth of the church here is great. Our attendance is in the mid-40's most of the time. We have had three baptisms and seven restorations thus far. The brethren here have an attitude of togetherness. With this attitude toward one another there is no end to the good that can be done for the cause of Christ. We covet your prayers in our behalf as we once again put forth effort to spread the borders of the kingdom.

S.C. Baptisms

Northeast, Greenville, 5; North Charleston 3; Gregg Avenue, Florence, 3; Gaffney 4; Shandon, Columbia, 7; St. Andrews Road, Columbia, 1; Anderson 1; Crawford Road, Rock Hill, 2; Charlotte Avenue, Rock Hill, 2. Total: 28.

Notice of Death

Brother Luther A. Atkinson passed away October 13, 1978, at the age of 81. He is survived by his wife, Mae Ledford Atkinson, and children.

Brother Atkinson had been a preacher of the gospel for 47 years. He served as local minister in South Carolina from 1954-1956 and 1959-1963.

His funeral was conducted at the North Ave. Church of Christ building in Hapeville, Ga., on Sunday, October 15, by Forest Chapman, Leroy Garner and Richard Barnes.

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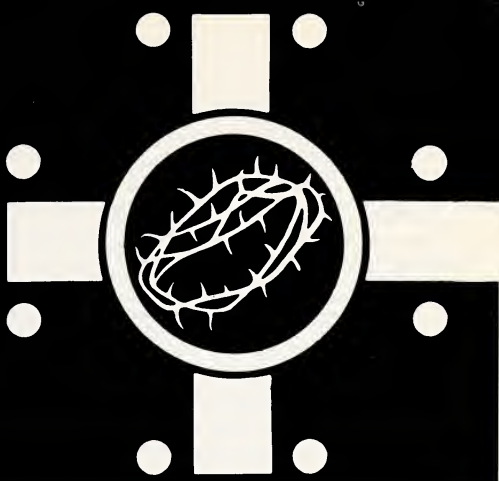
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CAROLINA CHRISTIAN

OL. 21, NO. 2, FEBRUARY 1979



THE CONSUMMATION OF REVELATION

Eph. 1:10

COMPLETE

Col. 2:3, 9, 10;

John 5:22-24; 14:6

2 Pet. 1:3

CHRIST

Heb. 10:26

John 12:48

FINAL

Rev. 1:11; 21:6

Matt. 21:33-37

Gal. 1:6-9; Jude 3

2 John 9-11

Gen. 12:1-3; 15:1-18; 22:15-18
THE SEED Genealogical
Mt. 1:1; Gal. 3:13-19; 3:29

Gen. 4:3-7; Ex. 12:3-46; Lev. 16
Symbolical THE IMAGE
Heb. 8:1-5; 9:1-7; 10:1; Col. 2:16, 17

1 Tim. 1:4

Luke 24:44

Sam. 7:12-14; Mal. 4:2
THE MESSIAH Prophetical
Luke 1:30-35; Acts 2:29-37

John 1:1-14; 1 John 1:1-3; Rev. 19:13
Personal THE WORD
2 Pet. 1:19; Heb. 1:1, 2; 2:1-3

C289, 21
C292

Christianity—The Religion Of The Empty Tomb

Johnny Melton,* Charlotte, N.C.

The "old, rugged cross" has long been recognized as the symbol of New Testament Christianity. This is as it ought to be because the cross was the central theme of apostolic preaching. Consider the sermon Peter delivered as he used the keys of the kingdom of heaven to unlock the way of salvation. Following his remarks explaining the outpouring of the Holy Spirit and the speaking in tongues, Peter launched into his sermon. "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." (Acts 2:22, 23.) Then, after setting forth evidence for the fact that Jesus was the promised Messiah, Peter concluded forcefully: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36.) For his preaching Paul offered the classic apology: "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 any thing among you, save Jesus Christ, and him crucified." (1 Cor. 2:1, 2.)

The cross is a great paradox. This fact is reflected by the responses to the gospel story described by Paul. To the Corinthians he suggested: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. . . . But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." (1 Cor. 1:18, 23, 24.) It is understanding this paradox that enables us to "glory . . . in the cross of Christ."

How is it that the cross, once a symbol of wickedness and moral decadence (death by

*Guest Editor

crucifixion was reserved for the most vile and degenerate criminals), has come to be the symbol of all that is good and morally upright? The answer lies in the fact that the cross is not the end of the story! Listen to Paul: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures." (1 Cor. 15:1-4.) Christ not only died on the cross, but He rose from the dead! The cross is not the end. The cross did not conquer.

Had Jesus been left in the tomb there could have been no gospel. There would be no hope of life in His name. The disciples would have disbanded. Satan would have been victorious. It is the resurrection of Jesus that gives life and vitality to the message of the cross. And by that resurrection He is "declared to be the Son of God with power" (Rom. 1:4.)

Yet there are many in our world who deny the resurrection of Jesus. There are others who do not appreciate its significance. Realizing the consequences of failing

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CAROLINA CHRISTIAN is published monthly by Carolina Christian Publications, Inc., at 5315 Old Augusta Road, Greenville, S.C. 29605. Subscription price: individual, \$4.00 per year; club of five or more, \$3.50 per year; quantity of 15 or more in bundles or direct mailing, 20¢ per copy per month. Publication number, 091160.

Second class postage paid at Greenville, S.C.

POSTMASTER: Send undelivered copies with Form 3579 to Carolina Christian Publications, Inc., P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

RETURN REQUESTED

Address all editorial matter to Howard Winters, P.O. Box 5423, Sta., B, Greenville, S.C. 29606.

All items to be printed in a given month's issue should reach the editor not later than the next to the last Thursday of the preceding month.

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to preach and teach the truth regarding the resurrection has prompted the preparation of this special issue of **Carolina Christian**.

It is hoped that all who read the articles

that follow will appreciate the fact that New Testament Christianity is not only the religion of the cross — it is the religion of the empty tomb!

Thou Shalt Bruise His Heel

Jerry Senn, Greer, S.C.

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” (Gen. 3:15.) When considered within the total context of God’s revelation, we have in this verse the first hint that Jesus Christ was to be raised from the dead. “The imagery depicts a gardener encountering a venomous snake, which he destroys by crushing its head, but not before the snake has sunk its fangs into his heel. The serpent is killed; the gardener achieves his victory at the cost of enduring the agony of the poison in his own body. In similar fashion ‘the seed of the woman’ will triumph over death by voluntarily submitting to it, and will bring temptation and freedom to the race.”¹

According to Paul, man’s victory over sin and death became a reality through the resurrection of Jesus Christ (1 Cor. 15:55-57). The “seed” imagery develops in Abraham and David and points to Christ (Gal. 3:16). It is, therefore, clear that the Genesis 3:15 prediction was fulfilled in His resurrection. He crushed the “head” of Satan by taking away his power over death. But Satan “bruised his heel” by influencing men to wickedly slay the Messiah who came to save them.

However, let us make clear this truth; the predictions of our Lord’s resurrection in the Old Testament Scriptures can only be seen in context of the total message. “Furthermore, the Old Testament nowhere specifically attributed bodily resurrection to the Messiah. The latent predictions in typology and prophecy were not sufficiently self-evident to enable Jewish theologians to create the doctrine. They were illuminated by the interpretations of Jesus, who correlated the witness of the Scriptures con-

cerning Himself, explaining for His disciples what they had never discerned through their own reading. The resurrection of the body is, therefore, a concept fully developed only after the manifestation of Christ, who was Himself the pattern, and the exponent of its meaning.”² The statements, which to us suggest the resurrection, were “foreshadowings of the event” but were not understood by those who first heard them to be referring to the Lord’s resurrection. These Old Testament Scriptures received divine illumination by our Lord and His apostles.

Let’s notice several Old Testament references which seem to speak of our Lord’s resurrection. In Hosea 6:1, 2 we read: “Come, and let us return unto Jehovah; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: on the third day he will raise us up, and we shall live before him.” The statement, in context, refers to a time of revival of Israel after repentance (Hos. 13:1). Yet we are able to see the similarity of the resurrection of Jesus Christ, after three days.

The sixteenth Psalm is most often used to show our Lord’s resurrection in the Old Testament. Notice verses 8-10: “I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.” On two occasions in the book of Acts, inspired writers refer to this as predictive of our Lord’s resurrection (Acts 2:25-31; 13:35-37). David seems clearly to be looking to a day when his “lord” would be raised after experiencing death. The reference is not only to the body, but it also

has reference to the spirit or soul of Christ. He indicates that the resurrection concept brought hope and happiness to his heart.

Jesus first gave testimony to His disciples that He would rise from the dead in John 2:19, when He said, "Destroy this temple, and in three days I will raise it up." Later, "When . . . he was risen from the dead, his disciples remembered that he had said unto them; and they believed the scripture. . . ." (verse 22.) John does not identify which Scripture had predicted His being raised from the dead.

Again, Jesus suggests that His resurrection was a part of Old Testament teaching. After the transfiguration, our Lord told His disciples not to announce the event until after He should have risen from the dead (Mark 9:9). He later, in an effort to clear up the meaning of the statement, said these things were to take place "as it is written" (Mark 9:12, 13).

In Luke 18:31-34, Jesus clearly connected His resurrection to the Old Testament when He remarked, "Behold, we go up to Jerusalem, and all the things that are written through the prophets shall be accomplished unto the Son of man. For he shall be delivered up unto the Gentiles and shall be mocked, and shamefully treated, and spit upon: and they shall scourge and kill him: and the third day he shall rise again." The disciples did not understand what He meant until after it had transpired.

After He was raised from the dead Jesus met two men on the road to Emmaus. His conversation with them is revealing. "O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself."

(Luke 24:25-27.) Also, in Luke 24:44, 46, He taught from the Scriptures that He must "rise again." "The validity of Messianic prophecy rests on the authority of Jesus Himself."¹

On one occasion during the life of Christ, the Pharisees were pressing Him for a sign. He gave this response: ". . . An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth." (Matt. 12:39, 40.) Jonah's story served as a shadow. Jesus' resurrection was the real thing. He places His stamp of approval on the story of Jonah and also sees in it a picture of the resurrection.

The predictions which are the most definite in the life of Christ are grouped around the various accounts of the transfiguration. There are four of them and each presents a somewhat different aspect of the subject. (1) Shortly after Peter had confessed his faith in Jesus as God's Son, Jesus revealed to the apostles the fact that He would "be killed, and after three days rise again." (Mark 8:31.) (2) Subsequent to the transfiguration, Jesus "commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead." (Matt. 17:9.) (3) While on their way to Jerusalem, the Lord again testifies that He will be killed but later raised up. The result was that they were "exceeding sorry" (Matt. 17:22, 23). (4) In Matthew 20:17-19, the Lord again explicitly states what had already been told them concerning His resurrection. This time they did not understand. (See Mark 10:32-34 and Luke 18:33.)

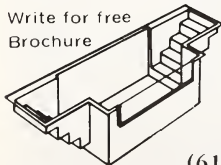
"In contrast to other religious teachers, who would not have dared to assert that they would die, and rise on a given day, Jesus plainly declared His intentions and fulfilled them to the astonishment of all His followers."⁴

¹Merrill C. Tenny, *The Reality of the Resurrection* (New York, Evanston, and London: Harper & Row, 1963), p. 32.

²*Ibid.*, p. 28.

³*Ibid.*, p. 31.

⁴*Ibid.*, p. 46.



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But If There Be No Resurrection

Gary L. Roberson, Columbia, S.C.

The Bible is the most rational book ever written. Although arguments are not specifically set up and labelled as syllogisms or put into exact, logical form, there can be no mistake that the inspired writers wrote in a logical, precise way. Thomas B. Warren in his book **When Is an "Example" Binding?** has written: "The challenge is hereby offered to anyone to find even one invalid argument presented by Jesus (as recorded in Matthew, Mark, Luke or John), or in any argument presented in any of the epistles in the New Testament. The Bible is the most logical book which has ever been written." One type of reasoning used by the Biblical writers is referred to in logic books as the **modus tollens** argument form. This simply means that any proposition which implies a false proposition is itself also false. For example, Samuel told Saul that if he would be obedient to God, then he was to go and utterly destroy the Amalekites (1 Sam. 15:1-3). Yet, as Samuel also concluded, it is false to say that Saul went and utterly destroyed the Amalekites (1 Sam. 15:14, 15). Therefore, it is also false to say that Saul was obedient to God. Any statement which implies another statement which is false is also a false statement.

The method of reasoning stated above is used by Paul in 1 Corinthians 15:12-19. Paul testifies to the resurrection and then shows the implications of denying the resurrection. He points out that the serious consequences of stating that "there is no resurrection" are false and correctly concludes that it is true to affirm there is a resurrection from the dead. Briefly, let's consider some of those implications of denying the resurrection as used in Paul's argument.

First, if there is no resurrection from the dead, then Christ has not been raised. Everything written by those prophets who spoke of the Messiah led up to the fact of the resurrection. All that Christ said or did received its final confirmation in His coming forth from the dead. This event was to be the final stamp of approval of the deity

of Jesus. Yet, if there was no resurrection, then there would be no reason to accept anything the prophets or Christ ever said. H.D.A. Major wrote: "Had the crucifixion of Jesus ended His disciples' experience of Him, it is hard to see how the Christian Church could have come into existence. That Church was founded on faith in the Messiahship of Jesus. A crucified Messiah was no Messiah at all." (**The Mission and Message of Jesus**, p. 213.)

Second, if there is no resurrection from the dead, then our preaching is useless. The word for "useless" or "vain" means that which is hollow or empty . . . that which has no content or substance. Concerning preaching a gospel not based on the resurrection, Lenski commented: "All gospel preaching, every assertion and every promise which are a part of the gospel would be a mere sound of words without reality back of them." (**Commentary on Corinthians**, p. 651.)

Third, if there is no resurrection from the dead, then our faith is vain and useless. We have nothing to believe in nor any reason to believe in anything. Why should we offer better sacrifices, desire to please God, move in holy fear, or welcome God's future promises? (Cf. Heb. 11.) The resurrection is the basis of our faith and without it, faith does not exist.

Fourth, if there is no resurrection from the dead, then we are found to be false witnesses. Anyone who demands that another person accept Christ as Saviour and Lord has no basis for doing so if there is no resurrection. Why should we encourage men to be good or bad, faithful or unfaithful, or sharing or selfish if this life is all we have to live for? Lenski contends that to do such would be like selling fake stocks to other men buying fake stocks (Ibid).

Fifth, if there is no resurrection from the dead, then our faith is futile, and we are still in our sins. Without a risen Saviour, there is no victory over sin. Many great prophets and teachers had existed before Christ, yet nothing they said or did could take away

sins. The very best that had happened up to Christ's coming was that sins were sacrificed for but never removed (Heb. 10:1-4). Only a risen Saviour could remove sins — one who remained in the grave was no good to sinners.

Sixth, if there is no resurrection from the dead, then those who have already died are lost. They remain in the grave and have no hope of anything else. Surely all the cries of those men who denied God and hoped against hope for life beyond the grave would become our cry as well. "The entire hereafter is shrouded in the blackest night." (Lanski, *Corinthians*, p. 657.)

Finally, if there is no resurrection from the dead, then we are to be pitied by all men, because we have only hoped in this life. Life would be hopeless if all we lived for were houses, cars, money, clothing or even our families. What happens when all these things desert us? Of what value are they when we approach death? Can they ex-

tend life or remove the sting of death? Yet if there is no resurrection, then this is all we have and life takes on a very purposeless meaning.

Thank God that Paul did not end his message on such a negative note. He states: "But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep." (1 Cor. 15:20.) With those words, he showed that this and all other implications of the resurrection were false. And hence, the doctrine that there is no resurrection from death is also false.

The fact of the resurrection is the basis of all that we say or do. With it, life takes on true meaning and brings a hope of life eternal. "Death has been swallowed up in victory. Where, O death, is your victory? Where, O death, is your sting? The sting of death is sin, and the power of sin is in the law. But thanks be to God! He gives us the victory through our Lord Jesus Christ." (1 Cor. 15:54-57.)

Objections Answered

Dennis Conner, Yadkinville, N.C.

For many decades now the religious world has witnessed a renewed attack upon the great doctrines of Christianity. Contemporary theology has made a concerted effort to give to mankind what is in essence a Christless Christianity. Liberal theologians have made Christianity nothing more than a glorified moral and ethical code for man, looking no farther than this immediate life. According to the liberal scholar, the modern mind is too sophisticated to accept the supernatural elements involved in Christianity, so these "myths" must go. They tell us that we must go beyond the myths and reconstruct from the shredded information that remains a Christianity that is worthy of modern man. As a result, we have seen the denial of the virgin birth, the miracles and deity of Jesus, the second coming of Christ, and finally the resurrection of our Lord.

In the mind of the modern theologian, everything can be explained according to natural laws; therefore, there is no room for anything that appears to be beyond the natural. The supernatural is not explainable

in terms of the physical and material, so it must be irrational and consequently false and unacceptable. On this assumption the resurrection of Christ is found lacking and thus rejected as a fact of history.

Since the liberal theologian and scholar denies what has been accepted for centuries as the foundation truth of Christianity, the task falls upon him to provide evidence that the resurrection never actually took place. Can he offer us any real objective evidence? And if so, what answers can he provide for the creation of such a fantastic story? The skeptical explanations for the resurrection of Jesus are many and varied, but here we will deal only with the most popular of the solutions to the problem of the empty tomb.

One explanation is that the friends of Jesus stole the body. On the surface this seems like a plausible explanation, but will it stand the test of closer scrutiny? It will not, for there are several problems with this proposed solution. For one thing, the witness of the New Testament writers reveals that the friends of Jesus did not have a real

understanding of the resurrection until after the event. Whenever Jesus alluded to His being raised from the dead the listeners were bewildered, not understanding His meaning. They could not cope with the fact that He would die, much less the added truth that He would be raised from that death. Some of the apostles still did not understand even as they gazed into the empty tomb (John 20:9). A full understanding of the resurrection on the part of the apostles is not evidenced until Peter's discourse with the brethren in Acts 1:21, 22 following the ascension of Jesus. It does not follow that the followers of Jesus would have such an inadequate understanding of the resurrection and then steal the body of the Lord only to proclaim that He had been raised. If they did not understand the fact and the meaning of the resurrection before, neither would they understand after the death of Jesus if indeed He was not raised.

Another problem with this view lies in the moral character of the men who proclaimed the resurrection. Matthew, John and Peter claimed to be eyewitnesses of the resurrected Christ. Paul witnessed Him on the road to Damascus. Other New Testament writers record the resurrection on the basis of eyewitness testimony of others. In all of the writings of the New Testament the authors demonstrate an exceptional preoccupation with truth and reliable testimony. That they would then preach a lie or a deliberately inaccurate message does not correspond to their impeccable character. And are we to suppose that these men would be willing to die for what they knew to be a lie? Their lives and writings say no.

Then, how could His disciples make their way to the tomb, remove the body from the grave clothes after removing a stone that clearly required the efforts of several men, and carry the body away without attracting the attention of the guards?

A second view is that the enemies of Jesus stole the body, but this can immediately be relegated to the absurd. The Jews went to great pains to make sure the body of Jesus was secure in the tomb (Matt. 27:63, 64). Although the followers of Jesus did not themselves understand the references to the resurrection, the Jewish leaders did. Recalling some of Jesus' claims to be
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raised they recognized the potential impact and implications should the body disappear. The Jews took every precaution to guarantee that the body would not disappear. This being the case it would make no sense whatsoever for them to take the body.

On the other hand, if they did take the body they only had to produce it to refute Peter's Pentecost claims of the raising of Christ, utterly destroying the Christian message and ridding themselves forever of the man from Nazareth. However, they could not refute Peter's preaching, for they had no body. The fact that the Jewish leaders took no such action on Pentecost day is significant.

A third view, the swoon theory, takes us to the height of irrationality. The advocates of this view, if there be many left, say that Christ did not die on the cross, but that He slipped into a comatose state only to be revived in the tomb. It is then supposed that Jesus — His back shredded from the scourging, hands and feet wounded severely from the nails, His body weak and emaciated from the severe loss of blood through the spear wound in His side — pushed aside a stone in an effort that would normally require the strength of two or more healthy men! Nothing more need be said regarding this view.

A fourth explanation that is currently popular in liberal circles is that the resurrection story is the product of the early church of the first and subsequent centuries. In other words, it is a myth that evolved over a period of many decades as a result of the exaggerated view Christians held of Jesus. However, the evidence is clearly against this view as well. Both Christian and non-Christian literature shows that the resurrection of Jesus was proclaimed and believed by Christians from the very beginning of the movement. Even some who were not sympathetic to the Christian religion (such as Josephus) speak of the resurrection of Jesus as a matter of history associated with the earliest teachings of Christianity. The evidence does not allow enough time for an evolved doctrine of the raising of Christ.

When all is said and done the only rational explanation and the only one that fits the known facts is that Jesus was raised from the dead. To form an objective view

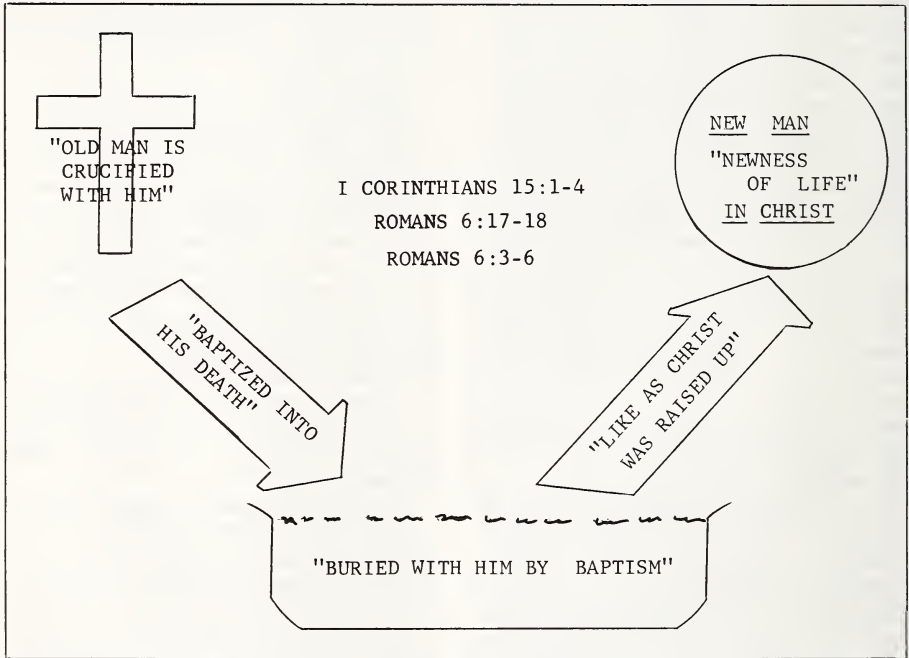
of the question we must approach the evidence with no preconceived prejudices either way and believe one way or the other on the basis of that evidence. We must not force the evidence to fit our prejudices. We are to let the evidence speak for itself. If we

do not, we lend ourselves to a subjective and false opinion of what actually happened instead of one that is objective and fair. The evidence points in one direction — Jesus arose!



Raised By The Glory Of The Father

David Pharr, Rock Hill, S.C.



In 1 Corinthians 15:1-4 Paul reviewed the fundamentals of the gospel he preached. He said he delivered to them "how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures."

In Romans 6:17, 18 the same apostle explained that conversion from the service of sin to the service of righteousness was when "ye have obeyed from the heart that form of doctrine which was delivered you." In the same chapter he gives these details concerning that obedience: "Know ye not, that so many of us as were baptized into Jesus

Christ were baptized into his death? 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. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. 6:3-6.)

The chart shows the process by which one comes to newness of life. Christ was raised up from the grave by the glory of the

Father. We are raised from being buried in baptism to a new life in Christ. There is a parallel between the obedience required in conversion and the fundamental facts of the gospel — Christ's death, burial, and resurrection.

The apostle recalls that Christ was crucified. The "old man" (servant of sin) must be "crucified." This is the destruction

of the willingness to sin: a change of heart, repentance. Christ was buried. One must be buried with him in baptism. It is the "old man" that is lowered into the watery grave. But Christ was raised from His tomb and those who have been buried with Him in baptism are raised to newness of life. The "old man" is buried, but a new man is raised.

The Resurrection: An Overview

James Meadows, Spartanburg, S.C.

The resurrection of Jesus Christ is the crucial and central matter in the faith of a Christian (Luke 24:1-9; Acts 1:21, 22; 2:22-31; 4:1, 2, 33; 1 Peter 1:3). "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Rom. 1:4.) "If Jesus Christ arose from the dead, the other miracles would be admitted, as well as all else that is claimed for Jesus in the New Testament . . . on the other hand, if the resurrection of Jesus Christ was not a reality, all the other miracles would be valueless even if real, and all effort to establish their reality would be abandoned." (J.W. McGarvey, **Evidences**, Part II, p. 166.) "The primary testimony of the disciples to Jesus was their testimony to his resurrection; except as risen and exalted, they never preached Jesus at all. It was his resurrection and exaltation which made him Lord and Christ, and gave him his place in their faith and life; and unless their testimony to this fundamental fact can be accepted, it is not worthwhile to carry the investigation further. Nothing that Jesus was or did, apart from the resurrection, can justify or sustain the religious life which we see in the New Testament." (Jesse R. Kellems, **The Resurrection Gospel**, p. 20.) "The verity of so stupendous an event as the resurrection of Christ should not be dependent upon mere hearsay or upon subjective opinion. If it is the basis for a faith which alters the course of human decision and which becomes the ground of assurance of eternal life, it must have qualification for commending itself to the acceptance of intelligent men." (Merrill

C. Tenney, **The Reality of the Resurrection**, pp. 108, 109.)

Some Facts Admitted by Both Friends and Foes

First, it is admitted that Jesus actually died upon a Roman cross; that His body was buried in Joseph of Arimathea's new tomb; a great stone was rolled before the tomb's opening; it was sealed by the Roman governor; and a guard was placed before the tomb to see that it was not disturbed. **Second**, the body disappeared some time before the third morning after this. **Third**, the disciples came to believe with an unyielding faith that their beloved Master had been raised from the dead. To these facts no dissenting voice has yet been heard; but it is at this point that the battle begins. What happened to the body?

Critics' Efforts to Destroy the Evidence

First, they attack the credibility of the witnesses by saying that some things they claim are incredible. (1) They say, "It's incredible that the priests should remember His prediction of His resurrection and the apostles not." But the disciples would not, and could not, believe Him about either His death or His resurrection (Matt. 16:21, 22). On the other hand the priests took it literally because they not only expected Him to die, but they intended to kill Him (John 11:53). (2) "It's incredible that Pilate would grant a guard to the priests." Pilate was just as concerned about preventing a report that Jesus had risen as were the priests. (3) "It's incredible that the soldiers would risk their

Continued on page 12



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the elders of the Colonial Heights, Va. church

lives for money by admitting they had been asleep." But the priest told them that if this comes to the governor's ears, we will persuade him, and secure you. They took no risk. (4) They claim, "It's incredible that Mary thought Jesus to be the gardener instead of recognizing Him." There are three good reasons why she did not recognize Him at first. **First**, she thought He was still dead. **Second**, she was anxiously asking where the body could be found. **Third**, she had eyes full of tears when she first turned towards Him (John 20:1-17).

Second, the critics claim the witnesses were incompetent. (1) They insist that not one of the witnesses "actually saw Jesus come out of the tomb." But if they saw Him alive after His death, this is proof He came to life. The very fact that no one saw Him leave the tomb is remarkable proof of the truthfulness of the resurrection. (2) "The witnesses were demented, and therefore mentally incompetent." One can prove the untrustworthiness of a man's testimony because of unsoundness of mind in only two ways. First, if he gave evidence of insanity before or after the event to which he testifies, then he may be declared mentally incompetent. But nothing of the kind is claimed in the testimony of these witnesses. Second, if he is subject to hallucinations, he can be adjudged incompetent. But one can be charged with hallucinations only if he sees things which others present know not to be a reality. All these witnesses say the same things. J.W. McGarvey once wrote, "The only ground for charging them with insanity is the fact that they claim to have seen Jesus," and "The only ground for the charge of hallucination is the mere fact that these witnesses claim to have seen Jesus."

Third, the critics claim that the witnesses contradict each other, but not one has ever been able to prove a single contradiction in the evidence.

Evidences of the Resurrection

William A. Dunning, a famous American historian of the Civil War and Reconstruction, said that in history "what the contemporaries of an event believed it to be was truer than anything discovered by later research." Thomas Arnold of Rugby, no

mean judge of historical evidence, said that the resurrection "was the best attested fact in history."

But what is the evidence? **First**, the displaced stone, the empty tomb, and the empty grave clothes are the eloquent witnesses that one life has been able to overcome death (Luke 23:53; John 20:5-8). **Second**, the physical appearance of Christ was described by numerous witnesses. The witnesses were honest, competent, and large in number. There are at least 13 appearances (including His appearance to Stephen and Saul after His ascension) of our Lord to witnesses (Mark 16:9; John 20:11-18; Matt. 28:9, 10; Luke 24:13-35; 24:34; 1 Cor. 15:15; John 20:19-23; 20:24-29; 21:1-14; Matt. 28:16-20; 1 Cor. 15:6; 15:7; Acts 1:4-11; Acts 7; Acts 9). **Third**, the historical results are positive evidence of the resurrection and can be listed under three points. (1) There is the complete transformation of the disciples. Before the resurrection they are fearful, scattering, denying, and meeting secretly behind closed doors: but after the resurrection "suddenly a light of hope is kindled in them that even the most violent storm of persecution cannot extinguish." Are we to believe that the impulse to these immeasurable effects proceeded from visions and nervous convulsions and that the moral regeneration of the world proceeding therefrom had its origin in error and self-deception? (2) Jesus taught that the coming of the Holy Spirit depended upon His ascension to the Father (John 7:37-39). The Holy Spirit came on Pentecost (Acts 2:1-4). (3) The origin and survival of the church is dependent upon the fact of the resurrection. Without this faith the church would never have come into existence and she will not last long if she ever loses this faith.

The course of events of church history were such that only the resurrection can adequately explain them. Generally speaking, this inferential evidence follows these lines: (1) It is argued that the early church spread so phenomenally only on the explanation that it was given great power and boldness to preach the gospel through the resurrection; (2) the tremendous change in the lives of the apostles can only be explained by the transforming power of the resurrection; (3) one cannot account for

Paul's conversion if the resurrection is not true; (4) the actual resurrection is the only answer to the empty tomb; and (5) the tomb was known to both friend and foe so there was no possibility of fraud.

The Power of the Resurrection in our Lives

First, one experiences the power of the resurrection of Christ in one's life when one is baptized. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 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. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:3-5.)

Second, knowing the "power of his resurrection" in our lives can resurrect our spirits to greater service for the Lord. "That I may know him, and the power of his resurrection . . ." (Phil. 3:10.) Paul wished to understand and experience that influence which the knowledge of the resurrection of Christ would have on him. Paul prayed for and urged the Ephesians to understand the great power that was working in their behalf, exemplified by the resurrection and glorification of Jesus Christ (Eph. 1:19-23). Such can become a great transforming and energizing force in the life of an individual. "There is no one truth that will have greater **power** over us, when properly believed, than the truth that Christ has risen from the dead." (Albert Barnes.)

Third, our belief in the resurrection of Christ gives great comfort in the life that now is, tremendous assurance about those who have died in the Lord, and hope for being with the Lord. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 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. Wherefore comfort one another with these words." (1 Thess. 4:13-18.)

Fourth, our hope of being like Him there depends upon our being raised from the dead, of which His resurrection is the earnest (1 Cor. 15:20-23). He will raise us incorruptible (1 Cor. 15:51, 52). Our vile body shall be "fashioned like unto his glorious body. . . ." (Phil. 3:21.) "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.)

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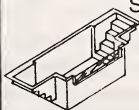
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Southeastern Children's Home News



This is a picture of Southeastern Children's Home showing the Philip "Mac" Cooper family and the cottage in the background. This home is in Lexington County, S.C. From left to right, back row, is Jeanie and "Mac" Cooper. Front row: Mary Evelyn, LeAnne, June and Gary. Felton was not available for the picture.

We are proud of this family as well as the

one in Sumter. We are now caring for seven children and have room for five others. If you know of children who need a home, please contact us. We are also in great need of more support. Will you help? Send all contributions in care of Hugh L. Palmer, 75 Nash St., Sumter, S.C. 29150. For other information contact R.W. Senn, P.O. Box 1484, West Columbia, S.C. 29169.



BROTHERHOOD NEWS

Jim Stutts, North Charleston, S.C.

ON FOREIGN SOIL: According to the World Mission Information Bank computer in Dallas, Tex., we have 560 missionary families on foreign soil. In Africa we have about 99 missionaries; in Asia about 41; in the Islands (including Australia, New Guinea and New Zealand) 111; North and Central America (not including the USA) 93; in South America 81; in Europe 135. These figures count a husband and wife and family as one. Sixty-five nations have no missionary.

EUROPE — Wendell Broome, Sr., of ACU traveled 6,000 miles last year in Western Europe interviewing 27 full-time missionaries. Twenty years of missionary labor has produced a church averaging less than 50 members, Broom reports. Total membership for Europe was 6,752 in 1971 but down to 6,570, a loss of 182, by 1977, according to **Contact** magazine. In 1959 we had 909 members in 36 congregations, but now only have about 800, in one European country. In another country we counted 2,500 members at the peak of postwar success, but last year only 700 members could be found. Broom reports that tradition, the "pastor" concept instead of the evangelistic approach, state/church ties (all people in many nations are paying taxes to support the church recognized by the state), and poor church behavioral models all add up to enormous barriers faced by our missionaries. Yet in spite of these, the Assemblies of God in France have grown from 20,000 to 90,000 with only five missionaries from America in 10 years; they have increased in Spain 84%; 171% in Germany and behind the Iron Curtain, 200% in Hungary and 236% in Poland. It seems that the cultivation of churches in a "circuit" is the answer for Europe.

IBARAKI, Japan — E.W. McMillan was sent to Japan in 1947 by the Union Ave. congregation in Memphis, Tenn., to explore the possibilities of intensive mission work here. The McMillans plan their 31st February 1979

anniversary journey for the near future.

TAIPEI, Taiwan — The Enock Thweatt family arrived here last November to evangelize this Chinese nation.

MAINLAND, China — This land of nearly one billion people has had no Coca-Cola and no Bible. With the opening of trade relations with this country by the U.S., it is time for Coke and the Bible to enter. Which shall be first depends upon the most committed organization!

ON THE HOME FRONT: ABILENE, Tex. — Mrs. A.R. Holton, wife of the late A.R. Holton, passed away at age 84 last October. She at age 63 accompanied her husband to Korea in his 65th year to work in the mission compound there.

CHARLESTON, S.C. — Randy Smith (of W. Jefferson, N.C.) and Larry Levis are Christians serving in the Navy. Randy conducts worship services aboard the USS Richmond K. Turner and Larry is the Religious Leader aboard the USS Woodrow Wilson. These men spread the gospel message on board their ships and worship and speak at congregations in ports throughout the world.

DALLAS, Tex. — The World Bible School is a project of the Webb Chapel congregation, utilizing Christians to study with English-speaking contacts throughout the world. The total number of students enrolled exceeds 450,000 with over 150,000 new students coming to be taught yearly. Over 18,000 Christians serve as teachers and more than 31 nations are being reached. It is estimated that more than six are baptized daily as a result of the direct follow-up assistance.

NEW YORK, N.Y. — Lottie Beth Hobbs was recently on the "Today Show" to express her views on the extension of the Equal Rights Amendment. The interview involved questions which were antagonistic and not objective, but in spite of this our sister did well in exposing the threat of the ERA.

SOUTH BEND, Ind. — John Clayton announces the addition of Karl and Julie Marcussen to the “Does God Exist?” ministry of the Donmoyer Ave. congregation. This work by brother Clayton continues to grow in spite of the fact that Clayton denies that the Genesis days are literal 24-hour periods, thus contending for “theistic evolution.” Opposition to Clayton’s teaching on this subject is also mounting throughout the brotherhood.

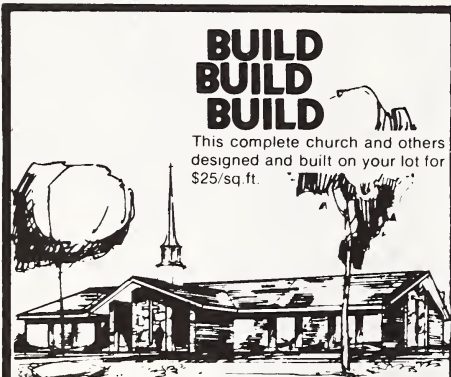
HURST, Tex. — Several well-known brethren are embroiled in the divorce/remarriage controversy. Most recently, Roy Deaver, director of the Brown Trail Preacher Training School here has challenged the teachings of James D. Bales, professor of Bible at Harding College, Sear-

cy, Ark. Deaver, in a loving and powerfully written article in his monthly publication **Biblical Notes**, attacks Bales’ position which teaches that those who are not Christians do not have to dissolve unscriptural marriages to become Christians. Hopefully, this move by Deaver will promote unity and understanding of God’s marriage law.

ON THE CAMPUS: MICHIGAN CHRISTIAN COLLEGE continues its twentieth year with its new president, Walter Gilfilen. . . . NORTHEASTERN CHRISTIAN COLLEGE, Villanova, Pa. — Elza Huffard, president, received the Honorary Doctor of Laws degree from Harding College Dec. 15. . . . TAX EX-EMPT STATUS shall be taken from any private school until they prove they meet strict federal standards on racial integration, if the IRS gets its way. This guilty till proven innocent concept is now before congressional representatives in Washington. Letters may be sent to Mr. Jerome Kurtz, Commissioner of Internal Revenue, Internal Revenue Service, Attention, E: E O, 1111 Constitution Ave. NW, Washington, D.C. 20224 and your congressmen.

FROM THE GOOD NEWS: “But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.” (2 Cor. 9:6.)

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CAROLINA CHURCH NEWS

NEWS BRIEFS

by David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Raleigh. The Brooks Avenue church has reported 101 baptisms during 1978. We bow in thanksgiving for every precious soul that has confessed the name of the Saviour and obeyed Him in baptism.

Charlotte. Providence Road had Ira North as a guest speaker on January 3. This congregation continues to have unusually large numbers in attendance.

West Jefferson. Final payment was made on the preacher's house. From their bulletin: "We have been paying on the church building or the preacher's home almost from the time the church was established in West Jefferson. But now both are paid for."

Yadkinville. A congregation began meeting in Yadkinville on January 21. They have a new building, and a special dedication service was held on Sunday afternoon. The Warner's Chapel brethren, Clemmons, have been behind the preparation for the beginning of this new work. We rejoice that the church has been established in another Carolina city and we are thankful for the foresight and zeal of the brethren involved.

Rockingham. On Dec. 17, there were 85 present for Sunday morning Bible classes, which was over their goal of 75. A continuing emphasis is being given to the need for class attendance.

Two North Carolina men have established commendable records for successful work in the same place for several years. Tom Bolick has been at Shelby for about 15 years. Bob Langston is in his 18th year at Fayetteville.

Charlotte. James Meadows will be at the Plaza Feb. 26-28 for a church growth series. David Wheeler will preach in the spring meeting March 25-30.

N.C. Baptisms

Raleigh 11; Providence Road, Charlotte, 4; King 1; Northview, Statesville, 1; Burlington 1; Helen St., Fayetteville, 4; Jacksonville 4; S. Fork, Winston-Salem, 1; West Jefferson 1. TOTAL: 28.

BONDS FOR SALE

The Friendly Avenue church in Greensboro, N.C., has approximately \$38,000 worth of bonds that it needs to sell. They are the remainder of a \$200,000 issue, and local members have already purchased and sold all but the amount remaining. The bonds pay 9% interest compounded semi-annually and mature in 12½ to 15 years. A tremendous investment, especially good for educational plans for children. If interested contact the church at P.O. Box 8873, Greensboro, N.C. 27410.

SOUTH CAROLINA

Rock Hill. The 35th annual **Carolina Lectures** will be at the Charlotte Avenue church April 2-5. David Pharr is now in his 16th year as minister there.

Spartanburg. Central minister James Meadows spoke 610 times during 1978 — 175 classes, 149 pulpit sermons, 287 radio sermons. Central's contributions averaged \$2,060.40 per week during 1978. They had 158 responses to the invitation, including 27 baptisms.

Charleston. Essex Village will publish an evangelistic bulletin every month called **Alternative**. They plan an average distribution of about 5,000 copies.

West Columbia. Robert Goff will preach in a meeting March 25-30.

North Charleston. Jim Creech will preach in a meeting March 18-23.

Myrtle Beach. A youth rally will be held March 9-11.

Woodruff. Brother D.B. Sanders, a beloved and faithful Christian, died Dec. 10, while he was presiding at the Lord's table.

S.C. Baptisms

Crawford Road, Rock Hill, 1; Central, Spartanburg, 3; Gaffney, 3; Augusta Road, Greenville, 1; Shandon, Columbia, 1;

Northeast, Greenville, 1; N. Charleston 1; Essex Village, Charleston, 2; Charlotte Avenue, Rock Hill, 1. TOTAL: 14.

NORTH CHARLESTON, S.C.

JIM STUTTS, Reporting: Since our last report four have put on Christ in baptism, 15 have responded for prayer and restoration and two have placed membership. Our statistics for 1978 are: 36 baptisms, 79 restorations, \$2,907.32 in benevolence work for 84 needy families, average Sunday morning attendance 354 with an average contribution of \$2,727.00. Though we are thankful for the good done during last year and while some may think these stats look good, we know they are not nearly what they should be. Our leaders have launched an intensive evangelism drive involving a closely monitored "Progress Report" bulletin board which reflects who is doing what, how and when as well as the results of our labors. A "Brother's Keeper Program" for the care and keeping of new converts is also in progress. Our elders have challenged us with a 500 attendance goal by the end of the year. Visit with us when in the lovely Charleston area.

WANTED:

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work with us. Looking for a man who is experienced and energetic in personal work. Not interested in "anti" or "liberal" philosophies. Congregation will provide salary, house, and a good environment for personal and family growth. Interested men should send a resume with references to Orangeburg Church of Christ, P.O. Box 882, Orangeburg, S.C. 29115.

CORRECTION

In the excellent article by Joe DeYoung in our December 1978 issue, entitled, "God's Earnest — What It Means to the Christian," a line or two was dropped which he would like corrected. He writes, "The fifth and sixth sentences in the third paragraph should read: 'Normally the purchase medium is money. And if the buyer does not have the entire purchase price, the agent is willing to accept a down payment or first installment as an earnest which shows that the buyer is serious about taking full possession of the commodity.' " The emphasized words are the ones inadvertently dropped out. Also in the chart accompanying the article, the word "faith" in both instances should be "faithful." Please note these corrections.

A Look At Books

Johnny Melton, Charlotte, N.C.

The Work of the Holy Spirit, Howard Winters; Win-More Publications, P.O. Box 117, West Jefferson, N.C. 28694, 222 pages, paper, \$3.95.

This is the latest work to come from the prolific pen of Howard Winters. While this

is the author's first full-length book, it is not the first time he has written concerning the Holy Spirit and His work. Numerous articles have appeared on the subject over the years in various brotherhood journals. Almost three years ago a booklet entitled **The Holy Spirit — His Indwelling and Work** was published. This work has been extremely well received. The present work is broader in scope and much more exhaustive.

The Work of the Holy Spirit contains 13 chapters.

1. The Natural Man and the Spiritual Man
2. The Holy Spirit and the Apostles
3. The Comforter
4. What the Spirit Does Not Do
5. The Work of the Holy Spirit

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10. The Witness of the Spirits
11. The Fruit of the Spirit or the Works of the Flesh?
12. Blasphemy Against the Spirit
13. Questions Pertaining to Spiritual Gifts

The first four chapters are given to some preliminary discussions. Chapter 4, "What the Spirit Does Not Do," is especially helpful in our day when there is so much misunderstanding of the Spirit's work.

In chapter 5, "The Work of the Holy Spirit," the author shows the Holy Spirit's work to consist of four basic responsibilities:

1. To reveal the truth
2. To confirm the truth revealed
3. To deliver the truth confirmed
4. To impregnate the truth delivered.

Brother Winters argues his case effectively. He concludes that the Spirit accomplishes these responsibilities today by means of the written word, the Bible.

In chapter 6, "The Spirit's Indwelling," Brother Winters ably sets forth the fact that the Holy Spirit does in fact indwell Christians today. Further, he contends that this indwelling is accomplished by means of "the truth, the inspired, Spirit-filled word of God." Brother Winters sets forth his case in a straightforward manner. At times, in an effort to be as thorough as possible, he becomes a bit "wordy." However, one is

never left in doubt as to the conclusions he reaches or the premises from which the conclusions are drawn.

Chapters 8, 9, and 10 are especially well done. Chapter 8, "The Spirit's Intercession," is an exegesis of Romans 8:26, 27. Chapter 9, "The Spirit and Baptism Into One Body," is an exegesis of 1 Corinthians 12:13. Chapter 10, "The Witness of the Spirits," is an exegesis of Romans 8:16. The reader will be pleased with brother Winters' calm, rational and scholarly discussion of these difficult passages.

The chapters on the blasphemy against the Spirit and questions pertaining to spiritual gifts will also be appreciated.

Frances Bacon once observed, "Some books are to be tasted; others swallowed; and some few to be chewed and digested." **The Work of the Holy Spirit** richly deserves to be "chewed and digested."

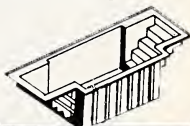
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(See Page 12)

EDITORIALS

THAT BOOK REVIEW

In our December 1978 issue we reviewed a book written by Olan Hicks (a man known and loved in many parts of the Carolinas) in which the author sets forth views on divorce and remarriage (specifically, the status of a remarried divorcee) not generally accepted by our brethren. For some reason (still unknown to us) scores of good people interpreted this as a veiled effort on our part to secretly and subtly interject our own views into **Carolina Christian**, thus forcing the issue on unsuspecting brethren. While we have made no secret of having views that differ with many on the subject, even with the Hick's book (and we held them long before we knew Olan Hicks personally or had any idea where he stood; actually our present views span more than the whole time we have served **Carolina Christian**), it is contrary to all that we have ever considered ourselves to be to try to slip something we believe in the back door. Had we intended to present our own views it would have been done in an editorial or in our Thinking Things Through department.

Nevertheless brethren saw something in the review that we were far too naive to even conceive. It never even remotely occurred to us that we were doing anything more for this book than we have done for hundreds of other books we have reviewed, some with which we agreed and some with which we disagreed. And while looking back at the review we readily grant that it is heavily slanted, that was purely unintentional. It was not our purpose to either condemn or commend the book, but to state its contents and the manner in which they were presented so that each person could decide for himself whether he wanted to purchase it or not. But to use this as a means of presenting our own views never once entered our minds until we picked up the first batch of letters at the post office. (In fact, the book does not represent our views, except in one very vital conclusion, and that conclusion we hold to be a matter of judgment and not a matter of binding law.)

For those who are concerned that the re-

view may have been a forerunner of more yet to come, let us assure all that it is not the purpose of **Carolina Christian** to get involved in and try to settle brotherhood disputes. And even if the editor was disposed (which he is not) to make the subject an issue, he could not do so through the paper. The board of directors decided long before we became editor that **Carolina Christian** would not get involved in lengthy controversies. That is not its purpose. It is designed and published to promote the cause of Christ in the Carolinas. Our policy has been, in carrying out this decision, to let the people of the Carolinas (when there is a difference among them) state their convictions in a positive way and then permit someone (if they wish to) to reply to it in a brotherly Christian spirit and then close the discussion. This has been our policy; it is now our policy; and it shall be our policy for the foreseeable future. **Carolina Christian** is not a one-issue paper, nor will it secretly or otherwise violate the conscience of good brethren who have supported it through the years.

FALSEHOOD

Lying has become a way of life for many people. And, unfortunately, the habit has not been completely abolished from the

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CAROLINA CHRISTIAN is published monthly by Carolina Christian Publications, Inc., at 5315 Old Augusta Road, Greenville, S.C. 29605. Subscription price: individual, \$4.00 per year; club of five or more, \$3.50 per year; quantity of 15 or more in bundles or direct mailing, 20¢ per copy per month. Publication number, 091160.

Second class postage paid at Greenville, S.C.

POSTMASTER: Send undelivered copies with Form 3579 to Carolina Christian Publications, Inc., P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

RETURN REQUESTED

Address all editorial matter to Howard Winters, P.O. Box 5423, Sta., B, Greenville, S.C. 29606.

All items to be printed in a given month's issue should reach the editor not later than the next to the last Thursday of the preceding month.

Address commercial advertising inquiries to Jacobs List, Inc., Clinton, S.C. 29325. Address all advertising pertaining to the Church of Christ or its members (including related organizations) to Carolina Christian, P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

church, not even from among preachers. But all of us should learn that we cannot sow a lie and reap the benefits of truth.

There is a legend of the Jews on falsehood which teaches a good moral that we would do well to learn. It says that among those who came to Noah for entrance into the ark was "Falsehood." But "He was denied admission, because he had no companion, and Noah was taking in the animals only by pairs. Falsehood went off to seek a partner, and he met Misfortune, whom he associated with himself on the condition that she might appropriate what Falsehood earned. The pair were then accepted in the ark. When they left it, Falsehood noticed that whatever he gathered together disappeared at once, and he betook himself to his companion to seek an explanation, which she gave him in the following words, 'Did we not agree to the condition that I might take what you earned?' and Falsehood had to depart empty-handed." (**Legends of the Jews**, Vol. I, pp. 160, 161.)

The moral: what is acquired by falsehood will surely be lost in misfortune. And if not lost in misfortune, it will be a misfortune because it was gained by her. A gain in falsehood is thus a gain in misfortune. So regardless of whether one gains or loses by falsehood it is a misfortune.

ONLY A DREAM!

It was a most unusual dream for us. The setting was in a rural mountainous region. We were there doing the preaching in a meeting. Large crowds were in attendance but there were no "visible results." The people kept reminding us that in their previous meeting the preacher had baptized eight people. The pressure to be more successful in our effort continued to build.

Next to the last night of the meeting (still no response) we had forgotten to take our notes with us. Four minutes before starting time we thought of them and asked the member in whose home we were staying to go with us to get them. (While we often preach without notes, the sermon we had planned for that night was of such nature that we desperately needed them.) We started up a long, narrow road winding around a high mountain. As we reached the

first curve, still in sight of the church building, we met a lady and her two children coming to service. Rather than her car turning the curve, it ran straight off the road and plunged to the bottom, landing in a deep pool of water. Before we could get out, another car loaded with an undetermined number of people came down the mountain and ran off the road in exactly the same spot, landing right on top of the first car and trapping the lady and her two children inside.

As it often is in dreams, the next scene found us down in the water trying to help the people out of the wrecked cars. But what made the dream so unusual was that the whole congregation was standing in the road watching and would in no way offer to help. None in the last car were hurt and they were rather easy to rescue. But the last car had landed on top of the first and had trapped the lady and her two children inside. The water was pouring into the car and they were in grave danger of being drowned. We were working frantically to extricate them from the wreckage, but in spite of our pleading we could not get a single person from the whole number, which had now grown to hundreds, who were looking on to help in any way. After straining every muscle in our bodies we were finally able, singlehandedly, to remove the top car and clear a small opening through which the lady reached her small daughter. We could not put the small child down in the water and no amount of pleading would persuade one of the spectators to hold the child while we tried to save the other two. Instead, two of the elders laughed and told us to let Carrie (the older child in the car) hold her and that way we would be able to save all of them together. At this point we either woke up or the dream ended, but not without leaving us with the feeling that the incident had been too realistic to be nothing more than a dream.

While we put no stock in dreams *per se*, this one so much reminded us of the work force in most churches (especially as it pertains to meetings) that we decided to share it with you. Too many churches count on the visiting evangelist to do all the work in a meeting — the success or failure depends totally on him. And when the preacher tries

hard to reach the lost the very best such churches will do is to stand on the sideline and look on as spectators.

THE UPSETTING SIN

The drinking of alcoholic beverages is one of the most serious problems facing the American people. While it has been accepted by most and glorified as distilled happiness, it is one of the worst evils of our day — an individual evil, a social evil, and a national evil. There is simply no way to justify its sale and use.

Several years ago we read the story of a black preacher who prayed earnestly for the Lord to deliver his people from the “upsettin’ sin.” “Brudder,” one of the members replied, “you an’t got the hang of dat ar word. It’s besettin’, not upsettin’.” “If dat’s so, it’s so,” said the preacher, “but I was prayin’ de Lord to save us from the sin of ‘toxication, and if dat an’t an upsettin’ sin, I donno what am.” The more we have thought about this story the more we have become convinced that the preacher had expressed a profound truth: the sin of drunkenness is an upsetting sin.

1. It upsets the mind. Those who drink lose their power of reason — the intellect is beclouded (Isa. 28:7).

2. It upsets the body, so that it is unable to function properly (Isa. 19:14).

3. It upsets the stomach by inducing vomiting (Isa. 28:8).

4. It upsets fathers so that they act more like beasts than men.

5. It upsets mothers so as to make them neglect home and children.

6. It upsets children. Because of it they must often go without food, clothing, or even a home.

7. It upsets love. It leads to disrespect and fear.

8. It upsets joy and happiness — turns them into darkness and despair.

9. It upsets character. Drunkenness is not the only sin the drunk commits.

10. It upsets reputation. Only a partisan can speak highly of one who drinks.

There is therefore no doubt about it: drinking is an upsetting sin. Yet the American people are spending approximately 35 billion dollars annually for this

upsetting menace. But Christians ought to rise up and abolish it from the earth.

USING DIFFERENT SCALES

“Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.” (Matt. 7:12). In short, “Do unto others as you would have them do unto you.” But far too often we weigh the good we are to do to others and the good we expect to be done by on entirely different scales.

We knew a member of the church once who wanted to be visited by every other member each week (and even more often if she was sick or slightly so). She was often heard to say, “The people down there (referring to members of the church) just do not visit as they should.” But we never knew her to make a single visit. When asked about this she replied, “I do not have a way to go all the time and besides I am too busy to visit others.” She thus weighed the visits she expected to receive and the ones she expected to give on different scales.

Most of us can see sin in the actions of others, but not in our own. Brethren gossip, but we inform; they fail to give as they should, but we do not give because we spend our money wisely on sports, habits, new cars, boats, etc.; they forsake the assembly, but we have company, or we do not feel well, or something always happens; they do not pay their honest debts, but the business place did us wrong and we decided they were not worthy of being paid; they are worldly minded, but we are just having a good time, etc. But in all such we are simply weighing the actions of others and our own actions on different scales.

If we are to follow the “golden rule,” we must learn to weigh our own actions on the same scales we weigh the actions of others. Solomon said, “Divers weights, and divers measures, both of them are alike abomination to the Lord.” (Prov. 20:10.) George W. DeHoff says, in commenting on this verse, “It is an abomination to God for a man to have one weight to use in buying and another to use in selling.” (*DeHoff’s Commentary*, Vol. III, p. 287.) What is true of buying and selling is also true of the actions we give and receive.

Some Plain Facts For Young And Old

David Pharr, Rock Hill, S.C.

This permissive age has produced a generation which neither knows nor cares about Bible principles of morality. Chastity, the sanctity of marriage, and purity of heart almost seem to be relics of another age. Our young people are growing up under constant suggestions from the media and many of their friends that in moral matters "each can do his own thing." Many people of more mature years are also affected. Here are some plain facts for young and old.

Fornication is sin. This means every kind of illicit sexual activity. The Bible is plain: **Those who practice fornication cannot go to heaven** (Gal. 5:19-21).

Homosexual activities are contrary to nature and God (Rom. 1:17). What is called "gay" will result in the damnation of hell.

Pornography is a medium for lust and lasciviousness. This applies to suggestiveness, lewdness, nudity, etc., whether in printing, movies, or television. Jesus said, "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5:28).

Things done in secret are never hidden. Actions too shameful to describe are sometimes done in secret (Eph. 5:12). Modern situations which provide privacy cause many to feel their sins are secret. God sees it all (Prov. 15:3). Every secret thing will be brought into judgment (Eccl. 12:14).

Love is not an excuse for sin. A typical defense for illicit sex is "We love each other." At best this is self-deception. Love involves honor. In the highest sense of love, one will not cause the one he/she loves to do that which will put him/her in danger of the fires of hell. One should be honest enough to call things by their right name. It's not love; it's lust! (Rom. 13:14).

Married love is God's plan for sexual fulfillment (Heb. 13:14). The duties and privileges of the marriage relationship are clear (1 Cor. 7:3-5). Husbands and wives are required by law (God's law) to love each other (Eph. 5:25, 27; Col. 3:18, 19).
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ples who "fall out of love" are not following God's plan.

Marriage is for life. No teaching of Christ is more plain than this (Matt. 19:3-9). Regardless of what counselors, lawyers, or judges might say, one who causes the **breakup of his/her marriage for any cause except fornication sins against God.** If he/she marries another (except when the mate put away was guilty of fornication) it is adultery.

There are situations (caused by sinful attitudes, selfishness, hatefulness, etc.) **when a couple cannot stay together, but they are still married to each other.** Even if under civil law they are divorced they are not free to marry others. The same restrictions of fidelity apply as if they were still together. They have no more right to "court" or to contemplate another marriage than they would if they were happily living together. (See 1 Cor. 7:10, 11).

There is never a marriage breakup without sin being involved. Both may not be guilty, but sin is an essential ingredient in divorce. It is tragic how casually some men and women hurt their mates, ruin their homes, and break the hearts of their children. It is more tragic when we consider the awful and eternal consequences of such callous disregard of the will of God (Heb. 10:30, 31).

Marriages which are guided by the principles of Christ are happy marriages. Because human beings are involved there are often some stresses and strains. But principles as in Eph. 5:22-33; 1 Pet. 3:1-8; Eph. 4:32; Acts 20:35; and Matt. 6:33 will show the way to overcome problems and to build happiness.

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Personal Spiritual Development

Mitch Mitchell, Greenville, S.C.

Spirituality is a quality that all Christians **should** and **must** be striving for in their daily lives. It is a character quality rather hard to define, but I personally believe it can be summed up as "the qualities of Jesus Christ in a Christian's life learned from the Bible and gradually but consistently transferred to the Christian himself."

People strive for perfection today in areas of athletics, academics, business, applied sciences, and many, many others. In the majority of cases dealing with spirituality and its attainment our standards have been drastically reduced. Many Christians settle for a contented complacency, a sullen mediocrity, and a "do as you please" philosophy when it comes to spiritual growth. Too few **agonize** to enter in the kingdom (Luke 13:24), to manifest holiness, godliness, and purity, and to be eager to do whatever it takes to show the world our Savior (Titus 2:11-14).

Personal spiritual development cannot be bought; it cannot be received by osmosis; and it does not come about by accident. It comes by design. "Blessed are those who hunger and thirst for righteousness, for they will be filled." (Matt. 5:6.) The muscles of a weight lifter are developed, the ability to run the four-minute mile is developed, the quarterback who threads the needle on a down-and-out pattern to his receiver does not do it by accident; all of this is developed! The total character qualities of Jesus in a Christian man or woman must be developed; we must be **hungry** and **thirsty** for them.

One of the most needed and most neglected areas of personal spiritual development for the Christian is a daily quiet time with God. In Mark 1:35 we find recorded, "Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a **solitary place**, where he **prayed**." We also read in Matthew 4:4 Jesus' reply to Satan: "Man does not live on bread alone, but on every word that comes from the mouth of God." Every

Christian needs daily to talk to God and let God talk to him through His word. This daily time of prayer and Bible study is not just commendable; it is absolutely **vital** to a life of sustained spirituality.

Your Bible must be your friend. It is God's words to you, His final revelation to you as His son or daughter. Let me say plainly and firmly, there is no other revelation; God **will not speak** to you in any other way except through His inspired word! That word "except" is the same word Jesus uses in John 3:5, when He says there is only **one way** to enter the kingdom — to be born of the water and the Spirit. Just as firmly as I believe that God speaks to us only in this one way, I also believe we must keep this line of communication open. Paul tells Timothy, "Study to show yourself approved unto God. . . ." He also says, "All scripture is inspired by God . . . so that the man of God may be thoroughly equipped for every good work." (2 Tim. 3:16, 17).

To grow spiritually we must study God's word daily, making the practical applications where they are needed so we can become mature, full-grown men and women. This is much more than being a "daily Bible reader"; it is being a **daily Bible studier and applier**, making the Bible, as we many times sing, "wonderful words, beautiful words, wonderful words of life"!

Also, your God must be your friend. James says, "Come near to God and he will come near to you." (James 4:8.) Every Christian must reverence, respect, and fear God as the creator, the power that holds all things together and the **absolute** standard of right and wrong. This is a definite need for many today, but just as needed is the love, affection, and personal thankfulness for the Father that God is to us. We need to pray daily to God, to talk to Him, to be able to build a personal relationship with Him. Our Father is gracious, compassionate, and loves us deeply and intimately. Notice Luke 15:20 and the reaction of the father when the son came home again.

“But while he was still a long way off, his father saw him and was filled with compassion for him. He ran to his son, threw his arms around him and kissed him.” We need to know our God as a son knows his father!

To see the importance of daily praying to God, this example should be very helpful. Think right now of the person you are the very closest to in this world. If you would stop communicating with him and him with you for one week, or one month, or one year, what would happen? Obviously the relationship would drift farther and farther

apart. The lesson is clearly seen. We as Christians need to talk to God daily and let Him talk to us through His word.

In conclusion, our lives must demonstrate God’s power to give us a righteous life (Rom. 6:6, 7). Righteousness, holiness, purity, etc., all the qualities that make up spirituality must be worked at and worked for. Let us all personally determine to grow spiritually and use the avenues of daily prayer and Bible study to accomplish this goal. We will all be better soldiers of Christ when we spend time daily in communication with our commander and chief!

SIN (Part Six)

James Meadows, Spartanburg, S.C.

The Bible is a book that demands our continued study because there are always new lessons every time one reads and studies it diligently. Honesty with God’s word requires a study of all the Scriptures on any given subject. This lesson will deal with some uses of “three” in the Bible, man’s threefold relation to sin, and man’s threefold need and application of the gospel.

The Use of “Three” in the Scriptures

There are three divine persons in the Godhead. “For in him dwelleth all the fulness of the Godhead bodily.” (Col. 2:9; cf. Rom. 1:20; Acts 17:29.) There is God the Father (Gen. 1:26); God the Son (John 1:1, 2); and God the Holy Spirit (Acts 5:3, 4).

There are three dispensations of time. The Patriarchal Age, which was about 2,500 years long, lasted from the creation to the giving of the law. The Mosaic Age lasted from the giving of the law to Pentecost and was 1,500 years long. The Christian Age began on Pentecost and will end at the judgment.

There are three classes of God’s work. They are the miraculous, the natural, and the providential.

There are three main facts to the gospel — the death, burial, and resurrection of Christ. “Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are
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saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures.” (1 Cor. 15:1-4.)

There are three major things involved in accepting the gospel. One must believe in facts. “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 you might have life through his name.” (John 20:30, 31.) One must obey the commands (Matt. 7:21; John 14:21). One will receive and enjoy the promises (2 Cor. 1:20; 1 John 2:25).

There are three classes of those subject to the gospel. **First**, those who have never heard the gospel (Mark 16:15, 16; 2 Thess. 1:7-9). **Second**, those who have believed, but have gone no further (Acts 2:37, 38). **Third**, those penitent believers who have not been baptized (Acts 22:16).

There are three major types of work the church must do. She must preach the gospel to a lost world (Matt. 28:18-20). She must practice benevolence — do good to all men (James 1:27; Gal. 6:10). She must edify her numbers (1 Cor. 14:26; Eph. 4:11-16).

There are three categories in which all temptations can be placed. “Love not the

world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." (1 John 2:15-17.)

There are three commands for the erring Christian. "**Repent** therefore of this thy wickedness, and **pray** God; if perhaps the thought of thine heart may be forgiven thee." (Acts 8:22.) "If we **confess** our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9.)

There Is Man's Threefold Relation to Sin

There is the love of sin. It was said of Israel, "Who hate the good, and love the evil . . ." (Micah 3:2.) "Love not the world, neither the things that are in the world. If any man love the world. . ." (1 John 2:15.) "And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light. . ." (John 3:19, 20a.)

There is the practice of sin. "For all have sinned, and come short of the glory of God." (Rom. 3:23.) "Who knowing the judgment of God, that they which commit such things . . ." (Rom. 1:32.) The word "commit" here means to practice. "Whosoever committeth sin is the servant of sin." (John 8:34.)

There is the guilt of sin. "Then it shall be because he hath sinned, and is guilty . . ." (Lev. 6:4.) "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." (Rom. 3:19.) "For whosoever shall keep the whole law, and yet offend it one point, he is guilty of all." (James 2:10.)

There Is Man's Threefold Need of the Gospel

Man's threefold relationship to sin emphasizes man's threefold need and applica-

tion of the gospel.

Since man loves sin, he needs to be turned from the love of sin. The intellectual part of man's heart is changed by facts (John 20:30, 31). The emotions are changed by attractions. Absalom "stole the hearts of the men of Israel" (2 Sam. 15:6) from David, his father, by offering greater attractions. God changes the sinner's love for sin to love for Him by love. "For God so loved the world. . ." (John 3:16.) "We love him, because he first loved us." (1 John 4:19; cf. Rom. 5:8.) Motives change the will (Rom. 2:4; Acts 17:31). The conscience is changed by action (1 Pet. 3:21).

Since man practices sin, he must be made to quit preaching it. Repentance is designed to make man quit practicing sin. Repentance is a change of man, brought about by godly sorrow that results in a change of life (Matt. 21:28-30; 2 Cor. 7:8-11). Jesus said, "I tell you, Nay; but except ye repent, ye shall all likewise perish." (Luke 13:3; cf. Acts 2:38; 17:30, 31.)

Man is guilty of sin and the guilt must be removed. One may cease to love and practice sin and still be guilty. A thief may quit stealing, but he is still guilty of his previous acts until he has paid the debt. Paul ceased to love and practice sin when the Lord appeared to him on the road to Damascus, but three days later he still had his sins and guilt (Acts 22:16). The guilt of sin is removed by the cleansing power of the blood of Christ. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. 1:13.) "Know ye not, that so many of us as were baptized into Christ were baptized into his death?" (Rom. 6:3.) Christ shed His blood in His death (John 19:34). "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:26, 27.)

Faith changes man's attitude toward sin, repentance changes his practice, and baptism cleanses him from the guilt of sin.

"What would the people who have only the one talent of fault-finding do in heaven?"

New Tune, Same Words

Jim Stutts, Charleston, S.C.

Just recently on the Paul Harvey news program it was reported that a woman preacher did a striptease as part of her teaching. The report mentioned that when the conclusion of her lesson was reached all she had on were high heels and some rhinestones. When asked about whether or not this method of teaching was proper, she replied by saying that God gave her a well-endowed body and by using it with her sermon, she could bring glory to God.

For years the same arguments have been used by those who have proclaimed that instrumental music, solos, choirs and woman preachers are acceptable in worship to God. It is believed by untold millions that because one has been given a certain talent from God, it can be used any way in worship. For instance, a man called in a response to a newspaper article I once wrote about women preachers. He argued that women could teach over a man because God gave them the talent to speak. His idea flew in the face of 1 Timothy 2:8-14 which forbids a woman to preach. We wonder

how this man would answer the preaching stripper who uses the same words to a new tune?

Then the false notion that worship is entertainment is supported by the same argument. "God gave them the talent to play the instrument; therefore they can acceptably worship God by using it" is the typical defense given. Because some folks have talent, this does not grant them license to do what is unauthorized by God. The Scriptures are final, complete, perfect, giving man every good work man must do to please God (2 Tim. 3:16, 17). The two basic ingredients of acceptable worship to God are "spirit and truth" (John 4:24). God's truth reveals that "singing," not instrumental music, is authorized in giving glory to God (Eph. 5:19; Col. 3:16). Singing is for praising God and teaching our neighbor — an instrument such as a piano, organ or orchestra can do neither. Where in the Bible does it state that worship involves talent? What about the person who has no ability to play an instrument, harmonize with a

Continued on page 14

35th Annual Carolina Lectures

David Pharr, Rock Hill, S.C.

The 35th Annual Carolina Lectures will be held April 2-5 at the Charlotte Avenue congregation in Rock Hill, S.C. Outstanding gospel preachers from both North and South Carolina will be presenting lectures on challenging and practical themes. Franklin Camp of Birmingham, Alabama, and James Watkins of Chattanooga, Tennessee, will also speak on the program.

Considerable time has been planned for panel discussions on matters of current interest. An open forum will follow each panel presentation.

Space will be provided for several displays. Arrangements have been made to have all the lectures recorded and tapes will be available. Guests are welcome to bring
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their own recorders.

Arrangements have been tentatively made for a debate each morning between Jack Wilks of the First Christian Church in Rock Hill and James Meadows, Central Church of Christ, Spartanburg, S.C.

Rock Hill families will provide lodging in their homes for out-of-town guests. There are also several excellent motels in the area. Lunch will be served Tuesday-Thursday by the ladies of the congregation.

We believe the annual Carolina Lectures provide the most enjoyable and useful opportunity for fellowship and learning available in this part of the country. We urge preachers, elders, brothers, sisters, and all to plan to attend. For additional information contact me at 803-327-7853, 366-4682 or write P.O. Box 988, 29730.

35th Annual Caroli

MONDAY, APRIL 2

- 1:30 Registration
- 2:30 Welcome
- 2:45 Panel: The Church and Society —
Larry Epley, Moderator
Can the Church Change the
World? — Wallace Beasley
What Image Have We Pro-
jected? — Jim Huskey
Lights or Reflectors? — Bill
Mead
Reaction — Open Forum
- 5:15 "Dutch Treat" Dinner —
Restaurant — to be announced.
- 7:00 "I Love Thy Kingdom, Lord" —
Howard Winters
- 7:30 Singing
- 8:00 The Joy of Christian Service —
James Watkins

TUESDAY, APRIL 3

- 8:00 Discussion: Music Question
Jack Wilks, First Christian
Church, Rock Hill, and
James Meadows
- 9:00 Devotion — Jim Hunter
- 9:15 An Apostle's Exhortation to a
Troubled Generation —
Franklin Camp
- 10:30 Panel: Bus Evangelism —
Jery Senn, Moderator
Success With Bus
Evangelism — David
Wheeler
Getting Started in Bus Evan-
gelism — Gary Roberson
Problems and Dangers —
James Stutts
Reaction — Open Forum
- 12:00 LUNCH
- 1:20 Establishing the Law of
Exclusion — James
Meadows
- 1:55 Applying the Law of Exclu-
sion in the Music Ques-
tion — Stanley Crews
- Panel: Elders — Jerry
Westmoreland,
Moderator
Questions on Qualifications
— Billy Boyd
Scope of Authority — Bill
Voss
Congregations Without
Elders — Scott Hurston
Reaction — Open Forum
- Reports
- Singing
- What Is Truth, Does It Exist?
— James Watkins

Lectures Schedule

WEDNESDAY, APRIL 4
Discussion Continued

Devotion — Wayne Altman
F. Camp, Continued

Panel: Campus Evangelism — Hudson
Nichols, Moderator
Success on the Campus — Kenneth
Reed
Methods on the Campus — Vic
Moran
Special Needs and Opportunities —
Wyndham Shaw
Reaction — Open Forum

LUNCH

Confronting Denominationalism Today —
Sid Fulford

Keeping Converts — A.L. Bergeron

Panel: Christian Living — Charles
Fetters, Moderator
Needed: Consecrated Lives — Joe
Adams
Daily Threats to Purity — Floyd
Farris
More Than "Thou Shalt Not" —
Glenn Martin
Reaction — Open Forum

"Onward Christian Soldiers" — Melvin
Williams

Singing

Follow Thou Me — James Watkins

THURSDAY, APRIL 5
Discussion Continued

Devotion — Alvin Bullington
F. Camp, Continued

Panel: Reaching the Community —
Gilbert Tripp, Moderator
Do They Know We Are Here? — Way-
land McClellan
Practical Ways to Reach More —
Charles Isenberg
Personal Evangelism Every Day —
Buford Carroll
Reaction — Open Forum

LUNCH

Progress Among Black Brethren in the
Carolinas — C.C. Vaughan

Restoration Movement in South Carolina
— Bill Young

Panel: Brotherhood Issues and Attitudes
— Harold Peacock, Moderator
Difficult Issues of This Century —
Howard Winters
Sound Attitudes and Sound Doctrine
Gus Eoff
"We Be Brethren" — Andy Ritchie III
Reaction — Open Forum

"Faith Is the Victory" — Sam Watts

Singing

Four P's of Success — James Watkins

Buck Gentle — A Loving Memory

Denie Gentle, Statesville, N.C.

It hath been said that we are a part of everyone we meet. Then how should we order our lives so that in touching others we might leave behind us a trace of love to lift and strengthen those we hold dear to our hearts?

Our Lord hath left us the perfect example. In His word He tells us to be an "example in love," "walk worthy of the vocation wherein ye are called," "if ye love not one another whom ye have seen, how can you love God, whom you have not seen?"

There has been a "giant" of strength that has passed through my life and I wish to share him with you. Even as a picture portrays only one glimpse of a person, so also words seem inadequate to describe this person to you. What did this man possess that we should hold him in so high esteem?

I first met this man approximately 25 years ago as he and his wife "found" our congregation in their search for the truth as God would have us know it. To the Lord he was dedicated, knowing that through the church the manifold wisdom of God is made known. A servant of the Lord, he went about doing things quietly, so that perhaps in one not knowing what he did, he did not realize that he was the reason that "this is left wanting." A father in guiding his family, it was only a short time until his entire family were with him in the Lord's

church. As it were a last word of advice, "be strong in the Lord, and in His great might."

This man was a self-made man — he took what is available to each of us and became a man. He took the thought, "If a thing is worth doing, it is worth doing right." Those who knew him in his work, knew that he went about it with an air of confidence which he had gained through trial and error — learning to be patient, unhurried — doing it right the first time around. An artist in his field, he was an A-1 mechanic. Oh, you couldn't tell this by his hands, the usual tell-tale signs of hard, greasy work. He also had found a way to keep his hands in shape, as well as his tools. (He would have been a brilliant surgeon.) Even after retirement and even when he was unable to go, he received calls, either, "Can you come and tell me 'how-to'?" or "Can you tell me 'how-to' over the phone?"

He loved to eat and enjoyed the bounties of his garden, sharing with others. In this, too, he was a perfectionist, having learned when and how to plant and reap.

He was well versed in our political system and loved history.

He loved people and especially children. He also had a special place in his heart for those who preached the gospel.

He was a physiologist in giving advice. He would always tell you what he would do, then leave the decision up to you.

He showed hospitality. I was never made to feel unwelcome in his home, but a part of his family.

He began each day with the Bible and it was my privilege to read to him from its well-worn pages a few times when he was unable to attend services during his short bout with cancer. His faithful wife of 52 years is left to continue to strengthen and encourage our family and congregation with her quiet, gentle ways of love.

Who is this man of strength that has passed through and from my life? You knew him as "Buck Gentle"; I knew him as "PAPA."



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ZEAL

Henry L. Fuhry, Asheville, N.C.

The dictionary defines zeal as "ardor for a person, cause, or object; eager desire or endeavor; enthusiastic diligence." To be zealous is to be full of zeal; to be characterized by zeal; to be ardently active, devoted, or diligent. We praise men who have zeal and enthusiasm in secular matters. Zeal is a quality to be praised in getting a job done. Wild enthusiasm at a sports game or in a political rally is never considered unreasonable. But the enthusiast or zealot in religion is branded as a fanatic, a term which carries a hint of madness. Why is it wrong to be zealous in religion but right in sports? Politicians can display oratorical zeal in their speeches, but if a Christian expresses zealousness in religion he is too often considered irrational.

As Christians we must seem to abide by this double standard. And this is bad both in our lives as followers of Christ and in Christianity as a whole. Enthusiasm or zeal felt but unexpressed soon stagnates. An impulse to do a worthy action but not acted upon leaves the Christian weaker than he was before he experienced the impulse. As Christians we grow by expressing ourselves and doing for the cause of Christ and others. Christianity is not negative — it is positive! A negative Christian is "spiritually dead." We show what we are by doing and by getting involved. If we suppress the desire to do good and become zealous for Christ we are ignoring Christ's command to take up the cross and follow Him. Many of us are weak in our spiritual lives when we could have become strong had we but expressed the joy of the Lord and refused to quench zestful action for God. But we stamped out the fire because we felt it would not meet with the approval of others.

A Communist wrote several years ago that the gospel of Christ is a much more powerful weapon for the renewal of society than the Marxist doctrine. But all the same, he said, it is we who will finally beat you. We may not like to face it but we must —

March 1979

we have reason to be concerned about Christianity today. Some say it is losing ground. If so, why? Who is responsible?

Are we Christians zealous for Christ? Are we willing to be called zealots for Him? This Communist said his reason for believing that Communism would triumph over Christianity was that Communists do not play with words. They propagate propaganda. He said Communists give all their time to their belief. He further inquired, how can anyone believe in the value of the gospel if it isn't practiced? He went on to indicate that they would win for they believe in Communism and are ready to sacrifice everything for it.

There is such a thing as a spurious zeal and Paul wrote of this. He said, "They have a zeal of God, but not according to knowledge." We must be careful that we do not become devotees of pet doctrines, tendencies, or traditions.

The devil has a substitute for earnestness and holy enthusiasm in spiritual things and this is merely religious zeal without works. Religion without enthusiasm, without zeal, without works is dead. What counts is consuming zeal and joyous enthusiasm for our living Lord who redeemed us that we might be a "peculiar people, zealous of good works." (Titus 2:14.) Without question "good works" refers to spiritual activities. It is a shame that Christians who are zealous of good works in this varnished world of ours are considered odd. Perhaps this is the reason why a true Christian is often called a fanatic. The goal of the Christian is to glorify God and to bring souls to Him. He is not interested in satisfaction of the flesh. As did Paul, whose religious zeal before he met Christ was matched by his enthusiasm for Christ afterwards, he pressed "toward the mark for the prize of the high calling of God in Jesus Christ." (Phil. 3:14.) That mark is to know Christ, to be a true disciple of His, to do good works in His name, and to let it be known that this is the way we are. We must let it be said of us, "They are zealous for their God."

select choir or preach? **The concept of New Testament worship does not depend upon talent but upon the heart** (Matt. 15:7-9). The person who cannot carry a tune in a bucket can worship along with a trained, talented person and, all other things being correct, can be just as pleasing to God. We also wonder how those contending for instrumental music would answer the stripper. Some may say that her performance is immoral and the instrument is not. Yes, her's is immoral, but the instrument is **unlawful** — both are condemned because they violate God's law.

The Bible states singing is the only type of music used in Christian worship. To add to singing, "playing," is an addition condemned in principle in the message of Christ (2 John 9-11; Rev. 22:18-20).

Hence, it is gross inconsistency to attempt to condemn the stripper and condone the instrument, choir and other additions to what the Lord has said. Though this song may have a new tune, the deceptive message still says loud and clear, "It can't be wrong if it feels so right." The truth says that it is right if it is of faith, and faith comes by the Bible (Rom. 10:17).

The Tragedy Of Pretending

Roy Z. Kemp, Greensboro, N.C.

The measure of our lives is found in the reach and source of our expectations and ideals. The Psalmist placed all his expectations in God, but this does not mean that he looked less to his own efforts. God always helps those who try to help themselves.

When we have less human expectations and more divine ones, our efforts will be more successful. God gives abundantly to those who believe and who will willingly work at their belief.

Our tomorrow will be determined by what we do today, and times will always be hard for those who seek only the soft jobs. It is the daily grind of living and working that gives a person polish, and the man who wakes up to find himself famous has not been asleep.

Many people are filled with grandiose ideas. They live in a wonderland of fantasy and make-believe, a dream world of grandeur. They love to pretend and try to be what they are not.

When these people actually begin to believe what they are pretending — when harsh reality punctures their balloons of fantasy — catastrophe occurs.

The pretenders in our society rarely have any natural ability for accomplishment. They are prouder of the things they think they can do than of those they really are able to do, because their accomplishment usually is far less than what they desire. They do not know self-discipline; they are

egotistical to the nth degree; and when reality takes over, they are lost. They fall very hard, for they are not able to face reality and reason.

Many people want to learn the tricks of the trade instead of the trade itself. And when wishful thinking takes the place of hard work and planning, nothing will ever be accomplished.

For instance, people may be fascinated by the thought of being a writer, but they do not want the drudgery of writing. They know instinctively that writing is hard work and that it requires a certain skill, a certain amount of ability and adeptness with words, that it takes tremendous amounts of will-power and self-discipline and concentration. They see only the glamorous side of a successful writing career. Thus such a person will never succeed as a writer — nor at anything else.

When we seek to learn without effort or to get wages without labor, failure will be inevitable.

Another type of pretender is the person who has placed himself in a special niche in life and refuses to budge from it, regardless of the consequence. This is the person filled with self-acclaim, proud of his own special accomplishment and looking for the acclaim of others. He is never willing to make a change nor to try for greater accomplishments. He is completely satisfied with his present status quo.

There is an old story of a beggar who sat

daily at the gate of a rich man. The rich man was kind hearted and generous and gave the beggar money regularly as he came in and out of his door.

One day the rich man desired to send a message to a friend but found that he had no one there by whom to send his message. He thought of the beggar at the gate, who surely would be most willing to be of assistance.

However, when the beggar was requested to do the mission, his indignant reply was:

"Sir, I solicit alms; I do not run errands!"

A code of living for each of us, and especially for the pretenders in our society, might very well be the following: When we talk, we should be very certain that we are saying something; when we read, we should absorb; when we look, we should observe and not merely see; when we hear, we should really listen and learn; when we think, we should do more than just ponder; and when we live, we should do far more than just exist.

QUESTIONS ANSWERED

Editorial Glimmerings

The three following questions came from a young couple who, because of the circumstances involved, wish to have their names withheld. The questions are sensitive (and we sent a private answer) but hopefully our replies will be of help to many who are faced with such problems because of society's loose attitude toward sex. We list and number the questions and reply to them in the order asked:

1. "Would you define adultery and lust?"

There are at least three kinds of adultery mentioned in the Bible, but all are related.

First, spiritual adultery. This was committed by Israel when they turned from God to the worship of idols (Jer. 3:6-8). They were married to the Lord. They thus had no right to turn away from Him and serve other gods. While we are not certain that any New Testament passage uses the word in this sense (it may be so used in James 4:4), Christians are married to Christ (Rom. 7:1-4) and it would seem logical to apply this Old Testament concept to Christians when they turn from Christ to some

other leader, doctrine, or system or when they break spiritual union with Christ.

Second, mental adultery. This is obviously committed in the mind (or in the heart) and would therefore be closely related to lust. Jesus said, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5:27, 28.)

Third, physical or actual adultery. This is the kind of adultery with which our question is concerned. And it means the actual sex act between a married person and someone (anyone) not his mate. It is a translation of the Greek word **moichos**, which Vine says, "Denotes one who has unlawful intercourse with the spouse of another." While both involve an illegitimate sex act, fornication is a more general term than adultery. Fornication often covers the whole sphere of unlawful sex. But when it is used in a more specific sense, it is committed between unmarried persons. While the words may rarely be used interchangeably (some believe that adultery is always used in the sense of unlawful sexual relations of married persons, but we are far from convinced that the seventh commandment can be so limited), the Old Testament makes a distinction (as do English dictionaries) between adultery and fornication. While both are viewed as very grievous sins, adultery carried the death penalty (Lev. 20:10; Deut. 22:23-26), but fornication did not in all cases (Ex. 22:16, 17). While both are the

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same act, the marital status determines which it is called.

Adultery is the violation of the marriage vows. When two people marry they have exclusive rights to each other sexually (in fact, the marital rights is the only sexual relations approved in the Bible). When two people marry they enter a lifelong contract between themselves and God to keep themselves sexually for each other — they belong to one another exclusively (1 Cor. 7:1-5). In fact, the contract is so exclusive that one has control of the other's body (1 Cor. 7:3, 4). They have absolutely no right to another sexually. And to violate this right is what the Bible calls adultery. Thus adultery is a sin against God, against marriage, against one's marital mate, and against one's own body (1 Cor. 6:18). The sanctity of the

family, the exclusive rights of the individuals involved, and the will of God are all violated by adultery. This ought to give us some insight as to why the Bible always considers it such a grievous sin.

What is lust? There are five Greek words translated "lust" in the New Testament (and interestingly enough, they do not always carry an evil connotation). But the word most frequently used means an intense longing for the unlawful or the illegitimate — a strong desire for that which would be unlawful to fulfill. The desire may be for the fleshly or the worldly, but in the context of this question it is the strong desire for sexual relations with one other than one's marital mate. Lust is not just desire; it is desire that is permitted to get out of bounds, a desire that goes beyond its lawful sphere. James says, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." (James 1:13-15.)

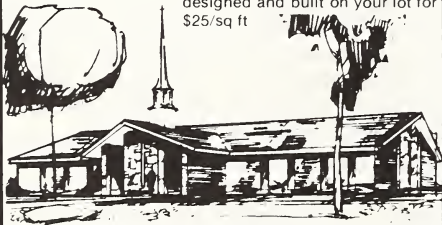
Desire is not wrong when it is kept in proper bounds. Nor is the sex desire wrong *per se*. In fact, it is right — God built it into every normal person. But when that desire runs loose and goes beyond proper bounds, when it longs for that which it is unlawful for one to have, when it seeks to be satisfied other than by God's appointed means (and God's only appointed means of sex satisfaction is in marriage), it turns into lust. In short, lust is intensified desire for that which one cannot lawfully have.

2. "If two people became so close to each other that they had a 'shoulder to cry on' would they commit adultery if they embraced and kissed each other, but never had sexual relations?"

No. They would not have committed adultery (at least not physical adultery) but this does not mean that they would not have sinned otherwise. It is not within the rights of a married person to become that close to anyone other than his marital companion. That is to say, no partner to a marriage should ever permit himself, regardless of the circumstances, to become as closely in-

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volved with another as this question implies. The marriage contract (call it vows if you wish) prohibits all such. But besides being prohibited, it is extremely dangerous. It is worse than playing with fire, and those who play with fire can expect to be burned. While marriage is designed to be permanent, it is not automatically so. Those who enter this sacred union, those who commit themselves to each other for life, must work to make it a lasting institution — they must maintain its permanency. Such actions as are implied in this question will totally and irrevocably destroy that which God has joined together. The sexual embrace and kiss of no one in the whole world is worth the damage it will do to one's marriage.

But is it not legitimate, and even necessary, for one to be so close to another that he can confide in him his innermost secrets? Indeed it is. But if there is no motive other than a "shoulder to cry on" one should find a person of the same sex — or one who will not be so sexually attractive that it winds up in embracing and kissing. After all is done and said, "crying on a shoulder" can be done just as well, if not better, with one of the same sex. The fact that the question mentions embracing and kissing shows that more is involved than a "shoulder to cry on." There is no hugging and kissing when the motives are no more than to unload the burdens of the heart.

3. "Does this constitute adultery by placing hands upon another's spouse?"

The context of the question makes it certain that the placing of the hands is on the genitals, a placing of the hands with sexual connotations. In short, the question is, is

adultery committed when the hands are placed on another's spouse for sexual purposes? Of course the answer is no. The placing of the hands on the body of another's spouse is not adultery. Adultery is the sex act with another's spouse. But here again liberties are taken to which no married persons have the right. Such would be sinful and lust producing. No married person should ever touch another person when there are sexual connotations involved. And if no sexual overtones are involved why would the hands be placed on another's genitals?

Let it be observed again that married partners are the exclusive privilege of each other. They are to fulfill each other's needs. When either turns to another to have those needs filled, sin is involved and the home is endangered. The sin may not be that of adultery (it may not go that far), but sin it will be. Adultery is the actual sex act, but anything that arouses a lustful desire for one other than one's rightful mate is sinful and should be shunned by all who love God or value their home and marriage.

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CAROLINA CHURCH NEWS

NEWS BRIEFS

by David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Durham Church of Christ

Recently, at the request of the Cole Mill Road congregation, a meeting was held between that group and the Durham Church of Christ. This meeting was held in an attempt to renew fellowship between the two congregations. In the meeting, the spokesman for the Cole Mill Road church, speaking for the entire congregation, stated that errors had existed in that congregation. He further stated that these errors have been or are being rectified and that the leadership of the Cole Mill Road church would not allow problems of an unscriptural nature to exist in that congregation.

Based on the statements of the spokesman for the Cole Mill Road Church of Christ, that their condition is now Scriptural, the Durham Church of Christ has reestablished fellowship with them.

Jamesville. According to a notice in the bulletin from Rocky Mount, worship services have been resumed in Jamesville. At present the assembly is at 2:00 on Sunday afternoons.

Greensboro. Wendover Avenue ladies have accepted a project to assist women in the "Home for Abused Women" by providing them with needed personal items. The Wendover bulletin notes, "This is just another way of making ourselves felt in a positive way in our community."

Hickory. Jack Wilhelm, Florence, Alabama, will preach in a meeting April 15-20.

Kannapolis. Floyd Jones has been chosen as an additional elder.

Mocksville. Floyd Dethrow will preach in a meeting at Jericho April 15-20.

Elizabethtown. C.R. Franks has moved to Elizabethtown. His address is P.O. Box 1069, 28337.

N.C. Baptisms

Providence Rd., Charlotte, 1; Linville

Forest 3; Jacksonville 2; Salisbury 1; Helen St., Fayetteville, 1; Hickory 1. Total: 9.

SOUTH CAROLINA

Greenville. Ed Ritchie, Belgium missionary, spoke at Northeast on February 4. The congregation has been assisting in the support of the Ritchies' work in Europe for several years. Ed is the younger brother of Andy, minister at Northeast.

Florence. Buford Carroll will preach in a meeting April 22-27.

Spartanburg. The Sigsbee congregation will have Terry Wheeler preaching for their spring meeting.

Rock Hill. Jack Wilks, minister of the First Christian Church in Rock Hill approached the Charlotte Avenue brethren regarding the possibility of his presenting his position on the music question during the Carolina Lectures, April 2-5. The resulting arrangement is an exchange between him and James Meadows at 8:00 a.m. on Tuesday-Thursday mornings during the lectures.

S.C. Baptisms

N. Charleston 5; Shandon, Columbia, 1; Augusta Road, Greenville, 1; W. Columbia 1; Myrtle Beach 3; St. Andrews Rd., Columbia, 1; Charlotte Ave., Rock Hill, 3. Total: 15.

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A Look At Books

Johnny Melton, Charlotte, N.C.

The New Testament — English Version for the Deaf; Baker Book House, Grand Rapids, Michigan 49506; paper; \$7.95.

This is a commendable effort to provide a usable Bible for the deaf. There has long been a need for just such a translation. In commenting on the fact that the word "deaf" needed to be included in the title and clearly stamped on the cover, one deaf minister stated: "You **must** put the word 'deaf' clearly on the front of this version. If the word 'deaf' is not on the cover, then deaf people will think it is just another Bible, and they will never pick it up, because they know they can't read the Bible. There is no version of the Bible in English that deaf people can understand." This observation is not intended to say that deaf folks can't read English. Rather, it is to emphasize the fact that English is a second language for the deaf. Their natural language is sign language. Sign language is very different from English. It has its own unique structure. The ultimate goal of the translators is the production of the entire Bible in sign language in a video format. The **English Version for the Deaf** is the "script" for the final video version. Because of the desire to make a usable translation of the Scriptures for the deaf, the **English Version for the Deaf** is of necessity a "free translation." It has an excellent set of footnotes. For its intended use, the **English Version for the Deaf** is quite commendable.

The New Testament — A New Easy-to-Read Version; Baker Book House, Grand Rapids, Michigan 49506; paper; \$7.95.

This is the same text as the above **English Version for the Deaf**. It is offered in the present form to the general reading public. As noted above, this is a free translation. While there are problems with this type of work, a good free translation can be quite helpful for comparative purposes. This is a good free translation. It would be appropriate for children or for adults with little Bible background.

We're All Terminal — Reflections On My First Year With Cancer; Randy Becton; Quality Publications; P.O. Box 1060, Abi-March 1979

lene, Texas 79604; paper; \$2.95.

We're All Terminal is the result of a nightmare. In November 1973 Randy Becton learned he had lymphosarcoma, cancer of the lymph system. There was an extended stay in the hospital, two major operations and extensive chemotherapy. By September 1974, as the result of thousands of prayers and the best medical attention, Randy was informed his cancer was in complete remission.

Today, more than five years after the initial diagnosis, he still lives in uncertainty about his disease. There is no cure for lymphosarcoma. It could come out of remission at any time.

But Randy is not living in dread of what the future may hold; he is living each day as it comes, seeking to serve God and minister to the needs of others. He and his wife founded and direct CARING, an organized team ministry especially designed to meet the emotional and spiritual needs of cancer patients.

We're All Terminal is somewhat a spiritual diary of the author's first year with cancer. It is written in a devotional style and has a powerful message. We are all terminal. We will all die physically. But, thanks to God, we don't have to die spiritually. By the grace of God, we can live.

This book is appropriate for all to read. It is directed especially to the cancer patient. Yet those who have never suffered a serious health problem will benefit greatly by reading it. The chapter "Network of Concern" is worth the price of the book. In this chapter Becton shares some of the personal notes he received during his hospitalization and the time when his recovery was still uncertain. As statements of faith and hope they sparkle. However, these gems of sensitivity can serve as examples of what to say when we are at a loss for words to express our concern for someone suffering with a serious illness.

We're All Terminal deserves a wide circulation.

All books reviewed here may be ordered from Carolina Christian Bookstore, P.O. Box 8324, Sta. A., Greenville, S.C. 29604.

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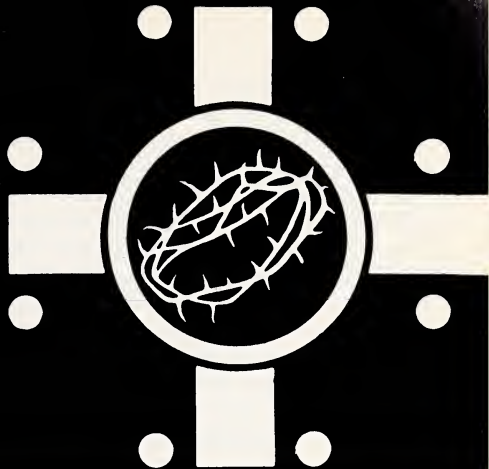
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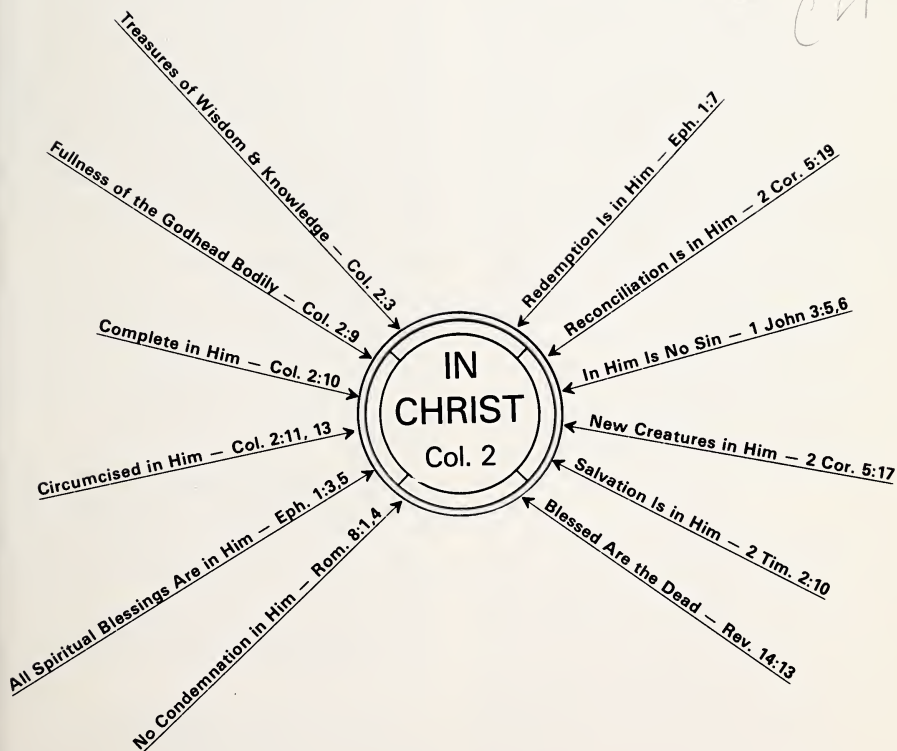
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CAROLINA CHRISTIAN

VOL. 21, NO. 4, APRIL 1979



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EDITORIALS

READ THESE MEN (Part 2)

In our September 1978 issue we had an editorial under the title "Read These Men." The three men given were Foy E. Wallace, Jr., Guy N. Woods, and James D. Bales. What we did not reveal then was that we had intended to give five men (not just three). But we got so long winded that we had to leave the last two off. But we wish now to add them to the list.

George W. DeHoff

George W. DeHoff is an unusual man, towering far above the ordinary. As we once wrote of him, "He is a jack of many trades and master of them all." This is verified by the fact that he is known as an educator, traveler, lecturer, debater, civic leader, businessman, author, and preacher. There are only a few men in the world who can do so many things so well. He was born near Vandale, Arkansas, in 1913. His father died when he was six years old but he was blessed with a godly Christian mother, who taught him to love the Lord, to love the truth, to love the church, and to make the best possible use of all the Lord gave him. He started preaching early in life and was soon recognized in his native state as a man with extraordinary ability. By the time he was 25 years old he had baptized 2,300 people (that number has increased now to more than 10,000). And while he has been successful in many things, preaching is still his first love.

But it is as an author that we are concerned with him now. He has written more than a dozen full-sized books and scores of Bible class study books. All his books are practical, rich in content, and useful to all Christians. He has specialized in a defense of the Bible as the inspired word of God. This is a difficult area of study, but he greatly simplifies it. As we have often described his writings, they are profoundly simple and yet simply profound. And to fail to recognize his works and the worth of his contribution to restoration literature would be to deprive ourselves of a rich contemporary heritage. His most important books,

in our judgment, are:

Why We Believe the Bible (\$3.95)

DeHoff's Bible Handbook (\$6.95)

Gospel Sermons (\$5.95)

Alleged Bible Contradictions Explained (\$6.95)

DeHoff's Commentary (\$12.95 per volume).

While these are his major works, one would make a mistake to overlook his lesser-known books, such as: **Sermons on First Corinthians**, **Sermons I Have Preached**, **Christian Minister's Manual**, **Plain Bible Preaching**, and the **DeHoff-Garrett Debate**. We heard him say once that when he was a boy ploughing a mule on a farm in Arkansas he dreamed that someday he would write books that would sell a million copies. But as a boy he dreamed too small! His books have already sold over six million copies, and in all probability the best is yet to come. While his books may not be classics by worldly standards, they are of such nature that all of them ought to be on your reading list.

Thomas B. Warren

Whatever else may be said of him, Thomas B. Warren has one of the most brilliant and highly trained minds of the 20th century. And perhaps no Christian

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Howard Winters, Editor; David Pharr, Carolina News Editor; James Stutts, Brotherhood News Editor.

CAROLINA CHRISTIAN is published monthly by Carolina Christian Publications, Inc., at 5315 Old Augusta Road, Greenville, S.C. 29605. Subscription price: individual, \$4.00 per year; club of five or more, \$3.50 per year; quantity of 15 or more in bundles or direct mailing, 20¢ per copy per month. Publication number, 091160.

Second class postage paid at Greenville, S.C.

POSTMASTER: Send undelivered copies with Form 3579 to Carolina Christian Publications, Inc., P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

RETURN REQUESTED

Address all editorial matter to Howard Winters, P.O. Box 5423, Sta., B, Greenville, S.C. 29606.

All items to be printed in a given month's issue should reach the editor not later than the next to the last Thursday of the preceding month.

Address commercial advertising inquiries to Jacobs List, Inc., Clinton, S.C. 29325. Address all advertising pertaining to the Church of Christ or its members (including related organizations) to Carolina Christian, P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

since apostolic times has been better prepared to meet with Scriptural principles and sound logic the onslaughts of unbelief. He has spent his life in a defense of the truth as he sees it. His academic training is impeccable. He holds a B.S. degree from Abilene Christian College, an M.A. in philosophy and religion from the University of Houston, and an M.A. and a Ph.D. in philosophy from Vanderbilt University. In addition to his preaching and writing, he has taught in Abilene Christian College (now Abilene Christian University), Fort Worth Christian College, Freed-Hardeman College, and is presently teaching the philosophy of religion and Christian apologetics in Harding Graduate School of Religion. He is known as a teacher, preacher, debater, author, editor, publisher and, perhaps above all, a logician.

He has written, co-authored, or edited approximately 20 books and has many more in preparation or planned. A good deal of his work is in the field of apologetics. This calls for the use of pure logic, often with little or no emotional appeal. To grasp him and follow his profound reason is hard intellectual labor. And because of his precise logic (which is his hallmark and distinct contribution), he may not appeal widely to the popular mind — he is a thinking man's author. This, in one sense, is unfortunate because all of us, regardless of our intellectual training or ability, need what he has to offer.

In his case we make no attempt to list his books in the order of importance — they are all valuable contributions.

The Warren-Flew Debate (\$12.00) and **The Warren-Matson Debate** (\$12.95), both on the existence of God

Marriage Is for Those Who Love God and One Another (\$4.50)

When Is an Example Binding? (\$3.95)

Have Atheists Proved There Is No God? (\$5.00)

The Warren-Ballard Debate (\$7.50)

Lectures on Church Cooperation and Orphan Homes (out of print).

But amazingly enough, his greatest contribution to restoration literature may well turn out to be the books he has edited (and helped to write in most cases). Among those edited are: **Your Marriage Can Be Great**, April 1979

What the Bible Teaches, The Living Messages of the Books of the Old Testament, The Living Messages of the Books of the New Testament, and God Demands Doctrinal Preaching. When Thomas B. Warren edits a book, one knows in advance that it is going to be a masterpiece.

Regardless of whether you agree with all these men say (and you cannot because they do not always agree with each other), you will deprive yourself of the best there is if you do not read them.

SPENDING BUILDS CHARACTER

Nearly anyone in 20th-century America can earn or get money. Material things are in abundance. But it takes a wise man to be able to spend wisely what he gets — to spend it as God would have it spent. We have done a lot of preaching on giving, and rightly so because the Bible has a great deal to say on the subject, but very little or none on spending. Most of us think we are experts in this department already. And perhaps we are if the purpose for which the spending is done is not considered. From our limited observation it would seem that most people have more ability to earn it than to spend it. That may sound strange, but consider the facts. Suppose someone suddenly gave us a large sum of money. How would we spend it? And when it was spent would the world be a better place in which to live or the truth be spread to more souls or God be glorified? Or would it be spent for selfish ends — ends that result in more harm than good?

We doubt that anyone can spend wisely who does not have the ability to properly earn. Learning to spend properly is thus a greater difficulty than learning to earn.

The wise spender recognizes the fact that he is a steward of God, that he is only in charge of another's property. How a man uses his stewardship (the possessions in his charge) determines his character. It makes the man as well as showing what he really is in contrast to what he appears or professes to be. You have probably heard it said many times, "You can't take it with you." Of course that is true of material things, but it is not true of character, that part of man

that is developed by his use of material things. When one leaves this world he will take character (what he is) with him, and that is all he can take. But the way he spends his time, talent, and money determines character, determines what kind of character goes into eternity. So one must learn to spend in such a way as to build the kind of character that will be acceptable to God. Thus the way we spend our possessions determines the kind of character we are . . . and shall become. The character we develop goes with us. So the way we spend our means determines what we take with us into eternity.

Every person should, therefore, determine to spend his material possessions in such a way as to build the right kind of character and in a way that will bless the world.

A MORAL CRISIS

A volcano of moral rot has erupted and is spreading its deadly contents over this whole country. This corruption has created for us a moral crisis, a moral revolution, a throwing off of old objective standards (the Bible for one) and adopting the new approach of situation ethics (which in the final analysis is no standard of ethics at all). The home is under the gravest attack probably in its history; divorce is on a rampage — a disaster course; millions are living together outside of marriage; homosexuals are openly parading their perversion; R-rated movies are televised into millions of homes weekly; scores flock to X-rated movies; adult book stores (and even community stores) are spreading pornography

at an unbelievable pace; crime continues to accelerate and courts wink at criminals; approximately \$35 billion are spent annually on alcoholic beverages; law enforcement agencies seem helpless to prevent the illegal transportation, sale, and use of drugs, etc., etc., etc. This is just a smattering of the degradation that could be listed. All one needs to do to see it is to look around in his own community. The picture is gloomy and the future is far from promising.

But there may be a small speck of light at the end of the tunnel — religious people may be waking up. Anita Bryant (who has become a national leader against the homosexual push) wrote to Dr. John R. Rice, editor of *The Sword of the Lord*, to inform him of the results of a survey on moral matters (which we assume was taken among religious people only). Here is the relevant part of her letter:

"You will be interested to know that we have completed a National Opinion Survey, and tabulated some 37,000 responses. More than 97% of those responding stated that they do not approve of legislation allowing known practicing homosexuals to teach in public, private and religious schools. Almost 99% stated that they favor stricter laws controlling child pornography. Slightly over 98% favor the elimination of R-rated movies from television and stricter controls governing sex and violence on television. Finally, exactly 98% of those responding stated that they favor the idea of permitting voluntary prayer in public schools."

That is a hopeful note and we thought you would like to know about it.

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The Last Resort: God

Dennis Conner, Yadkinville, N.C.

In Jeremiah 2:26,27 the prophet records these words as revealed by Jehovah: "As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets, saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned their back unto me, and not their face. . . ." And now pay particular attention to these words as the prophet continues, ". . . but in the time of their trouble they will say, Arise, and save us."

Within the chapters of the book of Jeremiah the prophet reveals God's renewed anger with the continued rejection of the Lord by the chosen people. The present generation was no better than their fathers before them and the fathers of all past generations. They rejected the Lord as the true God and chose instead to worship gods of wood and stone, just as their ancestors did. They did not remember Jehovah as the source of all their blessings. They had forgotten both the anger and the love of God in the past. They forgot all these things and turned their backs on God. That is, they turned their backs on Him until they found themselves in trouble, and then they suddenly remembered their Father in heaven and called on Him to deliver them.

It is no fact to be proud of that what was true of the children of God then is often true of the children of God in this present age. Can all of us say that we have never chosen our own way over the way of God? Can all of us say that we have never forgotten God as the source of our blessings? Can we say that we have never turned our backs on God?

Today we look back to the example of the nation of Israel and marvel at their complete lack of appreciation for the goodness of God, but how many of us can say that we are really any different? Many are the times when we feel that so long as our affairs are

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moving pleasantly along there is no real need to remember God, and so we conveniently forget about His love, His grace and His promises of glory for those who remain constant. We remove God from His rightful place on the throne in our lives and we boldly seat the great Self on that throne!

Yet, when we find ourselves in a time of trouble, we suddenly look to God, expecting Him to rush to our aid. As a last resort we go to God, to whom we should have been going all along. How many people boastfully lay hold to the title of "Christian" but never pray until they are faced with some dilemma? So long as things are going well I will be the lord of my life, but just in case . . . there's always God!

The people of Israel understood the longsuffering of God to mean that since God had not yet punished them, they were innocent and could therefore continue in their unacceptable ways. They were deceiving themselves, for eventually they were punished. Jeremiah prophesied to the people of Judah and Jerusalem, and we later learn that they were destroyed and taken into captivity by Babylon. People today need not think that God will always tolerate their forgetfulness of Him. He will not look kindly upon those who treat Him as a luxurious commodity! God promised to punish the people of Jeremiah's time and we today have His warning of punishment when Christ returns.

However, not only do we have His warning of punishment for those who turn their backs on Him, but we also have His promises of glory and life for those who always remember Him, those who respond in a life of faithful submission to His love and grace. Hopefully we can benefit from the mistakes of the children of Israel in Jeremiah's time and not turn our backs on Him, only to remember God as a last resort; but instead, remember continually the love and the blessings of God and His promise of glory.

Why Are People So Confused?

T. Carter Geer, Union, S.C.

I often wonder how it is that people can become so confused concerning God's love and grace which He has showered upon mankind so generously, lovingly, and abundantly when He gave His Son to die for the sins of the human race. Man had so involved himself in sin and in gratification of the lusts of the flesh that he had bound himself hopelessly in bondage to Satan. But, though man did not deserve God's mercy and grace, God, in spite of and because of man's sinful condition, willingly gave His Son, Jesus, to die in order that any person who would respond properly to this loving sacrifice could be redeemed, and would be redeemed, from his bondage to Satan.

However, when I hear someone talk of the experiences he has had and the feelings which accompanied these experiences and then assert that he is saved as a result of these experiences, it makes me wonder and ask, "How can they be so confused as to so completely misunderstand and misconstrue God's way of saving people?" Then sometimes I think, "Maybe I am the one who is wrong; maybe I have misunderstood God's plan of salvation." Then I go back to the Bible and read again and study and re-study God's word. However, I always come to the same conclusion concerning these things.

Nowhere in the New Testament can I find God saying that He will speak to anyone for any purpose, at any time, outside the pages of the New Testament. Yet men and women insist that God has spoken audibly and directly to them and that He has given them a message, a special message, concerning what He wants them to do. However, the Bible tells us that God speaks to us through His Son (Heb. 1:1,2) and the Son tells us that we will be judged by His words (John 12:48). Nor can I find any suggestion that one's feelings will tell him that he is saved. I do, however, find indication that one's feelings are not a reliable source of this kind of information, for Paul, who had been a severe persecutor of the church, said that he

had lived in all good conscience all his life (Acts 23:1). Now, if Paul's conscience was not a reliable source of this kind of information, how can anyone else know that his is?

I read again such statements as 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." And John 14:21: "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." Therefore, if one would enter into the kingdom of heaven he must do God's commandments, not receive a new or a special revelation, nor do that which gives him a good feeling. And if one says that he loves God but does not do His commandments he is not telling the truth! In verse 24 of John 14, Jesus said, "He that loveth me not keepeth not my sayings. . . ." It appears to me that the converse of this statement is also true — that is, "He that keepeth not my sayings loveth me not."

Then I think, One has to believe in order to be saved, but this is not all he has to do, for the Bible says that he must also repent or perish (Luke 13:3,5; Rom. 10:9,10). Also, one must be baptized in water if he would have his sins washed away. "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) "The like figure whereunto even baptism doth also now save us . . ." (1 Pet. 3:21.) The apostle Paul tells us that one arises from the act of baptism to walk in newness of life (Rom. 6:1-6) and Jesus said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16.)

Still, I wonder, what is wrong with anyone who maintains that his feelings tell him that he is saved and, therefore, he is saved; or with anyone who maintains that God has given him a special revelation and, therefore, he knows that he is saved? Then I

remember a passage in the Bible which helps me to understand, and it gives me peace of mind concerning my feelings that one must do what the Bible says in order to be saved. The passage is 2 Thessalonians, chapter 2. In this chapter, verses 10-12, the apostle said that one will come "with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

It has always been a little bit difficult for me to conceive of one not being willing to obey God's will as indicated in the Bible,

but this statement from the pen of the apostle Paul assures me that there are people like this, people who do not love the truth. It was true in Jesus' day and it is still true in ours that some people hold the traditions of men and human organization to be of more importance than the commandments of God!

Jesus said in John 5:39, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." One who loves the truth will search the Scriptures and will know the truth and will be freed from his sins by the truth because he will be as the Ethiopian eunuch was and will insist upon being allowed to obey the gospel by being baptized (Acts 8:26-39).

THE CHRISTIAN WOMAN

I Am The Preacher's Wife

Karen Melton, Charlotte, N.C.

I just finished reading a book entitled **That's the Preacher's Wife!** by Diane Singleton. Although it is primarily aimed toward encouraging the wife of a preacher, I believe any Christian would benefit from reading it. Let me share some thoughts of my own with you regarding a preacher and his family.

I am grateful that members of the Lord's church (for the most part) do not set the preacher upon a pedestal, expecting him to be a perfect example for the rest of the flock. This is a misconception to which many denominations hold, and it can be quite unnerving to the preacher and his family. Although it is my conviction that the preacher and his family should be concerned enough about their influence to always try to set the proper example, I believe this is part of Christian living and should not be reserved for only the preacher and his family. Preachers and their families want most of all to feel that they "belong" — that they are a part of the congregation with which they work. The best way I know to accomplish this is to just treat them that way. I am grateful to the churches where we have worked who have done just that. When we have lived at a place and worked

there for any length of time, we grew to love our fellow Christians dearly. And when it was time to leave, we left with tears in our eyes knowing we might not see some of them again this side of heaven. Let me say this, fellow Christians, nothing or no one can take the place of a Christian friend. He is a friend forever.

A preacher's work is varied and demanding. Not only is it his job to preach from the pulpit, teach Bible classes, conduct home Bible studies and visit the sick and wayward, but there are many other tasks which must necessarily be performed which are often the preacher's responsibility. He keeps in close contact with area congregations regarding activities such as gospel meetings, youth rallies, retreats, etc.; it is usually his task to write, edit and publish a weekly bulletin; and he regularly discusses with the elders and deacons the spiritual and material needs of the congregation. Although this short listing is not nearly a complete journal of what a local preacher does with his time, you can see that there is a great demand for it. I know of preachers whose families have suffered because they were not home enough to spend time, **important time**, with their wives and children. What a high price to pay. I do not think that God wants men to be so bogged down

with the duties and responsibilities of their jobs to the neglect of their own families — whether he be a preacher or business executive or ditch digger!

What about a preacher's children? Isn't it a shame that preachers' children sometimes have the worst reputation of all the children in the congregation? Why is this so? We need to begin before our children are born to build a solid foundation for a Christian home — a home where God is glorified and Christ is King. Our home should be one where love is freely given, where the Bible is opened daily and where discipline is lovingly applied. Discipline is so important in rearing children — all children. Let your children know what is expected of them (chores to be done, attitudes to be exhibited, treatment of others, manners in and out of the house). Then let them know the consequences if they fall short of your expectations. Expect mistakes — they are going to happen. Try hard to be consistent in following through with discipline. Consistent, deliberate action provides security for

children which is so vital. Be positive — encourage your children in doing what is right. Compliment them; comfort them; love them. Above all, let us let our children be children, being sure to give them the loving guidance they need.

Let me mention one other thing. When you drop in on the preacher at home unexpectedly (or sometimes even when you are expected), don't always expect his house to be spotless. Most preachers cannot afford maids. Many preachers' wives are busy working with their husbands or are involved in some worthwhile work. Sometimes, especially with small children, it is difficult to keep a house clean and "picked up" at all times. Let's face it — some women are spotless housekeepers and some are not (I am one of the latter).

I am a preacher's wife and I make mistakes. I let the beds go unmade sometimes. I let my child "get by" with things that he shouldn't sometimes. I get angry. I even get offended. I burn the beans. I am just like you — only I am married to the preacher!

Emotional Devotionals — A Combination Of Denominationalism And Modernism

Walter Wagner, Slater, S.C.

There is a great desire among some of our churches to worry about numbers instead of preaching the gospel. It is God that gives the increase (1 Cor. 1:9). We must preach the gospel. When we spend our time worrying about the increase we may adopt doctrines for that purpose, no matter how unscriptural. Some of our modern devotionals are of this kind, but they add numbers because the method of devotion fits all doctrines.

The New International Version is as modernistic and denominational as one can get without leaving the Lord's church and joining some of the modern cults. Brethren Foy E. Wallace, Jr., Robert R. Taylor, Jr., Charles Pledge, Guy N. Woods, and others have written articles and books explaining its perversions. A complete explanation would require a book as big as the NIV, but some still use it. Why? Because it contains

all the denominational and modernistic nonsense that tickles the ear (see 2 Tim. 4:1-4). The NIV has the following doctrines paraphrased in the verses: salvation by faith only; Pentecostalism; premillennialism; once saved, always saved; Calvinism — and it is written in such common language that the original meaning is lost in many places. This paraphrasing makes its follower feel free to use his own ideas as to word meaning and application. It has also given vent to a rebellion against authority while still claiming to be Biblical.

There have been many names given the procedure to replace Bible study, where young people are taught to "talk about their souls" instead of applying the Bible to their souls. The basis is to let each person give their opinion of the meaning and application of the verse instead of going back to the true meaning and applying it to their lives. It has always been more comforting

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for man to use his own opinion and follow it than to seek the true meaning of Scripture. The denominational doctrine of "soul liberty" is based on the same idea. These "talks" and a part-Pentecostal, part-Catholic prayer devotional are done to the extent that all Christian duties are neglected. I have seen this and it has been documented by Scriptural elderships. Young and old alike must be taught all Christian duties: to work so they can care for others (Eph. 4:28); to care for their own (1 Tim. 5:8). Young people must grow up knowing they must care for the widows and fatherless (James 1:27). They must be zealous of or maintain good works so they will be fruitful (Titus 2:14; 3:8,14). Children have also left their home and school duties for such devotionals. This doctrine gives youth a feeling of being Scriptural while yielding to the natural desire to be lazy and neglect their duties. We all must strive to keep the whole law of liberty (James 2:8-12). A contrast can be seen if we compare the Pharisees who devoured widows' houses, and for a pretense made long prayers (Matt. 23:14; Mark 12:40) with the care for others as a requirement to enter heaven (Matt. 25:31-46).

Weekdays are also taken up having devotionals that were first stated as "devotions not according to Church of Christ doctrine." It is also stated as "worshiping on weekdays in a manner you cannot worship on the Lord's day." The Lord has a full week of service as well as worship for His church; all of it must be Scriptural. Since these devotionals are on weekdays they are usually conducted without the oversight of the elders or older church members, and it is a part of the doctrine to let the young oversee the young. Our worship must be in spirit and truth (John 4:24), no matter what time it is. The word of God is spirit (John 6:63) and truth (John 17:17). It is also the doctrine of the Churches of Christ. It is not possible to be Scriptural and worship contrary to the word. All religious division has been caused by those who depart from God's word in worship or service, with the idea that following the word is formal methodic legalism.

These prayer devotionals are unscriptural in three ways: (1) Physical things necessary

to gain spiritual (Pentecostalism), a special time, place, items, or prayer partner; (2) Prayers for things already given, which denies the completeness of the word; (3) Prayer partners who hear confessions of things which give the lead partner the right to discipline the other, although they both are young people. The one makes a human judgment as to the error and necessary advice or discipline, which is, in essence, Catholicism.

1. Some time ago the church went through the "hand-holding, lights out" devotionals, with the idea that the "spirit" was stronger with these physical conditions. The outward motions have changed because of pressure, but the doctrine still remains. This is evident by the use of the highly Pentecostal tract **Manna in the Morning** and such material. True to Pentecostalism the spirit is claimed to be richer if physical things are present when praying. Or that a more personal relationship with God can be gained with a special place, time, or partner present when praying. A personal relationship with God is gained through love and obedience (John 14:23; 15:10,11; 1 John 2:3-5). A Christian can have an effective prayer to God at any time, any place, alone or with someone if he is obedient (1 John 3:22). A Christian must always be ready to pray, and pray always (Rom. 12:12; Eph. 6:18; Col. 1:3; 4:2; 1 Thess. 5:17). Christ prayed at all times, places, and conditions, alone or with someone (Matt. 14:21-23; 26:36-44; Mark 6:35,46; 14:32-39; Luke 3:21; 6:12,13; 9:12,18,28,29; 22:39-44; 23:44-46). "Let this mind be in you which was also in Christ Jesus." (Phil. 2:5.) If God lives in you, you can talk to God at all times.

2. Those who lean to Pentecostalism (praying for the Holy Spirit, directly, and for revelations) have just changed the wording. Holy Spirit is changed to "spirituality" and revelations to "understanding," but the basic doctrine is the same. In Isaiah 11:1-5 the prophet told us that the spirit of wisdom, understanding, counsel, might, knowledge, judgment, righteousness and vengeance against wickedness would come when Christ came to earth. Christ did bring these blessings. We have all things that pertain to life and godliness (2 Pet. 1:3). We

are thoroughly furnished unto good works (2 Tim. 3:16,17). No additional word is given (Jude 3). We can pray for wisdom, but we must ask in faith (James 1:5,6). Faith comes from hearing the word of God (Rom. 10:17). We must pray with (not for) understanding (1 Cor. 14:15). An entrance into the word gives understanding (Ps. 119:130). We must pray with (not for) the spirit (1 Cor. 14:15). We must not pray for light, because an entrance into the word gives light, and the gospel is light (Ps. 119:130; John 1:1-5,18; 2 Cor. 4:4-7). We must study to gain these blessings. We can pray to overcome a physical lack of desire to study and understand, but to claim that God puts the right ideas directly into our heads when we are studying is a shady way of claiming direct operation of the Spirit separate and apart from the word. We deny the completeness of the word when we pray for things already given. This and the use of modern perversions prove the lack of love for the word of God.

3. It was a departure from the word of God that developed into Catholicism. We have the same idea when we have one person listening to the prayers of another. Each Christian has the privilege of speaking directly to God through Christ, with the Spirit making intercessions. James 5:14-16 cannot be used as a reason for such prayer

sessions for two reasons: First, the elders were called at a time of sickness. Second, the proper word in verse 16 is "faults" or "trespass" (the Greek is **paraptoma**), not "sin," as found in the NIV. They are separate words as found in Ephesians 2:1: ". . . who were dead in trespasses [**paraptoma**] and sins [**hamartia**]." The Lord's church always has the older teaching and advising the younger. Paul received the gospel from the Lord (1 Cor. 11:23). He taught the young men Timothy and Titus, who respected the older person and elders (1 Tim. 5:1,17-19). We must love the truth (Ps. 119). We must receive the love of the truth (Eph. 2:8-11). Since the full truth has been here for 2,000 years we must go back to it, not into modern delusions.

We must never think that our prayers, no matter how earnest they may be, can increase the word of God. It is the word that makes prayer effective, when it is obeyed. It is the word that makes our worship acceptable, when followed. It is the word that makes our service to others acceptable, when we do it in the name of the Lord. It is love and obedience to the word that causes God and Christ to live in us. We must never reduce this relationship to a physical place or limit it to once a year, once a month, once a week, or once a day.



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Our Capacity To Understand The Bible

Vic Moran, Greensboro, N.C.

One of the most dangerous and, unfortunately, one of the most prevalent religious errors in our day is the notion that the average person cannot understand the Bible. This error presents itself in many forms, such as the Calvinistic view that man is so depraved that he cannot receive the truth, believe it, and repent apart from a direct working of the Holy Spirit upon his heart to enable him to do so. We also see this error in the denominational person who refuses to consider plain Biblical teaching, excusing himself with, "I'll have to ask my pastor." We even see this error among so-called New Testament Christians who make statements such as "The preacher can explain it better than I can because he's got more Bible education."

I would like to put before you the proposition that you **can** understand the Bible and arrive at a personal conviction of its teachings without having someone explain it to you. Consider three passages of Scripture that declare the human being's capacity to understand the Bible:

1. **Psalm 119:99,100,104.** "I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. . . . Through thy precepts I get understanding: therefore I hate every false way."

David stated that he had more understanding of spiritual matters than even his teachers or the aged wise men. Notice that he got his understanding not from his teachers' explanations of God's testimonies and precepts, but from the testimonies and precepts themselves.

2. **Psalm 119:130.** "The entrance of thy words giveth light; it giveth understanding unto the simple." Not just the "educated" or specially trained, but even the "simple" can gain understanding and enlightenment from God's word. Notice again that the understanding comes directly from **God's** words, not from some teacher or preacher's explanation of them.

3. **Ephesians 3:3,4.** "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)."

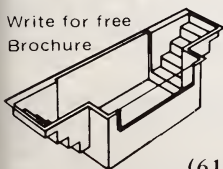
Here Paul explains God's chain of communication to man. First, Paul received a revelation directly from God. Second, he wrote it down for us. Third, by reading what Paul wrote, we can understand what he understood about Jesus. Notice that the understanding comes not from listening to someone's explanation of what Paul wrote, but from reading for ourselves — "when ye read, ye may understand."

Here are three clear statements of Scripture to the effect that man **can** understand God's word without having someone explain it to him.

Someone may reply, "But doesn't the Bible say, 'How shall they hear without a preacher?'" Yes, it does. But it does not say, "How shall they understand without an explainer?" A reexamination of the role of teachers and preachers in communicating God's word is in order. We who seek to lead others to a knowledge of the Bible, which will produce a saving faith in Christ, must not set ourselves up as the infallible explainers, or interpreters, of God's word. This is what creeds do! Rather our aim should be to lead others to read God's word for themselves and in so doing come face-to-face with the truth. God's commission to preachers is "Preach the word" (2 Tim. 4:2), not "Give the infallible interpretation."

At first, this great truth — that you can understand the Bible for yourself — may seem difficult to believe. But if you will think about it a moment, you will realize it really could be no other way. Consider

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some of the implications of the position that affirms the ordinary person cannot understand the Bible:

1. **It reflects on God's ability to communicate with His creature.** It is very presumptuous, and very dangerous, for any human being to say, "Here, let me explain what God means in this passage." You mean to say that you can explain what God means better than He can? Does not the all-powerful God who spoke the universe into existence have the ability to make Himself understood through His word to His creature?

One of my "pet peeves" is when I am engaged in conversation with someone and a third party pipes up and says, "Here's what Vic means." Maybe you feel the same way. After all, who can know what is in your mind better than you?

Imagine, then, how absurd it is for a mere human being to put himself in the position of explaining what God says!

2. **It makes it impossible for us to be certain as to what the truth really is.** If I cannot understand the Bible for myself, how can I be sure the person explaining it really understands? How can I check it for myself? Am I supposed to just accept what some man says? This is what the people of Jonestown did!

Besides, what qualifies a person to be an explainer in the first place? Someone explained it to him? Then who explained it to the one who explained it to the one who explained it to us? (See how frustrating and ridiculous it becomes when we say no one can understand the Bible without having

someone explain it to him.)

This would destroy the entire Restoration plea! Our plea is based on the truth revealed in Luke 8:11, "The seed is the word of God." It is not necessary to be able to trace an unbroken line of faithful Christians back to the days of the apostles for us to know we are truly God's people. All that is necessary to restore New Testament Christianity is to teach and practice Christianity as it is taught in the New Testament. Wherever this seed is planted and accepted, the result is New Testament Christianity. This would be impossible if we could not understand the Bible for ourselves from our own personal study of it.

3. **It eliminates the possibility of personal communion with God.** It would require the presence of a frail, sinful human being like ourselves to stand between us and God. We would always be just that far away from what God has really said to us.

Yes, it is possible to understand the Bible and arrive at a personal conviction of its teachings without having someone explain it to us. But the fact is that many people really do not understand the Bible. How can we make sure we understand God's word?

Let us go back to the passage quoted earlier from the 119th Psalm, verses 99-100. In order to understand the Bible, we must do two things: (1) **Meditate on it.** "I have more understanding than all my teachers: for thy testimonies are my meditation." To understand the Bible we must give it more than an occasional casual reading. We must meditate on it, expose ourselves to it frequently, and contemplate its teachings for long periods at a time. We must be diligent students, not just "dabblers." And (2) **obey it.** "I understand more than the ancients, because I keep thy precepts." Our understanding of the Bible is limited by our practice of its teachings, our obedience to its precepts. As long as we remain disobedient to it, the Bible will remain a mystery to us.

Are you waiting to understand the Bible till someone explains it to you? You can understand it for yourself. Be like the Bereans (Acts 17:11): Search the Scriptures daily. See for yourself what God has said!



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1979 South Carolina Evangelism Seminar

Randy McKean, Columbia, S.C.

This seminar is planned for April the 20th, 21st, and 22nd. The theme will be "The Love of Christ Compels Us." Evangelism — seeking and saving the lost — is the purpose of the church that Jesus gave His lifeblood to create. Therefore, every Christian has been given the privilege and the responsibility to seek and to save the lost. In this seminar we will be taking all the main speeches from the book of 2 Corinthians with the overall thrust being the motivation of Christ's love, which compels, controls, or leaves without choice every Christian to be a "minister of reconciliation."

This seminar is under the guidance of the leadership at the Shandon Church of Christ in Columbia. The Shandon congregation has experienced much growth in the past year (over 50 conversions) and we wish to share with many people the excitement that

we feel towards the spread of New Testament Christianity in the Carolinas.

The seminar will be held at the very beautiful Carolina Town House in Columbia. The main speakers will be: Chuck Lucas, Kip McKean, Tom Brown, Kenneth Reed, and Randy McKean. There will be many classes offered to meet every individual's need.

Along with the main speakers teaching classes, other class teachers at the seminar will include: Guy Hanson, Joe Hoffman, Vicki Hoffman, Rick Maule, Mitch Mitchell, John Owen, Paul Ramsey, Gary Roberson, Wyndham Shaw, and Park Terrel.

This seminar will help everyone who attends to be a fruitful New Testament Christian. For more information please call (803) 254-4934 from 9 a.m. till 12 p.m., Monday through Friday, or write Shandon Church of Christ, 2925 Devine Street, Columbia, South Carolina 29205.

A Team For God

Don Prantl

How terribly many husbands fall short of being the spiritual leader of their wives and families that God intends for them to be. It is the father who is charged with raising their children in the "chastening and admonition of the Lord." Surely what elders and deacons must be, every husband should strive to be. How pitiful that so many are such a long way from ruling well their own houses (1 Tim. 3:4,12).

Husbands, consider the godly example of Aquila who, together with his wife, was a great team for God, with whom, no doubt, God was well pleased.

Read Acts 18:1-3,18,19,24-26; Rom. 16:3-5; 1 Cor. 16:19; and 2 Tim. 4:19. From these few verses what do we learn of this great couple?

1.They were hospitable and took Paul in to live with them.

2.They both worked with their hands

making tents (the same as Paul) to earn a living.

3.They traveled with Paul for a portion of his missionary journey.

4.They were well studied in God's word and were able to teach a great preacher the way of the Lord more accurately.

5.They cared enough about the gospel and were confident enough to take Apollos aside and talk to him.

6.Paul considered them "fellow-workers in Christ Jesus."

7.They risked their lives for a brother in Christ.

8.Not only Paul but all the churches of the Gentiles were thankful for them.

9.They used their house as a meeting place for the church.

10.Even though they moved several times, we always find them involved in God's work.

11.Not only were they leaders in the

local church but they sent greetings of encouragement to brothers in other places.

12. At the close of Paul's life (2 Tim. 4:6) we find him sending greetings to this couple who had been so faithful over the many years.
13. We never read of one without the other. Their "oneness" (Matt. 19:5,6) was not only of the flesh, but of purpose in life.
14. We noticeably do **not** read of any strife, bitterness, or resentment between them. There is no place for such in great lives of love and devo-

tion to one another and to God. What they had, no man could put asunder.

Husbands, are these observations characteristic of you and your wife? Do you consider your marriage this kind of a team for God? So far as we know, Aquila was never a public speaker, but just look at the great influence he and his wife were for God. Why cannot our homes be like that? **They can be!** Husbands, let us be like Abraham (God had confidence that he would lead his family in the right way, Gen. 18:18f) and like Aquila, who together with his wife was a great team for God.

THINKING THINGS THROUGH

Baptism . . . In Water Or The Holy Spirit?

The Neo-Pentecostal movement has again brought to the forefront, and fanned it to a red-hot pitch, the subject of the baptism of the Holy Spirit. They quote 1 Corinthians 12:13 and claim with absolute certainty that it promises Holy Spirit baptism to all born-again Christians (for those who wish to make a detailed study of what the verse actually teaches, see our book, **The Work of the Holy Spirit**, pp. 159-172). They thus see the baptism as something one receives after he becomes a Christian. But most of the theologians in the old line denominations (in fact, we should say most preachers) reject Neo-Pentecostalism and hold that the baptism taught in the New

Testament is Holy Spirit baptism (they quote the same passage to prove both Holy Spirit and water baptism, and let them mean whichever one is convenient).

The facts can be brought out by a three-hour discussion we had with a denominational preacher over a decade ago. He called us to object to an article we had written and his opening remarks were something to the effect that he just could not stomach reading about baptism for the remission of sins any longer. We began quoting Scriptures to him (starting with Mark 16:16, going all the way through Acts, and ending up with 1 Peter 3:21). But as we would quote each passage he would

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lightly brush it aside by saying, "That means Holy Spirit baptism." By the time we got to the final verse he had committed himself to the position that every passage in the New Testament mentioning baptism (as applied to us today) was Holy Spirit baptism rather than water baptism. With this commitment we pressed him to answer three questions:

1. Is it necessary to be baptized in the Holy Spirit to be saved?

2. Is everyone who is saved baptized in the Holy Spirit?

3. Is the baptism of the Holy Spirit for the remission of sins? At great length, and very reluctantly under pressure, he gave an affirmative answer to each question. He was now committed to the concept that the passages quoted taught baptism for the

remission of sins, and that the baptism taught was Holy Spirit baptism.

The last hour of our discussion was centered around the conversion of Saul of Tarsus and Acts 22:16. He had already said that the baptism of this verse was Holy Spirit baptism. But he also said unequivocally and emphatically that Saul was saved on the Damascus road — saved the very moment he had believed. Now since Saul was saved on the Damascus road, and since one is baptized in the Holy Spirit in order to be saved, it was obvious that he must conclude that Saul was baptized with (or in) the Holy Spirit on the Damascus road.

We then with ease (and we must confess with a great deal of delight) exploded his whole theory.

When you look at the inspired account (Acts 9, 22, and 24) of Saul's conversion you get an entirely different picture than this preacher had presented. Saul was on his way to Damascus to persecute and imprison Christians when he was struck down by a great light from heaven. The Lord appeared to him, in his stricken condition, and said, "Saul, Saul, why persecutest thou me?" Saul then asked, "Lord, what wilt thou have me to do?" Without any serious question, this shows that he had become a believer. The Lord replied, "Go into the city, and it shall be told thee what thou must do." Saul was blinded by the light and was led into Damascus where he fasted and prayed for three days and nights. He was waiting to be told what he must do.

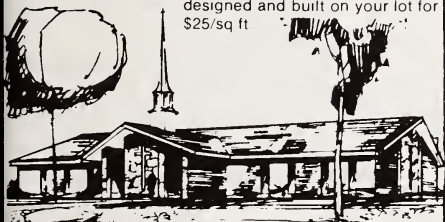
The Lord sent Ananias to Saul with heaven's message. Ananias came to him and said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." (Acts 9:17). Notice in particular that Ananias said that he had been sent that Saul might **be filled with the Holy Ghost**. Now here is what we have:

1. Saul was saved on the Damascus road without the baptism of the Holy Spirit (in which case the preacher's argument would have proven invalid). Or

2. He was not saved on the Damascus road — not saved until such a time as he was filled (baptized) with the Holy Spirit (in

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which case he would have had to surrender his doctrine of being saved at the very moment of faith). Or

3. He was saved and baptized with the Holy Spirit on the Damascus road but the Lord sent Ananias to tell him to be filled with the Holy Spirit (which is ridiculously absurd) after he had been baptized in the Spirit.

This knocked the props from under his argument, and it should prove beyond a doubt that we can not have it both ways: either the Bible teaches baptism in water for the remission of sins or else it teaches the baptism in the Holy Spirit for the same purpose. It does not teach both in the same

verse. The fact is, the Bible teaches that the baptism of the Great Commission is the baptism for the remission of sins (Matt. 28:18-20; Mark 16:16; Acts 2:38). And the baptism of the Great Commission is the baptism that is commanded (Acts 10:47, 48), the baptism in water (Acts 8:35-39), and the baptism that puts one into Christ (Gal. 3:27). This baptism is a burial (Rom. 6:4; Col. 2:12), not in the Holy Spirit but in water.

We must conclude, therefore, that the baptism taught in the New Testament, the baptism that everyone who is subject to Christ must obey, is water baptism.



BROTHERHOOD NEWS

Jim Stutts, North Charleston, S.C.

ON FOREIGN SOIL: MADRID, Spain — In this fanatically Catholic country, the Lord's church has had a difficult history. However, last February, Don Juan Carlos, king of Spain, sent a letter of congratulations to the magazine **Restoration** published by Juan Monroy. The letter enclosed a picture of the royal family and the signatures of the king and queen. **Restoration** is a magazine published monthly by Monroy with 42 pages, large size, many pictures in color, religious articles and social subjects such as drugs, youth delinquency, abortion, divorce, loneliness, etc. Catholics, atheists, Protestants and members of the church are recipients of **Restoration** magazine. This letter of commendation means high prestige for the church of Christ.

TAIPEI, Taiwan — Missionary Edward

Short reports that President Carter's unprecedented move to establish diplomatic relations with Communist China while severing relations with Taiwan has presented grave problems for the work of the church here. Both native Christians and non-Christians have become suspicious of Americans whom they feel break their word (as with the treaty) and that Communism is now endorsed while their democracy is being rejected. Brother Short fears a Communist takeover is imminent. (Bro. Short and his family have worked as missionaries in Taiwan for nine years.)

PAPUA, New Guinea — The work here last year saw 375 baptized into Christ, with 10 new congregations established and 19 evangelists preaching the word.

GUATEMALA — There are over 2,000 languages in the world into which the Bible has never been printed. Missionary Ralph McCluggage has worked for nine years among the Sacapultecos Indians, learning their language and writing in order to place Bible stories and eventually the Scriptures in their native tongue.

ON THE HOME FRONT: DALLAS, Tex. — The entire full-time faculty of the Preston Road School of Preaching died in an air crash last February. The crash occurred in dense fog in a creek about a mile

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from the Dallas Red Bird Airport as the teaching staff was returning from the Abilene Christian University Lectures. Killed were the pilot, Eldred Stevens (director), Rudell White, Ray Evans, and Tom Dockery.

HOUSTON, Tex. — During the recent visit of the Chinese Vice-Premier Teng to this city a Christian brother, Dr. Stephen Harris (Southeast congregation) gave a Chinese Bible to the premier at a Chamber of Commerce meeting.

Also, on Friday, Jan. 26, on radio station KPFT-FM, two Houston preachers, Jim T. Middleton (of Lindale) and Justus L. Wilson (of Westfield), met Ray Hill and Charles Law of the Gay Activist Movement in a debate on the subject of homosexuality. The debate grew out of the strong stand Christians had made against this evil during a church workshop.

NASHVILLE, Tenn. — In two articles in the *Gospel Advocate* (one in Feb., one in March) authors T. Pierce Brown and Harvey Floyd (professor of Bible and of Biblical languages at David Lipscomb College) warn churches of what they view as "an insidious and creeping cultism, mind control, and perverted Christianity masquerading under the guise of positive men-

tal attitude, progress and enthusiastic devotion to the Lord. . . ." That of which they write is known as "the Crossroads Philosophy" or those known as "soul talkers." The *Advocate* stated in an "Editor's Note" (March 15, 1979) the following: "The *Gospel Advocate* throughout its long and illustrious history has sought to inform, to edify and to warn its readers in all matters affecting their spiritual well-being both in this world and in the world to come. . . . An article by T. Pierce Brown in our February 22 issue regarding what has come to be known as 'the Crossroads Philosophy' has occasioned more favorable response than any other in recent years. The article which follows, by Harvey Floyd . . . is an examination of the 'Movement' in greater detail. . . . Ira North, Editor; Guy N. Woods, Associate Editor." This could be the beginning of another scrutiny of the Chuck Lucas ministry in Gainesville, Fla., and others, as we observed several years ago by Ira Rice, Jr.

FROM THE GOOD NEWS: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." (Phil. 2:3.)

CAROLINA CHURCH NEWS

NEWS BRIEFS

by David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Asheboro. Charles Isenberg will preach in a meeting May 6-11.

Statesville. Charles Isenberg will also preach in the Abilene meeting May 20-25.

King. A gospel meeting with Maurice Lusk speaking will be held May 27-June 1.

Jacksonville. The new minister is Ed Glover, moving from Milan, Tenn.

Elkin. Lewis Savage will be the new minister. Bob Ross will be leaving full-time work for a while to enter Freed-Hardeman College.

Goldsboro. The Goldsboro congregation is preparing and mailing an excellent paper called *Good News Digest*. It is sent to hundreds of homes in their area.

Raleigh. The first Atlantic Coast Campus Evangelism Conference was held March 30-31.

King. Charles Isenberg will conduct a second Teachers' Workshop April 23-24.

Mt. Airy. A report in the Linville Forest bulletin indicated that construction was scheduled to begin soon on a new building in Mt. Airy.

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N.C. Baptisms

W. Innes, Salisbury, 2; Linville Forest 3; Westside, Charlotte, 1; Jericho, Mocksville, 1; Helen Street, Fayetteville, 4; Boone 1; Providence Road, Charlotte, 4; S. Fork, Winston-Salem, 2; Jacksonville 2. Total: 20.

SOUTH CAROLINA

Woodruff. A campaign is planned for June 25-July 1. Brethren from the Dibrell church in McMinnville, Tenn., will be assisting. Jesse Ham, Jr., is the local evangelist.

Spindale. J. Perry Price is the new minister in Spindale.

Columbia. The St. Andrews bulletin announced the death of Ralph Seiders, a former minister of the congregation.

Columbia. The Shandon church had 235 people in attendance for their March retreat. As of March 18, there have been 15 baptisms this year at Shandon.

New preachers in the state include: Doug Milligan at Laurens, Roy Cox at Pageland and James (Pat) Kelly at Clinton.

Dillon. A congregation of about 30 is in immediate need of an evangelist to locate with them.

S.C. Baptisms

Newberry 4; Shandon, Columbia 6; Essex Village, Charleston, 1; North Charleston 7; Northeast, Greenville, 1; Anderson 6; Central, Spartanburg, 1; St. Andrews, Columbia, 2; W. Columbia 1. Total: 29.

Orangeburg

HENRY JENKINS, Reporting: Mr. J.C. Townsend will be working with us as of March 1, 1979. He comes to us from Perry,

Florida, and has worked in the past with several congregations, one of which was Chestnut Drive in Atlanta, Georgia.

North Charleston

JIM STUTTS, Reporting: Since our last report nine have been baptized, 24 restored, and four have placed membership. At the time of this writing we are in a meeting with Jim Creech, former minister here, and we anticipate many baptisms. I will preach in a meeting with the Durham church of Christ April 29-May 4 and in Northeastern Christian College's Youth Forum May 18-20. Worship with us when touring the historic Charleston area.

Myrtle Beach

BUFORD CARROLL Reporting: March 9-11 this congregation conducted its first "Youth Rally." The congregation is planning another one in 1980. Because we were not too knowledgeable with all the ramifications of a "rally," we anticipated only 150-200 teenagers at the most. However, as the time drew near our hopes were raised somewhat by the responses. We then anticipated 200-250. But what a thrilling, beautiful, heartwarming surprise when 403 young people came to Myrtle Beach!

Some of the highlights of the rally enjoyed by all were:

- Inspirational singing and devotions.
- Johnny Melton's messages.
- "Drug and Alcohol Abuse" presentation by Horry County Police
- "Operation Get Smart" presentation by the Department of Corrections, Columbia, S.C. (Three inmates gave their experiences which led to jail terms. These talks opened ears, eyes, and hearts.)
- Special classes for girls and boys (Louise and Buford Carroll).
- Huge bonfire Saturday night on the beach where chicken bog was served, games were enjoyed, with the evening ending with songs and a devotional.

The elders here wish to thank the many congregations that sent their young folks to us, who trusted us enough to allow their children to spend a weekend in Myrtle Beach. These young people, 403 of them,

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had a wonderful time in a Christian atmosphere. We firmly believe that much good was accomplished.

CAMPAIGN TO LONDON

In July we plan to make an effort to at least acquaint some of the millions who live in London with Jesus Christ. In this city where live twice as many people as are in the state of Tennessee, there are approximately 150 known members of the church, and the number of full-time workers can be counted

on your fingers. Our stay of two weeks will not drastically alter that, but it will mean that several thousand will have had at least a personal contact from a Christian.

We plan to leave Nashville July 5 and return July 21. All necessary expenses can be covered for about \$900. The hotel where we will stay can accommodate only about 50 and we want to fill it up.

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CAROLINA CHRISTIAN

VOL. 21, NO. 5, MAY 1979



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The Carolina Lectures

The Carolina Lectures have become a legend in our time. They are, without much serious doubt, the single most encouraging, edifying, and stabilizing force among the churches of Christ in the Carolinas. For 35 years they have brought scattered workers together for a few days of spiritual feasting and heavenly fellowship and have sent them back to the work with new zeal and courage. They are, and have been from their beginning in 1945, a bulwark against the onslaughts of Satan and all his evil forces.

The lectures this year were planned and hosted by the Charlotte Avenue church in Rock Hill, South Carolina. The program was among the best, if not the best, in the 35-year history of the lectures, and the brethren in Rock Hill opened their hearts and arms to all of us who flocked into their city to be housed and fed. We were all simply amazed at the kindness and understanding that was extended to us as guests. The church in Rock Hill, along with its good elders and David Pharr (who serves both as an elder and preacher), will long be loved and remembered by all those who attended. There were lectures and lively discussions on nearly all the major issues facing us in the Carolinas. And while some differences of methods and judgments were expressed, it was all done in a spirit of love and respect one for another. We have attended many lecture programs in our lives (and have heard over a thousand individual Carolina lectures), but we have never been to any that in any way near equal the Carolina Lectures in fellowship, hospitality, and content. They always rank first place in our book.

But perhaps the most exciting aspect of the lectures (and perhaps the reason why it was the best attended by out-of-town guests of any of its predecessors) was an early-morning discussion on the use of instrumental music in the worship of God between Jack Wilks, of the Rock Hill Christian Church, and James Meadows, of Spartanburg. Since a more extended report of this will be given by David Pharr, no more will be said here about it. But if you missed this, and the remainder of the lectures, we believe you missed a great blessing God wanted you to have.

The lectures next year will be the first full week in April at the Brooks Avenue church in Raleigh, North Carolina. Now is the time to make your plans to be there . . . for the whole thing!

EDITORIALS

HOW GOD DRAWS MEN

Jesus said: "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 be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6:44,45.) From these verses the following should be closely observed:

1. **The fact** — "No man can come to me, except the Father which hath sent me draw him." This states a simple fact: one becomes a child of God only by invitation, an invitation which must come from the Father. The drawing is by that invitation and the motivational incentives which are involved in it. One must thus be drawn by God (as a magnet draws metal) before he can come to God. But the commission has been given and the invitation is extended to all (Matt. 11:28-30; Mark 16:15,16).

2. **The promise** — "And I will raise him up at the last day." This undoubtedly has reference to the resurrection from the dead. It is a promise that those who are drawn by the Father will not perish, even though they must walk through the valley of the shadow of death.

3. **The proof** — "It is written in the prophets." That is, it is written in the Scriptures, and Scripture cannot be broken (John 10:34-36). In actual practice there is no higher source to which to appeal for authority than that which is written. This is ultimately an appeal to God. And it settles the matter among all Bible-believing, God-fearing people.

4. **The method** — "And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." There are four things stated here that are involved in the drawing process:

(1) Each must be **taught**. "They shall all be taught of God." "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God,

and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." (Heb. 8:10,11.) The reason Christians do not have to ask one another if they know the Lord is that all know Him. One cannot come to God (be drawn to Him) without knowing Him . . . and he cannot know Him without being taught. One must know God (know His will) before he can obey Him.

(2) Each must **hear** — "Every man therefore that hath heard." Hearing is necessary in order to have faith. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14.) In the New Testament sense faith is the belief of testimony, the belief of inspired testimony. "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.)

(3) Each must **learn** — "And hath learned of the Father." Hearing is one thing; learning is another. One learns when he appropriates that which he has heard. It is to believe the truth taught or heard.

(4) Each must **come**. Everyone who hears and learns, "cometh unto me." The com-

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Howard Winters, Editor; David Pharr, Carolina News Editor; James Stutts, Brotherhood News Editor.

CAROLINA CHRISTIAN is published monthly by Carolina Christian Publications, Inc., at 5315 Old Augusta Road, Greenville, S.C. 29605. Subscription price: individual, \$4.00 per year; club of five or more, \$3.50 per year; quantity of 15 or more in bundles or direct mailing, 20¢ per copy per month. Publication number, 091160.

Second class postage paid at Greenville, S.C.

POSTMASTER: Send undelivered copies with Form 3579 to Carolina Christian Publications, Inc., P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

RETURN REQUESTED

Address all editorial matter to Howard Winters, P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

All items to be printed in a given month's issue should reach the editor not later than the next to the last Thursday of the preceding month.

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ing is the response of the individual to the divine invitation; that is, he responds to or accepts God's offer. He yields to the drawing power of God; he submits to the will of God.

There is no reasonable (or Scriptural) conclusion to reach but that God draws men unto Himself by the process of teaching, hearing, learning, and coming. There is nothing strange or mysterious about it. The Lord sends the invitation through His word. The invitation is accepted. The transaction is done. The power to save is in the gospel (Rom. 1:16). When it is preached, heard, learned, and followed, God is drawing (through these means) men unto Himself.

COUNTING THE COST

Jesus asked, "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" (Luke 14:28.) Or to paraphrase for our purpose: "For which of you, intending to become a Christian, sitteth not down first, and counteth the cost, whether he have sufficient convictions to finish the race?" To count the cost is to look before you leap, to consider before you commit. Before becoming a Christian one needs to realize that he is giving himself, all that he is, all that he has, and all that he can ever become, to Christ. He must live for Him, not for self. And he must be willing to pay the price, regardless of what the cost may be. But unfortunately, many professed Christians are only half (or less) converted to Him, they are indifferent, they are lukewarm, and they serve Him only as spectators and critics. For some reason, Christ has not become to them the pearl of great price, that for which they are willing to sell everything else in order to obtain. In short, they have not given all to follow Him. And this means that there are many tares mixed with the wheat.

But a day of separation is coming, a day when we must all be tried by fire (1 Cor. 3:12ff), either here or at the judgment. Who shall be able to stand?

Haralan Popov, in his spine-tingling book **Tortured for the Faith** tells of the persecution and torture suffered by

religious people after the Communist takeover in Bulgaria. After spending over 13 years in prison, enduring unbelievable torture, Popov went to work building an underground church. But it was a dangerous work. If the worshipers were discovered, severe torture would be administered. Popov, however, saw a blessing in this. He said, "But a beautiful thing began to happen in the Underground Church. As the fires of persecution grew, they burned away the chaff and stubble and left only the golden wheat. The suffering purified the Church and united the believers in a wonderful spirit of brotherly love such as must have existed in the Early Church. Petty differences were put aside. Brethren loved and cared for one another and carried one another's burdens. There were no nominal or 'lukewarm' believers. It made no sense to be a half-hearted Christian when the price for faith was so great. . . . Every man, woman and youth was forced to 'count the cost' and decide if serving Christ was worth the suffering. And to the Communists' great regret, this was the healthiest thing they could have done for the Church, for the insincere gave up but the true Christians became aware of what Christ meant to them and became more dedicated than ever before."

Have we counted the cost? What would we do under severe persecution? If the church today was purged of "chaff and stubble," if the petty, the indifferent, the lukewarm were eliminated, what would be left? What will it take to wake us up to the great challenges and opportunities God has placed before us? The answer lies in counting the cost.

MOTIVES FOR PREACHING

All preachers will fall roughly into one of two categories:

1. Those who preach because they have to present a lesson. Those in this class are motivated by external forces — they preach because they have a schedule to meet or a job to keep.

2. Those who preach because they have a message to present. Those in this class are motivated by internal compulsion — they have to present their message because the

salvation of the world depends upon it.

Paul put himself in the latter class when he said, "For necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16.)

Which class had you rather hear? Which will win more souls? Which is pleasing to the Lord?

KNOWING EACH OTHER IN HEAVEN

We firmly believe, based upon sound reason and upon a number of strong Scriptural implications, that we shall know each other in heaven. Following are a few of the reasons and Scriptural implications this belief is based upon:

1. We shall know that we are in heaven. If we have any knowledge at all we will

surely know this.

2. We shall know ourselves. If this is not the case, then it means that we will lose our personal identity, our personality, in the transaction of death and the resurrection. But this cannot be the case. For how could another identity be rewarded for the works done by our present identity? Thus if we know anything in heaven we will know our own identity (and if we do not know ourselves we will not know that we are in heaven).

3. We shall know Christ. If we know ourselves we shall surely know that we were once sinful beings redeemed by the blood of the Lamb. But we could not know this without knowing Christ, without knowing that He died for us, without knowing that He was our Savior. To know that we are in heaven will be to know ourselves; to know why we are there will be to know Christ.

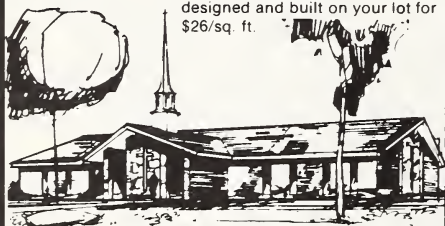
4. We shall know (and enjoy) our rewards. But how could one be rewarded for his work (how could he enjoy his rewards) if his identity has been lost. The whole Christian life is designed to build an identity possessed of the divine nature (2 Pet. 1:3,4). The more one becomes like Christ here the better prepared he is for living with Him — the better prepared he is to enjoy his rewards.

5. We shall know others. By what reason or logic could one arrive at the conclusion that he will know heaven, himself, Christ, and his rewards but will not know others or have them know him? Surely, then, we shall know others and others shall know us. If we do not lose our identity, neither will they.

Surely, then, we shall know each other in heaven. There is no other Scriptural conclusion to reach.

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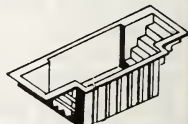
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"Unusual" Lines Of Friendship

Gary L. Roberson, Columbia, S.C.

Almost 1900 years ago, the apostle Paul asked five rhetorical questions to the church in Corinth. He inquired: (1) "For what fellowship have righteousness and iniquity?" (2) "What communion hath light with darkness?" (3) "What harmony hath Christ with Belial?" (4) "What portion hath a believer with an unbeliever?" (5) "What agreement hath a temple of God with idols?" (2 Cor. 6:14-16.) Paul was pointing out that God has no fellowship with Satan and He demands of His children that they follow in His steps. Thus, if a child of His chooses to walk in the darkness, God requires that we respect the lines He has already drawn and have no fellowship with that individual. "I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat." (1 Cor. 5:11.) "And if any man obeys not our word by this epistle, note that man, that ye have no company with him to the end that he may be ashamed. And yet count him not as an enemy, but to admonish him as a brother." (2 Thess. 3:14,15.)

Although it may hurt deeply to respect God's lines of fellowship, we know we must. God knows best; and when He says, "You cannot be in agreement with action X," I must obey His instructions.

Unfortunately, most of the congregations with which I have been associated have not consistently disciplined those members who are walking in darkness. (Thank God that the congregation with which I now labor is not afraid to discipline the unfaithful.) And though there seems to be a recent trend to reverse this situation, it appears that, as our custom has been in the past, we have swung to the other end of the fellowship spectrum. Now we are drawing lines that God has not drawn. Therefore, it is the purpose of this article to consider some of these unusual (and unauthorized) lines of fellowship.

First, someone argues, "I cannot

fellowship with anyone who consistently studies and preaches from a version of the Bible other than version X." Many authors and preachers have strongly implied through articles and sermons that unless a certain version(s) of the Bible is used, all those who use any other version are walking in darkness. Brethren, I believe we should face up to the fact that there is no error-free translation of the Hebrew, Greek, and Aramaic manuscripts. It is true that some versions are more reliable than others and that it is easier to teach false doctrine from some versions. We need to be discreet in what we use. Yet there is no version that does not teach false doctrine if handled incorrectly. The sin, then, is not in what version is used, but in how it is used! False teachers are sinful — versions are not. (Notice that I am not discussing the pseudo-versions — the Cotton Patch Version or the Living Bible. They are not versions, but paraphrases.) I believe "the bottom line" of this discussion is: "Where is the passage(s) that teaches explicitly, implicitly or by an account of approved action that 'all persons who use any version other than version X are persons who are walking in darkness'?" If you cannot produce that passage(s), you had best be careful that you are not drawing lines that God has not drawn.

Second, a Christian might state, "I cannot fellowship with anyone who approaches evangelism other than the way I approach it." Though Christ gave us our mission, He did not **always** tell us how it should be carried out (Matt. 28:18-20). And often when a new method is presented, because it is new it is labeled as "unsound." I am sure that when "cottage meetings" were first promoted, some brother thought it was a step towards apostasy. The problem usually is that we just do not like what a new method is called. What a reason to deny ourselves of something that is good and effective! Now, if the name of the method glorifies Satan or man, it should not be used. But what if it does not? Is it the name or the effectiveness of the method that is most im-

portant? I do not particularly like to call our Sunday Bible studies "Sunday School," but I sure like their effectiveness. And I will not break my fellowship with every congregation that has a "Sunday School." If I do, I will face the displeasure of God.

Finally, some brethren might argue, "I cannot fellowship with Christians who preach and practice anything that resembles cultism." A recent flurry of articles indicates that the Lord's church is developing a "Jonestown Syndrome" similar to that plaguing the denominational world. In one sense, that is not a bad practice. We need to be aware of, avoid, and warn our brothers and sisters of any false practices invading the church. On the other hand, we do not need to confuse zeal, discipline, and total commitment to Christ with the cultism of a Jim Jones or a Sun Myung Moon. Similarity is not equal to "sameness." If it is, we must cease practicing some things that we have practiced for almost two thousand

years. Will we stop preaching "there is only one church" because Herbert Armstrong does? Will we stop practicing "forsaking everyone for Christ" (Matt. 10:34-39) because the Unification Church teaches we should forsake all for Mr. Moon? Again, will we stop preaching Luke 9:51-62 and Luke 14:25-33 because Jim Jones taught a similar philosophy and applied it to himself? We have preached all these Biblical principles for years, but I doubt we will stop because a cultist teaches something similar.

Brethren, I want to plead with you to not fall into the trap that so many of our "anti-brethren" fell into years ago. As brother Thomas B. Warren encouraged me in his classes at Harding Graduate School, "Let us keep the purity of the church but let us not bind where God has not bound in the process." Finally, let us commit ourselves to our faithful Creator and continue to do good (1 Pet. 4:19).



In Memory — D.B. Sanders

Milton S. Parker, Trenton, Ga.

On Sunday, December 10, brother D.B. Sanders of Woodruff, S.C., a good neighbor, a true friend, a kind and loving father, a faithful and loyal husband, a faithful member of the Lord's church, a great man and a prince in Israel, fell while serving at the Lord's table. It had been my

privilege to know brother Sanders since 1958, and the only change that I could see in this great man of God through the years was that as they came and went, he grew stronger in his determination to be ready when the time came to say farewell to those on this shore and depart for the land that is fairer than day. Several times he had said to me, "Brother Parker, if it can be the Lord's will, when it comes my time to go, I want to be active in the worship service." He had a good family who loved and respected him. But more than that, the entire congregation was his family. He shared in all the joys and sorrows of every member of the church in Woodruff.

On that beautiful Lord's day morning, I think the Lord must have said, "Brother Sanders, you are tired; it's time to lay your armor by and come home to share in the fruits of victory!" And his only reply could have been, "I'm ready!"

Brother Jesse Ham, Jr., and the writer spoke at the funeral service.

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Be On Guard

Arthur Wagner, Greenville, S.C.

When one studies the religious situation of the late 1970's one can easily find out how even many church people misuse the name of God and that of our Lord Jesus Christ for the use of the power in their names for worldly gain and profit.

This kind of corruption always causes great falling away. The Lord's words "What does it profit a man if he gains the whole world but loses his own soul" are completely ignored. The ultimate answer must be that of our own life in Jesus Christ.

Tests do not always come in conflicts between what is right or wrong or in being on guard against temptation; often they come over **religious shadings**, where it is hard to find guiding principles. The truth remains that the wrong road can and will lead a person farther and farther from the one true path. We are betrayed by what is false within and false without. Against these we must be on guard.

We must use our God-given reasoning and, above all, **Scripture** used in the **right way**. Remember, the destroyer is always at work.

The Windsor Lake Church In Columbia

Darwin Cherry, Columbia, S.C.

On Sunday, May 18, 1969, 44 persons met together for the first time in the basement of a mason's lodge for the purpose of worshipping God. Our goal was to start a new work in the northeast part of Columbia, near Fort Jackson. Brother Riley Macon delivered the first sermon on that morning. Along with brother Macon, several very qualified men of the congregation did the preaching during the next several years. We have since met in a number of different locations and became known as the Eastside Church of Christ. Brother Larry Jelley was secured from the Memphis School of Preaching in 1972 and served as our full-time minister for approximately two and a half years. He is presently the minister of the Williston, S.C., congregation. Then in the spring of 1975 brother Wallace Beasley became our full-time minister and still serves in that capacity.

One of our original goals was realized on August 9, 1976, when the congregation purchased approximately two and a half acres of land near the intersection of Interstate 20 and U.S. Route 1 in the northeast section of Columbia. Immediately a building contractor was selected (Northway Builders of Greenville, S.C.) to furnish plans and cost May 1979

for a new building. A bond program of \$100,000 was selected for financing, which was a tremendous success. On the last Sunday of that same year, we met in our new building for the first time. In order to identify us with our new location, we changed our name to the Windsor Lake Church of Christ. Since that time, we have continued to grow until we are now averaging in the upper 120's. The northeast area of Columbia is now one of the fastest-growing sections in Columbia and probably in South Carolina. We have a tremendous opportunity of continued growth for the Lord and see nothing but a bright future for Him.

Of course, along the way we received so much help and encouragement that without it we could not have made it. Our eternal thanks can never repay those kind deeds of love.

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The Yadkinville Church Of Christ

Dennis Conner, Yadkinville, N.C.

January 21, 1979, saw the beginning of a new congregation of the Lord's church in Yadkinville, North Carolina. On that day 184 Christians from area churches gathered together to take part in the inauguration of the new work. In reality the beginning of the Yadkinville church goes back much further than January 21 and represents the realization of a dream after the expending of a great deal of time, energy and money.

Several years ago Clifford Shaver (now preaching at Warners Chapel in Clemmons, North Carolina) was working locally with the North Main Street congregation in Mocksville. He frequently passed through Yadkinville 17 miles away and was disturbed that there was no New Testament church in the immediate area. It was his desire to see the church established in Yadkinville and years later that desire was to be fulfilled.

In 1976 brother Shaver went to work with Warners Chapel. Shortly afterwards the brethren there committed themselves to sponsor and support financially Dennis and Terre Conner in mission work in Israel. However, the proposed work was aborted due to several unforeseen factors. It was then that the Yadkinville work was suggested to the elders by brother Shaver. The elders were receptive to the proposal and began to lay the groundwork.

Warner's Chapel bought air time at the local radio station, WYDK, for a daily radio program and "The Way of Truth" was aired with brother Shaver as the speaker. Dennis Conner, having graduated from David Lipscomb in December of 1976, was brought to Warners Chapel as

associate minister in January of 1977. The purpose was to allow him to work with an experienced preacher and eldership before going on to Yadkinville as the evangelist there. Dennis gained two invaluable years of experience at Warners Chapel and will always be indebted to the wisdom of the elders and brother Shaver.

As the preliminary work progressed, land was bought and a new building erected before the congregation actually began meeting. That rather unusual but wise move has put the work in Yadkinville ahead five years. By the time of the January 21 meeting the brethren at Warners Chapel had invested \$51,000 in cash in the new work. Their continued financial support includes the entire provision of brother Conner's salary.

George Ridings and Gary Harper now serve as elders of the Yadkinville church. Both men are unquestionably qualified and are serving the church well in vision, wisdom and example. Tim Allen and Eddie Ridings are the deacons.

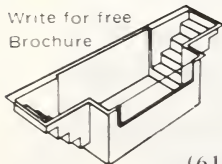
The congregation presently consists of 25 members, many of them coming from Warners Chapel, with an average Sunday morning attendance of 41. The contribution to date has averaged \$307. We are blessed with a spiritually minded group of Christians and a spirit of love and cooperation is growing each day.

The people of Yadkinville are remarkably kind and friendly and have been extremely gracious in their acceptance of us. We have had several from the community to visit with us and many in addition have expressed their welcome. The Lord has already opened many doors to us as an emphasis is being placed upon evangelism. We are realistic, yet optimistic, about the potential for growth in this rural community.

The future for the church in Yadkinville is bright, but we realize that faith in the power of God and hard work will be required of us. If we will put forth the effort to sow the seed, and sow it well, there is no doubt that God will give the increase.

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The Bread On The Lord's Table

Denie Gentle, Statesville, N.C.

Hebrews 10:24: *"And let us consider one another to provoke unto love and to good works."*

How do you set your table, and with what lovely china, crystal and silver. We want our "breakfast" china or everyday and our "best" — even to linens and embroidered tablecloths and napkins and a dishwasher to keep them clean and sanitary. We enjoy that which is beautiful — and rightfully so, but what about the Lord's table? He is our Honored Guest — "In memory of me," He said.

Should we not keep the Lord's table as clean as we do our own table? What about the "bread," the Lord's body? Here at Broadstreet, for several years we have made the bread and have purchased white paper doilies or small white napkins to cover the plates. Whenever we visit other congrega-

tions we feel that you have this need of better "service" or good works to our Lord.

Our use of handmade bread began with our sister Roger Powell and has continued until now.

Here is how we prepare the bread, if this would serve to help.

2 cups plain flour

3 to 4 tablespoons Crisco

Mix with water. Roll out thin, about like pie crust. Cut with round cutter and prick holes with fork. Place on paper-covered cookie sheet and bake until slightly browned at 325 to 350 degrees. Watch carefully. Yield enough for three to four Lord's days. May be frozen, but be sure to take from freezer day before, so that it will be completely thawed.

Hope this serves as a source of encouragement to others who are looking for something special to do in the Lord's vineyard.

Back To The Bible Crusade Report— The Lexington, N.C. Campaign

Clifford S. Davis, High Point, N.C.

The Lord willing, a Back to the Bible Crusade will be conducted in Lexington, N.C. It will begin Sunday, June 3, 1979. The church of Christ in Lexington has no Black members.

Lexington: (For those in and out of the state who do not have any knowledge of Lexington.) The mayor of Lexington is Dwight Hickel. Its chief industries are furniture and textiles. Lexington is the county seat of Davidson County. The city has a population of about 21,000. About 7,000 of Lexington's citizens are Black. It is located in the center of the Piedmont about 18 miles southwest of High Point, 21 miles south of Winston-Salem, and about 16 miles north of Salisbury on Highway 85.

Lexington is one of the many cities in North Carolina with no Black members of the Lord's church. It has experienced the same neglect that so many of our North
May 1979

Carolina cities and counties are experiencing as far as the Black man is concerned. Cities such as Durham, Goldsboro, Burlington, Kinston, Asheboro, Greenville, Albemarle, Hickory, Gastonia, and many others have no Black members of the church. If there are any members, they are few in number. The population of the cities mentioned, all with just a few or no Black Christians, range from about 15,000 to 100,000 persons. There are also many cities in South Carolina with few or no Black members of the Lord's church; and very little effort is being put forth to reach them in either state.

I have been informed that the gospel was preached among the Blacks in Lexington about 25 years ago by the late Quency Carter. I am sorry to say the church was not established during that effort. Pray for our effort and for all those who will be assisting and working in this meeting. The congregation in Lexington, along with others, will be

assisting in this effort.

The Speakers: For the first time in the history of the Back to the Bible Crusade three speakers will be used in the campaign. The first speaker will be James Jones, Jr., of Aiken, S.C. He is the minister of the Hampton Avenue Church of Christ and associate evangelist of Back to the Bible Crusade. Brother Jones will speak June 3-8.

The second speaker will be Wesley R. Brown, minister of the West End Church of Christ in Atlanta, Ga. He will speak June 10-15.

Clifford S. Davis, minister of the Olga Avenue Church of Christ in High Point, N.C., evangelist of Back to the Bible Crusade, will answer the Bible questions.

He will speak June 17-23 if interest is shown in continuing a third week. (Please note: The meeting will continue for a third week only if interest demands it.)

As opportunity presents itself, other evangelists will be used in the Bible Crusade Mission efforts. So if you are an evangelist and would like to be a part of this great work, along with the congregation you serve, please let it be known by letter.

Brother Davis will conduct another crusade meeting in Williston, S.C., during the month of August. This meeting will be under the leadership of the Williston church. Earnest B. Rouse is the minister. More will be said about this effort as the time approaches.

Am I My Brother's Keeper?

Jim Stutts, Charleston, S.C.

The first juvenile delinquent was Cain (Gen. 4). Not only was he guilty of murdering his own brother, but he expressed a horrible attitude when he was asked by God, "Where is Abel thy brother?" Cain replied, "I know not: Am I my brother's keeper?" This revealed not only a lie, but an indifferent and irresponsible outlook on his relationships with others (Gen. 4:9). The attitude which Cain had did not die with him, however! Neither was it confined to the Bible days! Satan has been successfully instilling this attitude into humans down through the centuries. The church of our Lord has not been overlooked by the master of lies and deceit!

Who Is Our Brother? Though Cain's indifference involved his own blood brother, the Christian today must realize that every person on earth is a blood brother. The Holy Spirit revealed: "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth." (Acts 17:24-26.) Hence, God is the Father and in the physical sense all are His children. This

being the case, then we **are** our brother's keeper. We have a responsibility to love and help our fellowman.

In the second sense, our fellow Christian is our brother. The terms "brother" and "sister" have no deeper or dearer meaning than when used in the Christian context. All Christians are such because of being born again "of water and of the Spirit" (John 3:5); "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:26,27.) Each Christian lives to strengthen and encourage others, especially those of like precious faith (2 Pet. 1:1; Heb. 10:24). Christians feel a deep responsibility to be a brother's keeper. Those who fail to establish a personal relationship with a fellow Christian follow the path of Cain. Many Christians have fallen away from their Lord and their commitment because those who are stronger have neglected to communicate their love and concern (Gal. 6:1,2).

Present-Day Brother's Keepers are sorely needed. You can help in the following ways — and more: Note those who are visitors sitting nearest you in the assembly. Extend to them a warm welcome before visiting with those you know. Invite new members home with you to eat on a scheduled basis; make contact and keep contact with new converts. Too often they receive a hug or

handshake when baptized and are left in the spiritual crib to die. They need tender, loving care, acceptance, a regular formula of spiritual food and close friends in Christ.

There is a danger in large groups and that

is feeling that a job will get done because so many are talking about it. But talk is cheap and action is expensive. Let us each appoint ourselves a brother's keeper. When we do, the church cannot help but grow!

The Parable Of The Sower (Part One)

James Meadows, Spartanburg, S.C.

"The same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear." (Matt. 13:1-9.)

This parable has been called the "parable of the sower" but it may more aptly be called "the parable of the soils." Jesus does not put so much emphasis upon the seed and the sower, important as they are, as He does upon the different kinds of soil. In these articles on the parable we purpose to notice the sower, the seed, and the soils.

The Sower

Jesus said, "Behold, a sower went forth to sow." (Matt. 13:3.) The sower represents the teacher. **First**, Jesus said, "He that soweth the good seed is the Son of man." (Matt. 13:37.) **Second**, the apostles sowed the good seed. Jesus promised the apostles that "when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." (John 16:13.) They were to tarry "in the city of

Jerusalem, until ye be endued with power from on high." (Luke 24:49.) They would receive this power "after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8.) The Holy Spirit came on them on the day of Pentecost following His resurrection (Acts 2:1-4). **Third**, every member of the church is now to be a sower of the seed. "Therefore they that were scattered abroad went every where preaching the word." (Acts 8:4.) "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2:2.) "For when for the time ye ought to be teachers . . ." (Heb. 5:12.)

The Holy Spirit and angels are not the ones to sow the seed. It was men who sowed the seed in Acts 2. The angel spoke unto Philip, the man with the message (Acts 8:26), to bring him in contact with the eunuch, the man who needed the message. The Holy Spirit likewise spoke to the man with the message (Acts 8:29) to bring him in contact with the man that needed the message. Ananias (a man) told Saul (the sinner) "what thou must do." (Acts 9:6; 22:16.) An angel told Cornelius to send for Peter "who shall tell thee words, whereby thou and all thy house shall be saved." (Acts 10:3-6; 11:14.) The treasure we now have in the Bible was first placed in earthen vessels, the apostles (2 Cor. 4:7).

A recognition of some vital truths will help one to be a better sower of the seed. **First, one must sow the seed and leave the increase to God.** "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not

return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:10,11.) "I have planted, Apollos watered; but God gave the increase." (1 Cor. 3:6.) H.L. Gee in one of his books tells a story. In the church where he worshipped there was a lonely old man, old Thomas. Thomas had outlived all his friends and hardly anyone knew him. Thomas died. H.L. Gee decided to go to the funeral, so that someone might follow old Thomas to his last resting place. There was no one; and it was a wild, wet day. The funeral reached the cemetery; it was during the war; and at the gate there was a soldier waiting. He was an officer, but on his raincoat there were no rank badges. The soldier came to the graveside for the ceremony; when it was over he stepped forward and, standing before the open grave, he swept his hand to a salute that might have been given to a king. H.L. Gee walked away with this soldier, and as they walked the wind blew the soldier's raincoat open and H.L. Gee saw the shoulder badges of rank; the soldier was nothing less than a brigadier. The soldier said to H.L. Gee: "You will perhaps be wondering what I am doing here. Years ago Thomas was my Sunday School teacher. I was a wild lad and a sore trial to him; he never knew what he did for me, but I owe everything I am or will be to old Thomas; and today I had to come to salute him at the end." We live in an age that expects quick results, but oftentimes a seed may take years to germinate in the heart of a man. There must be patience.

Second, one must sow at all times, not waiting until everything is favorable. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." (Ecc. 11:4-6.) "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." (2 Tim. 4:2.)

Third, one must sow realizing that others may reap the harvest. "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 harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours." (John 4:35-38.) Many gospel preachers, in meetings, reap the harvest of the seed sown by the local preacher and the faithful Bible teachers. It takes both the sower and the reaper, and when the harvest comes, both can rejoice together.

Fourth, one must sow on all kinds of soils. Jesus recognized that the word would fail to produce the desired effect in some, but this did not keep Him from dying to make the word of salvation possible. Likewise we must continue to seek to save the lost even though the seed falls on some unfruitful soils.

Fifth, one must sow the seed with gentleness, meekness, and kindness. "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." (2 Tim. 2:24-26.)

Sixth, one must believe in the seed sown. No farmer would plant seed he didn't believe would germinate and grow. Likewise one must believe that the word of God is the power of God unto salvation (Rom. 1:16; 1 Cor. 1:21; 2 Tim. 3:16,17; 2 Pet. 1:3,4).

(More to follow)

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Wilks-Meadows Discussion

David Pharr, Rock Hill, S.C.

During the 1979 Carolina Lectures at Rock Hill, S.C., a discussion was held on the music question between Jack Wilks, minister of the local Christian Church, and James Meadows of Spartanburg, S.C. Brother Meadows presented the truth in a gentlemanly and effective way.

Mr. Wilks attempted to show that musical instruments are acceptable because there is no New Testament pattern for worship. He pointed out that Ephesians 5:19 is in a context that pertains to daily conduct and then argued that there are no instructions relative to singing in the worship assembly. Meadows agreed with the point

that the context of Ephesians 5:19 relates to all of the Christian life; but then showed that singing is a part of worship. The fact that there are passages which authorize singing and none which authorize "playing" determined the issue.

Much of Wilks' time was spent in attacking the non-instrumental people. Very little was presented by him in the form of logical argumentation. Meadows was well organized and dealt with each point in a systematic way.

Tapes of the six speeches can be ordered from Cassettes for Christ, 1339 S. Hanover, Pottstown, PA 19464 (\$3.00 for the set). Ask for the Wilks-Meadows Discussion from the 1979 Carolina Lectures.

THINKING THINGS THROUGH

OBEDIENCE

Obedience is at the heart of all our service to God, and without it no one can be pleasing to Him. This principle is taught in both the Old and New Testaments. Samuel told King Saul, when he had fallen short of complete obedience, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. 15:22.) The writer of Hebrews stated it clearly, concisely, and positively: "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." (Heb. 5:8,9.) When God speaks (and He speaks to us today through the Bible) we must either obey His word or reject His authority — reject His right to command obedience of us.

To illustrate this principle, in 1968 the Pope of Rome issued a statement in which he continued Catholicism's ban on all artificial means of birth control. Millions of Catholics the world over humbly submitted to his decree as the law of God. But on the other hand millions of Catholics refused to accept it as a dogma of faith — they went right on practicing artificial means of birth control. But those who rejected the decree found themselves caught on the horns of a

dilemma. They were forced to one of two conclusions: (1) The Pope had no authority to speak for God and make such a law. In this case they would have to reject the Pope's whole claim of authority. For if he had no right to make a law in this matter, he had no right to speak for God on any other subject. (2) The Pope did have a right to speak for God and thus make such a law. But in this case they were in open rebellion against the law of God — they were in violation of the will of God and were therefore in open sin. One simply cannot reject one decree from an authoritative source and still accept that source as inerrant and infallible. Either the source errs in giving the command or else one errs in refusing to accept and obey the command given. There is no escape from this conclusion.

Those of us who have rejected and repudiated the right of the Pope to speak for God can readily see the dilemma Catholics find themselves in when they reject any official statement made by the Pope. But we must also apply this principle to ourselves in our relationship to Christ. God is the ultimate source of authority in Christianity, but God, in the Christian age, speaks through Christ (Heb. 1:1-3). Thus

when Christ speaks, He speaks the word of God (Matt. 10:40; Luke 10:16). God gave Him all power or authority, both in heaven and on earth (Matt. 28:18-20). To accept Christ and His word is to accept God; to reject Christ and His word is to reject God. When Christ gives a command, any command, and one refuses to obey it, he must then take one of two attitudes toward the command: (1) Christ had no right or authority to give the command. But if this is the case, the Lordship of Jesus must be rejected. One cannot acknowledge Jesus as Lord without conceding to Him the right to command. (2) Christ had the right to give the command but he refuses to obey it. This simply means that he is sinning against Christ. One of two things is certain: either Christ had no right to give commands or else one sins in not obeying the commands given by Him. Again, there is no escape from this conclusion.

To reinforce this in our minds let us take a couple of examples (and any command Christ ever gave could be used here). Jesus commanded all men everywhere to repent. He said, "I tell you, Nay: but, except ye repent, ye shall all likewise perish." (Luke 13:5.) Thus the believer in Christ must repent of sins or else he must assume one horn of the dilemma: either Christ had no authority to command repentance or else He had the right to do so but he is in rebellion against Him. But again, Jesus

commanded baptism. He said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16; see also Acts 2:38; 10:47,48; 22:16.) Christ either had no authority to give such a command (and if one says this he has rejected the Lordship of Jesus) or else He did have a right to give it. If He did have a right to give it then those who refuse to obey it sin — they sin by failing to obey the Lord.

We must conclude, therefore, that one cannot accept the Lordship of Christ and refuse to obey His commands, even one of His commands. If one rejects just one command (e.g., baptism for the remission of sins), he is either rejecting the right of Christ to give the command or else he is refusing to obey Him. In either case one is, in essence, rejecting Christ and the whole basis of authority upon which Christianity is built. This makes the rejection of a command of the Lord far more serious than most people have ever dared to think. We must either reject Christ as Lord or else we must obey His word.

Even though it may be hard to accept for some, the conclusion is simple:

1. One cannot go to heaven without accepting the Lordship of Jesus.
2. But he cannot accept the Lordship of Jesus while refusing to obey His word.
3. Therefore one cannot go to heaven while refusing to obey the Lord's word.

Come Back, My Beloved!

Terry Wheeler, Spartanburg, S.C.

To hear Hosea, we must go back now, back to a divided Israel, to a time of extreme poverty glossed with silver. We go back to Jeroboam II and the kingdom of the north. It is a scum kingdom filled with luxuries and precious perfumes. Ointment is plentiful and beauty is common. Yet in the eyes of the Lord her God, her stench reached to the heavens and her filth covered her face.

Hosea is called upon to marry a woman with adulterous tendencies (1:2). He does so and loves her. But she acts the prostitute. She is so unfaithful that she is made a slave and Hosea must buy her back (3:13). Yet

Hosea remains faithful to her and still desires his wife. He is a broken-hearted, rejected man and he must proclaim the Spirit's message to a stiff-necked, adulterous people. Who can easily identify with Hosea's agony, his pain? And even he did not feel the full suffering of a God who pleaded for faithfulness, who was himself faithful, and yet suffered rejection again and again. Not only did Israel refuse to know him, but they sought gods that they had not ever known (2:2-8). Thus a broken-hearted and rejected God cries for His wife.

"How shall I give thee up, Ephraim? how shall I deliver thee, Israel? . . . mine heart is turned within me, my repentings are

kindled together.” (11:8.)

Oh, the pain of our God, His aches, when we reject His tender pleadings. Certainly Israel would suffer: She would be shown for what she really was. There would be no cosmetic cover-ups, no perfume for beauty (2:10-13). Then, once her false hopes and her lies were removed, the Lord would woo her once more, and court her once more, in hope that this time she would not reject Him (2:14-23). This calling for love, this tenderness and affection is found — fulfilled — in Jesus the Christ. For God was in Christ reconciling the world unto Himself, so that we may be called **His people** and we may call Him “**my God**” (Rom. 9:25,26; 2 Cor. 5:18,19).

How, then, do you treat this husband of yours that loves you so? Are we adulterous

amidst an adulterous generation? Please, beloved, do not forget from whence your blessings come; do not reject or despise the knowledge of God; as a pure virgin, await your husband’s coming (2 Cor. 11:2).

There are so many who love the things of this world. So many wish to prostitute themselves to that which is no good at all. But the Lord will remove the lies; and the mask of beauty which deceives will be removed, and the sores and blemishes and infection will be exposed. Yet perhaps the Lord will woo once more before the end, in hope. “Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.” (Hosea 14:9.)

Christianity: The Enduring Religion

Roy Z. Kemp, Greensboro, N.C.

Almost all the great religions of the world were formed during the period from 650 B.C. to A.D. 650. In this 1300-year period the religions formed included: Christianity, Zoroastrianism, Taoism, Greek philosophy, Muhammadanism, Shintoism, Buddhism, Hinduism, Confucianism, and Judaism.

With the exception of Christianity, the fires of these religions are dead or are slowly burning to cold embers. Christianity alone is here with us, and it is destined to remain. It continues in growth and meaningfulness.

Taoism, for instance, has not been a religion for over 1500 years. Muhammadanism reached its peak over 900 years ago. Confucianism produced its last great spokesman approximately 750 years ago, and it has been approximately 500 years since Buddhism has made any noticeable advancement. Judaism still waits blindly for a Messiah.

None of these religions had any message of importance to their people nor do they have any for the people of today. Thus they began a steady decline in influence.

In the above-mentioned religions, there must be included hundreds of smaller and lesser-known ones, some amounting to May 1979

nothing more than small cults. Newer ones are constantly springing up in an attempt to take their places.

Religious revolutions have arisen; ideologies and “isms” of every category have attempted growth, each aimed to challenge the God of Christianity, our heavenly Father, as the supreme being.

“Heaven and earth shall pass away, but my words shall not pass away,” Jesus tells us in Matthew 24:35. This statement is sufficient proof that all other religions will fail.

Today there are more than 300 different religious denominations professing to worship the one true God. They have varying creeds and doctrines and methods of worshipping Him, and there is great bitterness among many of these concerning their differences.

Spiritual illiteracy abounds. Organized, superficial religion is lulling men’s consciences and human values are changing due to this influence. People are sinking deeper and deeper into a morass of clashing dogmas. There are chaotic conditions, and there is doubt and a feeling of uncertainty in the minds of many persons but who, because of religious illiteracy, are not completely mindful of their condition.

This is not a happy time in the world. Moral standards are at an all-time low.

Wars rage and civil disobedience, riots, murders, thievery, alcoholism, dope addiction, racial hatred, and many other types of evil are taking the country by storm. The elected officials seem powerless to stem the storm, and many of them give us the impression that they actually approve the disobedience and lawlessness since they have abetted and participated in some of the activities.

A case in point is the racial demonstrations and riots that occurred in our national capital city, Washington, D.C., a couple of years ago.

Today the good and law-abiding citizen is frightened. He feels impotent, helpless, weak, and more and more he is turning to God for the answer to his problems. He has come to an awareness that where there is no vision, the people will perish, and that without the love and mercy of Christ, the people are doomed.

A world of man's making and a life of man's doing are too small, too little and insignificant, for lasting quality. It will fade

away into nothingness within a little while; it is merely a wisp of fog or vapor that disappears with the rising of the morning sun.

The gospel of Christ has not lost its power. Christ has not lost His authority. Christianity — the religion of the true God, founded upon the fact that God's only beloved Son died on the cruel cross for the sins of the people — has not run its course. It continues onward, ever steadfast, giving hope, comfort, and stability to millions of people.

God's gospel will never be eliminated nor destroyed. God is a living God and His message will forever live. There is tremendous power in the blood of Christ, God's Son, our great hope of salvation and of life eternal. The people of Christ must not stand mute and silent; they must speak out, courageously and loudly, and tell of His wonderful love and mercy and His plan of salvation.

God's gospel — the foundation of Christianity — will endure!



BROTHERHOOD NEWS

Jim Stutts, North Charleston, S.C.

ON FOREIGN SOIL: PAPUA, New Guinea — Dale Templeton, missionary here, was recently involved in a serious accident. While transporting several people home from worship services in a month-old truck, Dale was hit head on by a drunken

driver. The drunken driver and his passenger died in the crash while Dale received two broken arms, a broken leg and some minor injuries.

RUSSIA — Here, atheism is the state religion. It is taught in the state-owned

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schools, press, radio, and TV. Registered churches are controlled by the government and no one under 18 is allowed to be baptized. It is illegal to teach the Bible to children and parents who do may have their children taken from them to be raised by the state. Those who refuse to obey these unscriptural laws are persecuted or placed in concentration camps. However, radio is able to penetrate the Iron Curtain with God's message. Yvan Kolesnikow is our radio evangelist to Russia and he beams God's word toward the 39 million short-wave receivers in the Soviet Union 12 times per week. He is supported by congregations in Oklahoma City, Natick, Mass., and Montgomery, Ala.

ON THE HOME FRONT: KNOXVILLE, Tenn. — John Waddey, evangelist for the Karns congregation cites a recent Gallup Report noting that Americans backed the "test-tube baby procedure by a 2-1 margin." Waddey points out that Drs. Steptoe and Edwards, who engineered the first test-tube birth, took not one but a number of eggs from the mother's body and all were fertilized with the father's sperm, thus beginning several new human lives. From these, the one which seemed to be the healthiest was implanted in the

mother's womb while the other "babies" were destroyed. Waddey raised questions about the test-tube technique concerning the ability of parents to determine the sex of the child they choose to keep and not destroy; the research of Dr. Steptoe being funded by his legal abortion practice; gene splicing; the feasibility of harvesting sperm and eggs, to be sold to adoptive customers; and the hiring of women to carry children for those unwilling to bear their own.

CINCINNATI, Ohio — The Northeast congregation here is effectively reaching prisoners in this state and elsewhere with the magazine **Gospel Vidette**. Over 3,500 Bible correspondence courses are being sent to over 2,000 inmates in nine states.

BERKELEY, Calif. — In 1970 Frank Butler was able to get a baptistry built within the walls of San Quentin prison. Since that time, nearly 500 men have been baptized, some of whom are permitted to attend worship with the saints here.

FROM THE GOOD NEWS: "For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another." (Gal. 5:13, ASV.)

CAROLINA CHURCH NEWS

NEWS BRIEFS

by David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Statesville. The Abilene church will host an areawide singing June 1, 7:30 p.m.

Raleigh. Wyndam Shaw is planning to

move to Morgantown, W. Va.

Taylorsville. Ralph Reeves is on WTLK (1570) each Sunday 12:30-1:00 p.m.

Greensboro. Vic Moran is publishing a five-lesson Bible correspondence course. Vic also reports that a gospel paper called **Contact** is being printed for distribution in campus work.

Salisbury. A new radio program is on Wednesday afternoons at 3:10 over WSAT. Phil Morgan is the speaker.

Charlotte. Jimmy Allen will preach in a meeting at Providence Road June 24-28.

N.C. Baptisms

Westside, Charlotte, 2; Myrtle Beach 1; Wilkesboro 2; Linville Forest 1; N. Main, Mocksville, 1; Jacksonville 1; W. Innes, Salisbury, 3; Helen Street, Fayetteville, 5; Providence Road, Charlotte, 3; S. Fork, Winston-Salem, 1; Boone 2. Total: 22.

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SOUTH CAROLINA

Union. The Bypass congregation appointed two additional elders April 22. They are David Foster and Carter Geer. Brother Geer also is the preacher. David Pharr was the guest minister at the service in which they were appointed.

Columbia. Approximately 350 people attended the S.C. Evangelism Seminar. The seminar was directed by the Shandon congregation.

Gaffney. Jim Stutts will preach in a meeting June 17-22. On Monday, June 18, there will be a preachers' luncheon, at

which time brother Stutts will speak on "Evolution."

Mauldin. We have received a report that Jerry Westmoreland suffered a heart attack in April. Our prayers are especially for him.

Greer. Trinity Lane Church of Christ in Nashville, Tenn., which helps support the Greer work, has provided them with a 70-passenger bus. Brad Brumley will be at Greer for a Teachers' Workshop June 1-2.

Myrtle Beach. Buford Carroll reports the baptism of A. J. Baker, who is 95 years old. His wife has been a faithful Christian all along. We are reminded of 1 Peter 3:1.

S.C. Baptisms

Belvedere 2; Central, Spartanburg, 4; St. Andrews Road, Columbia, 2; N. Charleston 5; Shandon, Columbia, 2; Northeast, Greenville, 1; Edgewood, Greenville, 1; W. Columbia 1; Charlotte Avenue, Rock Hill, 3; Duncan 3. Total: 24.

A Look At Books

Johnny Melton, Charlotte, N.C.

Child of the King and Other Sermon Outlines, John Waddey; J.C. Choate Publications, Burton Drive, Winona, MI 38967; 168 pages, cloth, \$4.00.

This book contains 52 sermon outlines. These lessons cover a wide range of subjects. In addition to the sermon "Child of the King," brother Waddey discusses such topics as "The Christian's Prayer Life," "The Christian and Racial Prejudices," "The Case for Virginity," and "Christians and Christmas."

Sermon outline books are not intended as a crutch for the lazy preacher who does not study. There is a legitimate use for such books. Sermon outlines can stimulate the thinking and serve as a basis upon which a preacher can develop his own sermons. To this end this volume by John Waddey is sent forth.

A Man With World Vision, George P. Gurganus and Dan G. Garringer; J.C. Choate Publications, Burton Drive, Winona, MI 38967; 94 pages, cloth, \$3.00.

This little volume is the story of one couple's determination to have a part in fulfilling the Great Commission. Barney and

Nellie Morehead have served as missionaries (Japan, 1925-30) and supporters of missionaries for more than one-half a century. This is an inspiring story and ought to be read widely. The Moreheads demonstrate what can be done and what good can be accomplished by people who surrender themselves to the will of God.

I remember as a boy going with my dad to brother Morehead's garage bookstore and stocking up with tracts (some we bought, some were given to us) to take back to Wilson, N.C. I am glad his story has been told; I'm sure it will do good.

All books reviewed here may be ordered from Carolina Christian Bookstore, P.O. Box 8324, Sta. A., Greenville, S.C. 29604.



The advertisement features a black-bordered box containing four line drawings of church equipment. From left to right: a steeple, a baptismal font, a hanging light fixture, and a sign. Below each drawing is a label: 'STEEPLES', 'BAPTISTRIES', 'LIGHTS', and 'SIGNS'. At the bottom of the box, the text reads: 'P.O. BOX 2250 DANVILLE, VA 24541 PHONE [804] 797-3277' and 'BOWLING UNITED INDUSTRIES'.

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CAROLINA CHRISTIAN

VOL. 21, NO. 6, JUNE 1979



Yadkinville, North Carolina

(See Editorial Note)

EDITORIALS

USE THESE MEN

Most of the men in the Carolinas who have something special to offer churches are well known and fairly widely used. But occasionally men develop a vast usefulness locally without brethren elsewhere noticing them. We wish now to call your attention to two such men, namely, Randy Lawless and Buford Carroll.

Randy Lawless

Brother Lawless has preached for three congregations in South Carolina (N. Augusta, Georgetown, and Duncan) since his graduation from the Memphis School of Preaching. In each place the attendance and contribution tripled within the three years' period he worked with each group. That is, without question, a marvelous record, and one that is unequaled by anyone else known to us who has ever worked in the Carolinas. While working with Randy in a meeting at Duncan, we think we saw the secret of his success. It is hard work and a program of teaching that is simply unsurpassed by any we know. We asked him if he could conduct a workshop-type class for other churches to teach them his method. He says that he can and that he has done so in all the churches where he has worked. We suggest, therefore, that any church which needs help in starting a teaching program that will really reach the lost get in touch with Randy at Route 1, Duncan, S.C. 29334. While he cannot do our teaching for us, he can show us how to do it. Of course it cannot be done without hard work, but if you are willing to put your hands to the plow and work for the Lord, Randy can show you how to teach the truth in your community.

Buford Carroll

Brother Carroll spent 30 years in the armed forces of our country, but upon retirement he went into full-time preaching (he had preached regularly for many years before his retirement). He has done a remarkable work everywhere he has been, especially in the area of motivating Christians to greater activity. For example, when he moved to

Myrtle Beach in 1973 the average weekly attendance was around 45. There were few if any involved in the work. But by 1978 the average attendance had jumped to approximately 160 per week and a good percentage of the members were involved in the overall program of work. The Myrtle Beach church has become a beehive of activity in the Lord's service. Again the secret is a good teaching program and brother Carroll's amazing power to motivate Christians to work. Any church that needs to be motivated should contact him at P.O. Box 1975, Myrtle Beach, S.C. 29577. He can give to you the internal compulsion to get up and go!

As we have indicated, we believe these two men have something special to offer every church in the Carolinas. While neither is widely known, both have done the most amazing work ever done in the communities where they have lived. We believe that they can, if we will permit them to do so, help all of us do a better work for our Lord. Why not take advantage of their special abilities and get the church in your community on the march?

YADKINVILLE

Our cover picture this month is of the church building in Yadkinville. It was

EDITORIAL AND PUBLICATION STAFF:

Howard Winters, Editor; David Pharr, Carolina News Editor; James Stutts, Brotherhood News Editor.

CAROLINA CHRISTIAN is published monthly by Carolina Christian Publications, Inc., at 5315 Old Augusta Road, Greenville, S.C. 29605. Subscription price: individual, \$4.00 per year; club of five or more, \$3.50 per year; quantity of 15 or more in bundles or direct mailing, 20¢ per copy per month. Publication number, 091160.

Second class postage paid at Greenville, S.C.

POSTMASTER: Send undelivered copies with Form 3579 to Carolina Christian Publications, Inc., P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

RETURN REQUESTED

Address all editorial matter to Howard Winters, P.O. Box 5423, Sta., B, Greenville, S.C. 29606.

All items to be printed in a given month's issue should reach the editor not later than the next to the last Thursday of the preceding month.

Address commercial advertising inquiries to Jacobs List, Inc., Clinton, S.C. 29325. Address all advertising pertaining to the Church of Christ or its members (including related organizations) to Carolina Christian, P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

scheduled to be run last month along with the good article by Dennis Conner about the church and work in Yadkinville, but it reached us too late to be used. We hope you will, now that you have the picture, go back to last month's issue and re-read the article.

LET'S DO IT

Paul confidently stated, "I can do all things through Christ which strengtheneth me." (Phil. 4:13.) While this verse obviously has its limitations (we cannot make a square peg fit into a round hole without either rounding the peg or squaring the hole), all of us have far more power to do far more things than we have yet conceived. The context of the verse is that of overcoming suffering and affliction. There is therefore nothing one cannot overcome for Christ, providing only that he is willing to yoke up with Christ (Matt. 11:18-30) and be laborers together with God (1 Cor. 3:9). Most of our failures are not for lack of power, but for lack of effort — a failure to try. We do not do because we do not try to do.

In a teachers' meeting in West Jefferson Richard Miller, an efficient teacher of a teenage class, repeated several times the expression "Let's do it." It has occurred to us that this ought to be the slogan for every church in the Carolinas. While a slogan will not do the work for us, it can express our attitude toward the work and help us toe the line. And what better attitude could one have than to see the Lord's work as something he can do with the Lord's help? We have long believed that if the Lord wants it done His people can do it. He has not asked us to do the impossible. But we cannot do it without effort. And we are not likely to put forth much effort to do any job unless we are convinced that we can do it. But if we are convinced that we can do it, then let's do it. What are we waiting for?

Let's do it!

FALSE EXPLANATIONS

Truth seems so simple, so easy to understand, so plain to us that we never cease to marvel that all men do not readily and gladly accept it. We have been asked a thousand

times, "Why do people not see the truth?" Our response always shows our perplexity. If truth were difficult to comprehend, or complex in its make-up, or mysterious in its contents, the puzzle would not be so great. But, for the most part, it is neither difficult, complex, nor mysterious. Thus the question keeps recurring, "Why, then, do more people not see it?"

Perhaps a study of some of the people who rejected Jesus and the preaching of His apostles might throw some light on the matter. Take the casting out of a devil as recorded in Matthew 12:22ff. The Pharisees did not deny that Jesus had cast out the devil (that is, He had worked a miracle) but they said, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." (Matt. 12:24.) They accepted the fact but gave a false explanation of it. Jesus pointed out their error but they continued to reject the truth.

The same was true on Pentecost when the apostles were filled with the Holy Spirit and began to speak with other tongues. The people did not deny that something extraordinary had occurred and that the apostles were doing what the Scriptures say they were doing. Rather they accepted the fact. But they did not ascribe the fact to its true source. Instead, they gave a false explanation. "And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine." (Acts 2:12,13.) Peter rebuked them by saying, "It is but the third hour of the day." It would have been incredible, then, to find a group of men drunk that early in the morning. Hence their explanation was false. Peter then gave them the true explanation: the event was the fulfillment of prophecy — it was a demonstration that what God had promised for ages was now coming to pass. Many of them then accepted the fact, obeyed the gospel, and were added by the Lord to His church (Acts 2:37-47).

All this gives us some insight to the real problem: when people do not want the truth they can always satisfy themselves with a false explanation. Perhaps this will give us some knowledge of what Paul meant when he wrote, "And with all deceivableness of unrighteousness in them

that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 2:10-12.)

A GOOD IDEA

We are just home from a meeting with the Windsor Lake church in Columbia (a special five-day series on the work of the Holy Spirit in the scheme of human redemption) which we think was an exceptionally good one from the standpoint of preparation, effort, and fellowship. But there was something unusual about it to which we wish to call your attention. Wallace Beasley, the deeply loved local preacher at Windsor Lake, took it upon himself to invite us to bring along our book display so that members of the church, most of whom had never had the opportunity to visit a Christian bookstore, could browse through them and purchase any which they felt would be helpful to them. We were able to place several good reference books and a number of others (especially our own) in a good number of homes. We left feeling that perhaps the books, which will be at work for years to come making better students of the Bible, will ultimately make a finer contribution to the cause of Christ than the six lectures or sermons we delivered.

We think this is a good idea and we suggest that other churches, who may be having an author or a book supplier come for a meeting, try it. Do not look at it as a mercenary adventure (there is very little money to be made on religious books when such limited sales are involved, especially by authors) but rather see it as a service to be offered, an opportunity for many Christians to see a selection of good books for the first time and to ask advice about them from someone they can trust. Most Christians will be grateful for the opportunity and the church will become stronger by the fact that her teachers and leaders will have better tools with which to work. (In fact, it might be a good idea for churches to have "Christian Literature" seminars.) Good

literature in a good home will make a good contribution to better work, better teaching, and better living.

IS CHRIST DIVIDED?

If division is right then Christ is divided! But Paul makes a profound argument against division by showing that Christ is not divided. He asked, "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (1 Cor. 1:13.) These are rhetorical questions and the mind automatically answers no to each of them. Christ is not divided. Paul was not crucified for you. And you were not baptized in the name of Paul.

But Paul's argument is that if Christ is not divided, if Paul was not crucified for you, and if you were not baptized in the name of Paul, then you are **not** of Paul. And if you are not of Paul (or Apollos or of Cephas) then it is sinful to divide the body of Christ by following him. The only one we can Scripturally follow in matters of a religious nature is the One who was crucified for us and into whose name we were baptized. The argument is simply this: If you are of Paul then that means that Christ is divided, that Paul was crucified for you, and that you were baptized in the name of Paul. But Christ is not divided. Paul was not crucified for you. And you were not baptized in Paul's name. Therefore you are not of Paul (or any other man). You are of Christ.

Or to state the same thing another way: Christ is not divided. He was crucified for you. And you were baptized in His name. Therefore you are of Christ.

The consequence of all this, when applied to division within the church or to denominationalism, is that before division can be justified, one must say that Christ is divided; that the cause of division was crucified for us; and that we were baptized in the name of that cause. Thus to say that division is right one would be forced to start with the conclusion that Christ is divided. But Christ is not divided. Therefore division (whether in the church or by the creation of sectarian bodies) is wrong — wrong because division necessarily divides Christ.

The Infinite, All-Knowing God—And You

Vic Moran, Greensboro, N.C.

One of the most profound truths in the universe is that God desires a close personal relationship with each individual human being. It is this desire in God that moved Him to provide the means by which our sins could be forgiven. Our sins stood in the way of our enjoying a close personal relationship with God. Yet so great was His desire to have this relationship with us that He made the ultimate sacrifice: He sent His Son to live as a man and die on the cross to pay the penalty for our sins, to rise from the dead to redeem our bodies from death, and return to heaven to act as our representative before the Father.

One chapter in the Bible that vividly declares this truth is the 139th Psalm. Here we learn that God is infinite and all-knowing. But there is more here than just a statement of the attributes of God. We learn from David's account of his own relationship with God that every human being has the capacity for an intimate personal relationship with God. Four factors in this psalm reveal the human being's capacity for a personal relationship with God:

First, **God knows each of us on a one-to-one basis.** In verse 1 David says, "Thou hast . . . known me." This is an awesome thought. In His infinite knowledge, not only does God know the paths of the stars and galaxies; He also knows you and me personally.

This gives mankind, and each individual member of that vast throng, great value. When we consider the enormity of the universe and the infinity of God, we tend to think of ourselves as insignificant specks. Not so! God knows you! That makes you important!

Second, **God is actively interested in each person's daily affairs.** "Thou . . . art acquainted with all my ways." (Verse 3.) God takes notice of the little things you do every day. He is interested in you as an individual. He is "familiar" with the day-to-day routine of your life. This gives meaning to even the most menial tasks.

Verses 5 and 10 promise God's protection and guidance to those in a right relationship with him: "Thou hast beset me behind and before, and laid thine hand upon me. . . . thy hand [shall] lead me, and thy right hand shall hold me."

Third, **God has created each of us individually.** This psalm reveals that God is involved in the creation of each individual human being. He is not just a watchmaker who has set the universe in motion and is waiting from a detached vantage point till it runs down. He is involved in each of our lives from the very beginning of our lives. "For thou hast possessed my reins: thou hast covered me in my mother's womb. . . . My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect. . . ." (Verses 13,15,16.) You are unique. God made you and wants you to enjoy a close association with Him.

Finally, **each of us can be "with" God in a very personal way.** "When I awake, I am still with thee" (Verse 18.) You can have the kind of relationship with God in which He will be at your side all the time.

The 139th Psalm presents the omniscience and omnipresence of God not as attributes to evoke fear from us, but rather to comfort us and help us to see ourselves and our lives as valuable and significant. How so? By virtue of the fact that each one of us has the capacity for maintaining an intimate one-to-one relationship with the infinite, all-knowing God!



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Bride Of Christ

Mrs. Perry Price, Rutherfordton, N.C.

Imagine a young lady getting ready for her wedding. She has been chosen by a special someone to take his name and establish a home with him — she out of all the other women in the world. She is special to him. So far, so good, but . . .

What if she decides she does not want to make any preparations for her wedding? She does not want to wear anything special. She wants no ornamentation. She could not care less if her dress is even clean or not!

On top of that, when her husband-to-be wants to visit with her, she proclaims, "No one can tell me I've got to be with him more than once a week. And if I happen to want to go somewhere without him — well, I'm certainly not going to turn into a fanatic about this husband-wife business."

Of course, this is all wrong. That is not the way a bride acts. It is unnatural. She wants to have a special dress to wear. She adds a little ornamentation to her dress, has beads in her tiara, and probably wears some earrings. She has a new manicure so her new wedding ring will be placed on a beautiful hand.

And she cannot wait for her next chance to be with her future husband. When she is away from him, he is all she thinks about. When they are together, she is in pure heaven. She constantly thinks of good things she can do for him — both big and little. The world is full of music and joy. There is sunshine everywhere!

God knew this natural feeling when Isaiah proclaimed, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." (Isa. 61:10.)

But there was a time when God's people — called His wife (Isa. 54:5f; Eph. 5:22ff) — forgot about their wedding. To forget a physical wedding is just as unnatural as to forget a spiritual wedding. And so God said

through Jeremiah: "Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number." (Jer. 2:32.)

Ladies, have we forgotten our wedding with Christ? Christ presented us with His gift of a spotlessly clean and pure white garment of salvation, paid for with His very blood, to wear about our souls. Did we put on our garment of salvation and then become bored with the whole idea and forget to put on any ornamentation, any accessories, any adorning?

Paul described our ornamentation in 1 Tim. 2:9f as being good works. Do we take the little extra time necessary to add the adorning of good works to our daily lives? It does take time, however. But it is well worth it. How beautiful it makes us. If we do not put on extra adorning each day, we look drab to Christ, our Groom. We want to please Him. Besides, who wants to look drab?

On the other hand, Peter cautioned in 1 Peter 3:3-6 that our adorning should be a meek and quiet spirit. Our adornment is not to be such that it makes us look gaudy or distracts from the purity of our souls. It is not to be so loud and attention drawing that the good work is seen more starkly than the beautiful garment of our salvation. We are to do our daily good works with a meek and quiet spirit.

Does the idea of meeting together with Christ and singing to Him bore us? That would be unnatural. This is our chance to tell Him and to tell the whole world how much we love Him!

Do you think it is going just a little too far to meet with Him more than once a week? Hebrews 10:24f says these assemblies are also to encourage one another to dress up in our adorning — our good works. We are even to thus encourage one another "all the more" as we see our Wedding Day approaching.

Extras for our beloved Bridegroom? Extra adorning for Him? Extra time together with Him? Of course! That is only natural! He is special to us. We are marrying Him and have already taken on His name. We want Him and even the whole world to know how much we love Him.

Did you put on any adorning today?

If We Had Only Known

Henry L. Fuhry, Asheville, N.C.

There is found in Matthew 25:31-46 the parable by Jesus on the rewards to those that do for others as well as those who fail to do so. If each of us would read and reread this parable often, we would have a better understanding of our responsibility to our fellowmen. The parable envisions all men and it tells of a final and irreversible judgment of the whole world. For this reason it is more than a parable. It is a realistic prediction of the future in which all nations are brought before the Son of Man. At the time of this judgment Jesus will make divisions among them like a shepherd who separates the sheep from the goats. He will place the sheep at His right hand, the position of distinction and honor. The goats He will turn aside and put on His left hand. Then the awards will be announced. To the righteous, the Son will say, "Come inherit the kingdom prepared for you from the foundation of the world." All their lives they had lived in sympathy and self-sacrifice. Now the kingdom that was theirs in God's eternal purpose was to be theirs in actual possession. But the very characteristics that won for them the King's approval are the same characteristics, when absent, that will cause the others to be rejected. Those on the left hand had shown no pity and had practiced no self-denial.

This parable has through the centuries been interwoven into the basic texture of Christianity. How often a Christian is defined in the very terms of this passage — a person who visits the sick, clothes the needy, gives food to the hungry, and offers a drink of water to the thirsty. The reason why these things are so often remembered is that Jesus made them in this scene the standard of judgment for right conduct which is the final proof as to whether a man is really **His disciple**. In that day it

will not be a question of how much we know, what creed we can recite, or how many theological definitions we can unravel. It will not even be how good we have been in our morals and ethics. Rather, it will be a question of how well we have carried out Christ's teachings. It will be a question of how much good we have done, a question of how well our deepest feelings have been expressed by the positive action of doing and giving for others (and not just our fellow Christians — but to all men — because all men are our brothers).

There are countless lessons in this parable. Jesus here not only enforces the principle of giving, but He puts the principle within reach of all. In every case we see that help given was a simple thing. Many times we ask ourselves, "What can I do to help others?" And we conclude, because we are not trained to be missionaries, because we cannot give thousands of dollars to send others, that what we can do is too little and therefore we do nothing! Yet what the righteous did in this story is what every man can do. The little, positive, yet simple things are what counts! How important is one act of invitation to a man who does not know Christ!

William Barclay in his book **And Jesus Said** retells a story told by Alexander Whyte, a famous preacher of Edinburgh, Scotland. A business man by the name of Rigby used to stop by regularly at Edinburgh. Rigby was by no means a preacher; he could hardly talk to anyone about religion. But one thing he did. Each Sunday when he was in Edinburgh he went to church, and each Sunday he did his best to bring someone with him. One Sunday he invited a young man to go with him. The man stubbornly refused, but Rigby insisted and finally the young man agreed to go. As a result of the morning service, the young man wanted to

attend again in the evening. And that night he decided to give himself to Christ! The next morning Rigby passed by Whyte's house. He had never met Whyte, but on a sudden impulse he decided to stop and get acquainted with him. Rigby told him about the young man; and Whyte was glad to hear it because he felt that his sermon that night had fallen flat. "What did you say your name was?" Whyte asked. "Rigby," said the man. "Why, man," said Whyte, "you're the person I've been looking for, for years." He then turned and went to his study and brought a bundle of letters. All letters were the same, telling of how a man by the name of "Rigby" had invited them to church and of how, as a result, their whole lives had been changed. Whyte told Rigby that 12 of the letters were from young men and that four of them had already entered the ministry. It was not a large thing that Rigby did, but with the blessing of God, his efforts brought much fruit.

We note in this parable that those who had done so many good deeds were quite unaware of their goodness. They had performed their acts of love and mercy unsolicited. Their kindness was spontaneous! And they were greatly surprised at the end when the King so richly rewarded them. That is the way giving should be, unasked and unconcerned about praise. Our giving must be such that the left hand does not know what the right hand is doing. The Lord says this in Matthew 6:3: "But when thou doest alms, let not thy left hand know what thy right hand doeth." This statement, however, can be misunderstood. It does not teach "secret giving," as though it is necessary to slip our gifts into the collection plate while no one is looking. For the right hand to give without the left hand knowing it refers to our motives in giving. There is a beautiful story of an old saint who was offered anything he desired because he had done so many good deeds. His only request was that he might be granted the

ability to do good without others knowing that he was doing good!

But the most remarkable thing in this parable is that the people who gave so generously did not know that they were really giving to Christ. This story poses a situation that every person needs to contemplate: "Suppose Christ was on earth today! What would be our attitude toward Him? How much would we be concerned about Him? What kind of treatment would we give Him?" We are ready to answer, being quite liberal with ourselves, that we would be very much interested in Him. We would not neglect Him. Certainly we would not mistreat Him. But, of course, Christ is not here today in flesh. However (and this is a matter that we too often forget), His brothers are here, and whatever we do for them we do for Him. On the other hand, what will God's attitude be toward us if we fail to help His children? Clearly, if we fail them we fail Him. This was the very thing that the rejected could not understand. They said, "Lord, when did we see Thee hungry or thirsty or ill or in prison? When did we see Thee on the streets begging? If we had known that it was You in trouble, we would have helped You!" We are not much different today. We are quite discriminating in our giving. We do not mind helping some dear friend or associate or well-known brother or fellow Christians or someone who is our social equal who happens to be overtaken by misfortune. Perhaps we do not mind even giving a meal every now and then to an honest-looking beggar. But to be willing to aid everyone, to treat every person with the same concern and respect that we would have for the Lord Himself is something that we have not as yet realized in our lives. It is sad to think that there was or will be a time in each of our lives when we have rejected Christ.

The Lord told them that they had failed to care for their fellowmen: "Inasmuch as ye did not do it unto these

the least of my brethren, ye failed to do it unto me." As a result they were eter-

nally condemned for this lack of concern.

The Parable Of The Sower (Part Two)

James Meadows, Spartanburg, S.C.

THE SOIL IS IMPORTANT

First, the soil is the heart of man. "Now the parable is this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts. . . ." (Luke 8:11,12.) **Second**, the success of the sowing depends upon the soil and the preparation given the soil. One's heart must be prepared. "Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God." (2 Chron. 19:3.) "For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." (Ezra 7:10.) "The word that is sown in an unprepared heart has no better opportunity to spring forth and grow than seed that is sown in unprepared soil." (W. Gaddy Roy.) **Third**, when the desired result is not secured by the truth, the deficiency is not in the truth, but in an improper and censurable attitude of heart toward the truth. **Fourth**, the heart that is unfavorable to the reception of the seed of the kingdom is fertile for the seeds of error.

MANY SOILS FERTILE FOR THE SEEDS OF ERROR

First, there is the soil of ignorance which leaves men open to error. Jesus said, concerning the Sadducees, "Ye do err, not knowing the scriptures, nor the power of God." (Matt. 22:29.) There are many causes for the soil of ignorance. Some have never had the opportunity to learn. Some are too careless to take advantage of their opportunities. Some have rejected knowledge. "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee. . . ." (Hosea 4:6.) "And even as they did not like to retain God in their knowledge. . . ." (Rom. 1:28.) Some have not exercised their senses "to discern both

good and evil." (Heb. 5:14.) But how may one overcome the soil of ignorance? **First**, one must love the truth (Gal. 4:16; 2 Thess. 2:10). **Second**, this love must motivate one to study the Scriptures. "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." (John 8:31,32.) **Third**, one must have the courage to examine one's life and belief in light of God's word (John 3:19-21; 2 Cor. 13:5). **Fourth**, one must practice the truth. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.)

Second, there is the soil called sordid. **First**, some hearts are prepared for the reception of ungodly and unscriptural practices by delusion. "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believe not the truth, but had pleasure in unrighteousness." (2 Thess. 2:10-12.) **Second**, some hearts do not love the truth and thus bring evil, "the fruit of their thoughts, upon themselves." "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. But they said, We will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken. Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it." (Jer. 6:16-19.) **Third**, some hearts will not be bound by sound doctrine. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they

heap to themselves teachers, having itching ears." (2 Tim. 4:3.) **Fourth**, some hearts are unwilling to prove things. "Prove all things; hold fast that which is good." (1 Thess. 5:21.)

Third, there is the soil called **sight** which is responsible for some of the sectarian doctrines of today, as well as partial rejection of the truth by some Christians. "For we walk by faith, not by sight." (2 Cor. 5:7.) **First**, faith means we have examined the facts and, being convinced that Jesus Christ is the Son of God, are willing to trust and follow Him, "Even in those things which we cannot see by unaided human reason." (James Bales.) **Second**, the individual who will not do anything until he sees why it should be done is trying to walk by sight,

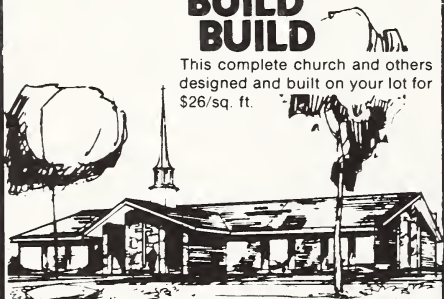
even though he claims to be a believer in Christ. **Faith** accepts God's word that the effectual, fervent prayer of a righteous man availeth much (James 5:16), but **sight** refuses to pray because it cannot see **how** God answers prayer. **Faith** accepts difficult practices (Matt. 5:43,44; Rom. 12:21), but **sight** refuses because it cannot see why evil should be met with good or **how** good can overcome evil. **Faith** accepts baptism for the remission of sins because the Lord commands it (Mark 16:16; Acts 2:38), but **sight** rejects it because it cannot see any connection between baptism and the remission of sins. **Faith** says, "The Lord commanded it, therefore . . ."; but **sight** says, "The Lord commanded it, but. . . ."

Fourth, there is the soil of **emotionalism**, which leads to all sorts of fantastic consequences. Some characteristics of those controlled entirely by emotions are easily detected. **First**, they absolutely refuse to listen to reason or to reason on their own conduct, teaching, and experiences in the light of the teaching of the New Testament. **Second**, they do not lose faith in themselves or their leaders regardless of how many blind alleys they may be taken up. **Third**, they often seem to be "out of this world" and "cultivate a serenity" which, "although it is based on a delusion, may commend their delusion to other people." Emotions have their place, but they can be a deceitful and delusive guide unless controlled by the word of God. (Several thoughts in this last section suggested by James Bales in his book **Soils and Seeds of Sectarianism**.)

(More to follow)

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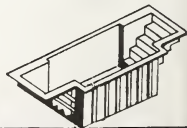
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Showing Forth The Praises

John Greenwood, Greenville, S.C.

So often in the churches of Christ today there appears to be an identity crisis on the part of the individual Christian and, in many cases, therefore, entire congregations. Many in the church are even questioning their purpose here on earth and also their purpose for being in the church. Without a concrete purpose for existence there can only be the result of frustration and loneliness even when surrounded by others.

The inspired concept that "ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light," as penned by Peter (1 Pet. 2:9) has sorrowfully been clouded over by our 20th-century materialism and resulting complacency. Peter confidently states our distinctiveness and purpose while here on earth and the reality of it **must** be kept alive today. The challenging purpose stated in the great commission (Matt. 28:18) is not only for the enlargement of the church but is vitally necessary for the spiritual health of the church and therefore the individual Christians therein. It is then, brothers and sisters, that the beauty of 1 Peter 2:9 will become a living and practical reality.

For our evangelistic responsibility to be a

reality there will, of course, have to be the **daily** denial of self as Jesus expressed it (Luke 9:23-26). This denial, so vitally important, will become a way of life as we appreciate more and more the love that Christ has for us and in turn respond to that love. The gospel is really simple! In response to God's grace we automatically deny ourselves in order to take that gospel to others. Self-denial and personal sacrifice are the only acceptable response to God's love for us and are the key to actively restoring the New Testament church. When this Biblical concept of denial becomes a reality in the home congregations, only then will souls be won to Christ; only then will our fellowship be warm and vibrant, our singing be with joy and gladness; and in turn, only then will our worship services be such a light that those outside of Christ will see the difference from the denominational world and beg to come "out of darkness into his marvellous light." (1 Pet. 2:9.)

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Condensed Bible?

Mr. Herbert Lieberman
Executive Editor
Condensed Books Projects
Reader's Digest Association, Inc.
Pleasantville, N.Y. 10570

Dear Mr. Lieberman:

It is my understanding that your company is planning to publish a condensed version of the Bible.

I believe the **Reader's Digest** has, for years, served the public interest and is enjoyed by thousands of readers every month. I am sure that the condensed version of the Bible would be welcomed by thousands of the reading public.

However, as one who believes the Bible to be the inspired word of God and the authority by which we are to live and the Book by which we will one day be judged, I am opposed to the publication of such a work. I would encourage your company to think of the eternal consequences which might result from such a work as the condensed version of the Bible.

Already, we have a number of books on the market which claim to be the Bible, which in reality are the works of man and, if followed, will cost man his soul. These books pervert the word of God and change the truth of God's word into what some men think God intended to say.

Mr. Lieberman, when the Bible was written, those men used by God were inspired

by the Holy Spirit to write what they did (2 Tim. 3:16,17; 2 Pet. 1:19-21). Since we are not so inspired and so guided by the Holy Spirit (John 16:13) we are warned not to tamper with the word of God (Deut. 4:2; Prov. 30:6; Rev. 22:18,19).

The danger of a book such as the proposed condensed Bible is that many people who do not know how to study will read it, thinking they are reading the Bible, when in reality the most they will have will be a portion of the Bible. Reader's Digest or any other man or company has no right to condense God's word.

Your company will, no doubt, have great financial gain from the sale of such a book as the condensed version of the Bible, but will that be acceptable to God? I am reminded of what is taught in John 2:13-16 where Jesus warned against making His Father's house a house of merchandise, that is, using the temple for personal gain. I see little difference in using the temple for personal gain and using the Bible for personal gain.

I urge the Reader's Digest to seriously reconsider this undertaking which will have consequences reaching all the way into eternity.

Sincerely,
Robert Goff, Jr.
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BROTHERHOOD NEWS

Jim Stutts, North Charleston, S.C.

ON FOREIGN SOIL: KOREA — The house of the Haskell Chesshirs, long-time missionaries here, was destroyed by fire in late February. The Chesshirs were in the States at the time of the fire because Sister Chesshir is recovering from heart surgery. The fire destroyed many irreplaceable personal family possessions out of nearly 40 years of marriage.

VIENNA, Austria — Dr. Otis Gatewood, president of European Christian College announces that the college will open its first year with a staff of 11 doctor's degree professors, 1979-1980. Utilizing mostly retired teachers from American Christian colleges, the college should have some of the most experienced and dedicated teachers to be found. The teachers will commute from America and will teach for one month, giving 45 hours of classroom instruction. Members of the faculty include Dr. Russell Artist, Dr. Fred Barton, Dr. F.F. Carson, Dr. Ima Clevenger, Dr. Arlie Hoover, Dr. Jack Lewis, Dr. Roy Palmer, Dr. Paul Southern, Dr. Earl West, Dr. W.B. West, Jr., and others of great experience.

CANTON, China — Recently missionaries Gordan Hogan and J.C. Choate traveled for four days in this area. These men report finding a surprising freedom and, though such freedom might be deceptive and temporary, it is hoped that such will permit the future re-establishment of the Lord's church in this country.

ON THE HOME FRONT: ALBANY, N.Y. — Some months back, the Albany congregation became involved in the telephone/tape ministry, Bible Call. In less than a year some 10,000 phone calls have resulted in at least three baptisms and 60 more correspondence courses. However, recently the Albany church was written up in one of the nation's leading pornographic magazines under the heading: "Phoney Advice: Dial-A-Dope," ridiculing the New Testament's teaching on such subjects as "Sex Before Marriage," "Homosexuality," and "The Sin of

Adultery." The porn writer said, "If it weren't on the level, these taped messages from God would have us doubled over in laughter. As it is, it's pretty frightening to consider that there are people who actually fall for this _____ [expletive deleted]." Accompanying the article was a pornographic picture further ridiculing the Lord's church.

Recently the Albany church building was burned to the ground and the police have determined it was arson. The fire was started in the Bible Call room. The church here is rebuilding and Bible Call will soon be back in action!

WICHITA FALLS, Tex. — The tragic tornado that struck here April 10 took the homes and belongings of 227 Christian families, but no church buildings were destroyed. Three Christians lost their earthly lives and hundreds were hospitalized.

WEST MONROE, La. — Jim Moran reports that the so-called "O'Hair Petition to Stop Religious Broadcasting" which received widespread publicity in church bulletins, letters and otherwise, is not a fact. Though atheist Madalyn O'Hair has been guilty of many things against Bible-believing people, she is not behind an effort to abolish religious broadcasting. Brethren will do well to refrain from printing articles of this nature which are unsigned and not based upon truth but upon rumor.

HENDERSON, Tex. — A new model baptistry has been manufactured with the advantage of requiring half the water of other types, less energy and less time for baptizing. The candidate sits and the one doing the baptizing stands behind the baptistry, not having to get wet. The company is Fiberglass Specialties, Inc., P.O. Box 210, Henderson, TX 75652, and they are producing a portable unit which also serves as a pulpit and communion table.

HOUSTON, Tex. — The Select Committee on Child Pornography of the Texas House of Representatives estimates that 292 pornography outlets in 20 Texas cities gross \$41.7 million yearly. One hundred and sixty

of the outlets are in Houston and of 14 distributors in the state, 10 are in Houston. Child pornography constitutes 77% of magazines sent into Texas via the port of Houston, and 92% of the films. The committee estimates that there are from 45,000 to 67,000 child and adolescent victims of such abuse in Texas yearly. With the Lord's

church numerically strong in Texas, what a strange report.

FROM THE GOOD NEWS: "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. . . ." (Eph. 3:20.)

CAROLINA CHURCH NEWS

NEWS BRIEFS

by David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Greensboro. The Wendover church asks to be contacted regarding students who will be attending summer school at one of the colleges in the Greensboro area. It is always a good practice for local congregations to be advised of Christian young people attending college in their area.

Greensboro. On April 22 the following men were appointed elders at Wendover: Oscar Atkins, P.D. Kirby, Ted Nadeau, and Buddy Oakley.

Rockingham. Larry Eppley will continue with his preaching responsibilities, but will also be employed as an advertising consultant for a local radio station. J.B. Whitaker will preach in a meeting there beginning July 15.

Troy. A note in the Rockingham bulletin says that Troy now has a full-time preacher.

Salisbury. Randy Allen and Wilton Cooley have been appointed deacons.

Burlington. Several congregations in North Carolina cooperated in sending relief supplies to tornado victims in Wichita Falls,

Texas. The items were collected in Burlington and sent via truck to Texas.

Salisbury. Several are involved in a letter-writing program. Handwritten letters are sent to nonmembers with invitations to visit services and offers of Bible correspondence courses and home studies. The W. Innes congregation also has an active tract ministry. About 1,000 tracts were recently placed in various public places.

Charlotte. Jimmy Allen will preach at Providence Road June 24-28.

Mocksville. The Charles Isenbergs will have this address when they move from Jericho the last of June: P.O. Box 267, Edmonton, KY 42129.

Clinton. Jim Franks has recently located in Clinton as the preacher. The congregation is meeting in an auto repair shop. They are in need of financial assistance.

Statesville. Stanley Crews, minister at Northview, was given the opportunity to speak at the Holsey Memorial Christian Methodist Episcopal Church in Statesville. He spoke to an audience of about 75 on "What It Means to Preach Jesus."

N.C. Baptisms

Goldsboro 4; Jacksonville 1; Dilworth, Charlotte, 1; S. Fork, Winston-Salem, 1; Lenoir 1; Plaza, Charlotte, 1; Hickory 2; Helen Street, Fayetteville, 5; King 1; Providence Road, Charlotte, 2; Westside, Charlotte, 3; Jericho, Mocksville, 1; Burlington 1; Linville Forest, Winston-Salem, 2. Total: 26.

MERGER ANNOUNCED

Johnny Melton, Charlotte, N.C.

On June 3, 1979, the Plaza church of Christ and the Providence Road church of

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Christ will unite their efforts for the Lord in Charlotte. This merger, the first in the history of the churches in Charlotte, will enable a greater amount of work to be accomplished for the Lord.

The final services for the Plaza church will be conducted on May 27. This will bring an end to an era in the history of the church in Charlotte. However, the future is bright for the work that will now be accomplished by the Providence Road church.

This writer has served the Plaza church as her minister since January 1, 1978. On June 3, I will join David A. Wheeler as one of the ministers for the Providence Road church.

SOUTH CAROLINA

Greenwood. The DeYoungs are moving to Quinlan, Texas, to serve as houseparents at Boles Home. Arthur Howard will be the new minister at Greenwood. The DeYoungs recently adopted a baby girl.

Florence. The brethren have a radio program each Saturday morning at 11:45 on WOLS (1230).

Mauldin. Jerry Westmoreland is continuing to recover following open-heart surgery.

Charleston. A tent meeting will be held on James Island June 18-29. The speaker will be I.V. White.

Woodruff. A gospel meeting is scheduled for June 25-July 1.

Myrtle Beach. A gospel meeting is

planned for July 11-15 with David Pharr speaking.

Spartanburg. The Central church is involved in a new program to help people with alcohol and drug problems. The program is very successful. Brethren who are interested in such work should contact them.

S.C. Baptisms

Duncan 2; Florence 1; Shandon, Columbia, 4; St. George 2; Windsor Lakes, Columbia, 8; St. Andrews Road, Columbia, 2; Moore 5; N. Charleston 4; Greer 1; Central, Spartanburg, 4; Northeast, Greenville, 1; Charlotte Ave., Rock Hill, 3. Total: 37.

St. George

JACK COOPER, Reporting: The St. George congregation approached St. Andrews Road in Columbia because of the offer in **Carolina Christian**, October 1978 issue. Enough time had elapsed that we thought the preachers there might not be available in April, but they were. In fact, we were the first to ask. Let me encourage the small, supported congregations throughout the Carolinas to take advantage of the St. Andrews offer. Brothers Brandon and Roberson are well qualified for gospel meeting work. With their services available, please be careful how you excuse yourselves from having gospel meetings because of lack of concerned help.

Bob Brandon did an excellent job in

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preaching God's word with love, challenge, and conviction. The good accomplished in a gospel meeting cannot be denied when the truth has been dynamically preached to those who need to hear it. Our thanks are extended to brother Brandon and to the St. Andrews Road elders for his availability to us (even though we at St. George did help with the expenses).

The congregation was edified, and some of our friends and neighbors heard the gospel preached. One responded during the meeting to be restored. No one came to be baptized during the meeting, but right after the gospel meeting another was restored and one was baptized into Christ. However, the meeting was indirectly involved with this because the home Bible teachers had been edified and thus were better prepared by the messages of the gospel meeting.

By practicing the evangelism plan of Acts 5:42 the Lord's church can increase in the Carolinas. The lost must be reached and you must reach the lost. Preach the gospel; don't fall behind — KEEP ON THE FIRING LINE IN '79!

Shandon, Columbia

RANDY McKEAN, Reporting: God has abundantly blessed us here at the Shandon church. We have had over 50 baptisms (from this date) in the past year with a 90% retention rate. In 1979 we have had 26 baptisms. Our conversions are due to the evangelistic Bible studies (Soul Talks or Life Talks) that we have on the campus and in the community throughout the week. We have found this to be a very effective tool in seeking and saving the lost.

Another great blessing that we have experienced is in the coming of Kenneth Reed as our preacher. He ministered at the University Church in Tuscaloosa, Alabama, for 25 years and did an outstand-

ing job with that congregation. He is now doing an outstanding job here at Shandon. He has written a well-known book entitled **What Controls Your Life?**

Also, we recently sponsored the 1979 South Carolina Evangelism Seminar, which was a great success. There were about 400 participants coming from 11 states. There were 37 different congregations represented. The people who attended were very appreciative of what was taught and of what they learned.

We at Shandon are excited about New Testament Christianity. We love God's word — the Bible — His standard for life-style and doctrine. We also love evangelism and realize that it is the God-given purpose of the church. We are excited to see the Lord's church grow in the Carolinas. Please pray for our work.

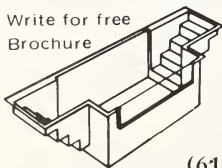
Florence

BILL YOUNG, Reporting: April 22-27 a very successful gospel meeting was conducted at Florence by brother Buford Carroll from Myrtle Beach. The Word of God was preached and Satan and his forces were challenged. We had visitors at every service from the community and surrounding congregations. On Sunday, April 27, we broke all records. We had 83 in Bible Study, 102 for the morning worship and 79 for the evening worship. The contribution that day was \$602. This was way over our budget of \$528 per week. A special ladies class was held on Tuesday of the meeting with sister Carroll speaking on the "Role of the Woman in the Church." We are thankful for men like brother Carroll who so ably defend the old paths.

We feel that the work in Florence is growing. A spirit of brotherly love prevails among the membership and we are seeing more brethren become involved in our personal evangelism program. We are making a very concentrated effort every first Saturday in the month to take the gospel to the local community by going door to door setting up Bible studies.

Recently we have had five people who have been restored to their first love and many of these have been out of the church for years. We are thankful for the power of

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the gospel to bring men out of the grip of sin.

Our plans for the S.C. Lectures are beginning to look great. We hope to have the program complete soon and look forward to everyone coming to Florence November 5-8 to be with us and take part in the lectureship. When in the great Pee Dee visit with us.

Greenville, Washington Ave.

BILL G. SMITH, Reporting: The gospel meeting in May with B.G. Langston of Fayetteville, N.C., preaching and Dial Holder of Greenville directing the singing was an enriching experience. We had local visitors and eight congregations represented. One put on Christ. Our next meeting — November 9-11 with Bob Rigdon.

North Charleston

JIM STUTTS, Reporting: Since our last report, seven have put on Christ in baptism (25 baptisms this year), six have come for prayers, and six have placed membership. The church sent me to conduct a meeting with the Durham congregation April 29-May 4. This church of around 40 in attendance is faithfully standing for the truth, having a strong leadership, qualified teachers and talented song directors with unlimited opportunities for growth. Visitors from the community were brought at each service who had never heard the gospel before. Harmon Caldwell, the local evangelist, is leaving and the church needs a faithful man to replace him. I commend

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this congregation to our brotherhood and a gospel preacher who desires a challenging work with those who will stand and walk with the truth!

God blessed my wife and me to travel back to our alma mater, Northeastern Christian College, Villanova, Pa., May 18-20 for the Youth Forum at which I spoke twice.

The Providence Road congregation in Charlotte invited me to speak at their Bus Workers' Appreciation Banquet last month and it was inspiring to see the marvelous building and extraordinary enthusiasm of their workers. Tim Mastenbrook is the "spark plug" behind the bus evangelism there.

Worship with us when visiting the famous gardens of the Charleston area.

1979 Carolina Church Directory

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Editorial Book Views

Revelation — An Introduction and Commentary, Homer Hailey; Baker Book House, Grand Rapids, Mich. 49506; 438 pages, cloth \$11.95.

As every serious student of Revelation knows, one's interpretation of the book depends upon what approach is adopted before the study actually begins. There are four major approaches, the Preterist, the Historical, the Futurist, and the Philosophical or Spiritual. The approach taken by the author of this commentary partakes in some way of all four (he says it may be called an "eclectic" position), but he seems to lean more heavily toward the philosophical. He thus approaches Revelation as having a message from God to all His children, regardless of when they live. There is a lengthy (and very valuable) introduction (including the section on the background to the book, nearly 75 pages), which includes an extensive outline, and then a verse-by-verse commentary following the outline. The commentary shows how the forces of evil come into conflict with the forces of righteousness and how righteousness is always victorious. While one may not agree with every comment and application (or even the approach), he cannot help but learn more about Revelation and come to a deeper appreciation for the book and its message as well as the sincerity and scholarship of the author of this commentary. We believe it to be a major contribution to a study of the most neglected and abused book in the New Testament, and may well prove to be the best commentary on Revelation yet to come out of the Restoration Movement. You will most

assuredly want to add it to your library.

Now Abideth These Three, John Stacy; Stact Publications, 311 Owns Ave., Rutherford, TN 38369; 81 pages, paper \$3.

Thirteen sermons on Faith, Hope, and Love — five on faith, three on hope, and five on love. They are reminiscent of preaching in the pioneer days of the Restoration Movement in that they are literally filled with Scriptural quotations. The author deals with the subjects in his own style, but the scores of Scriptures collected and quoted in each gives it a fundamental ring we are sure all our readers will love and appreciate.

Let This Cup Pass, Jane McWhorter; Quality Publications, P.O. Box 1060, Abilene TX 79604; 161 pages, paper \$2.75.

The "cup" of this title is the cup of pain, sorrow, and the difficulties of life. But it is also used to teach some other valuable lessons. The author, whose previous books have been very popular, deals with some practical aspects of suffering, based on her own experience, and then takes the principle to teach on such subjects as petty annoyances, feeling inadequate, unjust criticism, indifference, loneliness, etc. These 13 chapters are designed for either ladies classes or individual study.

Grouped in Groups, Roger E. Dickson; J.C. Choate Publications, Burton Drive, Winona, Miss. 38967; 89 pages, cloth \$4.

A forthright discussion of the group approach to world evangelism, showing both its strength and drawbacks. Of it J.C. Choate says, "It is written by a real live missionary, concerning missionary work — group evangelism in this case — and it is directed to prospective missionaries and members of the church in general in an effort to educate brethren on this phase of the Lord's work. He had something to say and he said it. Our prayer is that it will be heard." The reading should not be limited to potential and actual missionaries, but it is a must for them.

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CAROLINA CHRISTIAN

VOL. 21, NO. 7, JULY 1979



Wilkesboro, North Carolina
(Insert — Hugh Campbell, Minister)

The Wilkesboro Church

David Pharr,* Rock Hill, S.C.

The articles in this special issue were written by members of the Wilkesboro, N.C., Church of Christ. We commend both the doctrinal soundness and the dedication which are reflected in these articles.

Hugh Campbell is the talented and beloved minister at Wilkesboro. The congregation is making good progress with a great spirit of cooperation and zeal. They are continuing to broaden their program of work.

A Homecoming is scheduled for August 5. This writer has been invited to be the guest speaker for that occasion. During the following week there will be a Vacation Bible School, with assistance by a group from McAlester, Oklahoma.

We have fond memories of the early days of the Wilkesboro congregation. Wilkesboro is our hometown. It was there that we learned the truth and were added to the body of Christ. Cliff Walter's patient instruction in leading our family to Christ, the encouragement of visiting speakers, and the steadfastness and friendship of the "faithful few" in the congregation will

never be forgotten.

During the early 50's, when the Wilkesboro congregation was beginning, the work in all of that area of North Carolina was weak or nonexistent. The nearest congregations with their own buildings were S. Main in Winston-Salem, Warners' Chapel, Abilene, Jericho, and Hickory. Work was just beginning in Boone and Lenoir. If our memory is correct, there were no congregations in Elkin, W. Jefferson, Mt. Airy, Sparta, or Taylorsville at that time. The first New Testament service we ever attended was in a rented building at Statesville with what was to become the Broad Street congregation. The Cliff Walter family took the Pharrs to that service.

Progress has seemed slow and the situation has often been discouraging; but, as sister Brewer writes, the contribution to the cause of Christ in Wilkesboro has been significant. We rejoice with this good church for the good things God is doing among them.

*Guest editor

"The world reads your religion in what you do. They figure that if your religion will not save you from the devil now, it will not in the world to come." — R.L. Whiteside.

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CAROLINA CHRISTIAN is published monthly by Carolina Christian Publications, Inc., at 5315 Old Augusta Road, Greenville, S.C. 29605. Subscription price: individual, \$4.00 per year; club of five or more, \$3.50 per year; quantity of 15 or more in bundles or direct mailing, 20¢ per copy per month. Publication number, 091160.

Second class postage paid at Greenville, S.C.

POSTMASTER: Send undelivered copies with Form 3579 to Carolina Christian Publications, Inc., P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

RETURN REQUESTED

Address all editorial matter to Howard Winters, P.O. Box 5423, Sta., B, Greenville, S.C. 29606.

All items to be printed in a given month's issue should reach the editor not later than the next to the last Thursday of the preceding month.

Address commercial advertising inquiries to Jacobs List, Inc., Clinton, S.C. 29325. Address all advertising pertaining to the Church of Christ or its members (including related organizations) to Carolina Christian, P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

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History Of The Wilkesboro Church

Lillie Brewer, Wilkesboro, N.C.

When Cliff Walter and family moved to Wilkesboro in early 1949, he found no church of Christ meeting there, but after inquiry, he found other families of like persuasion. They were: the James Hickman family, consisting of Mr. and Mrs. Hickman and six children; the T.R. Bryan family, consisting of Mrs. Bryan and six children; and Jessie and Cleo Caudel, who lived in North Wilkesboro, but worshipped in Boone, N.C. With these, and the Walter family of five, the nucleus of a congregation of the Lord's body existed. The group began to lay plans to begin meeting regularly.

The first meeting place was an old Presbyterian church in Wilkesboro which the Presbyterians were no longer using. The first sermon was preached by brother Sorrel from the Warners Chapel congregation in Winston-Salem. The Presbyterians soon found a use for their building, however, and the church moved to the American Legion building in North Wilkesboro. This was in early 1950.

There was no full-time evangelist or preacher during this initial period. The South Main Street congregation in Winston-Salem sent Bill Teets and others to preach on Sundays; and Oscar Walter, a brother to Cliff, often came from Kannapolis to help out. The group was so small that they were able to use their homes for Wednesday night Bible study.

The small size of the group did not deter them from ambitious plans. They enlisted the services of Bob Crawley, who was working with the South Main Street congregation in Winston-Salem, and held a tent meeting in the Fairplains section of Wilkes County. This seemed to be the spark that was needed, for the congregation began to grow. Members in 1951-52 included Elbert Watkins and family, Marvin and Louella Brown, Mrs. B.S. Walsh and Nora Mae

Walsh, Jessie and Cleo Caudel, Roger Meade, Howard and Minnie Pharr and children, and those previously mentioned, with the exception of the Hickman family, who had moved away.

The meeting place was changed again, this time to a converted garage building in the Cricket community of Wilkes County.

About 1953, the church hired their first full-time preacher. He was a young man from Mississippi, Tommy Nerren. He worked with the church for about a year.

The leaders of the congregation felt that further growth was being hindered by the lack of adequate facilities for the church. About this time, 1954-55, Ernest Shoaf became the preacher for the congregation, and land was obtained on Highway 268 West in Wilkesboro and a building was begun. Brother Shoaf was a carpenter as well as a preacher, and his help and direction were invaluable in constructing the basement portion of a building which the church could use until funds were available for the rest of the structure. This was the first time that space had been available for classrooms as well as a general meeting place. Brother Shoaf stayed about a year with the Wilkesboro congregation.

Over the next several years, the church had several preachers for short periods. They included: John L. Norris from Texas (1957-58), Elmer Bowers from Winston-Salem, and brother Pritchard. Also, the South Main Street church in Winston-Salem sent brother Parker for meetings and various speakers for services when the congregation was without a full-time preacher. The South Main Street church also helped financially.

During all of this time, Cliff and Oscar Walter were available to fill in as necessary.

By 1964 the congregation numbered about 40 persons. They no longer desired to complete the building begun in 1954. Instead, a large lot was purchased in West Wilkesboro and a new building shortly

begun. There was no full-time preacher during the construction. T.R. Bryan, Sr., who had joined his family in the church in 1962; Dr. T.R. Bryan, Jr.; Joe Brewer; Joe Wilson; Marvin Brown; Roger Meade; and others were all involved in seeing the plans become a reality.

The first services in the new building were held in July of 1965.

In 1966 a young man, Tom Davis, and his family moved to Wilkesboro and Tom became the first full-time preacher in the new building. Tom stayed about two years.

Next came Forrest McDonald, who stayed about three years. Then Robert Petree and Charles Clark were with the church for six months and one year respectively.

In August of 1976 Hugh Campbell, the present minister, and his family moved from Oklahoma to Wilkesboro. Since brother Campbell has been in Wilkesboro, the church has increased in membership, giving, and physical size — a classroom wing was completed in 1978. The church has held meetings, lectureships, Vacation Bible Schools and, in 1979, a two-day youth meeting. They have a regular benevolent program, an overseas letter evangelism pro-

gram, and have been able to help with the support of two student ministers.

Many converts to the church have moved away from the Wilkesboro area during the span of 30 years that the church has existed. Of the early members, only the Bryans, Mrs. B.S. Walsh, Nora Mae Walsh Call, and the Roger Meade family remain. Even during the last three years, the problem of attrition has continued. There have been 38 baptisms in the last 35 months, and 35 members have either moved away or have fallen away in the same period of time. Two members who grew up in the Wilkesboro church, David and Claude Pharr, are full-time preachers for the church elsewhere. It would be impossible to count the contribution to the kingdom that the Wilkesboro church had made. It could be said, however, that the contribution has been significant, and is not adequately reflected by the number of members currently worshipping at Wilkesboro.

One member described the Wilkesboro church this way: "Whatever you can say about the church at Wilkesboro, it must be said that it has persevered and it has endured."

The Church I Misunderstood

Jerry Johnson, Wilkesboro, N.C.

A Recent Convert

Having been a Christian for less than one year, I look back and reflect on how I misunderstood the church of Christ. I did not know that there is a "pattern" in the New Testament that shows how one is to become a Christian and how one is to worship God. My misunderstandings were: (1) what the church of Christ is; and (2) how one becomes a member of the church of Christ by baptism.

The Bible teaches that what we believe about religion comes from the word of Christ. My concept of the church of Christ was of a small group of people who did not understand the Lord's work. After studying with members of the church, I found that my concept was wrong. Personally, I have

learned more in the last year about the church and its work on earth for the Lord than in 32 previous years. I learned that we all need to study the Bible, as Paul said, ". . . to show yourselves approved of God, rightly dividing the word of truth." I've learned that the church is God's way of providing man an opportunity to be in a family relationship with Him. The church is made up of those who will accept the pattern that Jesus gave for forgiveness of their sins and become God's sons and daughters (Rom. 6:17; Gal. 3:26,27).

In my mind, the most misunderstood thing about the church was baptism. Most people I talk to think the church teaches that baptism alone saves a person. While talking to friends they tell me that a person is not saved by baptism, but by faith. Now, after understanding baptism, I know that it

can save you, but only when accompanied by other acts listed in the Bible as necessary for salvation, such as grace, faith, blood, calling on the Lord, obedience and many more.

Those who taught me, taught me with love for my soul and patience with the misunderstandings I had. I realize now that

when studying religion my opinions must be one with what God has commanded or else my worship to Him will be in vain.

“Thy word is a lamp unto my feet, and a light unto my path.” (Ps. 119:105.)

“It’s all right to hold up your head, but don’t turn up your nose.”

Christian Giving

Dr. T.R. Bryan, Jr., Wilkesboro, N.C.

Giving is as old as the beginning of man. We find revealed in the Scriptures that God, in His eternal purpose, planned to give His Son for the redemption of the world even before the world began. We find recorded in Genesis that Cain and Abel offered sacrifices, of their increases, to God. In Genesis 22 we read that Abraham was willing to give his son as a sacrifice to God, although God stopped him before this purpose was completed. We read in John 3:16 that God so loved the world, that He gave His only Son in order that whosoever believes on Him might have eternal life. Jesus willingly gave Himself for us.

The apostles gave their all. They forsook their occupations and followed Jesus and, historically, we are told that all but one died a sacrificial death. In Acts 4:23 we find that by the process of giving, the needs of those in the early church were met. Quoting from Acts 4:34, “Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, And laid them down at the apostles’ feet: and distribution was made unto every man according as he had need.” A further example of the giving of the early church is pointed out by Paul when in 2 Corinthians 8:5 he says that those churches of Macedonia not only gave as he hoped that they would for the ministering to the saints, but they first gave their own selves to the Lord. So we see, then, that the giving not only of one’s earthly possessions and monetary assets has been a hallmark of Christianity through the years, but the very giving of one’s self to the Father has been a

practice of those who profess Christianity throughout the ages. The apostle Paul admonished us to continue to practice this giving as he writes in Romans 12:1: “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.”

We have recorded, in the pages of God’s word, numerous examples and commands to give, together with the amounts, the attitude and the time of giving. In 1 Corinthians 16:2 we are told the time is to be upon the first day of the week, and the amount listed is “as God hath prospered.” The attitude of one’s heart toward giving is stressed by Paul in 2 Corinthians 8 and 9. He points out that there must be a readiness or willingness to give. In 2 Corinthians 8:12: “For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.” Again he makes reference to the amount of one’s giving and states the principle, that if a man sows sparingly, he reaps sparingly, but if he sows bountifully, he will reap bountifully. He points out that we are to purpose our giving and that the attitude again is to be one of love. Our giving is to be done cheerfully and not felt to be a necessity. We are not to give with the attitude that we will suffer earthly impoverishment because of our giving. Paul points out that God is able to make all grace abound toward us that we may have all things sufficient and abound to every good work. This is in keeping with what our Savior taught in Matthew 6:25,26 when He says, “Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body,

what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" Knowing, then, that our heavenly Father will provide for us and that as we sow, so also shall we reap, we as Christians should sow bountifully.

The purpose of this giving is to carry on the work of the Lord on earth. Paul, in 1 Corinthians 9:13,14, points this out very clearly: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Another purpose of giving is pointed out by Paul to the Romans in Romans 15:26: "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." In this way Gentiles, who were of the province of Macedonia, were willing to support Jews, all of whom were Christians at this time. They made a great effort to relieve the Christians in Jerusalem, who were stricken at this time by a famine and were in need.

Another purpose of giving is that of bearing fruit. Paul explained to the Philippians in Philippians 4:15-19 that the Philippians communicated with him concerning giving and receiving. He commends the Philippians for sending to him once and again, concerning his necessities while he worked in Thessalonica. He went on to point out that he did not desire the gift, but the fruit of their love, and he described this as an odor of sweet smell, a sacrifice acceptable, well pleasing unto God. So then, one fruit of our Christian existence is that we give to the work of the church.

It is important also that we consider that there should be a purposed amount of our giving and it should be planned giving. This also is in accordance with Scripture. Again in 2 Corinthians 9, Paul writes to the Corinthians and tells them that he knows that it is unnecessary for him to write them, because he knows their attitude, and he has boasted of their giving throughout his journeys, but

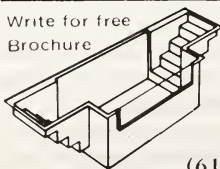
he wants to be sure that they have planned their giving in order that when he comes for their gift it might be ready. In like manner, the elders of the congregation can do much more toward planning the works of the church if they can have a planned and purposed giving program that allows them to know the resources with which they will be able to work.

In addition to giving our money we also can give in a far more significant way. First, we can give our life, as we have seen the Corinthians did. Second, we can give of time. Time is one of God's greatest gifts to man. If we consider that life itself is valuable, we must consider time to be valuable also. Paul admonished us to use it wisely and in Ephesians 5:15,16 he says, "See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil."

Last, redemption of the soul is more important than any possession. "For what does it profit a man if he gains the whole world and loses his own soul?" We should strive to make sure we give our soul rest in the kingdom God has prepared for the faithful.

In view of these foregoing facts, let us assess our attitude toward our giving with the following questions:

1. Looking at what God has done for me, does my giving reflect fairness to Him?
2. Do I believe that the money I have left, after giving, will go further with God's blessings than all my money if I fail to give?
3. Have I grown in my giving over the years as a Christian, increasing my gift as my income improves?
4. Do I believe that God today is pleased with the level of my giving?
5. Do I receive the joy of giving, taught by the Saviour, that "It is more blessed to give than to receive"?
6. Does my giving show that God has found first place in my heart?



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Music In The Worship

Joe Brewer, Wilkesboro, N.C.

Perhaps the most misunderstood aspect of the worship service in the Lord's church, as far as those outside the church are concerned, is the music. Instrumental music has been so much a part of denominational worship for so many years that its absence seems singularly strange. Some have even speculated that the absence of mechanical instruments of music in churches of Christ is due to a lack of sufficient funds to purchase them. And many of us in the church have defensively answered when we have been asked, "Why not?" rather than "Why?" The burden of proof should lie with those who would add this to the worship of God.

The most frequent example given in support of the use of mechanical instruments in the worship is David and his harp. This example is taken from the Old Testament, and of course the Old Testament is not our guide for worship today, else we would be bound to the entire old law.

God in His infinite wisdom has made the best plan, and man cannot improve upon it! Let us examine that plan and the alternative briefly.

In Ephesians 5:19 we are told to sing and make melody in our hearts to the Lord. The connotation is of a subject who is actively participating in the act of worship and who is singing words of praise from a heart overflowing with love and adulation. Who can deny that participation in an event is totally different from being a spectator at the same event. Many of us find ourselves in the role of spectator many times. We watch professional ball games, or we watch artistic performances that require a high degree of training and competence, and we, who are less talented, attend to listen, appreciate and acclaim. But this is not God's plan for music in the church. We are not in the worship service to be entertained by someone else's superior performance. God wants **our** performance — that is, our active outpouring of praise in song. It is His command. When man has tried to "im-

prove" on God's plan, the result has usually been far removed from what God intended. A soloist may be so concerned about expertise of rendition that the words lose their meaning. Or those listening to a soloist or choir may be so busy observing, criticizing, or acclaiming them as individuals for their **performance** that God is rather left out of the picture. If each soul is busy worshipping for himself, there is no time or place for being a spectator in the service.

It is a common practice in some large denominational churches to pay the soloist for singing. Some churches pay their choir members. This makes me wonder, is it possible to hire someone to worship for me? Then I remember the parable Jesus told of the Pharisee and the sinner at prayer. Had I been hiring their services, I would surely have hired the Pharisee with all his oratorical excellence and superb knowledge. But Jesus pointed out that the humble, not the proud and vainglorious, was preferable to God. What seems excellent to man, then, is not always excellent to God. Certainly He would not like to see His church become the site of vainglorious performances given more to please men than to praise God. God's plan, each member singing, avoids the problems soloists and choirs and instruments of music add to music in the church. God's plan is best.

The introduction of mechanical instruments of music in the church from the inception constituted doctrinal error which was fought by steadfast Christians in the first four centuries.

Most historians of church music agree that the only music in the worship of the early church was congregational singing without instruments of music. This was in contrast to the Hebrew religious service in which the congregation was passive and the musical as well as the other parts of the liturgy were performed by the priesthood.

Some would present the argument concerning instrumental music that it is not forbidden as a direct command; therefore, it is permitted. Such an argument is based on in-

sufficient knowledge of God's word. He teaches us by specific commands, by inferences, and by examples. We have both the command to sing and the example of singing in the early church. Not one verse of Scripture implies that mechanical instruments of music were used in the infant

church.

Fewer sounds are more beautiful or more spiritually uplifting than the voice of the congregation in singing praises to God who created us and who sustains us and has prepared an eternal home for the faithful.

Evangelism On A Personal Basis

Bill Stout, Wilkesboro, N.C.

Shortly after his triumph over death, Jesus clearly revealed for the first time that His message of salvation was not to be restricted to Palestine or to Judaism, but was for the whole world (Acts 1:8). He revealed, too, that neither He nor the angels would carry this message, but His disciples. The words of the Great Commission are too well known to be repeated here, but let us remind ourselves of what it requires.

There are some 80 nations in the world, and our American government has some form of representation in perhaps every one of them. Jesus did not say, however, He wanted merely representation in every nation. With over 40,000 towns and cities, plus smaller villages that are on the earth, He didn't stop at requiring that a pulpit be established in every one of them. The earth's population is about four billion and Christ commanded us to go to every teachable one of them. The number grows larger daily, for the earth's population is increasing at the rate of nearly 120,000 per day. When we remember that at least one out of every 10 people that ever lived will have heard the gospel we realize what a tremendous responsibility faces each Christian.

It is essential that we recognize that this cannot be done by preachers and public preaching alone. In any sense we cannot minimize the importance of pulpit, radio, television or any other form of public preaching. We would emphasize the importance of it, for there is power in the public proclamation of the word. But in the final analysis we will have to go beyond these media to fulfill the Great Commission for

the simple reason that we cannot reach everyone by them. They must be supplemented by personal evangelism. We are obligated to follow the example of the early church in which every disciple went about preaching the word (Acts 8:4). Let it often be said of us as it was of Andrew about Peter: "And he brought him to Jesus." (John 1:42.)

However, many Christians seem to feel that as far as they are concerned, the gospel is something to be heard, not told. The only religious conversation they carry on is a whispered one and that with their closest Christian friends. The gospel seems to be to them a message to be spoken to sinners only from the pulpit. Of course, this is not true. Going to church, being good and listening to the gospel is not enough, for we are to lead others to Jesus who saved us. The unsaved among your associates doubt the sincerity of your Christianity if you never mention Christ to them. Churches should plan programs of evangelism that make use of every member. The only way you will ever stir your community is by a congregational effort.

Some of us would say, "I know this is right and I would like to teach someone, but I am afraid of making a mistake." We do many other things in spite of our fears and we can do the same to save souls. You may make a mistake in your first efforts, just as you can't walk before crawling, but it is better to make a mistake in the doing than to make the mistake of not doing. A lesson we all need to learn is that there is no easy way to win souls. There is no way to reach lost souls without much thought, prayer, work and sacrifice.

Once we have made up our minds to be

soul winners, we are confronted with the problem of where to begin. This shouldn't be too difficult to solve with our Lord's church comprising only about one percent of the population of our nation and less than eight ten-thousandths of one percent of the total world population. There are lost people all around us. However, in the beginning, we would probably do better to try to convert someone we know, if our lives are what they should be. We might select a young person, or a man who knows he is a sinner, or someone we have seen at services often but who has not obeyed the gospel. The very words that you say might

be the only ones which would lead him to Christ. Whatever approach you use, be warm and sincere; results will eventually come. You will not win every one, but you will win someone; and each one is worth more than the whole world.

Finally, the reward of the soul winner is great. The ones converted will ever be grateful. God calls him wise (Prov. 11:30). He has the joy of knowing he has saved a soul from death (James 5:20) and he feels good and clean inside and can sleep the sleep of a contented conscience. What more could he ask?



“Star-Shine”

Carole Campbell, Wilkesboro, N.C.

Teaching, of course, is the method by which the good news of the Bible is spread. Whether it is called preaching, personal evangelism, classroom teaching, seminars, campaigns, teen devos, family devotionals, soul talks, vacation Bible school, gospel meetings, radio and TV programs or by tracts, the fact remains that this is the crux of the growth of the church of Christ, our effort to win souls for Him. In Matthew 28:19 the 11 apostles were commanded by Jesus to teach, baptize and teach them to observe all commandments that He had given them. One commandment He gave in this very statement was to “teach all nations.” So in obeying “all commandments” each Christian has the duty to teach others. Peter repeated the Lord’s command in 1 Peter 3:15 when he said that each and every member must always be prepared to give an answer to everyone who would ask concerning the hope he as a Christian has.

The method, or methods, by which we should teach are not mentioned in the Bible, only the fact that we should teach. Therefore, the Holy Spirit, in revealing God’s will in His word, has left the method up to us. The important thing is that we make the effort to teach others and that we grow and mature spiritually from the teaching we ourselves receive. As with any

situation in life, the more effort we make, the more successful we will be. Jesus promises us that if we “sow the seed” He will give the increase. We must believe this! This is not a promise only to the “preacher,” but to each and every Christian.

In this day it is hard to get your neighbors to attend the services of the church to hear a sermon. There are so many demands and diversions to fill their time that they can easily turn you down. The early Christians went from house to house teaching and this is just what you may need to do. Be friendly with your neighbors. Turn off your TV and go out and meet them. Invite them over for a meal, a dessert, or just a cool drink of tea. Get to know them and their interests. Make them feel that they are important to you and pray for them daily. Your greatest asset will be the example you set before them. Find your opening and step in. Always, as in 2 Timothy 2:25 and 1 Peter 3:15,16, be gentle and loving in teaching. Never compromise the truth, but be gentle and loving.

Much has been said in recent times of equality between men and women in religion. From the beginning God made man and woman equal, one no more important than the other, but both important in His sight. And to make this situation workable, He gave us our own spheres in which to work. Men have their sphere; women have their sphere. Neither sphere is

more important than the other, but both together make a whole.

To men, He gave the responsibilities of leadership in the church. The New Testament gives us many examples of men who were preachers. Their length of stay in any given place seems to have been determined by the needs of the congregation they were serving or by their being needed in another place or area. 2 Timothy 4:2 says to preach the word; be prepared always, correct, rebuke and encourage with patience and careful instruction. Elders were appointed in congregations where there were those who qualified for such a position. Since an elder was, and is today, charged with the responsibility of seeing to the spiritual needs of his congregation, certainly it would be important for him to be able to teach and being able to teach is one of the qualifications for an elder in 1 Timothy 3. In this same chapter deacons are mentioned as men who must understand the deep truths of the faith.

A study of 1 Corinthians 14, where the statement "women should remain silent in the churches" is found, should be considered at this point. From a comparison of 1 Corinthians 11:18, Colossians 1:18, 1 Corinthians 12:12 and also verse 27 we see that the "church" is not a building but rather those who make up the church, that is, the saved, or Christians. So if Paul literally meant that a woman could not speak in the church, it would not be possible for her to speak in the presence of any of her Christian brothers, no matter where they might be, in a building or not, for then she would be "in the church." To determine what Paul meant here, we must rightly divide the word and see where it is that women are not to speak. Since 1 Corinthians 11:5 speaks of women praying and prophesying in the early church as a fact, there must have been somewhere the women could pray and prophesy which was sanctioned by God. From chapter 11 through chapter 14 in 1 Corinthians, Paul is speaking of propriety in worship, the Lord's supper in the assembly of the church, the use of spiritual gifts in the early church assemblies and of orderly worship. Put in the context of these chapters, we can

see that the place forbidden for women to speak was in the assemblies of the church, when all came together as a body to sing, to be taught, to have a revelation, a tongue, an interpretation or a prophecy (14:26-33). And although spiritual gifts have passed away since the New Testament Scriptures were compiled as taught in 1 Corinthians 13:8-13, we still have the Lord's supper, singing, praying and preaching or teaching in our assemblies today — that is, when the body, Christians, all come together as the church for the express purpose of worshipping the Lord in those ways. At this time women should not teach man or have authority over him (1 Tim. 2:12), not have a position of authority in the assembly, not be one who preaches, or leads a prayer or leads singing, but rather remain silent. This is one of the limits of the woman's sphere that God has ordained to be so. But since we see in 1 Corinthians 11:5 that a woman could pray and prophesy in the early church, where was it that she could not do so? Certainly nothing is said against women praying and prophesying with other women. The purpose of prophecy was to teach the early church, build it up (1 Cor. 14:1-5). Titus 2:3 commands older women to teach the younger women. So the Lord allows women to pray and teach other women. Ephesians 6:4 when properly translated should read, "Parents, do not exasperate your children; instead bring them up in the training and instruction of the Lord." Women can teach and pray with their children, and in fact are commanded to do so as well as is the husband.

Acts 18:24-26 teaches that women can participate in personal evangelism as did Priscilla when she and her husband taught Apollos the truth more fully. Priscilla, being the fine Christian that she was (Paul mentions her name six times in his writings), would certainly not have been one to ignore the limits of her sphere in this area as given in 1 Timothy 2:12 and 1 Corinthians 14:34,35. So we can know with certainty that she did not teach Apollos in the assembly of the church (the church was meeting in their house, Rom. 16:3-5), nor did she teach him in such a way that would cause her to have dominion or authority

over him. As a summation, women are free to pray with other women and children and to teach other women and children and even men in such situations that would comply with the above Scriptures.

In our classroom teaching we have the unique opportunity to teach people at their own level and/or interests. We would not approve of a public school superintendent who insisted on placing all second grade students in a high school chemistry class. We can readily recognize that a student can learn best when placed with others of his same level of learning. Our purpose in the classroom is the same as in the pulpit and that is to inform, encourage, and correct. With a small child we have the opportunity to teach him on his level and apply the Bible lesson as it is needed in his life. And the same is true in all age classes. Take for example the story of Abram and Lot. What could be taught from this story to an adult would not necessarily be what a toddler could use in his life. Sharing could be the important fact for a toddler to learn from this story. Abram shared land with Lot. To a primary (1st-3rd grades) student the im-

portant fact may be that Lot made a selfish first choice when he should have let the patriarch, his uncle Abram, choose first. A junior (4th-6th) could learn that those who love one another should not fight among themselves but rather work to find the right solution to the problem. Junior and senior high students could well learn that evil companions corrupt good morals. Adults could learn that there are definite consequences of associating with sin in their lives as is shown by Lot's life after leaving Sodom. As you can see, many of these areas could overlap for the different age groups, but a teacher has the privilege of knowing his students well and therefore being able to determine their needs.

"And those who have insight will shine brightly like the brightness of the expanse of heaven, and **those who lead the many to righteousness, like the stars forever and ever.**" (Dan. 12:3.) A soul-winner shines brighter in God's estimate than all the kings, generals, statesmen, and financiers who have lived in the spectrum of history. Have you checked your "star-shine" lately? Be a teacher for Jesus!

Women, A Helper Of Many

Ruth Bryan, Wilkesboro, N.C.

The New Testament is our guide to show us the role of the women in the church. The older women are to "teach the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind and to be subject to their husbands, so that no one will malign the word of God." (Titus 2:4,5.) Women are more suitable generally to teach small children and teen-age girls in Bible classes. Women are not permitted to teach or to have authority over a man (1 Tim. 2:12). We have examples of Anna, who told all she came in contact with about Jesus (Luke 2:36-38), and Priscilla who, with her husband, Aquila, taught Apollos the way of truth more perfectly (Acts 18:26).

Benevolent work of the church is an important area in which women can serve.

The woman's special qualities make her fitted to serve others. Her gentle touch in caring for the sick and elderly, her loving way with children, her kind words in comforting the sorrowing are distinctive characteristics which fit her to serve in this particular area of Christian endeavor. Women can take material articles to a family in need and present them in a kind, loving manner. We can sew garments for the needy and cook meals for those who are ill and in mourning, mail cards to the ill, visit the shut-ins, newcomers to the congregation and weak members to build them up.

Hospitality is another area of service. "Offer hospitality one to another without grumbling." (1 Pet. 4:9.) God has commanded us to be hospitable and we are serving God when we open our homes. We should be willing to provide food and shelter to visiting ministers, church workers

and even strangers. By entertaining non-Christians and Christians at the same time we are providing opportunities for development of friendships and teaching. Our homes should be used to the glory of God. We should participate in church fellowships, thereby nurturing love for the brethren.

Women have an obligation to be an example to all and to grow to spiritual maturity. Every Christian woman should be training herself to meet the qualifications of the wife of an elder or deacon.

There are many "small" tasks that

women can perform each week for the body of Christ. She can help with the bulletin, type, run the mimeograph machine, prepare the communion, launder and care for the baptismal clothing, staff the nursery, clean the building, and take flowers to the sick.

The Bible portrays women as serving the Lord Jesus during His life, during His dying moments and after His death at His tomb. As followers of Him today we want to serve Him in every way we can. "She herself has also been a helper of many." (Rom. 16:2.)

IN MEMORY

W.G. Gantt

Mitch Mitchell, Greenville, S.C.

W.G. Gantt was a man of God loved by thousands of people. His life was devoted to the Lord and His message. For more than 30 years throughout North Carolina, South Carolina, and Tennessee he proclaimed the gospel clearly, boldly, and lovingly. Many today owe their life to him as the one who shared with them the good news of Jesus Christ for the first time. Others owe much of their knowledge and maturity to him because of his teaching, preaching, and living out the gospel daily for all to see and follow.

W.G. had a tremendous love for God. He spent much time in prayer to God and in the diligent study of the Scriptures. It wasn't unusual for him to be up very early in the morning hours gleaning from God's word and praying to God for wisdom and strength to carry out His mission. Much of the New Testament he had in memory and he never ceased to amaze people with his knowledge and depth of insight into God's holy book. He stood on and for the truth therein.

W.G. had a tremendous love for the church. He was always willing (as he taught) "to spend and be spent" for the Lord and his brothers and sisters. No task

was too small, too mundane, too wearisome for him. His life was filled with helping others, visiting the sick, working with the spiritually weak, and speaking to the needs of his brethren. He was on the alert at all times as a friend, brother, and gospel preacher.

W.G. had a great love for his family. He was a good husband, a good father, and a good grandfather. His family was well aware of his love because his love was never just in words, but in action and deed. He always took the initiative to express his love to his family by doing the "little things" which mean so much to a wife, son, or grandson. His family was a great example to all of one who loved the Lord first and in doing so were able to love each other deeply and to give that love away to all who met them. His home was always open to those who had need.

W.G. had an ever-increasing love for the gospel. He loved to preach and whether the crowd was small or large, he always put everything he had into his lesson. One quality that stood out to all was his unique ability to blend boldness with compassion. He stood firmly and confidently on God's word, yet he had the compassion to feel for people whom he saw as "sheep without a

shepherd." Very few people loved the message of the cross as much as W.G. He was truly a man worthy of respect.

W.G. Gantt was born July 30, 1916, and passed away Sunday afternoon, June 17, 1979, of a heart attack. All who knew him

will miss him more than words can express. He was truly a great soldier of Christ, one who used his sword often and well. He could say humbly but confidently, "For me to live is Christ and to die is gain." His gain is our great loss.

IN MEMORY

P.L. Manning, Sr.

C.R. Franks, Elizabethtown, N.C.

It was sad for many of us to learn of the death of brother Manning early May 29, 1979. We felt this because of love for him and his family and his faithful work for the Lord.

Percy, as he was known to most of us, worked some years in Salisbury, in Asheboro, and in Winston-Salem at the then South Main church. Some shared work in Carolina Bible Camp with him. He was known for his staunch stand for the word always. Truly he gave himself up for that, leaving a very profitable occupation in Birmingham, Alabama, to preach. He con-

tinued to preach by the printed word in addition to the spoken.

In recent years he and Dora had suffered greatly with health problems and Percy had had a leg removed. Their last several years were in south Georgia and in Florida where they were at the time of his death. Burial was in Tifton, Georgia, on May 31. He leaves Dora, his wife, and three children, one of whom is a gospel preacher, Leon. His son-in-law also is a gospel preacher, Everett Bean, who has worked in North Carolina.

All can have assurance that in Percy's case, "Blessed are the dead who die in the Lord. . . ."

Questions Answered

Editorial Glimmerings

A much-loved and deeply respected preacher of the ancient gospel in the Carolinas (though now aged and retired), who probably would prefer to have his name withheld, raised the following questions in a letter several months ago. They were stimulated because of some of the things we have written on the Holy Spirit and His work. We will list, number, and discuss them in the order asked:

1. If the Holy Spirit works only through the word, as you say, why pray for the sick, as all of us often do?

While we can certainly see the difficulty that brethren are experiencing with this

question, it really misses the point. The question jumps the track and therefore reaches a conclusion that does not follow and is in no way implied. It assumes that if the Holy Spirit works only through the word of God to reach the human mind (to convert, sanctify, and indwell) that He must work in exactly the same way throughout the whole universe and in everything He does. But not so. While the Bible teaches us that the Spirit works indirectly (that is, through the word) to reach the heart, it does not reveal how God works in everything. We do not know how God makes a seed sprout and grow and produce.

But He does. We do not know all the ways that He works throughout the whole universe. But we believe that He works. We believe that He works indirectly, through His laws and His established systems. But we do not know precisely how. We believe that God heals the sick, but we do not profess to know all the means He might use in doing so.

The Bible teaches that we should pray for the sick (James 5:13), and that when we pray we are to believe that God will answer (James 1:6), but we think it would be a grave error to assume that because God answers prayer He must do so by working directly. God may use many means in many different ways to reach many ends without working directly. But when it comes to converting, sanctifying, and indwelling, He teaches us that the means used is the word of truth. This does not imply, by any means, that all His work must be done through His word. This is a very vital distinction that should be made clear in every mind if we are to understand the work of the Holy Spirit in the scheme of human redemption.

2. How does God work in providence?

That God works in providence is, we think, clearly taught in the word of God; just how He works is not always revealed. Paul said, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28.) This verse contains a tremendous concept, one that has far-reaching ramifications. And one simply could not believe its plain import without having a strong faith in God, in His power, and in His providence.

While providence is a very comforting doctrine, we must be extremely careful not to misinterpret it. We will make a mistake if we try to interpret each event as an act of God for the purpose of bringing about His will in that particular event. There is a vast difference in God causing an event and in Him using events to bring about His ultimate purposes. As we see it, providence is God using events, not causing them, to serve His purposes. To see providence as God causing events can lead to some very serious consequences. For example, take

the following statement of Gamaliel: "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." (Acts 5:35-39.)

Gamaliel made the same mistake in reasoning that is often made today by most of us when we consider providence. His reasoning was based upon the false assumption that anything not approved of God will be immediately brought to ruin by Him, and anything that is of Him will be so protected that it cannot be brought to nought by man — that is, nothing not of God can succeed and everything of God must succeed. While Gamaliel gives two examples to illustrate his concept, namely, Theudas (whose 400 followers were slain) and Judas of Galilee (who perished and his followers were dispersed), his thesis is totally wrong: it tries to interpret specific events within the scope of man's limited vision and it ignores **all** events and people who go contrary to the will of God and still survive. While there is no doubt that God works in providence,

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and that He uses (not necessarily causes) events to bring about His ultimate purposes, we must not conclude that whatever happens so happens because God directly caused it. He may use an event without causing it. God works but we may not be able to see just how He will use any single event to reach the end He has in view. Or in short, we can know that God will use each event but we cannot know exactly how or to what purpose the event may be used by Him. Thus no single event can be used to absolutely prove the will of God in a given situation.

As we see it, God works (or has worked) in two different ways to reach His ultimate goal, the consummation of His divine plan, namely, miraculously and providentially. When He works miraculously He works directly, that is, without laws or means. A miracle is a direct act of God. When He works providentially He works indirectly, through His established systems or laws. Providence is thus no less the work of God than the miraculous, but it is God working indirectly or through means. To illustrate this principle, God made the first oak tree miraculously. It did not come from a seed, nor was it produced by any other means. God made it directly. But God did not stop making oak trees when He ceased to make them miraculously. Or as the poet put it:

Poems are made by fools like me,
But only God can make a tree.

When God made the first tree by a miracle He put into it the power to reproduce. From then on God made oak trees providentially or indirectly. He makes them through the law of reproduction. Thus providence is simply God working indirectly to bring about His ultimate plan. We may not be able to see (indeed, often we cannot see) why certain things happen or how God can use them to bring about His ultimate purposes, but we can trust Him to do so. The God of all the earth will do right.

We do not question the concept that the Holy Spirit works in providence (in fact, we believe that He does, but that He works indirectly or through established laws or systems), nor do we say that all His work in this sphere is done through the word of God

(we do not believe that it is, although we do not profess to know all the means God may use through which to work in His world), but we do say (and believe that we have proved it, in our published works, beyond question) that the Lord has revealed the means (the word of truth) through which He converts, sanctifies, and indwells. He may use other means to reach other ends (in fact, He does), but that does not change the fact that He works only through the word to change and indwell the human heart.

3. Is not the giving of wisdom in James 1:5 the work of the Holy Spirit?

It may well be, but even if it is, the giving of wisdom is done indirectly, not directly. James simply states a fact; namely, God gives wisdom to them that ask of Him. But the fact alone does not give us the method. How does God give wisdom? He may do it either directly or indirectly. But if He does it directly, that act must be defined as a miracle (a miracle is God acting directly, acting without means). But God no longer deals with us by means of miracles; He deals with us through His established systems. Thus we conclude that He gives wisdom indirectly or through means, such as a mature study of the Bible, experience, suffering, etc. One of the great flaws in our thinking is to assume that God, Christ, and the Holy Spirit must do all they do directly. But not so. The fact that something is done does not establish the method by which it is done. The method may be either direct or indirect. The fact remains the same, regardless of the method used. (For those who wish a further statement on how wisdom is given, see our editorial in *Carolina Christian* for October 1977, page 3.)



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Who Receives The Spirit?

“And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.” (Acts 5:32.) This verse has been used by nearly everyone in the current controversy pertaining to the indwelling of the Holy Spirit . . . used to prove every point of view. Some use it to prove a personal or direct indwelling; the other extreme says that it proves a miraculous reception — that is, all who received Him were endowed with miraculous power, that they were witnesses; others say (including this writer) that it teaches all Christians, all those who obey God, receive the Spirit (in whatever sense He has been promised to all Christians). Obviously, then, we need to take a closer look at the verse and see if we can determine precisely what it says.

Probably one of the best ways to study any verse is to break it down into its necessary components. This enables us to see a passage as a whole as well as all of its related parts. Three such components characterize this particular verse. They are as follows:

1. The apostles were witnesses of the resurrection and exaltation of Christ. The “we” points back to verse 29 where it is said, “Then Peter and the other apostles answered and said. . . .” The facts to which they bore witness are stated in verses 30 and 31: “The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.” The word “witness” is from the Greek *martureo* and Thayer says it means “To be a witness, to bear witness, testify, i.e., to affirm that one has seen or heard or experienced something, or that (so in the N.T.) he knows it because taught by divine revelation or inspiration. . . .”

The apostles were, therefore, witnesses in the absolute sense. When they spoke, they did not tell what they had been told by

others but what they had seen and heard themselves, what they had seen with their own eyes and had heard with their own ears. They were eyewitnesses, the kind that would be accepted in a court of law. Peter gave the sum and substance of this when he spoke to the household of Cornelius, saying, “Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.” (Acts 10:40,41.)

In the sense the apostles were witnesses, there are no witnesses today. Our commission is not to testify to what we have seen and heard, but to preach the word (2 Tim. 4:2), the unsearchable riches of Christ. Our function is to give to the world the testimony of the original witnesses — to proclaim what they said. Their testimony is the foundation of our faith (Rom. 10:17). We believe and proclaim what they said — we believe that they were true witnesses.

2. The Holy Spirit was also a witness to the same facts. But how does He bear witness? He bore His witness through the apostles or the chosen witnesses, with signs, wonders, and miracles (cf. John 20:30,31; Mark 16:17-20; Heb. 2:1-4). He also bore witness through the Scriptures (Heb. 10:15ff). This is the way He does so today. Certainly, then, the witness of the Holy Spirit, when originally given, involved the miraculous. Of this there can be no doubt. But this in no way even hints at the idea that this verse says that He bears witness through all to whom He is given. While some have drawn this conclusion, their conclusion goes beyond what the verse says. The verse itself simply affirms that the Spirit also bears witness. That and no more.

3. The Holy Spirit, who bears witness to the resurrection and exaltation of Christ, is given to them that obey God. This is simply a statement of fact, a fact that the hearers obviously had no difficulty in understand-

ing. It has no reference to those through whom He bore witness (that is, only those through whom He worked in a miraculous way). Of course the witness He bore through the apostles was miraculous. No one doubts that. But the verse in no way says that the Spirit bears witness through all to whom He is given. All that is here said (in the third necessary component of this verse) is that the Spirit, who bears witness along with the apostles, is given to them that obey God. Now, who obeys God? Every Christian. To whom is the Holy Spirit given? He is given to those who obey God. Thus He is given to every Christian. But how is the Spirit given? This verse does not say. It simply states the fact. But the remainder of the New Testament teaches that when He is given non-miraculously He is given indirectly — that is, He is given through the truth. Nothing more than that is promised here, but this is promised.

This passage teaches three things: (1) the apostles are witnesses; (2) the Holy Spirit is also a witness; (3) those who obey God are given the Spirit. But in what sense is He given? That cannot be determined from this verse alone. We must go to some other passage to answer that question. But in whatever sense the Holy Spirit is given to all Christians is the sense that He is said here to be given to all them that obey God. We frankly do not see how anyone ever understood the passage in any other way (and probably no one ever would have, and never did, until he developed some theory about the indwelling which he felt that he had to defend . . . or some theory that someone else had developed that he thought he had to refute). We must be careful lest we wrest the Scriptures to fit our own theories rather than use them to mold our faith.

CAROLINA CHURCH NEWS

NEWS BRIEFS

by David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Charlotte. Providence Road is having a "Summertime Special" on Wednesday nights by having a guest speaker each week.

Mt. Airy. Construction has begun on the new building.

Rutherfordton. Perry Price reports that they now have 35 in the congregation. They are in an "emergency" situation regarding funds for the preacher's support.

Statesville. The Abilene church reports that their Area-wide Singing June 1 was a "super success," with 212 in attendance from 11 congregations. They are thinking about making it a yearly event.

Jacksonville. Several members have committed themselves to work to baptize 52 persons in 52 weeks.

Charlotte. The Dilworth congregation has moved into new facilities at 2525 Archdale Drive and will be known as the Arch-

dale church. The first meeting at the new address was on June 10.

N.C. Baptisms

Providence Road, Charlotte, 1; King 1; Wendover, Greensboro, 1; Linville Forest 1; Abilene, Statesville, 2; Jacksonville 2; Helen Street, Fayetteville, 1; Westside, Charlotte, 2; S. Fork, Winston-Salem, 1. Total: 12.

Yadkinville

DENNIS CONNER, Reporting: The work here is progressing rapidly. The Lord blessed us with two baptisms during May. We feel confident that the near future will see several more conversions.

SOUTH CAROLINA

Woodruff. Jesse Ham, Jr., and Richard Sanders have been appointed to serve as elders. Milton Parker was guest speaker at the service in which the elders were appointed. Two deacons were also chosen.

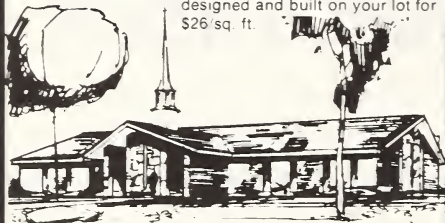
Spartanburg. A regular preachers' breakfast and meeting is planned for the third Monday of each month. Central's building will be the regular meeting place.

S.C. Baptisms

N. Charleston 1; Edgewood, Greenville, 1; Pageland 1; Sumter 1; W. Columbia 1; St. Andrews Road, Columbia, 1; Charlotte Ave., Rock Hill, 1; Shandon, Columbia, 4. Total: 11.

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St. George

JACK E. COOPER, Reporting: The "Know Your Bible" campaign of the North Charleston church has been sending Bible correspondence courses to young men at the McDougal Correction Center in Ridgeville, S.C., which is just a few miles from St. George. Upon completion of the BCC some of the young men requested further study, so "Know Your Bible" contacted the St. George congregation so that follow-up could be made. As a result a film study has been set up with several young men at McDougal. The first study was conducted on Thursday night, June 14, at 7:00 p.m. The studies are scheduled to continue on and more contacts should develop as time goes on. Jack Cooper and Larry Beaudrot ask your prayers as they begin this work in the Master's kingdom.

Other good work has already occurred as a result of the contact that is being made through McDougal Correction Center. An appointment has been made with one of the men who works at this correctional institution for a home study. Also one of the St. George members reported being the friend of another man who works at McDougal. The two of them have had a good bit of Bible discussion; so perhaps some good will be accomplished with this man as the Lord's work is done where he works.

The St. George congregation expresses thanks to the North Charleston church and to those who work with the "Know Your Bible" campaign in particular. We deeply appreciate the opportunity and challenge to serve that has been presented to us. Let us all resolve to preach the gospel at every available opportunity.

PREACHER AVAILABLE: Robert Podvin, 30 years old, married, two children. Graduated from Sunset School of Preaching. Experience as personal evangelism director and in pulpit preaching. Call (803) 226-9531 or write 317 Spring Park Dr., Anderson, S.C. 29621 for further information.



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CAROLINA CHRISTIAN

VOL. 21, NO. 8, AUGUST 1979



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C292



David Pharr
(See Page 6)

EDITORIAL

MISSING OUR MISSION

If man is a living soul made in the image and likeness of his Creator (and we believe he is), and if that soul lives on in eternity — a soul that never dies (and we believe it does), and if the souls of men are lost in sin (and we believe they are), and if the gospel of Christ is the power of God to save lost souls (Rom. 1:16), then nothing is more vital, more important, in this world than the proclamation of that saving message — the rescuing of lost souls from the state of sin. This is our mission. This is the fundamental reason for Christians being on this earth. Evangelism must, therefore, be given first priority in our lives and work. To put anything else first would be to miss our mission.

But as we see it, one of the greatest dangers facing the church in the last half of the 20th century is the danger of being led away from its primary mission of saving lost souls (by the means of gospel preaching) to a secondary matter of being keepers of orthodoxy. While we would be the last to say that sound doctrine is not vital, yea, even essential to the salvation of souls, it seems obvious to us that the primary reason for sound doctrine is not for the purpose of maintaining the **status quo** but for man's eternal salvation. This, then, is the fundamental concern of the church — the fundamental purpose of her existence, the thrust of her mission, and the hope of her glory. When we lose sight of this fact we become bogged down in controversies and strife about words to no profit. We thus forget our very purpose of being — we miss our mission and turn aside to secondary matters.

So preach the word, but preach it with a view of saving souls. Jesus still says, "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.) Every minute spent in things which detract from preaching the gospel is a minute wasted — a minute spent in missing our mission.

OBEY OR DISOBEY

To fail to obey God is to disobey Him. This is a simple principle that everyone should learn, and learn well. Religious teachers are in the habit of dividing the commands of God into two categories, namely, the essential and the nonessential. But in doing so they ignore the fact that it is not our prerogative to change or modify a command of God. It is our duty to obey it. And when we fail to do our duty, fail to do what God has commanded us to do, we are disobeying God.

To illustrate this further, consider the plan of salvation. God has told us what we must do to be saved. He has said that one must:

1. **Hear** the word of truth (Rom. 10:14-17).
2. **Believe** in Jesus as God's Son (John 8:24; 3:16).
3. **Repent** or turn away from all sins (Luke 13:3; Acts 17:30).
4. **Confess** Christ as Lord (Rom. 10:9,10).
5. **Be baptized** into Christ (Mark 16:16; Rom. 6:3,4).
6. **Arise to walk** in a new life (Eph. 4:20-24; 2 Cor. 5:17).

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Howard Winters, Editor; David Pharr, Carolina News Editor; James Stutts, Brotherhood News Editor.

CAROLINA CHRISTIAN is published monthly by Carolina Christian Publications, Inc., at 5315 Old Augusta Road, Greenville, S.C. 29605. Subscription price: individual, \$4.00 per year; club of five or more, \$3.50 per year; quantity of 15 or more in bundles or direct mailing, 20¢ per copy per month. Publication number, 091160.

Second class postage paid at Greenville, S.C.

POSTMASTER: Send undelivered copies with Form 3579 to Carolina Christian Publications, Inc., P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

RETURN REQUESTED

Address all editorial matter to Howard Winters, P.O. Box 5423, Sta., B, Greenville, S.C. 29606.

All items to be printed in a given month's issue should reach the editor not later than the next to the last Thursday of the preceding month.

Address commercial advertising inquiries to Jacobs List, Inc., Clinton, S.C. 29325. Address all advertising pertaining to the Church of Christ or its members (including related organizations) to Carolina Christian, P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

The Lord has required these things of everyone who wishes to become His child, everyone who wants to be adopted into His family. We must either obey them or disobey Him — disobey Him by failing to do what He has commanded in His word. Thus those who wish to be saved, to be pleasing to God, must obey Him — must do all that He has commanded them to do. One cannot refuse to do what the Lord has commanded and still be pleasing to Him. We must therefore make a choice: we must either obey Him or disobey Him. There is no middle ground.

CORRECTING WORLD DISORDERS

We hear a lot of discussion these days about the mess the world is in (and nearly everyone knows some particular person or government which is responsible). And there can be no doubt but that atheism, materialism, immorality, disobedience, disrespect, unfaithfulness, etc., has brought us to the brink of disaster. Hardly anything seems to be right with the world any more (if indeed it ever was). But whose fault is it? It is certainly not God's. When He had finished making the world and all that therein is the Bible says, "And God saw every thing that he had made, and, behold, it was very good." (Gen. 1:31.) Not just good but very good — very good because everything was functioning as God had made it to function. But then man, who was made in the image and likeness of his Creator and unto whom God gave dominion over all living things, sinned — he began to use things as God never intended for them to be used. This distorted the purpose of creation. But man never learns. Contrary to the will of God, he continues to sin, and in some ways growing worse and worse. He has now scarred the whole face of the earth with his corruption.

What is the remedy — how can we correct the mess the world is in? The solution is much simpler than we think. It can be illustrated by the following story that has been told and retold without losing its force. A man's young son was spending the day with him in the office. Because he could

not find much to do, the youth constantly bothered his father in his work. To get rid of the boy the father gave him a jigsaw puzzle map of the world and asked him to go off and try to put it together. Thinking this would occupy him for hours, the father settled into his work. But in a few minutes the son was back with the world map all in place. Somewhat surprised, the father asked him how he had done it so quickly. The youth replied, "Dad, that was easy. On the back side of the puzzle was a picture of a man. When I got the man right, the world was right."

To get the man right is the way to correct the evils of the world. But the only way to get the man right is by God's plan. Thus the only way to correct the world is by following the plan of God, the plan as it is revealed in the holy Scriptures.

WHAT IS SIN?

There are a number of ways to define sin, but all correct definitions will boil down to a violation of the will of God. The Scriptures teach that sin is a transgression of law (1 John 3:4). But transgression of law is a violation of God's will. Again, sin is all unrighteousness (1 John 5:16,17). But what is unrighteousness but a violation of the will of God? Furthermore, when one knows to do good and does it not, that omission, that failure, is sin (James 4:17). It is God's will to do good. Thus a failure to do good is a failure to do God's will. And so goes the thought regardless of how sin is Scripturally defined.

But another way to view sin as a violation of God's will is in the use of created things. We have long believed that everything God made was made for a divine purpose and when it fills that purpose it is good, it is right, it is for the benefit of man. In fact, when God had completed His acts of creation He looked at all of them and saw that they were all very good (Gen. 1:31). Thus everything that God made is good, very good, when it is properly used or when it is used for the purpose for which God made it. Nothing is wrong, therefore, when it is in its proper place and used for its God-given purpose. But things are not always properly

used — they are put to uses for which they were not intended by the Creator. This improper use is sin. Sin is thus a misuse of what God has made.

Take for example sex. When it is used as God ordained it to be (that is, within the marriage bond) few things are more beautiful, more satisfying, more meaningful. It is pure within its place. But take it out of the sphere for which God created it, the use for which He intended it, and it

becomes adultery, fornication, prostitution, etc. It is therefore the misuse of sex, not sex itself, that is sinful. And so it is with everything (or at least everything that we can think of).

Since the proper use of all created things is the will of God, and since sin is misuse of created things, it follows that the improper use of created things is sin — a violation of the will of God.

Thinking Things Through

Brotherhood Problems

Jerry Senn, Greer, S.C.

Brethren, the church of our Lord is often beset by various threats to her unity. This is such a time! I do not intend to deal here with specific issues but rather to point to some important, even vital, principles we must keep in mind as we "work through" times of unrest. Will you consider them prayerfully?

1. Let us not forget that local congregations are self-governing (autonomous) in all matters of human judgment. This is God's will. Dangerous consequences result when we seek to interfere in the affairs of a sister congregation. Advice and counsel should be given only when it is invited. Of course, should error be involved, our obligation to "preach the word" is not questioned. However, where God has given liberty, let us not seek to bind. The brotherhood, at large, cannot judge local matters. How we need to follow God's teaching on this point! The genius and power of New Testament Christianity suffers tremendously today because men hasten to propose solutions and even bind their ideas on congregations outside their own.

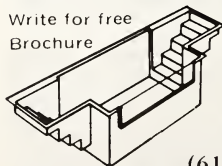
2. Let us not become involved in "loose talk." Believe only what the facts reveal and repeat only what is helpful. The perpetuation of false reports is sinful! One of those things God is on record as "hating" happens to be "he that soweth [lets loose] discord among brethren." (Prov. 6:19.) Sowers of discord are not

usually trying to do harm. But when discord is created the results are just as severe as if he were intending to destroy the unity for which Christ prayed. Let us not "peddle" trash!

3. Let us never assign a low, unholy motive to a brother or sister unless we have unquestioned evidence. Such is in conflict with the Lord's golden rule. He said we should do unto others as we would have them do unto us. I hope my brethren will judge even my most foolish blunders as honest mistakes until they know otherwise. If I desire this type treatment, I must be willing to show the same unto others.

4. Let us build bridges between brethren who differ on matters of human judgment. Jesus said, "Blessed are the peacemakers: for they are the sons of God." (Matt. 5:9.) Brethren who deal with church problems with gentleness (Eph. 4:2) are often branded as compromisers merely because they refuse to "line up" behind some self-styled protector of the faith. True, we must defend the faith and rebuke error. But when matters of opinion are involved, we need peacemakers! May their tribe increase.

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5. Brethren, we need to know the difference between matters of judgment and matters of faith. The phrase coined by Thomas Campbell is still true: "In faith, unity; in opinion, liberty; in all things, charity." The test of whether a practice is authorized by our Lord is "What does the Bible say?" and not "What have we always practiced?" Our traditional methods must not become sacred to us. Changes are always matters which cause much reevaluation and study. This is as it should be (Acts 17:11). But when a method change is within the realm of Christ's authority we must not regard such as unscriptural merely because it breaks with tradition. Binding in areas where the Lord has loosed is serious business (Matt. 16:19). Thinking things through (using the word of God) is essential

to keeping the church on the right course.

6. A careful reading of 1 Corinthians 13:4-7 and a personal commitment to each of these qualities will solve any potential problem that might occur. Paul said, "Love never fails." The only way it will fail is for us not to apply it to our lives.

I have been preaching the gospel of Christ for more than 16 years in the Carolinas. We have always had our issues and problems. I suppose we always will. However, when the church of our Lord is beginning to make real progress in reaching the lost with the message of salvation, let us not permit the devil to hinder the work by erecting barriers between us. Let us learn to solve our problems and get on with preaching the Word! May God bless us to that end.

An Open Letter of Urgency to Preachers, Elders and Church Leaders in South Carolina

Dear Brethren,

When preaching in North Carolina, I fought unsuccessfully to introduce creationism into the teaching curriculum in our public schools. Since moving to South Carolina I have carefully studied ways of bringing about the same goal.

Presently a bill is in the hands of all our state legislators which can be the key to unlock our public schools so scientific creationism may be presented instead of the present **evolution only** policy, which is destroying our society. When students are taught that they are merely the product of blind chance instead of purposeful creation by a divine Creator, then what is wrong with barnyard morality? The bill is the product of a lawyer with a strong background in constitutional law and if it becomes law in South Carolina, it can bring about identical legislation in other states. In other words, if we as Christians can enthusiastically publicize and back legislation of said bill here, it can change the course of academic history nationwide.

Presently, it is too late to introduce this bill this year. However, **now** is the time to begin working to insure its introduction in August 1979

January's session, 1980. All legislators have been mailed a copy of the bill but will only act upon it when pressure is placed upon them from the citizenry statewide. Thus, it is imperative that Christians begin working to create public awareness by **writing letters to the editor of your newspaper, talking to radio and TV stations and informing even those in denominational circles who would support creationism.** Now is the time for Christians to be a light to our state concerning this important issue.

May it be understood that it is unconstitutional to have God's Genesis account of creation taught in public schools. We have failed in several states because of the religious approach used, and frankly, I do not want non-Christians teaching Bible in public schools — they will do more harm than good by not rightly dividing the word. Thus, the only sure approach is that of scientific creationism. This simply means that the facts of science pointing to the truthfulness of creation must be given **equal treatment** with the theory of evolution in public schools. Such balanced treatment is currently optional and therefore generally

not achieved or even attempted. The bill clearly excludes religious instruction.

Again, the time to act is now. Church leaders, will you get involved with me in this effort? Will you act to promote that which will ultimately point our children in our state to the Book of Creation, the Bible? Then the task is yours! For copies of the bill and legislators' names, merely write me.

May I again stress the importance of appealing to legislators from the standpoint of **balanced treatment of evolution and scientific creationism**, not from the standpoint of introducing religious instruction into the schools. May God bless us for standing for the truth both inside and **outside** the church building!

Signed: Jim Stutts

David Pharr

A Man Honored in His Own Country

Howard Winters, W. Jefferson, N.C.

Most successful people, and especially preachers, feel that success is more easily attained in a distant place from their birth. They think of other areas as more fruitful for them. They grow up, go off to school, marry, and settle in a new place. But not so with David Pharr. He was born in Wilkes County, North Carolina, on February 22, 1937, and attended Freed-Hardeman College, preached a short time at Point Pleasant, West Virginia, and Gallipolis, Ohio, and then returned to the Carolinas, where he has continued to preach since December 1962. But not only has he spent most of his preaching life in the Carolinas (Rock Hill, South Carolina, in particular), he has also long been a recognized leader in the church. He is loved, respected, and honored as one of the soundest and most faithful preachers in the two states. His advice is often sought, even by the most learned and mature workers in the Lord's church. He is indeed a man honored in his own country.

There are many good reasons for the honor and respect paid to him. Among them are the following:

1. He is one of only a very few native Carolinians who are in full-time service in the Lord's church in the Carolinas. There are a good number of others preaching, but they have chosen other fields for their labors. But David has stayed, and by staying he has won against the odds. Less than a half dozen men have made a contribution equal to his in his native states.

2. He has deep convictions — his faith is not just surface matter. His convictions go back to his early youth. V.C. Walter, presently an elder in the church in Hickory, taught his family the truth. His mother was the first in his family to obey the gospel, and he says, "My sister, brother, and father soon followed. My inclination was to resist. I tried to maintain my connection with the Methodists. My objections to the church of Christ were ignorant and emotional; and my intentions were to never change." But his resistance was not long-lived. He added, "Continued exposure to Bible truth soon had its effect, however. I confessed that I believe that Jesus is the Christ, the Son of God, and was baptized in a creek, in the winter, at a place called 'Noah's Hole' near North Wilkesboro." David's father died in 1962, a year before David and his family moved to Rock Hill. His mother is still living a vibrant Christian life, and is rightly proud of both her preaching sons (Claude, David's brother, is also a very successful preacher of the gospel).

To show his convictions, both now and in the past, I quote the following from a tract that he wrote and published when he was only 14 years old. It is entitled, "Who Can Forbid Water?" Following is the first section of the tract:

"Many people today teach that water is not needed for salvation. But Peter says in Acts 10:47, 'Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?' Here Peter asks, who can forbid water

that these should not be baptized? The answer is, no man can forbid water if he is sincere and wants to do as the Bible says. The people who teach that it is not needed for salvation have no Scripture to prove their teaching. But the people who teach that it is, have the Bible for proof.

“In 1 Peter 3:20,21, we read, ‘Which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah while the ark was preparing, wherein few, that is eight souls were saved by water. The like figure whereunto even baptism doth now also save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.’ Here Peter again shows that water is needed for salvation. No one can truthfully say that Noah was not saved by water, but they will try to say that water is not needed for salvation. If the baptism Peter speaks of here is not water, what is it? It cannot be the baptism of the Holy Ghost, because Peter says it is not for the putting away of the filth of the flesh, and we do not use the Holy Spirit to cleanse our bodys [sic]; water is what we use; so we also use water in baptism. If you will study the Bible you will see that there is only one element to use in baptism and that there is only one way in which we can have salvation and that is by water baptism.”

There are two additional sections in the tract, one headed, “Is Sprinkling Scriptural?” and the other, “Should Infants Be Baptized?” While in his maturity he would no doubt use different expression to teach the same truths, I think the tract indicates a marvelous conviction and tremendous courage for a 14-year-old Christian boy to publish. The same conviction and courage remain with him to this day.

3. His soundness in the faith. He loves the Bible and believes that its message is the power to save the world. While all have not always agreed with him in every stand he has taken, no one, to our knowledge, has ever questioned his soundness, faithfulness, and sincerity. During the decade of the 60’s the church in the Carolinas was faced with a growing tendency to liberalism. David was among the first to recognize this and to speak out strongly in defense of the ancient

faith. This has been characteristic of him in every issue. While he has never been radical, and often serves as a peacemaker, he always stands as an unmovable rock for the truth. Compromise is contrary to his spiritual nature.

4. He is stable in all his ways. Contrary winds that blow do not sway him, either to the right or to the left. As an indication of his stability, he has lived and preached in Rock Hill for the same church for nearly 16 years (only two other natives known to me can come near equaling this record: Tom Bolick, of Shelby, North Carolina, and James Kennedy, in Greenville, South Carolina, have both been preaching for about the same length of time in the Carolinas). During this time the church in Rock Hill has become one of the strongest congregations in the Carolinas. It is known far and wide for its good works . . . and for its stand for the truth. While it is inevitable that a man of such vast ability and pleasing personality would be made many attractive offers to change locations, David has stayed. And by staying he has become a part of the community and a stabilizing force in the church. And as an indication of how the church feels about him, after so many years of service, it appointed him as an elder, to serve along with Jim Hix, D.C. Trotter, and James Waters.

5. His ability as a preacher. God has endowed him with a good mind, which he has filled with the Scriptures and devoted to the preaching of the word. I overheard him telling a friend that he did not remember making the decision to preach, but that it was just assumed, as far back as he could remember, that he would. Thus his early Christian life was spent in preparation toward that end. And while the road has not always been smooth, his accomplishments, with the help of God, have taken him to heights where he has but few equals, and perhaps no superiors, in the Carolinas. The church in Rock Hill stands as a monument to the fact that he does a fantastic job as a local preacher. Also the fact that he has been widely used in meetings (in addition to his local work) and lectureships attest further to his ability and the confidence brethren have in him. He

has conducted meetings in Maryland, Virginia, West Virginia, Ohio, Tennessee, Georgia, and in both the Carolinas. But in addition to this, he is the one turned to when someone is needed to chair the open forum in the South Carolina lectures. His Scriptural knowledge, and the manner with which he handles the questions, problems, and discussions — the fairness and concern he shows for all — has made him such a favorite that no one else is usually considered when he is available. He is thus considered one of the finest preachers to ever be a part of the work in the Carolinas. Few men have ever labored among us (and perhaps none except C.W. Bradley) who have been as deeply loved or more widely respected than David Pharr, and certainly no native preacher of the Carolinas has equaled him in this respect.

6. His family. While in Freed-Hardeman College he met Peggy Bunker, a lovely young lady who shared his faith and devotion. They were married in York, South Carolina, on December 24, 1957. From that day on Peggy has been faithfully by his side, helping and encouraging him in his work. They are the parents of four exceptionally fine children, James David, Howard Neal, Stephen Charles, and Elizabeth Jean. (The three boys will be at Freed-Hardeman College this fall.) Their home is a haven of joy, peace, and comfort . . . a delight to be in! The children are all Christians and following in their parents' steps. When I asked Beth where she planned to go to college, she looked at me rather puzzled and replied, "Freed-Hardeman! Where else?"

7. His work with **Carolina Christian**. While I have already far exceeded my space limitations, I simply must mention one other area of his work. David is becoming more deeply involved with **Carolina Christian** as the years pass. (And I think the best is yet to come.) He was recently appointed to the Board of Directors. He also serves as the Carolina news editor. When he started working with the paper the news department had vastly degenerated (the present editor is more interested in the teaching aspect of the paper and had thus neglected the news section). David saw this and came

to the paper with some ideas of how to improve the news department. He went to work with his usual zeal. And while there is still a need for better cooperation from brethren over both states, the Carolina news section has become, under his guidance, the most valued section of the paper. He has done this almost single-handedly . . . and at his own expense. **Carolina Christian** is thus deeply indebted to him.

While I have just touched upon a few of his contributions to the Lord's work in the Carolinas, it is a great pleasure of mine to be able to call your attention to David Pharr, a man honored in his own country! He has proven himself. He has proven that the work can be done. He has proven that there are native Carolinians with ability to reach the people of the Carolinas with the truth. And we hope that he will prove to be an example that a whole army of others will follow: Carolinians preaching the gospel to the Carolinas. This may be the secret of winning the Carolinas for Christ.

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Our Children and Bible Study

Dennis Conner, Yadkinville, N.C.

It is no secret that our modern-day society is a society of misplaced values. That which was once immoral is now moral and good. Those things which were once considered basic and essential for the successful ongoing of society — things such as purity, marriage, the family — are now looked upon with increasing suspicion and criticism. At one time it was good for parents to tell their children stories from the Bible and to require the children to study the Scriptures. But again that too is no longer looked upon with honor.

In so many ways society today has lost sight of the spiritual values to which it owes its very foundation. At one time education was not separated from Christianity, but was based upon Christian values and principles. Now there is an intense effort on the part of many to take out of the schools anything that is in any way associated with Christianity. The secular and the spiritual are separated and the emphasis has been placed upon the secular. Many times I wonder, have our Christian parents fallen into the trap of modern thought? Have we allowed society's views of priorities to influence our own view of what is important? In an article entitled "Requiring Children to Study the Bible" David Lipscomb wrote:

"For a parent to require a child to wash its face and keep its body clean, and not to require it to learn to obey the Bible, is to teach it that the body is worth more than a pure heart and a clean and holy spirit. For a parent to require a child to learn spelling and reading and arithmetic, and not to require it to study the Bible, is to teach it, by a forcible object lesson, that it is more important to be qualified to live in this world than to be fitted to live in heaven. There is no evading these simple truths. The parent that so treats and impresses his child is the worst enemy the child has. He will be made to feel this when he meets that child at the judgment of God. It is better to face the question honestly now."

we teaching our children the proper priorities? That question is so very important. Do we teach them at an early and impressive age the importance of Bible study? When the activities and interests of the teenage years take precedence over Bible study with other Christians and worship to God, do we allow them to continue in their chasing after things that are temporal? Or do we love them enough to talk with them honestly and openly about the direction of their spiritual course?

Please begin now to restore proper and Christian values to your home if they are not already present, thus influencing the lives and minds of your children. Once the world gains control, you may very well have lost all your control. Teach them, and teach them well, to study the Bible.

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The Parable of the Sower (Part 3)

James Meadows, Spartanburg, S.C.

Failure rather than success has largely characterized men and their efforts through the years. Only a few people, compared to those born, live to maturity. Literally thousands of people in our nation do not possess enough to provide for their burial. Jesus said, "For ye have the poor always with you." (Matt. 26:11.) How many enter college and drop out? One out of every three marriages ends in divorce, not to mention those that fail but never end in divorce.

Jesus Christ knew that His followers would meet opposition and be persecuted. He knew that they would be discouraged. In speaking this parable Jesus was preparing His disciples for the different ways the word would be received.

The Wayside Soil or Wayside Hearer

The wayside soil is a hard path beside a field, fertile, but packed and unplowed, therefore unable to receive the seed. The heart represented by the wayside soil, Matthew indicates, does not understand the word and has no special interest in it (Matt. 13:19). Satan cometh "immediately, and taketh away the word . . ." (Mark 4:15) sown in the heart. Such individuals never become Christians because the devil "taketh away the word out of their hearts, lest they should believe and be saved." (Luke 8:12.) This heart is hard, impenetrable, and untouched; if otherwise, only briefly.

Satan, knowing the power of the word, "cometh immediately, and taketh away the word." (Mark 4:15.) Luke implies that if the word were allowed to dwell in the heart "until sufficient interest arises for faith to result, salvation would follow." (Luke 8:12.) Satan uses many methods to snatch away the word by replacing it with more immediate and attractive interests. **First**, it may be giving recognition to an individual in one's social circle to feed one's ego and absorb one's time and interest lest one become too interested in the truth. **Second**, it may be exalting one in a religious group, after hearing the truth in a gospel meeting,

to wean one from further hearing. **Third**, it may be casting a thought into one's heart to quickly remove the truth. Judas allowed the thought of money to continually trod upon his heart so that if he had had a good thought about the Lord, Satan quickly removed it by reminding him of the 30 pieces of silver (Matt. 24:14-16). Pontius Pilate wanted to release Jesus, but Satan, through the Jews, quickly removed the thought by saying, "If thou let this man go, thou art not Caesar's friend." (John 19:12.) How many times has the truth been removed by the thought, "You have plenty of time"? (Cf. Acts 24:25.)

Some Wayside Hearers

First, there are some to hear with their minds already made up. The Athenians were courteously indifferent to Paul's sermon on Mars Hill. They desired to know more about this **new doctrine** (Acts 17:19). As soon as he mentioned "the resurrection of the dead" (Acts 17:32), something with which they disagreed, some mocked and others put him off to a later time. Just a few "clave unto him, and believed. . . ." (Acts 17:34.)

Second, some listen to the word of God, but their minds are wandering in all directions and the word has little opportunity to make an impression. We may not be able to keep all evil thoughts out, but we can keep them from lodging. Paul said Christians are to strive to bring "into captivity every thought to the obedience of Christ." (2 Cor. 10:5.)

Third, there are those who hear the truth but think it applies to someone else. The unbelieving Jews of Jesus' day heard Him say, "And ye shall know the truth, and the truth shall make you free" (John 8:32), but they said, "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" (John 8:33.) "Lord, you're not talking to us. We've never been in bondage. We don't need to be made free." How many today hear the word, but do not receive it because they are thinking about a friend "who surely did need it."

Fourth, some hear the truth, but they are hearers only. Jesus said, "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. 7:26,27.) James wrote, "But be ye doers of the word, and not hearers only, deceiving your own selves." (James 1:22.)

Some Things That Harden the Heart

First, prejudice can harden the heart. "Prejudice 'means' preconceived judgment or opinion: leaning toward one side of a question from other considerations than those belonging to it. . . ." (**Webster's Third International Dictionary.**) Jesus said He spake in parables to some because "they seeing see not; and hearing they hear not, neither do they understand." (Matt. 13:13.) Their failure to understand was not due to inability, but because ". . . this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." (Matt. 13:15.) Prejudice and inability to "resist the wisdom and the spirit by which he spake" (Acts 6:10) hardened Stephen's audience against the seed he sowed (Acts 6:9-15).

Second, no love for the truth will harden one's heart. Paul wrote, "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 2:10-12.) One who does not love the truth and takes pleasure in unrighteousness will be deluded. When one does not love the truth, then one's mind is open to all manner of falsehood and delusion.

Third, the heart can be hardened by continually resisting the truth. Pharoah, the king of Egypt, hardened his heart by a

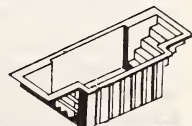
determination that he would not submit to God's request (Ex. 5:2) and absolutely refused to do what God asked him to do. "The hardening of Pharoah's heart then was brought about, not by a direct operation, but by the combined work of three agencies. God hardened Pharoah's heart through Moses and Aaron; the magicians hardened Pharoah's heart by their deception and enchantments; and Pharoah hardened his own heart by stubbornly refusing to do what was right in the face of the greatest evidence that God was behind the demands of Moses and Aaron." (Shelly Floyd.) Continual violation and neglect of the truth sears one's heart and conscience (1 Tim. 4:1,2). The chief rulers, because of a desire to be popular, resisted the truth which they believed and gradually hardened their hearts (John 12:42,43).

Fourth, the Hebrew writer admonishes us, "Exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin." (Heb. 3:13.) Brethren, we have a mutual obligation to each other. Each one must watch in behalf of and encourage one another to walk in the way of the Lord (Gal. 6:1,2; Heb. 10:24). It must be prompt action because thousands of Christians are lost through the careless neglect of others. Vincent notes that "the basic idea which is expressed by 'deceitfulness' is a trick. The warning is against being hardened by a trick which their sin may play on them. Sin in the heart or life of a person always blinds him to the attractiveness of God's offer, with the result that the sinner does not realize what has happened until it is too late." (**Annual Lesson Commentary**, 1958, p. 155.)

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Fifth, the heart may be hardened by continually putting other things before the kingdom of God. 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.) ". . . to be a genuine disciple of the Lord, one must not only be **willing** to put the Lord first in all things, he **must** actually **have done** so!" (Guy N. Woods.) A failure to fully en-

throned the Lord in one's life will gradually harden one's heart against the doing of the Lord's will.

"When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side." (Matt. 13:19.)

(More to follow)

Summer Again

Katheryn Price, Rutherfordton, N.C.

Well, ladies, he's getting ready to do it again — if he hasn't already. It happens every summer. You know how it goes: The preacher sanctimoniously rises to the pulpit, opens his Bible and reads, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5:28.) Then he looks straight at us women and says, "Ladies, you are tempting the brethren!"

"Tempting?! He's got to be kidding," we usually think. "I'm 40 pounds overweight!" or "If I didn't wear women's clothes, they'd think this skinny torso was a man's!" or "My hair line is too low, my earlobes too big, when I wear sandals my toes are too long!" or "I like to dress up and look fashionable; what's wrong with that?" or "Oh, not me; I'm too old — I'm a grandmother!"

So we all decide he could not possibly be preaching at us. Furthermore, we decide if the preacher and the other brethren would keep their minds off such things and quit talking about it, they would find out the problem was not really there. After all, we are active church members: we teach classes, take food to the sick, sing in funerals, attend all services. We would never think of tempting the men!

By this time, the sermon is over, and the last amen is pronounced. Everyone smiles nervously to each other, talking about other things while thinking, "Why does he have to preach on that every summer?" and then goes home. And nobody is much different this year either.

Ladies, do you know why we go home thinking one thing, and the preacher and the rest of the men go home thinking something else — both concluding the other side just stubborn? Because one of the main differences between men and women is our thought patterns.

Notice, Jesus gave that warning to the men, not to the women. Up until **Play Girl** magazine came out, you never heard of a woman with a "pin-up boy" on the wall, and you still seldom do. And I defy, I challenge any woman to convince me that she has the same strong urges come to her as a result of seeing such a picture as comes to men. Women just were not created with that type of thought pattern.

Now, ladies, you and I both know that we would rather be with a man "as ugly as a mud fence" if he has a golden tongue and good manners, than with a handsome louse. Jesus did not even bother warning us women not to look at men to lust after them. He would have wasted His time, because we just are not tempted that way. Tempted other ways, yes; but not by looking.

Of course we do notice men's physique; but in a much different way. So if men think differently than women, what do they notice differently than we? The Song of Solomon is a symbol of married love between God and His wife, Israel, and later Christ and His bride, the church. It brings out the natural God-given instincts and drives.

These are the qualities in the man's physique which the wife found appealing: voice (1:14), face (1:14), fair, ruddy complexion

(5:10), wavy black hair (5:11), eyes (5:12), cheeks and lips (5:13), hands and general form (5:14), strong legs and stature (5:15), mouth (5:16).

The man saw many more qualities in the woman appealing: eyes (1:15), eyes behind a veil, and hair (4:1), teeth, fresh and clean and all in place (4:2), scarlet lips and colorful cheeks (4:3), neck (4:4), breasts (4:5), fragrance (4:6), eyes (4:9), sweet breath (4:10), fragrant garments (4:11-16), eyes and hair (6:4), matched teeth (6:8), cheeks behind her veil (6:7), dancing form (6:13), feet in sandals, form, round thighs (7:1), naval and belly (7:2), breasts (7:3), neck, eyes, nose (7:4), hair (7:5), posture (7:7), breasts (7:7), fragrant breath (7:8).

Now compare the two lists. Four things were noticed by the man to which the woman did not even pay any attention: (1) breasts; (2) thighs; (3) naval; (4) belly/abdomen. Therefore, **no matter how hot the weather, these parts of the woman must be hidden.** If revealing these parts is modest, pray tell what is immodest?

Is it fair to show a man that to which he is not entitled? Of course not! Is it fair to show sweet, high-caloried food to a person on a diet? Of course not! Such would be sinful for us to do. How could any Christian woman willingly show these parts of the body? And this includes teen-age daughters in front of their fathers.

The *Encyclopaedia Britannica* has an extensive article on dress. It explains that men have dressed throughout history to show "pride of life," such as indicating their occupation, their rank, etc. — all of which appeal to women. Women dressed throughout history reflecting the "lust of the flesh" — which appeals to men. And who are the designers of our modern dress? Usually men who know just what appeals and what does not.

Professor John Flugel, a psychologist of dress, explains the perpetual changes in female fashions by what he calls the shifting eros zone. That is, the entire female body is in a way erotic to a man; but a man cannot dwell on the entire body at once; he dwells only on one or two areas. Therefore, the men who design the fashions design them to emphasize one part of the body for a few

years, especially bringing out what brings forth the most passion; and then change them to emphasize another part another year.

"A hidden charm acquires erotic capital during the period of its eclipse, and this can be exploited, when the time arrives, by uncovering it, or by draping clothes tightly over it, or by drawing attention to it in one of the many ways that dress designers perfectly well understand. This exploiting of the shifting erogenous zones is what is known as fashion." (Vol. 7, p. 676.)

So then, here comes our next question: What about parts of the world where dress coverings differ? Ladies, we must ever keep Matthew 5:28 in mind along with Romans 14:13,14: "No man put a stumblingblock or an occasion to fall in his brother's way. . . there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean."

Therefore, it adds up to two basic rules: (1) Do not be immodest; (2) Do not offend with what the conscience calls "unclean" or immodest. If we were to visit in various parts of the world, how should we dress?

Arab women still usually cover their faces. Since uncovering her face is considered immodest, we would abide by it; it would not break any of God's laws, and it would preserve their conscience.

African and South American women in some parts do not cover their breasts. But this betrays God's law except for husbands. Thus it would be wrong, and we would have to dress modestly despite the local custom.

Chinese, Europeans, and Americans — at least up to the 20th century — considered it immodest to show their ankles. This standard did not abuse God's laws, but if we had gone against this custom of conscience, we would have become a stumblingblock.

South Sea Islands women wear very short skirts showing thighs, naval and belly. This is immodest according to God's laws, except for husbands; so we could not accept this type of dress, despite their custom.

So just what, then, can we wear? We should wear clothing that will cause a man or woman who looks at us to see us as a whole person and think how nice we look in general, but nothing specific. And if we

cannot find anything in the stores that is modest, we can still make something. At least we are not living in Arabia!

Yes, it is hard to "buck the system" sometimes, but that is just some of what comes with being a Christian. And it is a small sacrifice for the terrible frustrations it avoids in so many men who do wish to have pure thoughts at all times. We were created man's "help mates." Let us help them with our modesty too — even in the summer.

NOTE TO MALE READERS: I request that this not be read from the pulpit. It is not in proper taste for mixed audiences. It may be reprinted in bulletins or read aloud in ladies' Bible classes taught by women. This subject is a little difficult to get across to women without becoming a little specific, and women are usually glad to learn of it. But don't embarrass the women doing it. Leave it for them to read or discuss among themselves; and they won't let you down. — K.C.P.

Good Things at Woodruff

Jesse Ham, Jr., Woodruff, S.C.

Ten years ago I developed a burning desire to preach the gospel. I began preaching occasionally in my home congregation, the By-Pass church in Union. And from there I began to reach out by appointment to other churches. My initial goal was to work with small churches until they were large enough numerically and financially to sustain a full-time minister. But in the back of my mind I also had a desire to preach the gospel on a full-time basis. In three years of traveling and approximately 20,000 miles driving per year to and from churches within driving distance of Union, I accomplished my mission in Woodruff, Moore, and Chester. Then the golden opportunity of my life opened up. In September 1978 the brethren in Woodruff extended to me the invitation to come and work for the church full time.

The Dibrell church in McMinnville, Tennessee, was sending some financial support and the church in Woodruff was looking for a man to work with it full time. The church concluded from my previous work with it that I was the man for the job. My family and I moved to Woodruff on October 9, 1978, and since then the Lord has abundantly blessed our efforts. We have had 44 responses to the invitation, 33 confessed wrong and nine (including two from Fountain Inn) have been baptized. Our attendance has increased from the middle 30's to the middle 50's. On June 10 we reached a goal of 60 for the morning worship. In January we set a budget of \$350.00

contribution per week. We have now exceeded that budget and have had a record high of \$485.87 on June 3. We are now running a weekly bulletin and have six classes on Sunday morning. In January we borrowed \$6,000.00 to repair and remodel our building. A complete heating and air conditioning system was installed, the auditorium carpeted, and the classrooms downstairs paneled. We have set January 1, 1980, as the date to pay this off. Another goal that we have tentatively set is to be self-supporting by the middle of 1980. When these goals are reached, new ones will be set.

On June 13, Milton S. Parker was our guest speaker and during that service Richard Sanders and Jesse Ham, Jr., were appointed to serve the congregation as elders. Robert Tucker and Earl Skadman were also appointed as deacons.

From June 24 to July 1 a campaign for Christ was conducted for the first time in Woodruff. Jack Reed, along with some members from the Dibrell church in McMinnville, assisted us in the preaching and the door knocking. The results of this effort are not available at the time of this writing.

We believe that our work for the Lord in Woodruff has only begun. With the help of the Lord, the leadership of the elders, the service of the deacons, and the willingness of the membership to work, the church here certainly has a bright future. We want the prayers of the saints and we desire to be known among God's people and in our community as a glorious church, the one

founded upon the solid rock of Jesus Christ and established in Jerusalem in A.D. 33.

LATE NOTE: The campaign resulted in seven souls being baptized into Christ, 10 being restored to their first love, and two to place membership. Approximately 6,000 people were contacted either directly or indirectly. A good number of non-members from the community visited with us during

the meeting and others promised to visit in the future. God tells us that His word will not return to us void. Good attendance marked the meeting throughout. Friday night saw a new record number — 107. Pray for us as we continue to praise God's name and give glory to Him for our many blessings.

A Tribute to A.L. Davenport and D.B. Sanders

Johnny Melton, Charlotte, N.C.

"Precious in the sight of the Lord is the death of his saints." These are the words of the sweet singer of Israel, recorded in Psalm 116:15, and are an appropriate introduction to this article. It is both a sad and happy experience to contemplate the death of God's children. Sad, because there is a void in this earthly existence created by the loss of a husband, wife, child, relative, friend or neighbor. Happy, because for a saint to be absent from the body is to be present with the Lord (2 Cor. 5:8).

On two occasions last year I was reminded of the following statements of Scripture: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14:13.) "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." (Heb. 11:4.) These passages came to my mind as I learned of the deaths of A.L. Davenport and D.B. Sanders. These two men were different, but they were alike. They were friends.

Brother Davenport, born near McMinnville, Tennessee, on June 27, 1901, was acquainted with the church virtually all his life. He was baptized when he was about 17 years old. He moved to South Carolina in 1947. He was a member of the church at Woodruff, than at Clinton, and later when

the church began at Mauldin he became a member there. He died November 14, 1978.

Brother Sanders was born March 5, 1905. He was reared in denominationalism. He learned the truth and obeyed it in the summer of 1945. Furman G. Smith of Spartanburg, South Carolina, baptized him. Brother Sanders was a lifetime member of the Woodruff church. He died December 10, 1978.

Neither of these men were very widely known. Churches outside a 50-mile radius of Woodruff probably never heard of them. However, in my mind they were great men.

Here are some reasons I consider these men worthy of honor.

1. Brothers Sanders and Davenport were humble, unassuming men. They did not stand out in a crowd, but they were dependable.

2. They both believed in assembling with the saints. It was a rare occasion for me to visit a church during a gospel meeting or for an areawide singing and not see both men there with their families.

3. Both of these godly men were friendly. They smiled easily. Their handshakes were firm and ready.

4. These two men never did big things. But they did what they could.

5. They both encouraged others. I was the recipient on many occasions of their generous praise and words of encouragement.

6. Both these men grew old serving God, but they never stopped. At 77 brother Davenport had been working on the roof of

his house when he died. At 73, brother Sanders had just given thanks for the bread as the Lord's Supper was being served when he died. Both these men were actively seeking to serve God until there was no more work for them to do.

The characteristics I have mentioned above endeared these brethren to those who knew them. Our lives are better because we knew them: heaven is richer now that they have gone to be with the Lord.

BROTHERHOOD NEWS

Jim Stutts, Charleston, S.C.

ON FOREIGN SOIL: KWANGCHOW, China — Archie W. Luper and Ira Rice, Jr., were among the first of our brethren to enter China's mainland after the long-existing barriers were removed. Their tour last January was filled with experiences which indicate that the Chinese people are ready for the gospel. Luper reports that one English teacher in a school showed him a Bible which was falling apart, having been hidden and read with regularity during the time Bibles were taken away from the general public. Brother Luper was asked by the lady for a new Bible and she was told he would send her a thousand! The Bible is treasured by many here but they are indeed scarce.

SAITAMA-KEN, Japan — Six years ago Noboru Morishige came to the United States to become rich and famous in the country music world. An accomplished musician is Norboru and eventually he became a popular back-up artist in the Nashville, Tenn., recording scene. Noboru became acquainted with several members of the church in Nashville and was led to obey Christ. Now he has returned to Japan, not to continue a promising career as a musician, but rather to take the gospel to his homeland.

ON THE HOME FRONT: NASHVILLE, Tenn. — Articles we formerly reported on in this column which appeared in the *Gospel Advocate* by T. Pierce Brown and Harvey Floyd concerning the alleged "Cultism in the Church" and the "Total Commitment" philosophy of the Crossroads church in Gainesville, Florida, have been answered by Chuck Lucas, the Crossroads minister. In his rebuttal to the cultism charges, Lucas basically denies that anything is amiss at Gainesville, but rather

that they are forcefully doing what Jesus has taught.

Guy Woods and Ira North, editors of the *G.A.* commented on the Lucas article by saying the *G.A.* was not responsible for the problem and that changes should be considered by Crossroads in regard to "refusing baptism to mature persons requesting it, eliminate from the 'prayer-partner' concept the implication that the 'one another' passages of the New Testament justify confessing intimate sins, correct the impression now being made in some areas by 'Crossroads graduates' that only those churches, preachers, elderships and parents which support the philosophy are faithful to the Lord, renounce the concept that 'the end justifies the means,' and desist from the application of all psychological pressures, seek for a better fellowship among sister congregations and put an end to the bitter alienation now existing in some families over the philosophy." The *G.A.* printed a host of letters from all over the country concerning the Brown/Floyd articles, most of which were against the Gainesville work and its associates. The controversy seems to be raging in many places and it is often difficult to ascertain whether brethren oppose the Gainesville concept because it is different and successful or because of a disregard for the Bible.

NASHVILLE, Tenn. — In April brother Tom Holland underwent major surgery and is recovering nicely. He must postpone his meeting schedule for the remainder of this year.

WICHITA FALLS, Tex. — Over \$800,000 has been sent by brethren to churches here to aid the victims of the devastating tornado which struck in April.

FROM THE GOOD NEWS: ". . . I will never leave thee, nor forsake thee." (Heb. 13:5b.)

Carolina Church News

NEWS BRIEFS

by David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Kannapolis. A campaign was conducted during the last of May. Results from the three-day effort were 69 enrolled in correspondence courses and 22 home studies.

Henderson. Billy Boyd has moved from Henderson to Spencer, Tennessee. A preacher is being sought by Henderson. Anyone interested should contact one of the elders, Bryan Beasley, P.O. Box 916, telephone 438-5291.

Statesville. Construction is nearly complete on the new auditorium for the North-view church.

Kernersville. The Third Annual N.C. Lectureship will be September 17-21.

Fayetteville. Dennis Jones will speak at Helen Street Sept. 21-23.

Greensboro. Vic Moran, who has been serving as campus minister for Wendover Avenue, will be moving to Florida.

Raleigh. The 1979 N.C. Evangelism Seminar will be held Labor Day weekend, August 31-September 3.

N.C. Baptisms

Kannapolis 4; Salisbury 2; Boone 1; Jacksonville 2; S. Fork, Winston-Salem, 2; Providence Road, Charlotte, 9; Rutherfordton 1; Rockingham 3. Total: 24.

SOUTH CAROLINA

Greenville. Mitch Mitchell has resigned his work at Augusta Road and will be going to Abilene Christian University.

Laurens. There were four baptized during May and June. Doug Milligan is the preacher at Laurens.

Rock Hill. Franklin Camp will preach in a meeting Sept. 16-21. An all-day preachers' meeting is planned for one day during that week. Details will be announced.

S.C. Baptisms

Woodruff 7; St. Andrews, Columbia, 2; N. Charleston 1; Essex Village, Charleston, 3; Augusta Road, Greenville, 3; Newberry

1; Laurens 4; Myrtle Beach 1; Shandon, Columbia, 4; Charlotte Avenue, Rock Hill, 2. Total: 28.

Myrtle Beach

BUFORD CARROLL, Reporting: David Pharr of Rock Hill, S.C., has conducted our summer gospel meeting. This meeting was one of the best, if not the best, Myrtle Beach has had since my arrival in 1973. Attendance of non-members was unusual: one night there were 14 present, listening very closely, and several were taking notes.

The immediate results were: four restored; one of these was a trustee of the church's properties of some one-half million dollars; also, two classes have begun to further teach those who expressed a desire to know more about New Testament Christianity. The church was strengthened immeasurably.

Congregations throughout the Carolinas should take advantage of brother Pharr's abilities to proclaim God's word. He is doctrinally sound; he teaches without fear. Brother Pharr delivers the truth and does not expose his hearers to contumely and scorn that most often repel the alien, and alienate the faint-hearted Christian! The elders in Myrtle Beach are quite pleased with this gospel effort.

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Editorial Book Views

Ezekiel, James E. Smith; College Press, Joplin, Missouri; 491 pages, cloth \$13.50.

There is no question but that Ezekiel is a much neglected book by Christians. This is partly true because of the unusual visions seen by him and several sections that are difficult to interpret, regardless of what view one holds. In short, we are often scared off by its contents. But James E. Smith has produced a commentary or study guide that is readable, instructive, and applicable, one that makes the book of Ezekiel come alive for those of us living in the 20th century. It deals logically and Scripturally with the book and all its varied contents and problems (of course, this is not to say that you will or should agree with every comment or conclusion). The comments are outlined in such a way as to make them useful for personal study, Bible classes, or for homiletical material. Several special studies, on the more difficult sections, enhance the value of the book. It is a part of the College Press "Bible Study Textbook Series" and lives up to the high standard of this whole set. You will want to add this one to your library, especially if you are purchasing the whole set.

The Death of Abel, Solomon Gessner; J.C. Choate Publications, Burton Drive, Winona, Miss. 38967; 118 pages, cloth \$4.

This is a novel written over 200 years ago, based upon the sons of Adam. Betty Choate says that when she first read it, "It was a beautiful experience. The feeling of being transported to a setting just outside of Eden was so vividly real as I read what had seemed at first to be an excess of 'flowery' speech. I have had that experience five times through the years, and each time I have gained new depth from the message."

Citizens of Eternity — Sermons on Angels, Demons and Satan, John Stacy; Stacy Publications, 311 Owens Ave., Rutherford, TN 38369; 72 pages, paper \$2.50.

The title describes well the contents of this book. While it is not an in-depth study of the subjects, a vast number of Scriptures

are quoted in each sermon, as is characteristic of this author. Each sermon is preceded by an outline of the material covered. If you are satisfied with just what the Bible says, without an excessive amount of speculation (even though there is some, given as the author's opinion), you will probably like this one.

The Consummation of History — A Study of Revelation, George G. Weeber, Baker Book House, Grand Rapids, Michigan; 283 pages, paper \$4.95.

While we have never seen an exposition of Revelation with which we wholly agreed, nor do we expect to, we are deeply impressed with this one and consider it a most enlightening study. The author's approach to Revelation (and one needs to know the approach before he knows what interpretation to expect) is synchronistic or parallelistic (William Hendriksen's popular **More Than Conquerors** takes this approach). He divides the book up into seven parallel sections, each one (or at least most of them) spanning the whole Christian age. On the whole, we consider this a very valuable book — the introductory matters (covering 36 pages), including an extremely good outline of the whole book, are well worth the price. We think most of you will be happy you found this one.

All books reviewed here may be ordered from Carolina Christian Bookstore, P.O. Box 8324, Sta. A, Greenville, S.C. 29604.

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VOL. 21, NO. 9, SEPTEMBER 1979



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**Archdale Church in Charlotte
(See Page 6)**

EDITORIAL

SILENCE WHEN THE BIBLE SPEAKS

The Bible is our standard — it is the means by which Christ reveals His will to us. And we relish with delight the old restoration slogan, "Where the Bible speaks, we speak; where the Bible is silent, we are silent." Or in the words of the Bible itself, "If any man speak, let him speak as the oracles of God." (1 Pet. 4:11.) This sums up a principle that is at the very heart of the plea to restore New Testament Christianity, namely, that whatever is done in the worship or service of God must be authorized in His word. In short, if the Bible teaches it we must practice it but if the Bible does not authorize it we must not do it. We have long felt that this is the essence of what Habakkuk had in mind when he said, "But the Lord is in his holy temple: let all the earth keep silence before him." (Hab. 2:20.)

Some years ago, when we worked in Wilmington, C. Dana Malpus taught us a new, valuable, and fascinating angle to this slogan. He said that it ought to be, "Where the Bible speaks we are silent." There is wisdom in these words. When the Bible speaks, man has nothing more to say. Scriptural teaching is the beginning and ending of all religious faith and practice. For example, Jesus said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16.) The Bible has spoken (both faith and baptism are made conditions of salvation). Let man keep silent. Let him not promise salvation on lesser terms . . . or on greater ones. Rather let him say precisely what the Bible says . . . that and nothing more. He must not add to or take from the word of the Lord. If he says more than the Bible says, he says too much; if he says less, he says too little. He must, therefore, speak only as the oracles of God speak. Or as C. Dana Malpus expressed it, "Where the Bible speaks we are silent." We are silent because, when the Bible speaks, we have nothing more to say.

OLD AGE — TWO PHILOSOPHIES

An eye-catching headline on a national magazine quoted a well-known personality as saying, "We are just as young as we think." While this is a popular concept, it simply does not tell the whole truth. It ignores the inevitable. Whether we accept it or not, we are all growing old. All our efforts to stay young, including the way we think, do not change this fact. But unlike some, we are excited about the prospects — we would rather grow old than not grow at all. Time moves on. The only way to stop it (and thus stop the aging process) is to stop living. To live is to age. Only the living grow old. We therefore have no alternative: we either grow old or we die. To grow old is to go on living.

But there are two philosophies about growing old. One is to look upon it as a blissful adventure (the end for which youth was made); the other is to resent it and view it as a curse to be dreaded and fought off. The Bible and those who believe and follow its teaching embrace the former; many who have no hope accept the latter.

Solomon said, "The hoary head is a crown of glory, if it be found in the way of

EDITORIAL AND PUBLICATION STAFF:

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CAROLINA CHRISTIAN is published monthly by Carolina Christian Publications, Inc., at 5315 Old Augusta Road, Greenville, S.C. 29605. Subscription price: individual, \$4.00 per year; club of five or more, \$3.50 per year; quantity of 15 or more in bundles or direct mailing, 20¢ per copy per month. Publication number, 091160.

Second class postage paid at Greenville, S.C.

POSTMASTER: Send undelivered copies with Form 3579 to Carolina Christian Publications, Inc., P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

RETURN REQUESTED

Address all editorial matter to Howard Winters, P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

All items to be printed in a given month's issue should reach the editor not later than the next to the last Thursday of the preceding month.

Address commercial advertising inquiries to Jacobs List, Inc., Clinton, S.C. 29325. Address all advertising pertaining to the Church of Christ or its members (including related organizations) to Carolina Christian, P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

righteousness." (Prov. 16:31.) This philosophy is summed up by the poet who wrote:

"Grow old along with me!

The best is yet to be,
The last of life, for which the first was made:

Our times are in His hand
Who saith, 'A whole I planned,
Youth shows but half; trust God: see all,
nor be afraid!' "

— Robert Browning

A contrast to the Scriptural philosophy is stated by an old lady who walked up to us (we had never seen her before . . . or since) in a public restaurant and began quoting a poem she had written. Those with her led her away before she finished, but she had the will to win: she sent us an unsigned copy of the complete poem (and we did not get her name at the time). While we do not like the vivid, crude, and harsh language, and because of it we cannot quote the whole poem, we share with you one stanza which pretty well sums up the second philosophy of old age:

"Now I can't see and can't half walk,
Ill-fitting partial, can't half talk;
When you've reached the age when
nothing is well,
You'll agree with me, 'Old age is hell.' "

While the philosophy we embrace will not slow down the aging process, it can make it either exciting or terrifying.

NO CRISIS OF THE SOUL

We have, it is said by our President, a crisis of confidence in this country. And while we have no doubt but that this is true as far as the government and the present administration is concerned, it should not be true of God's people and their relationship to the Christ of the Cross. We have put our full trust, our full confidence, our full hope in Him. We have said, "Where He leads me I will follow," what He offers I will accept, what He says I will do, where He sends I will go. We have absolutely no doubt as to His deity, His power, His promises, or His integrity in keeping His word. He is King of kings and Lord of lords. And because we have accepted Him as such in our lives,

there can be no crisis in our relationship with Him.

We have put our souls into His trust. Into His keeping we commend our fortunes, our lives, our beings, our souls. He will not, He cannot, fail us. We are thus not afraid to follow Him, even through the valley of the shadow of death, because He has gone on before and assured us that He has made the way safe. We trust Him. If He were wrong then we have no hope of being right; but if He is right (and we believe with our whole being that He is), we have before us "a city which hath foundations, whose builder and maker is God." (Heb. 11:10.) We therefore confidently follow Him into eternity believing that He is able to do far more than we can ask or think. All that we have and all that we are in His hands — in His hands because we have totally committed everything to Him. With this commitment (freely and lovingly given) we can have no crisis of the soul. Christ is our choice . . . and our hope.

"It's all right to hold up your head, but don't turn up your nose."



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Bible Land Tour

Clayton Winters, Erwin, Tenn.

(Note: The following is a letter I received from Clayton Winters, my brother in the flesh and in the Lord, the week after he returned home from his Bible land trip. I found it so extremely interesting and enlightening that I asked permission to share it with readers of Carolina Christian. — H.W.)

I am sure that you are eager to learn about my trip to the Bible lands. Well, words just simply fail me. If I had about 14 hours to sit down and talk with you about it, I might find the right ones.

But to begin with — the trip over: I had to fly from Tri-City to Pittsburg, then board another plane to La Guardia in New York. All went well in these flights except a ripped suitcase. I was fortunate that I didn't lose some of my smaller items. From La Guardia I had nearly three hours to shuttle across to Kennedy. It took the bus nearly two hours to make the short hop; then I found lines at the TWA terminal leading clear out into the street. The grounding of the DC 10's had simply created havoc. I made it through the line and to my boarding gate at one minute until take-off time. Talk about a fellow in a tizzy, I was.

But from then on it was smooth sailing. The 747 is like the bumblebee: too large to fly — but it did. And in comparison to the other planes, it was like going from a Volks to a Mark IV. On the way over the sun got somewhat out of order. I watched a most beautiful sunset at 8:30. Then at 12:30 it started shining through my window again. I got to look down on the snow-covered Alps, and the driver (I guess you should say the captain) pointed out Italy as we passed over.

We landed in Athens, and the feeling was just overwhelming. Imagine, setting foot on Bible soil for the first time! We immediately boarded our ship (a luxury liner from the word go) for our meal (I guess it was lunch; by that time I was too mixed up on the time to know); and as soon as we had eaten we

took a tour of Corinth. I stood by the very judgment seat (it had **bema** inscribed on it) upon which Paul was set for trial. Cold shivers ran up my spine, even though the temperature was 115 degrees.

That night while we slept we sailed for Ephesus. There is simply no way to describe the ruins there. They are fabulous. We had a period of worship (and a demonstration) in the old theatre of Acts 19. It was an unforgettable experience.

Leaving Ephesus we sailed to Patmos — perhaps one of the most beautiful places we would visit. The terrain is very rough, but the approach beggars description. What a thrill to stand on the very spot where John received the Revelation!

Again during the night we sailed to Egypt. We were awakened by the announcement that we were approaching the harbor at Alexandria (Home of Apollos). In our orientation we had been told to say nothing derogatory about Egypt (an Egyptian official had boarded the ship at Athens), no pictures were to be made in the harbor, and above all we were instructed to stay together once we disembarked. It gave us somewhat of an uneasy feeling. It took about an hour to get permission to dock (I was told that almost always money has to go under the table), but then we set foot on the land of Moses and the Pharaohs.

The poverty and filth in Egypt are appalling; and people are, I guess you would say, foot to foot. We viewed King Tut's treasures, and they were simply unbelievable. Surely it would cause one never to forget the Scripture that Moses gave up the treasures of Egypt to suffer affliction with the people of God. We also saw the mummified body of the Pharaoh of Moses' time. I just couldn't help but tell him, "You should have listened to Moses." Next we observed the ancient method of papyri making, then took a camel ride to the pyramids. I don't know which would be the hardest: build a pyramid or stay on a camel while it gets up and down.

Back on board ship we now set sail for the Holy Land. The excitement is mounting

Carolina Christian

tremendously. We have been oriented beforehand as to what to expect by way of security. It is very tight in Israel. As we pulled into the harbor at Ashdod, an Israeli gunboat began to circle us, and we needed not to be told that that was no pop gun whose barrel we were staring down. Frogmen disembark to search underneath our ship, and we cannot help but notice that we are encircled by three large battleships.

After customs clearance we headed for Jerusalem. From then on it is just simply too much to write about. I will just have to tell you this when I show you my slides. We spent four lovely days in Israel. We also spent one night. This was in a beautiful motel atop the Mount of Olives. The view of Jerusalem, both old and new, from that vantage point is superb. I rose at 4 a.m., stepped out and looked over the city as the sun came up. I could hear roosters crowing

in the distance. It certainly made my mind relive the scenes of long ago. The highlights in Israel would have been the Pavement, the Upper Room, the Garden Tomb, the Dead Sea, sailing the Sea of Galilee (while we sang "Master, the Tempest Is Raging"), and standing in the excavated synagogue where Jesus taught in Capernaum.

After two nights and a day spent on the deep, we arrived back at Athens. We arose at 5 a.m. to go to Mars Hill and hear Acts 17 read. Truly this Scripture will now live forever in our hearts.

We then passed quickly through customs, and boarded the 747 for the long flight home. After nearly 7,000 miles of flight came perhaps one of the biggest thrills of all: setting down at Tri-City and seeing Vivian standing there waiting for me. Home! How sweet the sound.

The Sanctity of the Home

Jerry G. Hurt, Charlotte, N.C.

Webster defines "sanctity": "Sacredness; inviolability; religious binding force; as, the sanctity of an oath"

The Spirit says, "Let marriage be had in honor among all, and let the bed be undefiled; for fornicators and adulterers God will judge." (Heb. 13:4.)

The breaking of an oath, whether it be by judge, juror, or a third party, is not something that God will take lightly. "What therefore God hath joined together let not man put asunder." (Matt. 19:6.)

The emotional insisting that the solution is worse than the problem in handling the violation of the marriage law of God does not change His law. Jesus wants me to know, Jesus want you to know, Jesus wants our children to know His law will still read the same on the judgment day as it did when He uttered it. "Whosoever shall put away his wife except for fornication, and shall marry another committeth adultery: and he that marrieth her when she is put away committeth adultery." (Matt. 19:9.) This simply means divorce for any reason other than immorality on the part of the

companion with remarriage following results in an adulterous relationship.

By what logic can one say that a sinful relationship has become holy because one has repented (professedly) of the sin he has been committing in that relationship? "In the time which ye also walked some time, when ye lived in them." (Col. 3:7.) "Lived in them" in verse 7 is referring to "fornication" in verse 5. By what logic, then, in view of Colossians 3:5-7 (showing you can live in an adulterous relationship) can one say that true repentance does not necessitate a change in behavior?

Do not be deceived by those who say the Lord's law on marriage is in a gray area and is so obscure that no one can be sure and absolute about it. The above verses are plain and do not be deceived by those who would place Paul in 1 Corinthians 7 contradicting our Lord and having Paul versus Jesus. Do not be deceived by those who would make our Lord seem harsh and cruel by saying Paul allowed a privilege in 1 Corinthians 7.

God gave the marital law for our good and happiness. It was explicit and clear when He spoke it then, it still is today and it

will be the same in the judgment. The hardness of man's heart which is so manifest today does not cause me to set aside or seek to modify the law that God gave to regulate the most intimate of relationships, the marital union. I fear for the destiny of those who will change the law of God (or seek so

to do) to suit their convenience.

What is it that gives sanctity to the marriage relationship? When it exists in full accord with that which God has revealed in His law. Only when a union is sealed by the God of heaven does God call upon us to hold that union in honor.

The Archdale Church in Charlotte

J.C. Little, Sr., Charlotte, N.C.

The members were with the church that met on the plaza . . . The Dilworth Church of Christ had its first service April 18, 1954, at 1013 Myrtle Avenue. Around 70 people were present for worship. The building in which the 70 assembled was a large house which had been renovated and arranged for at least 100 people in the auditorium. Six classrooms had been prepared for the Bible studies. The building served very, very well for a place in which to conduct worship services until the month of July, 1959, **because** the structure at 1013 Myrtle Avenue was removed to make room for a Shoney's restaurant at the corner of Myrtle Avenue and East Morehead Street.

The members of the Dilworth Church of Christ had been aware all along that the Myrtle Avenue location was only temporary and the time finally arrived in September 1957. A lot was bought at Greystone at Belton just off the 3100 block of South Boulevard. Over a year passed before the plans were completed for a new place in which to worship. The members waited until July 1959 for the first service to be conducted in the newly erected building located at 301 Greystone Road. Many folk will never know fully the effort and sacrifice by the members to really accomplish the happy realization of a meeting place with adequate facilities and conveniences. A lot of credit must go to the preachers for the success of the Dilworth congregation:

Sam Norman was the first preacher for the Dilworth church. Sam was with the congregation in the very beginning and did work regularly from April 1954 until late in the month of September, 1968, most of the time refusing to accept a salary. Sam says,

"The almost 15 years I was working with the Dilworth congregation was indeed most rewarding." During this span of the church's history Sam was engaged as a radio engineer and announcer for several radio stations in the area. His radio name was "Big Sam." Big Sam has many accomplishments to his credit. Among them are scores of baptisms. Many under his teaching have become teachers, preachers, deacons, elders, and a score of faithful Christians. For several years the Sunday morning worship service was broadcast over one of the leading radio stations. Big Sam originated the well-known "Know Your Bible" panel question-and-answer radio program that could be heard from the mountains to the sea. Every Sunday morning his voice can be heard from Maine to Florida over the powerful 50,000-watt station. This has continued for 25 years. Sam is one of the organizers of Carolina Bible Camp, Inc., and has served on the camp board of directors from its beginning. Sam Norman has been and still is very productive for the Dilworth (excuse me) . . . Archdale Church of Christ.

The first two elders were appointed in 1959: J.C. Little and L.E. Holder, better known as "Red." The first two deacons to serve were W.B. Willard and John Parker. It was April 1968 when Ronnie Ulrey was obtained as the regular preacher for the Dilworth church. Ronnie performed a wonderful and very faithful work for the church, especially among the young people. Everybody remembers his "impressive" flannel board lessons. Late in 1973 Ronnie decided reluctantly to move to Hinesville, Georgia, and work with the church there which has many of the Army personnel from Camp Stewart.

Jerry Hurt began working with the Dilworth church in September 1973 as the regular preacher. He has done a great work for the congregation. Jerry has been very active in the "restoration of New Testament Christianity effort among denominational preachers." Jerry Hurt has been influential and greatly responsible for the conversion of 10 or more denominational preachers. His continuing work with the Dilworth church is much respected and appreciated. Jerry Hurt preaches the word in season and out of season.

Through the 25 years of the existence of the Dilworth church hundreds of souls have been influenced for good. Many have moved into the area and found satisfaction in the congregation or worship and working towards saving souls. A very large number

moved on to other locations being better Christians for having been members of the Dilworth Church of Christ. Throughout the 25 years the church has experienced growth and prosperity (at times, some loss in membership — however, Dilworth reached a point in time that new and larger facilities were very much needed for a place in which to worship; property involving five acres was purchased on Archdale Drive and plans started almost immediately to accomplish the construction of a new building).

The elders for the Archdale church are: L.E. Holder, Jr., Sam Hollinsworth, J.C. Little, Sr., and David Rickelton. The deacons are: Dave Clark, Durmont Saunders, Tony Spickard, Jimmy Little, John Carlisle, and Johnny Watts.

A Challenge to Christian Women

Karen Melton, Charlotte, N.C.

Women today are becoming more aware of themselves — their needs, desires, aspirations, self-worth. Many women are turning to secular organizations and jobs as they seek to "fulfill" themselves.

What are **your** needs and **your** desires? How do **you** evaluate **your** worth? As Christian women we, too, need to be aware of what is going on around us; we need to be alert to today's happenings — especially as they relate to our spiritual growth and development.

This column, "The Christian Woman," was begun at the urging of the editor. A

need is being fulfilled thereby. We want to publish articles by Christian women which are pertinent, interesting and challenging to the women of the Carolinas. If you have some thoughts you would like to share with our readers regarding current issues and religion, religious education, moral issues, or if you are interested in reviewing publications written for women, let us know. It is our hope to make this a regular monthly feature in **Carolina Christian**.

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Am I My Brother's Keeper?

Floyd G. Jones, Kannapolis, N.C.

Here we have the familiar story of the first homicide. God had instructed Adam concerning the type of sacrifice which He required. Adam's sons came to offer their sacrifices. Abel's offering was accepted. Cain presumed that his offering would be just as good. When God rejected his sacrifice, Cain became intensely angry. At the first opportunity, Cain killed his brother. The Lord asked Cain about his brother. He replied, "I know not: Am I my brother's keeper?" The Lord was not deceived for even a moment. He told Cain that his brother's blood cried unto Him from the ground. **Disclaiming** any responsibility for his brother did not **remove** that responsibility.

Let us repeat the question today. Does the principle still apply 6,000 years later? Galatians 6:1 teaches that if our brother goes off into error, it is the responsibility of each of us to restore the erring one in a spirit of meekness and love. When we see a person in physical danger, we act on impulse to rescue that person. Medals and public recognition are awarded to those heroic individuals. Considering the relative values, how much greater should our efforts be when our brother's soul is endangered? The great commandment is to love the Lord with all of our entire being. The second is like unto it, that we love our neighbor as ourselves (Matt. 22:36). Yes, we are our brother's keeper.

What are our responsibilities when a brother spurns our efforts and rejects our prayers in his behalf? We are told to withdraw ourselves from a brother who walks disorderly (2 Thess. 3:6). Verse 14 tells us to note that man and have no company with him, that he may be shamed. This simply means that our relationship with him should be such that he knows positively that we do not approve of his manner of life. Verse 15 says that we are not to count him as an enemy, but admonish him as a brother. When one is born into God's family, the church, he becomes our

brother. That relationship endures until the end of time. He will always be our brother, regardless of external conditions. If he is faithful, we can unite our voices in worship to our heavenly Father. If he becomes unfaithful, our natural reaction is to restore him in love. On the other hand, if we fall away, what a comfort it is to know that our brother is ready to come to our rescue. Yes, we are our brother's keeper.

In 1 Corinthians, Paul deals with a problem of gross immorality. This sin was of such magnitude that it was not even named among the Gentiles. A member of that congregation was committing incest with his stepmother. Paul instructs them in a very positive manner, "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5:5.) The principle behind all discipline in the Lord's church is clearly stated here. Whether the sin be adultery or absenteeism, withdrawal of fellowship is major surgery to save a soul. It is never used as a whip, nor as a means of obtaining revenge. It is an extremely drastic measure, used only as a last resort, to rescue a brother in danger. This is God's **emergency plan**. When it is applied according to directions, the patient will be saved.

In the same chapter, a number of sinful persons are listed, with the exhortation, "With such an one no not to eat." (1 Cor. 5:11.) Does this mean that when a brother is withdrawn from, he should be placed in an isolation ward? Must we discontinue all ef-

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forts, visits and prayers in his behalf? Is Paul concerned about the partaking of food? The answer to all of these questions is definitely **no**. The same writer told the Thessalonians not to consider him an enemy, but to admonish him as a brother (2 Thess. 3:15). If you can have the erring brother over for a meal and by so doing persuade him to repent and turn from his error, God will certainly bless both of you! The reference to eating a meal implies an intimate association which might be misconstrued by the sinner to mean that you sympathize with him and approve of his conduct. We **must** avoid leaving this impression, whether we eat with him or not. We are still our brother's keeper.

After withdrawal has run its course and accomplished its purpose, what is our responsibility to our brother? Paul answers

this question for us in 2 Corinthians 2:6-8. When the disciplinary action has caused him to repent and turn from his sin, we are told to "Forgive him and comfort him, lest perhaps such an one should be swallowed up with overmuch sorrow." The reference is to the man in the fifth chapter of the first letter. Let us not be guilty of refusing to forgive where God has already forgiven. We are to accept him with open arms and to confirm our love to him.

Are we our brother's keeper? We cannot escape the conclusion that he is our responsibility as long as he lives and regardless of the number of times he may stumble and fall. Not only the elders but each one of us must give an account for his soul (Heb. 13:17). We pray that God will continue to increase our faith as we strive to do His will each day.

The Parable of the Sower (Part 4)

James Meadows, Spartanburg, S.C.

The importance of hearing God's word is emphasized in a number of ways in the Bible. Only those that hear and do are building on a solid foundation (Matt. 7:24-27). Only those that hear and do are profited and have true religion (James 1:22-27). Faith comes by hearing (Rom. 10:17). One learns of the Father by hearing (John 6:44,45). A failure to hear Jesus will result in damnation (Acts 3:22,23). Jesus said, "Take heed therefore how ye hear. . . ." (Luke 8:18.)

The Stony Ground

"But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended." (Matt. 13:20,21.)

The stony ground is not soil with just a few rocks scattered through it, but a thin layer of earth with solid rock beneath. The soil has some preparation but it has "not much earth" or "no deepness of earth" (Matt. 13:5). The plants soon spring up, but the sun scorches and withers them because

they have no root, or root that goes very deep (Matt. 13:6).

The heart represented by the stony ground is a heart without any strong convictions. Such a one "heareth the word" (Matt. 13:20); in fact, he immediately receives it "with gladness" (Mark 4:16). He even becomes a Christian because he "for a while believes" (Luke 8:13) and endures "but for a time" (Mark 4:17). But when tribulation or persecution or temptation arise, he is offended, and falls away (Matt. 13:21; Luke 8:13). This one is a "fair weather" Christian. As long as the "loaves and fishes" are being supplied (John 6:9,26) he is dependable, but when the sayings get hard (John 6:60) he walks with the Lord no more (John 6:66). He is one controlled more by emotion than by conviction. Emotion has its place in the hearts and lives of Christians, but when resting on a superficial understanding it can be disastrous.

Some Stony Ground Hearers

First, those converted during a **big** meeting many times. Emotions are stirred and on sudden impulse one obeys the gospel.

Second, those that obey the gospel without really counting the cost. "And there went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, this man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." (Luke 14:25-33.)

Third, those that obey without proper consideration of what it means to endure the duties involved. ". . . but he that endureth to the end shall be saved." (Matt. 10:22.) One must endure hardness as a good soldier of Jesus Christ (2 Tim. 2:3); all things for the sake of others (2 Tim. 2:10); persecution (2 Thess. 1:4; Acts 14:22); sound doctrine (2 Tim. 4:1-4); one's crosses (Heb. 12:1,2; Mark 8:34); chastening (Heb. 12:5-11); temptation (James 1:12; 5:11); and "grief, suffering wrongfully" (1 Pet. 1:19,20). "As sunlight strengthens the healthy plant, but withers the sickly, ill-rooted one, so tribulation establishes real faith, but destroys its counterfeit." (J.W. McGarvey.)

Fourth, there are some who deny the Lord about as quickly as they confess Him. The Galatians had received Paul and his message with such joy that they would have plucked out their eyes and given them to him (Gal. 4:12-16), but he marveled that they so quickly turned away and accepted another doctrine (Gal. 1:6-8).

"It's not always the one that most readily

accepts the gospel call that makes the most useful Christian; but rather the one who deliberates, ponders, and considers well what it means." (W.F. Ledlow.)

Some Lessons to be Learned

First, it is possible to fall from the grace of God. The stony ground hearer believes and endures for a time, but then falls away (Luke 8:13). One cannot fall from where he is not, or has not been. Paul told the Galatians that ". . . whosoever of you are justified by the law; ye are fallen from grace." (Gal. 5:4.) "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God ['in falling away,' ASV]." (Heb. 3:12.) Peter describes some people who had "escaped the pollutions of the world" but had become entangled again therein and were overcome. (2 Pet. 2:20-22.)

Second, only those that endure to the end will be saved (Matt. 10:22). To be able to endure to the end one must be steadfast, unmovable, always abounding in the work of the Lord (1 Cor. 15:58); one must not be carried about with every wind of doctrine (Eph. 4:14); and one must be grounded, settled, rooted, built up, and established in Christ (Col. 1:21-23; 2:7).

(More to follow)



Isn't it strange that some women want to dress like a man, smoke like a furnace, swear like a sailor, drink like a sponge, and many times wear little more clothes than a monkey, but still expect to be treated like a lady?

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STEEPLES



BAPTISTRIES

Editorial Glimmerings

The following is a summary of a question that comes from North Wilkesboro, N.C. "Why do you baptize in the name of the Father, Son, and Holy Spirit when the Bible teaches, in Acts 2:38, to baptize in the name of Jesus only?"

In the first place, we teach that baptism is to be done in the name of the Father, Son, and the Holy Spirit because this is what Jesus told us to do. Just before His ascension back to heaven, Jesus commissioned His disciples, saying, "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.) To do otherwise would be to disobey Christ — to fail to carry out the commission as He gave it.

But in the second place, Acts 2:38 does not teach to baptize in the name of Jesus only. When properly understood, Matthew 28:19 and Acts 2:38 teach precisely the same thing. They both teach that baptism must be performed by the authority of heaven — that it is done in obedience to God, Christ, and the Holy Spirit.

Those who see a difference in baptizing in the name of the Father, Son, and Holy Spirit and baptizing in the name of Christ woefully misunderstand what the New Testament teaches about baptism and the Scriptural concept of the godhead. They usually confuse what is said at the time of baptism with what is done in baptism. The Bible does not tell us what to say when we baptize another, but it does tell us what to do. We are to baptize in the name of Christ — the name of the Father, Son, and Holy Spirit. This is what is to be done, and one may do it without saying anything (for example, a deaf and dumb man could Scripturally baptize another person without saying a single word and that baptism could be in the name of Christ). Of course one may say what he is doing, but it does not necessarily follow that he is always doing what he says. One may say that he is baptizing in the name of Christ without actually doing so and he may do so without saying a

word.

To baptize in the name of Christ is to baptize by His authority — to baptize in obedience to His command. When one is baptized by the authority of Christ (that is, in His name) he is also baptized by the authority of God and the Holy Spirit. God speaks today through Christ — we know His will only as it has been revealed to us through Christ. Christ speaks through the Holy Spirit and the Holy Spirit reveals His will through the inspired Scriptures. (See Heb. 1:1-4.) It is, therefore, not possible to separate the three. When one is baptized in the name of Christ (by His authority) he is also, by necessity, baptized in the name of the Father and the Holy Spirit. Baptism is thus by the authority of the godhead. This is simply another way of saying that when one is Scripturally baptized he is obeying God, Christ, and the Spirit — all have joined together to command it. Obedience to one is obedience to all. It is, therefore, not possible to baptize in the name of Jesus only (in the sense the "Jesus only" people use the term). This would be to say, "I am obeying Jesus in baptism but I am not obeying God and the Holy Spirit." How could one obey Christ without at the same time obeying God? He cannot. Thus the problem here is not so much with baptism as with the godhead — it is a misunderstanding of the whole scheme of human redemption through Jesus Christ.

The "Jesus only" people tell us that Jesus is the name of the Father, Son, and the Holy Spirit — that the three are one and that one is Christ. Thus one must be baptized in the name of Jesus only because this is the divine name in which baptism is commanded. While we readily grant that this is what they say, it is not, by any stretch of the imagination, what the Scriptures teach. While we make no profession of knowing how to explain it, and we believe that some have gone too far in making the distinction, the Bible clearly teaches that the godhead is manifested in three divine personalities — God the Father, God the Son, and God the

Holy Spirit. In some Biblical sense they are three in one and one in three. We neither have the space nor time to go into a detailed discussion of this profound fact, but the following should be enough to show the fallacy of the "Jesus only" theory:

1. **Jesus is the Son of God.** This is the fundamental fact of the whole New Testament system — it is the foundation of the scheme of human redemption. But if the "Jesus only" theory is correct, Jesus is not God's Son; He is the Son of Himself. And the many passages that reveal and teach His Sonship are nothing more than words spoken against the wind. They do not mean a thing. Peter and the eunuch confessed an untruth, the church of Christ is built upon a falsehood, and everyone who has ever confessed that Jesus is the Son of the living God has confessed a delusion (Matt. 16:16-18; John 6:69; Acts 8:35-38). There is simply no way to harmonize the **Sonship** of Jesus with the "Jesus only" theory.

2. **Christ is equal with God.** Paul, in one of the profoundest passages in all literature, says, "Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name." (Phil. 2:6-9.) Among the many things this passage affirms are: Christ was in the form of God; He was equal with God; He took upon Himself the form of man; He became obedient unto death; and God highly exalted Him. No man can read this without seeing that it is describing more than one personality. But if the "Jesus only" theory is correct, to be equal **with** God means that He was equal to Himself; and to be exalted by God means that He exalted Himself. This, in our opinion, reduces the theory to the ridiculous.

3. **Christ was with God in creation** — in fact, He is called the Creator (John 1:1-4, 14; Col. 1:15-17). But when all related passages are studied together, it can be clearly seen that God created all things by

and through and for Him. But the "Jesus only" theory makes this concept absolutely meaningless. According to it, Christ alone makes up the godhead. This means that He acted by and through and for Himself rather than the Father acting through Him as the Scriptures plainly show.

4. **Christ is depicted as separate from the Father.** When Jesus was baptized by John in Jordan, as He came up out of the water God spoke from heaven to Him and to those standing nearby, saying, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17.) On the same occasion, the Holy Spirit descended upon Him like a dove (Matt. 3:16). In this incident, according to the inspired record, Jesus was standing before the people, God spoke from heaven, and the Holy Spirit descended upon Him. Are the three not distinct? Did Jesus throw His voice to deceive the people? Did He descend upon Himself? If not, then the New Testament depicts here three divine personalities, one being baptized, one speaking, and one descending.

5. **Baptism is commanded in the name of all three.** No amount of cavil can change this fact. Yet the "Jesus only" people say that this cannot be done Scripturally (it is not Scriptural to do what Jesus here commanded us to do) because Jesus is all three — there is no Father and Holy Spirit apart from Christ. Or in other words, we cannot say and do precisely what the Bible says because it would not be Scriptural to do so.

In conclusion, let it be observed by all that to be baptized in the name of Christ is to be baptized by His authority, and to be baptized by His authority includes the authority of God and the Holy Spirit. We simply cannot separate the authority of the godhead in baptism (nor in any other act in the Christian system). Baptism is commanded by God. It is commanded by Christ. It is commanded by the Holy Spirit. Thus to Scripturally obey the command (to be baptized in the name of) is to obey the godhead: God the Father, God the Son, and God the Holy Spirit.

"So live that people will want your autograph and not your finger prints."

Reflections on the Passing of My Father

Jim Stutts, Charleston, S.C.

I am accustomed to death, having been in the bedside, parent-side, child-side, graveside position as a gospel preacher many times. Frankly, I am more used to extending sympathy than receiving it and when faced with the death of one responsible for giving me life, I find it hard to merely receive. But even in the worst that can happen, blessings follow if we look closely enough. May I share some things which may assist you in dealing with the death of a loved one?

1. **Death is easier to bear when Christ is there.** Those who have lost loved ones and friends without having Christ by their side and in their life really need sympathy. Christ's word not only reveals the meaning of life but also the reason for death. Often in grief, people ask, "Why, if there is a God, does He permit suffering, heartache and death?" Only the Bible provides the real answer to such deep and important questions. All the suffering, heartache and misery experienced by man is traceable back to Satan. Because mankind heard, believed and obeyed the devil, the results of man's sin have produced suffering and dying (Gen. 3:16-24). Thus, man faces the appointments of death and judgment (Heb. 9:27). Without the knowledge of sin, death and judgment, man is surely frightened and bewildered by death. But with the knowledge Christ provides, one can face death knowing its cause (Satan) and its cure (Christ). Although Satan has the "power of death" (Heb. 2:14), Christ provides us with companionship here (Heb. 13:5) and hope for the hereafter. Inspired Paul wrote: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Rom. 5:19.) Thanks be to God for Christ!

2. **When Christians are near, they wipe death's tear.** Though I was away from home when learning of Dad's death, I was with God's family. Several preacher friends

and many Christian acquaintances were near me when one beloved brother said the words I'll never forget. What a blessing to have an arm around you, a fellow worker to cry with you, and the strength and comfort further shared in cards, phone calls, flowers and food. Oh, how marvelous is the church, that blood-bought institution which provides the most unique fellowship in the world. Thanks be to God for the church!

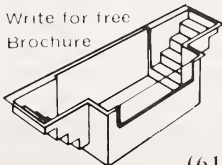
3. **God will forgive if we die to live.** As Jesus had to die to live, so must man. Our death must be preceded by a spiritual death in which we imitate Christ's death, burial and resurrection in the waters of baptism (Rom. 6:1-13). Jesus said, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." (John 3:5.) Immersion into Christ places one into the church of Christ otherwise known as the "body of Christ" (Acts 2:47; Eph. 1:22,23). Those who have put on Christ are called merely and marvelously Christians (Acts 11:26). They are not perfect, though preferring it, but rather forgiven by the blood of Christ (Acts 2:38). If we truly "die to live" for Christ we have reason to hope for blessings here and eternal life in the hereafter (Rev. 2:10). Thanks be to God for His forgiveness!

"Rip Van Winkle is the only man to ever become famous by oversleeping."

"Moderation in sin is no more possible than moderation in hanging."

"He who provides for this life, but takes no care for eternity, is wise for a moment, but a fool forever."

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No Longer at the Crossroads

Larry A. Jelley, Williston, S.C.

During the past few years I have become increasingly familiar with what I originally took to be a new wave of enthusiasm spreading throughout our brotherhood. It seemed that individuals and entire congregations were successfully reaching out to lost souls, bringing them to Christ and teaching them "all things that were commanded" (Matt. 28).

Dissatisfied with my own efforts and abilities in this regard, I began to gravitate toward those who had achieved such remarkable success. I listened to tapes of powerful sermons concerning total commitment and fruit bearing. I met people whose zeal cannot be questioned. In the past year, my wife and I have attended three weekend workshop/retreats conducted by those who are recognized as outstanding representatives of this movement. During this time we were exposed to novel, but effective ideas concerning soul winning and Christian growth. While we questioned some of what we heard and saw, we were constantly reminded of the fact that these people are bearing fruit at a tremendous rate.

It was refreshing to be among hundreds of young adults who unhesitatingly stated that there is but one body of Christ, and who would have no part of compromising with the denominations. It was inspiring to stand with them as we sang praises to God. I could not help but be impressed when such numbers, after staying up until 12:00 or 1:00 a.m., would arise at 6:00 or 7:00 a.m. for "quiet time," during which they could begin their day with individual Bible study and prayer. I was impressed, too, to see that they had prayer partners in whom they could confide and with whom they could pray. How wonderful to have a brother or sister in Christ in whom one could confide completely!

A very noticeable feature at such workshops is how openly those who know one another will greet with long embraces.

Another impressive element was the way in which everyone carried and used their

Bibles. Admittedly, the overwhelming choice of versions was the N.I.V., but that did not concern me as much as it might some brethren.

A term which "threw" me when I first heard it used was "soul talks." After what we have had to combat from neo-pentecostalism in recent years, I was wary of such an activity. However, after I learned that soul talks were simply evangelistic Bible studies, I was no longer troubled with the term.

Yet even while I learned these new approaches and heard reports of their proven effectiveness, I sensed that some things just did not seem to fit.

At the first workshop I attended, I had to cease singing when one song was accompanied by humming. When we were asked to fill out evaluation sheets at the conclusion of the workshop I filled the entire back of the page with Scriptures and reasons I could not sing under those circumstances. I signed it, giving my complete address and phone number. I never received a reply.

At the second workshop I attended, things seemed to go fairly well. However, driving home I had a sense of uneasiness which I could not explain. But they were bearing fruit.

During the third workshop, one of the classes was taught jointly by a husband and wife. I was not present that morning, but if I had been, I could not have attended that class in the light of 1 Timothy 2:12.

After that, I knew that I stood at a crossroads. There seemed to be so much good being done by these people, so many lost souls being brought to Christ. Yet I knew that to continue with them and really become a part of them would necessitate some major changes in my thinking.

During this period, in addition to Bible study and prayer, I was constantly comparing literature from what I came to realize was almost, if not in fact, two distinct groups. So many of the bulletins I receive seem so stale and repetitious when compared with an exciting missive from Florida.

However, it was also during this period that I began to see the fruit of this movement in a congregation which is very dear to me. It did not take long for me to realize that the "fruit" which is so often touted is not the fruit spoken of in John 15, and that I am not the one who stands in need of major changes in his thinking. With what I know now, I suggest that those in or near this movement seriously study these questions:

1. How much authority does an evangelist have? Can he Scripturally give a signal for an individual or an entire family to be "cut off"?

2. How confidential ought a prayer-partner relationship to be? Should it be one person always confessing his/her faults to the other? Is verbally browbeating "the

weaker partner" a Scriptural means of admonition?

3. Are hugging and holding hands signs of **genuine** love when, if you differ with the Powers That Be, everyone around you not only ceases such displays, but acts as though they do not know you?

4. What is the difference between "cutting off" and disfellowship? Is there not supposed to be some kind of sin in a person's life before such action is taken?

5. Can a woman Scripturally lead her husband and/or other Christian men in prayer?

6. Can a person be a faithful Christian and not be a part of this movement?

7. Do you stand at the **cross** or the **crossroads**?

S.C. Lectures November 5-8

Bill Young, Florence, S.C.

The S.C. Lectures will be hosted this year by the Florence congregation. They will begin on Monday afternoon, November 5, at 1:00 with registration. A full program of speakers is planned for the four-day lectureship dealing with the following themes: Monday — "Moral Issues Facing the Church"; Tuesday — "The Preacher and His Work"; Wednesday — "The Work of the Church"; and Thursday — "The Eldership."

James Meadows from Spartanburg will speak Tuesday-Thursday at 8:00 a.m. on "Dangers Facing the Church." Howard Winters will have a 35-minute discussion of books each day from 10:40-11:15 and the Open Forum moderator will be David Pharr. We look forward to hosting the lectureship and hope that you are making plans to be with us for the entire week. Lunch will be served each day for all our visitors and overnight accommodations will be provided for all out-of-town guests. The complete program will be published in the next issue of **Carolina Christian**.

The S.C. Lectures will be dedicated to our beloved fellow servant and friend, the late brother W.G. Gantt. Brother Gantt

was to speak on the lectureship on Wednesday, November 7, from 3:00-3:35. This time will be used to reflect upon his work in the Carolinas using the title "He Kept the Faith."

A Look AT Books

Johnny Melton, Charlotte, N.C.

Today's Greatest Danger to the Church and 39 Other Flannel Board Sermons, Vol. 2; Ronnie L. Ulrey, private publication; 40 pages, paper \$2.00.

This is the second volume of flannel board sermons published by Ronnie Ulrey. Brother Ulrey uses this type of visual aid effectively. It has been demonstrated that the use of visual aids helps the audience to retain more of the message presented. In recent years there have been few works of this nature published by our brethren. Therefore, preachers who use charts, flannel boards, or overhead projectors will welcome this work. The sermons are practical and doctrinally sound.

BROTHERHOOD NEWS

Jim Stutts, N. Charleston, S.C.

ON FOREIGN SOIL: ANDHRA PRADESH STATE, S. India — Missionary J.C. Choate reports thrilling results from the daily radio program Satya Vani. Bible correspondence and tract teaching accompany the air waves in teaching those of Telugu language. Choate tells of the head man of one village who heard the radio broadcast, wrote for literature, contacted a preacher of the gospel and after being taught personally and publically was baptized along with 41 other Hindus. Before being baptized, the leaders of the village showed their repentance by throwing their temple idols in the river. Now the temple is the meeting place of the Lord's church!

SYDNEY, Australia — Dr. Russel Artist, former professor at David Lipscomb College, now retired, recently completed a lecture tour through this country. He spoke in universities, church buildings and theaters, showing the scientific evidences for creation and the impossibility of evolution.

SALISBURY, Rhodesia, Africa — James Judd reports 71 baptisms in recent months in this country plagued by terrorists inspired by Russia, Cuba and the Eastern Block. The church continues to meet and work, circulating the gospel by way of tracts as well as the preached word.

DALLAS, Tex. — The World Mission Information Bank has just released their Missionary Directory. It contains 509 entries broken down into the following categories: American Missionary Families — 340; Non-American Missionary Families — 34; American Missionary Apprentices — 53; American Vocational Missionaries — 6; Christian Contacts — 9; National Evangelists — 58; and seven entries with unknown roles. The directory may be ordered from WMIB, Webb Chapel Church of Christ, 13425 Webb Chapel Rd., Dallas, Tex. 75234.

ON THE HOME FRONT: P.L. Manning, formerly of the Carolinas, passed away May 29 at the age of 70.

DELTONA, Fla. — The church here was donated about three acres of property on which they built a building. Many large housing developments are being built throughout the state and property which cannot be purchased at any price within these developments is available free to the church if a building is erected within a reasonable period of time.

JOELTON, Tenn. — The church here is spearheading a nationwide campaign to "Clean Up Television." The plan is involving congregations all over the country by each working on a voluntary basis to protest the programs which promote illicit sex, violence and filth. John Hurt, evangelist says that the three million members of the churches of Christ can work in concert to change the direction of TV. Write to P.O. Box 218, Joelton, Tenn. 37080 for more details.

MOULTON, Ala. — The Aldridge Grove church of Christ has begun classes on the Bible and English language in a "Vietnamese Village" of refugees near here. These "boat people" are being taught via the Jules Miller filmstrips with the Vietnamese tapes.

MEMPHIS, Tenn. — Mac Lynn of Harding Graduate School of Religion reports the results of his nationwide survey on America's mission areas. Lynn states that New York is our weakest state when the number of congregations is compared to the population; Rhode Island is weakest when measuring the ratio of members to population; the North Central states are weakest considering the national population's physical proximity to congregational facilities. Other facts presented in his report reveal that much of America is still unevangelized.

FROM THE GOOD NEWS: "And let us not be weary in well doing; for in due season we shall reap, if we faint not." (Gal. 6:9.)

"If women are so fond of clothes, why don't they wear more of them?"

Carolina Church News

NEWS BRIEFS

by David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Statesville. The Northview church is now in their new building. The first service was held there August 5. A formal program to "open" the building will be held November 11.

Fayetteville. Talbert Gwynn will preach in a meeting at Helen Street October 14-19.

Jacksonville. Two additional deacons have been appointed. They are Bob Lee and Glenn Holland.

Greensboro. In the last issue we reported that Vic Moran was moving to Florida. This is not correct. Vic will be working for a Florida brother, but will stay in Greensboro. We apologize to Vic and we are especially pleased that he will be staying in this area.

Charlotte. R.C. Walker will preach in a meeting September 23-27 at the Westside church.

Boone. The July campaign was fruitful. Over 30 persons distributed 2500 announcements. Newspaper and radio were also used to make the people of Boone aware of the church. Two were baptized during the campaign and one the week following.

Gastonia. Sharon Nichols, daughter of Hudson and Marilyn, died in an automobile accident on July 16.

Albemarle. Virgil Hale has moved to Union City, Tennessee. The Hales' new address is 1102 Russell Street, 28001.

Advance. Four were baptized in a recent meeting at the Redland congregation.

Charlotte. The following is taken from the Providence Road bulletin: "On Sunday, August 19, 1979, a review of this past year's work was presented to the congregation by David A. Wheeler, minister at Providence Road church of Christ. Brother Wheeler pointed out the fact that there were 54 baptisms since August 15, 1978. This was more than one a week last year. The attendance is up more than 100 at the morning September 1979

worship hour over this same period last year.

"In commenting on this growth, the elders at Providence Road made this statement: 'We are very pleased with the tremendous growth during the past year. The dedication of each individual member is greatly appreciated. Help us continue to grow both spiritually and numerically by your personal and financial effort to the cause of Christ in the next year.'

"In his lesson Sunday morning, David Wheeler challenged the congregation to meet the following goals: (1) two baptisms a week for the following year, (2) 600 the second Sunday in September, and (3) 800 on homecoming."

N.C. Baptisms

Kannapolis 1; Rutherfordton 1; Archdale, Charlotte, 1; Helen St., Fayetteville, 1; Jacksonville 5; Westside, Charlotte, 1; Boone 3; Hickory 1; Providence Rd., Charlotte, 3; W. Jefferson 2; Advance 4. Total: 23.

Elkin

LEWIS SAVAGE, Reporting: I have moved back to North Carolina and am now preaching for the church here. We will be engaged in a meeting October 7-12 with Dennis Conner of Yadkinville doing the preaching. I hope many of you can come.

Elizabeth City

GLENN D. MARTIN, Reporting: The Bayside Church of Christ will be conducting a Campaign for Christ, October 20-27, 1979. The Ethridge church of Christ at Ethridge, Tennessee, will be sending a group of students from the International Bible College, Florence, Alabama, along with brother William (Bill) Beck, who will direct the campaign and bring, from God's inspired word, a special sermon each evening at 7:30 at the Bayside church building on Weeksville Rd., next to the U.S. Coast Guard Airbase.

Prior to the campaign the Ethridge Church of Christ will be using the **Star Magazine** to send into approximately 3000

homes the unsearchable riches of Christ by three separate mailings: first, "The Inspiration of the Scriptures"; second, "Jesus Christ, the Son of God"; and third, "God and the Family." Then, be our Lord willing, we will make personal contacts by knocking on these 3000 doors, setting up home Bible studies, and inviting one and all to come hear the special messages from God's revealed word.

We solicit your help in any way that you possibly can, but especially do we ask for your earnest prayers on behalf of this effort to reach the lost in this mission field of eastern North Carolina. We invite you to come personally, if you can, and if so please inform us of your intentions by September 30 if you possibly can.

We have plenty of space on the church property for self-contained camping units, so if you have such a unit, consider yourself invited, and let us know you are coming. If you do not have such a camping unit, come also and we will certainly do the very best we can to make you welcome and appreciated with our hospitality to whatever possible extent we can.

We thank God for such congregations as the Ethridge Church of Christ for making such efforts as this possible, in this country and overseas as well. That we be found worthy of their trust is our prayer.

In addition to IBS students and Bill Beck, as of this date four other people have committed themselves for the Campaign Week, October 20-27; and three people have committed themselves to come for the "Follow-Up Week," October 28-November 3, 1979. Others are planning to come over to help us at Elizabeth City, North Carolina — WHY DON'T YOU? Write to me, Route 4, Box 22, Elizabeth City, NC 27909.

Preacher Needed

The church in Wilson, North Carolina, is in need of a full-time preacher. This is a mission area and we need a man who is capable in personal work as well as the pulpit. We need a man who will help us do a good work, solid in the faith and willing to work. We have approximately 40 members at present. We have a very strong Bible correspondence course. House and utilities are

furnished along with the monthly salary. Anyone interested please write to Larry Mitchell, Church of Christ, P.O. Box 3636, Wilson, North Carolina 27893 or call (919) 237-4821.

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Dillon. Larry Wilson is now working in Dillon. During July they had four restorations and one baptism.

Charleston. David Pharr will preach in a meeting at Essex Village, October 21-26.

Woodruff. Milton Parker will preach in a meeting October 14-19.

Duncan. Jesse Ham, Jr., will preach in a meeting September 30-October 4.

S.C. Baptisms

Windsor Lakes, Columbia, 6; Shandon, Columbia, 8; Dillon 1; N. Charleston 5; St. Andrews Road, Columbia, 2; Northeast, Greenville, 1; Charlotte Avenue, Rock Hill, 3; Myrtle Beach 4; Edgewood, Greenville, 1; W. Columbia 2; Central, Spartanburg, 4. Total: 37.

Preacher Needed

The church in Lexington, S.C., is in need of a preacher. This is a small congregation interested in growth. It needs someone experienced in personal evangelism and pulpit preaching. Salary open — based on experience. Send resume to: Lexington Church of Christ, c/o M.O. Mitchum, Rt. 1, Gilbert, S.C. 29054.

John H. Tiner, House Springs, Mo.

Indifference ranks as the most difficult problem facing the church today. At least that's the opinion expressed by readers polled by the **Bible Truth**, a magazine for active Christians edited by John Hudson Tiner. The survey asked for readers' opinions on a wide range of subjects. According to the survey, apathy ranked ahead of divorce and remarriage as the most serious problem facing churches of Christ. Divorce and remarriage was selected second. Other problem areas included liberalism, modernism, the church as a social club, and legalism.

The readers also listed their preference for translations of the Bible. The New American Standard was favored, closely followed by the New International Version. The American Standard was third; King James Version was fourth.

In the category of best song, "Victory in Jesus" received the most votes, as did "Our God He Is Alive" for best new song. L.O. Sanderson was selected as best song writer.

A copy of the complete survey is available upon request from John Hudson Tiner, P.O. Box 38, House Springs, MO 63051.

Editorial Book Reviews

An Outlined Introduction to the Bible, Vol. 1, Genesis-Esther, John Waddy; J.C. Choate Publications, Burton Dr., Winona, Miss. 38967; 247 pages, cloth \$6.

This is the first in a planned three-volume set (two on the Old Testament and one on the New Testament) covering every book in the Bible in outline form. It is not outlines from the books but an outlined study of the books themselves. The outlines are extensive and are designed to introduce one to each book, its author, its purpose, and its contents. By choosing the outline form the author has been able to briefly include scores of facts and a vast amount of pertinent data. Each book is covered in three ways, namely: (1) pertinent data (author, date, criticism, etc.); (2) an outline of the

book (a summary of its contents); and (3) lessons to remember (usually about 20 for each book). If you are looking for something to give you more information on the books of the Old Testament, this could well be it. It will be a valuable addition to any library, especially in the field of Old Testament studies (an area much neglected in the past by those seeking to restore New Testament Christianity).

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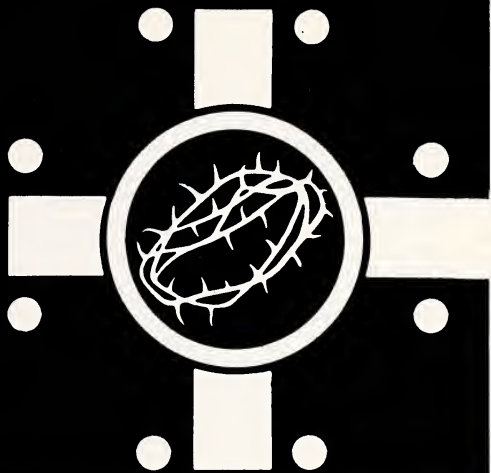
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CAROLINA CHRISTIAN

VOL. 21, NO. 10, OCTOBER 1979



Florence, Site of S.C. Lectures
(See Pages 9,10)

EDITORIAL

A NEW SCHOOL

We are in the midst of a knowledge explosion, and it is almost imperative that we be in the know in some specialized field. No one can hope to cope with the complexities of today's world without some degree of special training. Thus any man, or group of men, who wishes to influence the direction or thinking of the general public, whether it be in religion, philosophy, politics, or the social order, must come to grips with education. While we do not believe that education *per se* is the answer to man's need of redemption (the gospel of Christ fills that need), it must be admitted that proper training is a powerful tool in any culture to change the thinking of men and to make possible hearts more receptive to truth and right. And if they are to meet the world on equal grounds, Christians must be as well (or better) trained as anyone on earth. Teaching is the Christian's fundamental mission (Matt. 28:18-20).

But of all the areas of vital study in the modern world, none is as important as the study of the inspired Scriptures, which deal with man's spiritual duty and his eternal welfare. We need more Christians (more than just preachers) engaged in a more serious and systematic study of the Bible. God's people can still be destroyed for lack of knowledge. We must, therefore, recognize and support every effort to teach the Bible on all levels and directed toward all needs. We hope to see, before our Captain comes to pilot us across the Jordan of death, many schools, schools of preaching, and colleges operated by Christians in the Carolinas. While this is yet a dream, the movement has started and we think it is irreversible. A Christian school (designed to provide elementary and high school education) has been successfully operating in Charleston for several years. It is a pioneer in a vast wilderness.

Now a new effort is under way in Winston-Salem under the direction of the Linville Forest church. It is a school designed to teach the Bible and thus to prepare more workers for the Lord's vineyard. It offers courses on a college

level. There are several classes to choose from, and undoubtedly more will be added in the future. Each is taught by a well-qualified teacher, well trained in his field. East Tennessee School of Preaching has agreed to give credit for each course successfully passed for preacher-training students who may wish to transfer. It is fully expected that Christian colleges will also give credit as soon as the school has a little time and experience behind it. Those who live within driving distance of Winston-Salem should by all means take advantage of this. If you wish more information, write W.B. Dorriety, P.O. Box 12819, Winston-Salem, N.C. 27107.

HATE

Hate is hateful, regardless of whose heart it may be in. It is listed as one of the works of the flesh (Gal. 5:19-21), of which Paul concludes, "They which do such things shall not inherit the kingdom of God." Here it is the opposite of friendship and love. The American Standard Version renders it "enmities." The original word is plural, indicating all kinds of hatred toward both God and man. Hate is thus contrary to the whole Christian system, and one who possesses it is not an heir of heaven. It is therefore opposed to all for which the church of the Lord should stand.

But it seems that as a people we have

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Howard Winters, Editor; David Pharr, Carolina News Editor; James Stutts, Brotherhood News Editor.

CAROLINA CHRISTIAN is published monthly by Carolina Christian Publications, Inc., at 5315 Old Augusta Road, Greenville, S.C. 29605. Subscription price: individual, \$4.00 per year; club of five or more, \$3.50 per year; quantity of 15 or more in bundles or direct mailing, 20¢ per copy per month. Publication number, 091160.

Second class postage paid at Greenville, S.C.

POSTMASTER: Send undelivered copies with Form 3579 to Carolina Christian Publications, Inc., P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

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Address all editorial matter to Howard Winters, P.O. Box 5423, Sta., B, Greenville, S.C. 29606.

All items to be printed in a given month's issue should reach the editor not later than the next to the last Thursday of the preceding month.

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never been able to completely remove hatred from our hearts. We preach about love, and perhaps practice it on a limited basis, but when something crosses us or opposes something we consider to be truth and right we can show about as much hatred for others (and even for one another) as anyone in the world. Brethren, this ought not so to be. Of all people, we should be the most loving, the most compassionate, the most sympathetic, the most understanding, and the most patient. Our Lord wills for it to be so. And if we fail, we defeat His will.

We read somewhere of a wife who had, after some years of effort, finally been able to bring her husband (who was a member of a denominational church) to a meeting. When the visiting preacher was informed that he was there he let loose with a barrage of hateful statements against his faith and practice and concluded that anyone who believed such falsehoods was either totally ignorant or absolutely insincere and was just as sure for hell as if he was already there. The man left extremely angry and vowed that he would never again attend a service conducted by churches of Christ. Years passed before his faithful wife was able to persuade him to go with her to hear another preacher. The night he consented to go, it just so happened that the preacher again preached on the same false doctrine and again the same conclusion was reached, though not stated in identically the same way. But this time the man went forward, confessed Christ, and was baptized for the remission of sins. He was later asked why he was so inflamed by one and motivated by the other, since both had said essentially the same thing. He replied, "The first preached me right into hell and sounded as if he was glad of it; the second preached the same thing, but he sounded as if it was breaking his heart to do so."

We must learn not to preach hate . . . or in hate. Or better still, we must learn not to hate and then the preaching will take care of itself.

THE WRONG ROAD

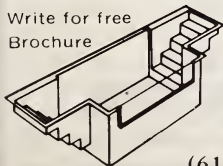
Each of us stands daily at a crossroad, and the road we take will determine our destination. The Bible says, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14:12 and repeated in 16:25.) Or as Shakespeare puts it:

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to
fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
On such a full sea are we now afloat;
And we must take the current when it
serves,
Or lose our ventures."

— From **Julius Caesar**

At each crossroad one way is the way of faith; the other is of unbelief. The road of faith is clearly marked. On it one simply follows the instruction given in divine revelation. "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.) But the road of unbelief is deceptive. It may be marked "reason," "scholarship," "philosophy," "beauty," "riches," etc. But regardless of how it is marked, it leads to an unholy end.

For example, one might start out on the road of "reason." He very soon reasons himself into uncertainty — he begins to question some of the facts of Scripture (such as creation or that the flood is historical, etc.). As he advances in his reason (apart from revelation) his uncertainty may turn to skepticism — he begins to doubt some Scriptural records. Skepticism in turn leads him to accept the unbelief of modernism — a denial of the Bible as the revelation of God's will for man. Modernism may then lead to agnosticism — the concept that there is not enough evidence to justify a decision either for or against God and His word. But follow agnosticism to its logical end and the result will be atheism — an arrogant claim that one has absolute knowledge that there



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is no God, a gloomier state than which man has never known. Atheism ends in eternal destruction, the end of the road of unbelief.

At the crossroad (at each decision of life) be sure you know where the road ends before you take it. The wrong road always leads to the wrong end.

MODERATION OR DRUNKENNESS?

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." (Prov. 20:1.)

The Bible (even though the same word is used to describe both) makes a sharp distinction in the use of wine (grape juice) and the consumption of strong drink. The proper use of the former is approved; the consumption of the latter is always condemned (and you can easily know which is meant by the word: when it is approved it is simply grape juice or greatly diluted fermented drink; when it is condemned it is intoxicating or strong drink). The Scriptures are as clear as a cloudless summer sky on the subject: the consumption of strong drink is an evil. We see no way one could seriously and sincerely study the sober old Book and reach any other conclusion. But if it is an evil, it is folly of the worst sort for some professed Christian (or anyone else for that matter) to try to justify its use in moderation, such as social drinking, an occasional beer, a glass of wine, or a sip of whiskey. It is not possible to practice sin in moderation. Christians must totally refrain from it. Strong drink in any amount is either an evil or else it is not an evil at all; and if it is not an evil at all the Bible is wrong in condemning it. But we believe the Bible is right. We therefore believe that the consumption of strong drink (in any amount for the purpose of intoxication) is wrong . . . totally wrong.

One of the characteristics of evil is to parade itself as good, thus deceiving those who are entangled in its web. In short, its characteristic is to deceive. But this is precisely what strong drink does. Those who drink (regardless of the amount) are deceived into thinking that it is an evil only in an amount excessive of that consumed by them. No one but an admitted alcoholic

(and he must see the evil before he will admit he has a problem) sees himself as a drunk (drunk to the degree in which the Bible condemns his drinking). But the fact is, everyone who drinks is drunk to some degree. There is simply no way to drink without partaking of the evil in one degree or another. Just what degree of drunkenness does the Bible condemn? We believe every degree, even the degree of being only one drink drunk. This being the case (and it is the case whether we will admit it or not), one is simply deceiving himself when he argues for moderation . . . or when he tries to practice it. One who is so deceived "is not wise." The Bible (not us) calls the drinker a fool. He is a fool because he has been deceived into thinking that wrong is right, as long as it is done in moderation.

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Midweek Service: A Clear Command of God

Gary Johnson, Woodleaf, N.C.

Many Christians have established the following "pecking order" in relation to their attendance at church service:

- (1) Sunday morning preaching (especially the partaking of the Lord's Supper).
- (2) Sunday morning Bible class.
- (3) Sunday night.
- (4) Midweek service (usually Wednesday night).

In this article, I will show that this "pecking order" is a way of man (see Jer. 10:23) and not a way of God. I will also set forth the proposition that the willful absence from the midweek service (as well as any other service) is willful sin (see Heb. 10:26,27).

Let us consider what the Bible says in Hebrews 10:25: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Hebrews 10:24 states that attendance at church service is a way to "consider one another to provoke unto love and to good works." Is Sunday morning the only time that we are to provoke each other to love and good works? Why can't we provoke each other several times each week as we assemble together to worship God? Furthermore, Hebrews 10:25 does not mention a specific "assembling." It follows, then, that Hebrews 10:25 is talking about the totality of the church's attendance together. However convenient it may be for many Christians to say that Sunday morning is the only important and only required service, let them consider Acts 2:46 where we read that the first-century Christians assembled daily in the temple.

While it is true that the Bible only specifically authorized one service on Sunday (Acts 20:7), the Bible encourages, yea, even commands us to study constantly and diligently (see 2 Tim. 2:15,16; Acts 17:10-12; 1 Pet. 3:15; James 1:21; etc.). The Bible also tells us to "obey them that have the rule over you." While this verse specifically refers to elders, it also applies to the men of a congregation. When elders or

men set times for the congregation to be edified, **all** of the congregation is obligated to attend if at all possible. Furthermore, we all would surely agree that church attendance is a good thing. Consider James 4:17: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Therefore, the willful forsaking of any service of the Lord's church is willful sin (see Heb. 10:26,27).

The willful forsaking (even once) of any church service is sin not only on the basis of James 4:17, but also on the basis of 1 John 3:4: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." **It is not God, but rather man that has put the limits on Hebrews 10:25!** The following is a law of God given by Jesus Christ that all our brethren need to heed: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.) God's way is for us to assemble together at every opportunity that we possibly can to learn more about God and to worship God in spirit and in truth. Most of our brethren, however, forsake God's way for man's way, which seems to be as follows: Do just as little in God's service as you think you can get by with and still be putting God first. Brethren with this attitude are only deceiving themselves if they think they are putting God first.

My beloved brethren, let us desire to learn and grow in the knowledge of God (see Eph. 4:13; Phil. 1:9-11; Col. 1:9,10; 2 Pet. 1:5-9). Let us **all** attend every service of the Lord's church that we possibly can. Let us realize that as we study the Bible together, we will all learn more. **Brethren, let us put an end to the low attendance in Sunday morning Bible class, Sunday night, and the midweek service by realizing that these services are equal to and just as important as Sunday morning preaching service.**

My brethren, in closing, I would remind you that we, as Christians, have the truth and learn about the truth every time that we, as Christians, assemble together to worship God and not just on Sunday morning!

What Makes a Strong Church?

Jerry G. Hurt, Charlotte, N.C.

No church is strong by accident. You and I both know it takes effort on the part of all who compose the local congregation. The foundation is always attitude. What attitude prevails in a strong church? The attitude that reveres the word and above all executes the commands. This is the members' attitude in a strong church.

After such a foundation is laid then it is easy to continue that attitude toward one another as the word teaches the membership to love and understand. There will be a giving and a taking among such membership.

But I am convinced that no congregation will be any stronger than the preaching she receives. If the preaching is not practical and useable and hard hitting, then the

preaching is not relevant for today. If the preaching ignores certain subject matter because of the philosophies of today, the church will become weak and will terminate in apostasy.

I am also convinced that the elders must be strong men if the church is to be strong. They are men who have met the qualifications which Paul gave to Timothy. They are men who know the truth and whose lives are above reproach. They are men who can recognize error and also have the conviction to refute this error. They are men who give of their time shepherding as men who must give an account for every sheep. This will make for a strong church and that church will respect them for their work's sake.

This is God's pattern and cannot fail. A strong church is not by accident; it never has been and never will be.

Test Your Baptism

Jim Stutts, Charleston, S.C.

Baptism (immersion in water) is uniquely a New Testament ordinance. John the Immerser was authorized by God to baptize during his ministry of preparing for Christ and His kingdom (Luke 3:3-6). Jesus taught the essentiality of the "new birth," making it a requirement for entrance into His kingdom (John 3:5). In the command to evangelize, baptism was to be administered to those who desired forgiveness of their sins (Matt. 28:18-20; Mark 16:16). The inspired writers plainly placed baptism before one's salvation (Acts 2:38; Acts 22:16; 1 Pet. 3:21). In spite of the clarity of the New Testament message, millions are confused about this vital subject. We present this "test" to assist one in determining whether or not his baptism is Scriptural.

Was your baptism an immersion? The New Testament knows nothing about sprinkling or pouring for baptism, but it does teach immersion. The Greek word in the New Testament for baptism is **baptizo**, literally meaning to dip or immerse. Ancient writers described ships which sunk as

having been baptized. One does not have to know Greek to know that baptism is immersion. John 3:23 informs us that baptism requires "much water." Romans 6:4 terms baptism as a burial (see also Col. 2:12) while Acts 8:38 shows that the water is deep enough for going down into. One who has not been immersed has not been baptized.

Were you a believer in the gospel and Christ? One who is not a believer cannot be Scripturally baptized. This includes not only infants but adults as well. Faith is the foundation stone upon which baptism rests. One must believe in God the Creator, Christ the Son of God and Savior of the world, and the gospel message of salvation in order to be a candidate for baptism (Heb. 11:6; Rom 10:10; John 8:24; Rom. 1:16). Philip put it this way: "If thou believest with all thine heart, thou mayest." (Acts 8:37.) Thus, whole-hearted belief is a requirement to make baptism valid.

Did you repent of your sins? Repentance is a change of mind or will which results in a change of action and life. Jesus commanded it, as did John the Baptist (Luke 13:3; 3:3). If one does not truly repent of

past sins, then baptism will do little good. If one is a thief prior to baptism and remains such afterwards, his baptism is invalid. If one is an adulterer prior to baptism and continues afterwards, his baptism is useless. Baptism does not make a sin right, but it makes the sinner right with God, in spite of what his past sins may have been, if "fruits worthy of repentance" are brought forth (Luke 3:8). Christ demands a conversion from evil to righteousness, from Satan to Him, from lawlessness to His law and from old ways to new ways (Acts 11:18; John 14:6; Luke 14:33). Though God's grace is abundant, continuing in sin will not secure forgiveness (Rom. 6:2). Paul said: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. 6:6.) Thus, one who does not repent cannot be Scripturally baptized.

Did you confess Christ as Lord of all? Jesus said He will confess us in heaven if we confess Him here (Matt. 10:32,33). Romans 10:10 tells us confession is made with the mouth and Acts 8:37 gives us the words to say: "I believe that Jesus Christ is the Son of God." Notice that one is to confess **Christ** to become a Christian, **not sins** as one who is a Christian is commanded to do (James 5:6). Those who have never confessed Christ before others cannot be Scripturally baptized.

Were you baptized for the remission of sins? In the New Testament always came before the forgiveness of sins, not after as is taught widely today. In the book of conversions (Acts) baptism always **precedes** salvation. Never do we find one who is saved being baptized to join the church. Without exception, folks who were baptized in the Bible days when learning the truth were **immediately** baptized. On Pentecost (Acts 2) 3,000 were baptized upon learning they were lost; in Acts 16 the jailer and his house were baptized "straightway" after learning of Christ. Over and over again the story is consistent. People did not wait for special service or a particular time when a group was assembled. They saw the urgency of having their sins washed away, of being "born again" to become a child of God, added to the church, of putting on Christ in baptism

(Gal. 3:26,27). In other words they knew they were lost and doomed without the saving blood of Christ which is contacted in baptism (Acts 2:38; Matt. 26:28). Peter put it this way: "Baptism doth also now save us. . . ." (1 Pet. 3:21.) One who is baptized to get into a denomination, to get a wife, to get cooled off, because of remission of sins, or any reason besides the forgiveness of sins has not been baptized Scripturally. If one waited for a special service or time, it is certain his baptism is not for remission of sins (else, what would happen if they died before being baptized?).

Were you baptized in the name of the Father, Son and Holy Spirit? Jesus baptism was to be administered in His name which is by His divine authority. Hence, baptism is not an ordinance of the church, but a directive from God (Matt. 28:18-20). Those on Pentecost were baptized "in the name of Jesus Christ" (Acts 2:38,41) and those in Acts 19 were baptized again because their baptism was not in the name of Jesus (vv. 3 and 5). There is but one baptism for man today; it is baptism in the name of the Lord, by repenting, confessing believers, in water for the forgiveness of sins (Eph. 4:5).

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The Parable of the Sower (Part 5)

James Meadows, Spartanburg, S.C.

“And some fell among thorns; and the thorns sprung up, and choked them. . . . 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 becometh unfruitful.” (Matt. 13:7,22.)

The Thorny Ground

The ground is plowed deeply and receives some preparation. It is fertile because the plants live and grow. But inadequate preparation leaves the weeds and thorns in the soil and they choke the plants.

The heart represented by the thorny ground is a divided heart with mixed emotions. He hears the word (Matt. 13:22). He even becomes a Christian and goes forth (Luke 8:14). He bears fruit which is suggested by his becoming unfruitful (Mark 4:19). The fruit borne is not perfect (Luke 8:14). A row of corn beside a wood will produce ears of corn, but they are small and immature. The affections of the ground are divided since part of the fertility and moisture goes to the trees and part to the corn. In the same way one fails to produce perfect fruit when the affections of the heart are divided. The thorns keep us from bearing the fruit of which we are capable. The Lord found none of the works at Sardis perfect (Rev. 3:2). This type of Christian ever remains in the spiritually immature state.

The Care of This World

The first thorn is the “care of this world” (Matt. 13:22) or the “cares of this world” (Mark 4:19). Phillips’ translation has “worries of this life.”

The word “care” has several meanings in the Bible. It sometimes means “haste, zeal, diligence” (2 Cor. 7:11; 8:16). It may mean “the object of care” (Mark 4:38; John 10:13). It sometimes means “to be thoughtful, to be mindful” (Phil. 4:10; Titus 3:8). It means “care of, involving forethought and provision” (Luke 10:34,35). Again it is used to mean “to draw in different directions, distract, hence, signifies that which causes this,

especially an anxious care . . .” (Phil. 4:6; 1 Pet. 5:7).

Jesus uses the word “care” to mean the distracting anxieties — those things that draw us in different directions or distract our minds from what we are doing. One of the “distracting anxieties” is being overly concerned about material things. The rich farmer was so busy gathering material things that spiritual concerns were completely crowded out. Another “distracting anxiety” is worry. “Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus’ feet and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.” (Luke 10:38-42.) What Martha wanted to do was not wrong but she was allowing the less important matter to crowd out the word of God.

In anticipation of this thorn, Jesus says, “And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting; and drunkenness, and cares of this life, and so that day come upon you unawares.” (Luke 21:34.) He plainly tells us not to worry and clearly reveals how to overcome it (Matt. 6:24-34).

The Deceitfulness of Riches

Too many people think that money spells happiness and spend all their time and energy trying to accumulate it. Riches are deceitful and give one a false sense of security. “And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my

mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." (Rev. 3:14-17.) The deceitfulness of riches leads one into temptation and on to destruction (1 Tim. 6:6-10). "Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven." (Prov. 23:5.) "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity." (Eccl. 5:10.) "Many a man gets choked by his own money just as many a bee gets strangled by

its own honey." (Clovis Chappell.)

The Pleasures of This Life

Christianity does not take the joy out of life but it does demand we put "first things first" (Matt. 6:33). This thorn represents the greatest threat to the average Christian. This thorn may come under three categories. **First**, it may be sinful. **Second**, it may be doubtful. **Third**, it may be innocent but unduly absorbing.

In too many cases Christians are being choked to death by things that are perfectly innocent in themselves. Boats, horses, golf clubs, cabins on the lake, fishing, etc., are all perfectly innocent in themselves, but

(Continued on page 17)

A History of the Work in Florence

Bill Young, Florence, S.C.

The church met for the first time in Florence on Sunday, February 13, 1955, in the old YMCA building located adjacent to the Atlantic Coast Line Railroad terminal. The first members were Mrs. Louise Gore, Mrs. Walter Harper, Jr., Mrs. Billy Martin, and Mr. and Mrs. J.D. Carter. Services were held at 3:00 on Sunday afternoon with men coming from the Plaza church in Sumter and the Plaza congregation in Charlotte and Georgetown to speak.

Harold Scott, who had been working with the Plaza church in Sumter, became the first full-time minister in July of 1955. He was able to move to Florence as a result of the members securing support from other congregations in the amount of \$205 per month.

The congregation continued to meet in the YMCA until January of 1956 when they purchased a meeting house and a two-bedroom preacher's home for \$21,000, located at 618 Gregg Avenue. Six thousand of this was raised in a few months after the purchase from sister congregations in Tennessee, Alabama, and surrounding towns in the Carolinas. The complete balance was paid on June 30, 1968. This continues to be the meeting place of the church in Florence till this day.

The following ministers have served the congregation in the past 24 and a half years:

Harold Scott (1955-1958), William N. Jackson (1958-1960), Royster Moss (1960-1962), H.P. Dodd (1963-1968), Bill Young (1968-1969), Floyd Gentle (1970-1971), Fred Stancliff (1971-1974), Larry Crosby (1975-1977), and Bill Young (1978-present). The primary supporters of the work have been Hillsboro, Vultee, Reid Avenue, Trinity Lane, Otter Creek, Jackson Park, West End, Shelby Avenue, Charlotte Avenue, and Old Hickory from Nashville and Shiloh and Stony Point in Florence, Alabama.

At the present we have some 80 members and our contribution is averaging around \$600 per week. We have four and a half acres of land located in a growing section of Florence that we hope one day to be able to erect a new building on as soon as we are able to retire the indebtedness on it of \$24,000. We have a radio program each Saturday morning at 11:45 on station WOLS. This program is paid for by the Stony Point Church of Christ in Florence, Alabama. During the week of October 1-6 we will have a booth in the Eastern Carolina Fair. Our hopes are to be able to get our message to the people and to enroll them in our BCC or a home Bible study. Our long-range goals include working toward the selection of elders to oversee the congregation. In March we are planning a gospel meeting with Howard Winters.

1979 South Carolina Lectures

November 5-8

Church of Christ, 618 Gregg Ave., Florence, S.C.

MONDAY

NOVEMBER 5, 1979

"MORAL ISSUES FACING THE CHURCH"

Afternoon Session:

- 1:00-1:30 Registration
- 1:30-1:45 Devotional — Daily
- 1:45-3:00 OPEN FORUM — David Pharr, Rock Hill — Moderator, Daily
- 3:00-3:35 "A Study of Evolution" — Jim Stutts, North Charleston
- 3:35-4:10 "The Sexual Revolution" — Andy T. Ritchie III, Greenville
- 4:10-4:45 "Modest Apparel" — Gary Roberson, Columbia
- 4:45-5:15 "Alcohol and Drug Abuse" — Terry Wheeler, Spartanburg, Daily
- 5:15-7:00 Dinner (Dutch treat), Daily

Evening Session:

- 7:00-7:15 Singing
- 7:15-7:25 Palmetto Bible Camp — Jerry Senn, Greer
- 7:25-7:35 Southeastern Children's Home — R.W. Senn, Columbia
- 7:35-7:45 Carolina Bible Camp — C.R. Franks, Elizabethtown, N.C.
- 7:45-7:55 Palmetto Christian School — Farris Austin, Charleston
- 7:55-9:00 "Divorce and Remarriage" — Sid Fulford, Charleston

TUESDAY

NOVEMBER 6, 1979

"THE PREACHER AND HIS WORK"

Morning Session:

- 9:15-9:50 "The Preacher and His Attitude Toward His Work" — Jack Cooper, St. George
- 9:50-10:25 "The Preacher and His Personal Problems" — D.H. Johnson, W. Columbia
- 11:15-11:50 "The Kind of Preaching We Need" — Larry Wilson, Dillon

Afternoon Session:

- 3:00-3:35 "The Training of Preachers" — Dale McDaniel, Atlanta, Ga.
- 3:35-4:10 "Four Charges to Timothy" — Wallace Beasley, Columbia
- 4:10-4:45 "The Authority of the Preacher" — M.H. Tucker, ETSOPM, Knoxville, Tenn.

Evening Session:

- 7:00-7:30 Singing
- 7:30-8:15 "Upholding Sound Doctrine" — Jerry Senn, Greer
- 8:15-9:00 "Accepting Bible Authority" — Wayne Altman, Summerville

WEDNESDAY

NOVEMBER 7, 1979

"THE WORK OF THE CHURCH"

Morning Session:

- 9:15-9:50 "One-on-One Evangelism" — Bob Brandon, Columbia
- 9:50-10:25 "Is the Church Changing?" — J.C. Townsend, Orangeburg
- 11:15-11:50 "The Lukewarm Church" — Keith Tripp, Laurens

Afternoon Session:

- 3:00-3:35 "He Kept the Faith" — In memory of W.G. Gantt
- 3:35-4:10 "Woman's Role in the Church" — John Price, Barnwell
- 4:10-4:45 "Caring for Widows and Orphans" — Carl Hogue, Sumter

Evening Session:

- 7:00-7:30 Singing
- 7:30-8:15 "Membership: Its Responsibilities" — Bryan Whitehead, North Augusta
- 8:15-9:00 "Christian Fellowship" — Harold Peacock, Aiken

THURSDAY

NOVEMBER 8, 1979

"THE ELDERSHIP"

Morning Session:

- 8:00-9:00 "Dangers Facing the Church" — James Meadows, Spartanburg, Daily
- 9:00-9:15 Devotional — Daily
- 9:15-9:50 "The Duty of Elders" — T. Carter Geer, Union
- 9:50-10:25 "The Qualifications of Elders" — Fred Turner, Columbia
- 10:40-11:15 "World of Books" — Howard Winters, West Jefferson, N.C., Daily
- 11:15-11:50 "Elder-Preacher Relationship" — Sam Watts, Moore
- 12:00-1:30 Lunch, Daily

Afternoon Session:

- 1:30-1:45 Devotional
3:00-3:35 "Guarding Against False Doctrine" — Roy Lee Cox, Pageland
3:35-4:10 "Keeping the Church Pure" — Ken Durham, Greenville
4:10-4:45 "Wise Use of the Elders' Time" — B.A. Grayton, Duncan

Evening Session:

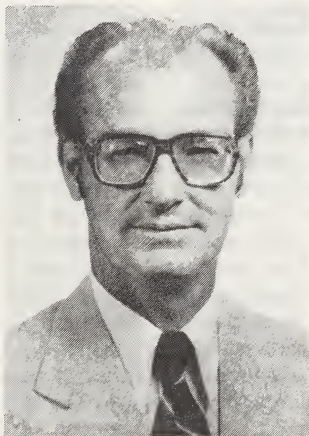
- 7:00-7:30 Singing
7:30-8:15 "The Authority of Elders" — N.H. Graham, North Charleston
8:15-9:00 "Training Young Men to Become Elders and Deacons" — Buford Carroll, Myrtle Beach

The 1979 Lectures are dedicated to W.G. Gantt, 1916-1979

Carolina Pulpit—Johnny Melton

With this issue of **Carolina Christian** we introduce a new feature. "Carolina Pulpit" will be a monthly column in which we will introduce to our readers Carolina preachers. This column will feature a biographical sketch of the preacher of the month along with a sermon outline he has prepared. It is hoped "Carolina Pulpit"

will do three things: (1) Acquaint our readers with preachers in North and South Carolina; (2) provide preachers with sermon ideas and illustrations; and (3) provide another column in which **Carolina Christian** readers may find Biblical lessons that are challenging and uplifting.



Tom Bolick

Tom Bolick is the minister for the church in Shelby, N.C. Tom has served this good church for 15 years. He is a native of North Carolina. He was born and reared in Hickory. He was brought up in the Lutheran Church. When Tom obeyed the gospel in 1953 at age 18, he was forced from his home by his parents. William Wallace, son of Foy E. Wallace, Jr., had baptized him. Brother Wallace allowed Tom to live with his family until he enrolled in David Lipscomb College. Due to a lack of sufficient funds, Tom attended only one year at Lipscomb. Following his year at Lipscomb

Tom met Gay Lanier from Statesville, N.C. Gay had been reared in the Abilene congregation. Tom and Gay were married December 24, 1955. In 1957 Tom reentered Lipscomb and graduated in 1960. He and Gay then moved to Chester, S.C., and then in 1964 they moved to Shelby, N.C. During his 19-year ministry Tom has conducted a daily 15-minute radio program. He has had tremendous success with this ministry. For several years he has worked with Carolina Bible Camp and is loved for his congenial personality and the good service he provides.

The Preacher, His Calling and Attitude

Tom Bolick, Shelby, N.C.

Introduction: It is a truth that attitudes often determine altitude.

A. It is seen easily in the "secular" world.

B. It is experienced tragically in Christ's body, the church.

I. Often, we preachers feel that we are unused, overused, underused, and misused. Or, just used.

A. We have justifiable complaints, we feel.

1. Undoubtedly, we do, and we often spend so much time thinking on it, we fail to do our God-given duty. We can indict the brethren for not doing enough personal work, not giving enough money, not growing in the graces, not caring for the poor, and a host of other things.

2. But, we find fault with them when they decide to change preachers. Sometimes it is unkind and unjust. "And behold, a preacher came forth to try out and preached his first sermon for a certain congregation. As was expected and to be hoped, the preacher was at his eloquent best. And the people shook his hand firmly and smiled warmly and said, 'Well done.' And afterward, many were heard to say, 'Let us go unto the elders and ask them to hire this excellent man. He is mighty for the truth. He is polite, well groomed, and a good mixer. His wife is sweetly poised and a perfect mother. We must have them among us.' And so it was done. The preacher and his wife moved in and all said, 'Now we shall do more than ever before.' But, ere long, some sweet soul was not hastily visited. A sin was heralded from the pulpit. Thousands were not converted. The permanent wave left the preacher's hair. Someone saw a dirty dish on the sink. The children were not taken from services soon enough. And someone rose up and said, 'The betrothal is over. We have been deceived. He is neither the prophet we thought nor the man he claimed. Alas, they have faults.' And lo, another came, and many said, 'Let us go unto the elders again.'" (Travis

Looper, Albuquerque, N.M.)

B. The brethren are brilliant and perceptive when they hire us, but are dull and ignorant when they fire us. Usually, a preacher's problems are compounded by his bad attitude.

II. A preacher's attitude and conception of his work determines in large part how his work progresses with those in the church and out.

A. I believe preachers are called. They are not called directly, miraculously, like Moses, Elijah and Paul. Preachers, like other Christians, are called through the gospel (2 Thess. 2:14). To merely say that the preacher is no better than anyone else in the church is true, but it leaves a lot unsaid. The preacher's attitude toward himself and his calling is the single most important ingredient in his work (2 Cor. 2:17).

Timothy is told to do the work of an evangelist (2 Tim. 4:12). If Timothy did not have the concept of who he was and what his work was in relationship with God, how could he do it? Timothy was told to be an example to all (1 Tim. 4:12). A preacher must think of himself not as superior, but as one whose life lends ethical proof to his teaching.

B. How do we determine whether we are called to be an evangelist?

1. The gospel is objective truth, but our response to it is subjective. That is, it involves our senses, our feelings.

2. I copied these criteria from some source several years ago, and I think they are valid. "If, in our moments of deepest thought, we have a recurring sense that we ought to be a minister, there is confirmation. If, as we become aware of the world's vast need for Christ and the gospel, we see the needs of humanity, there is evidence of a call if we feel we should minister to these needs. If there is a growing sense that the answers to man's deepest questions are to be found only in Christ, there is confirmation. If we find satisfaction in doing the work of God, in preaching, teaching, ministering to the needs of others, and cannot be happy doing anything else, there is

further confirmation.”

C. My attitude toward my calling determines my effectiveness.

1. I sensed an impelling urge to preach the truth when I was baptized 26 years ago. I still do today. I feel, like Paul, “. . . woe is me if I do not preach the gospel.” (1 Cor. 9:16.) The Christian ministry begins with one’s personal experience of the grace of God and the desire to share it. Jonah seemingly did not appreciate God’s grace, but God had called him to a work and it was accomplished even against Jonah’s wishes. God prepared (Hebrew word for ordain, appoint) a great fish, a gourd, a worm and a wind in connection with Jonah’s recalcitrance. Surely, if God can ordain a worm, He can ordain men for His work. Preaching is not a profession; it is a **passion**. As long as I can tell the brethren they could lose me to a secular job unless they pay more, we have a profession, not a passion. My calling from God will not be determined by financial circumstances, persecution, false brethren or hard work. “Necessity is laid upon me.” (1 Cor. 9:16.) If I think of my calling just as that of an “ordinary” Christian, what kind of power will I have to preach convincingly? What about the “ordinary” Christians you know? How do they take their work for Christ? We’re not to be put on a pedestal, but we shouldn’t make apologies for what the preacher **isn’t** and **doesn’t do**. Most people live up to what people commend in them. Moses had a low opinion of himself, and could not have done his great work until God showed him that He would be with him.

2. Hampering my work and causing me to have a small opinion of myself is my own moral inability to live as well as I know.

Who can deny this? God’s grace is experienced daily (2 Cor. 4:5-7). We need to be conscious of being human. It will make us more merciful with Christians and sinners alike. Paul was not hesitant to say, “I am chief of sinners.” We need not feel inferior because we are not as well educated, nor able to dress as well, nor drive as fancy a car, nor live in as nice a house as some are able to do. We assume that many of earthly power and prestige will not listen to us. But **we know what they need**, and they may even **want** us to tell them. “How shall they hear without a preacher? And how shall they preach unless they are sent?” (Rom. 10:14,15.)

3. Trials and problems may be God disciplining us. Preachers need this as much or more than other Christians (Heb. 12:10). God has taken me to His woodshed for a lesson many times. In trials, we can separate the “clergy” from the called, and the preacher from the parasite.

III. The real credentials of the preacher are the “living letters” of Christ.

A. Some credentials are indeed “ink”; they are diplomas and degrees.

B. “**You** are our letter, written in our hearts. . . .” (2 Cor. 3:2,3.) Living letters are soul literature read by all men. They are translations of God’s grace and love. They are the most convincing form of “Christian evidences.” They are being constantly edited by God.

We can only say, “But by the grace of God I am what I am.” (1 Cor. 15:10.)

Conclusion: Let it not be said of us, “He was a man with whom men could find no fault, but in whom God could find no fruit.”

Eat, Drink, and Be Merry (Part 1)

Katheryn Price, Rutherfordton, N.C.

Eat, Drink, and Be Merry — Part I

The holiday season is almost upon us. We must once again face how we will act and react. There will be parties, dinners, outings, festivities everywhere.

There will be recipes passed around calling for rum or wine; there will be parties

where “spiked” punch or eggnog will be served or requested, along with other alcoholic beverages. There will be activities out in the cold which will be expected to end with “hot toddies” or “hot rum” to enhance inner warmth and the warmth of friendship. If we are the hostess or the guest at any of these activities, to what extent can we go along?

Modern Versus Bible Alcohol

The *Encyclopaedia Britannica* explains that alcohol is created by fermentation. But there is something that can be done to make the alcohol content higher, and that is called maturing or aging. In order to mature the drink, it takes at least two years, but preferably four years and up. **Maturing was not possible until the late 1750's when the glass bottle was invented.**

Maturing increases the proof or percentage of alcohol in the drink. Today's alcoholic drink in the United States is up to 103 proof (51½ percent alcohol). A drink fermented **naturally** — as in Bible times without the bottle — is only 20-30 proof (10-15 percent alcohol). This 10-15 percent alcoholic drink is what is referred to in the Bible as "strong drink."

Ancient people drank alcohol instead of straight water to kill the germs (although they did not know that's what they were killing — just knew it helped them not get sick so often). Today we place thermometers in alcohol to kill the germs. In ancient Greece and Rome it was considered "riotous" to drink this alcoholic "strong drink" (10 percent) without mixing it with water — even among the soldiers.

Bible Greek Definitions

There are eight Greek words which denote various forms of drinks in the Bible.

Oinos: Wine, new wine, grape juice. Includes John 4:46 (Cana miracle) and advice to Timothy for his stomach (1 Tim. 5:23). Most Bible verses mentioning wine or a little wine come from this word.

Glukos: Sweet juice pressed from grape, new wine (Acts 2:13, Job 32:19).

Oxos: Vinegar; mixture of wines or vinegar mixed with water, which Roman soldiers usually drank (Matt. 27:34; Mark 15:36; Luke 23:36; John 19:29).

Thumos: Wine which is very intoxicating (Isa. 51:17,22; Jer. 32:1; Rev. 14:8,10; 16:19; 18:3; 19:15).

Oinothugia: Bubbling, drunkenness (1 Pet. 4:3).

Sikera: Intoxicating drink other than wine (Luke 1:15).

Methuskow: Intoxicate (Luke 12:45; John 2:10; 1 Thess. 5:7; Eph. 5:16; 1 Cor. 5:11; 6:10; Rev. 17:2).

Methuow: Be drunk (Matt. 24:49; Acts 2:15; 1 Cor. 11:21; 1 Thess. 5:7).

God's Opinions

Priests who served in Old Testament worship were told not to drink wine nor strong drink so they could tell the difference between holy and unholy (Lev. 10:9-11; Ezek. 44:21). The Nazarite who dedicated his life to God was to "separate himself from wine and strong drink" (Num. 6:3; Judges 13:4).

People who drink to forget their troubles are warned that "all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven" (Deut. 29:19,20). Alcohol mocks and deceives the drinker, robs money needed for other things, and perverts judgment (Prov. 20:1; 21:17; 31:4,5).

"Who hath woe? Who hath sorrow? Who hath contentions? Who hath babblings? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again." (Prov. 23:29-35.) How well this describes some of the things that go on at parties where people drink alcohol.

"Woe unto them that rise up early in the morning, that they may follow strong

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drink; that continue until night, till wine inflame them!" (Isa. 5:11.) Also Isaiah says drunkenness changes glorious beauty to a fading flower; and it caused the priests and prophets to err in vision and stumble in judgment "for all tables are full of vomit and filthiness, so that there is no place clean." (Isa. 28:1,7,8.) Not too many years

after this, God allowed these Israelites to be carried away from their land in bondage as punishment for these and other worldly sins.

With the above descriptions, why in the world would any sane person want to play with such fire?

Thinking Things Through

COMPROMISE

One cannot teach the truth by compromising with error. This ought to be obvious, but most of us are forced to learn it the hard way. It is hard for us to draw a line of fellowship when someone we love dearly, or respect highly, is involved. This fact is illustrated by J.W. McGarvey, one of the most polished scholars ever produced by the Restoration Movement. While his greatest work was being done a century ago, he is still loved and respected and his books are among the widest used by our brethren (in fact, we advise everyone who is interested in good literature to get everything he can by McGarvey . . . and use everything he gets). But McGarvey, while he lived, took an unusual stance pertaining to the causes of division which plagued the church during his lifetime. He was one of only a handful of men who tried to justify the missionary society while believing that instrumental music in Christian worship is wrong. When churches divided over the issues, it left McGarvey in the middle. He deeply loved brethren on both sides of the controversy. And he continued to preach for and tried to build up each group. He thought by doing so he could turn the tide of departure, heal the wounds and bring about the unity for which Christ prayed.

In short, J.W. McGarvey compromised with departure so that he might be able to teach against error. He thought that the best way to combat error was to remain in fellowship with those who preached and practiced it. But it did not work. His usefulness was greatly impaired. Consider the following incident as related by Jesse P. Sewell:

"In January, 1902 or 1903, I was preaching for the Pearl and Bryan Streets Church in Dallas. Brother McGarvey, an old man at the time, was invited to speak at the Central Christian Church in Dallas. We had three men in the Pearl and Bryan Streets Church who had graduated from the College of the Bible in Lexington, under brother McGarvey, and they were great admirers of him. They suggested that we invite brother McGarvey to preach at Pearl and Bryan that night. We did so. I was just a boy of 24 or 25 then. I was sitting by the side of this great old man on the front seat, waiting for the service to begin. As we sat there talking, brother McGarvey said to me: 'Brother Sewell, I want to say something to you, if you'll accept it in the spirit in which I mean it.' I told him I'd appreciate anything he had to say to me. He said about these words: 'You are on the right road, and whatever you do, don't let anybody persuade you that you can successfully combat error by fellowshipping it and going along with it. I have tried. I believed at the start that was the only way to do it. I've never held membership in a congregation that uses instrumental music.

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I have, however, accepted invitations to preach without distinction between churches that used it and churches that didn't. I've gone along with their papers and magazines and things of that sort. During all these years I have taught the truth as the New Testament teaches it to every young preacher who has passed through the College of the Bible. Yet, I do not know of more than six of these men who are preaching the truth today.' He said, 'It won't work.' "

Because of this disposition of McGarvey (even though he was, and still is, recognized as the ripest Bible scholar of his times), nearly all of his work, especially that of his later life, was in vain. Those he taught accepted that which he opposed — his influence was used to promote departure. Of course, this is not the way McGarvey had planned it, but he prepared men to preach . . . error; he wrote for papers which pro-

moted error; he preached for churches that practiced error; he baptized converts who became members of churches that practiced error; all the influence which he exerted (except through his books) was used to promote error. Thus, except for his books, his life's work was lost — it was used to promote error instead of truth. But how different this could have been, how many souls might have been saved, if he had only stood for truth and refused to fellowship error. There is simply no way to determine the good that might have resulted from a firm refusal to permit his name or influence to be used in the cause he opposed. But no such refusal could be effective as long as he stood in fellowship with those who taught and practiced error. His approach did not work for him, and it will not work for us. We cannot teach the truth by compromising with error.

BROTHERHOOD NEWS

Jim Stutts, Charleston, S.C.

ON FOREIGN SOIL: WEINER NEUSTADT, Austria — Missionary Bob Hare recently journeyed to Czechoslovakia to speak to churches there. Hare recalls baptizing a man four years ago who bought his own baptistry (for \$20.00 — no small sum there!) in order to obey Christ. The man is now dead, but his widow is a Christian and also a neighbor as a result of the man's obedience. Bob writes: "Brethren, if you could only know how much the members in Czechoslovakia and other iron-curtain countries suffer for their faith, then it would help you to be more grateful for your freedom."

THE UKRAINE — Radio evangelist Stephen Bilak will have been preaching the gospel to Russia for 20 years in November. Bilak, a prisoner in a German camp at the end of World War II, was converted by a Ukrainian couple and began speaking on radio in 1959.

CHEJU ISLAND, Korea — World Radio has assumed support of a radio program from Cheju Island which is beamed into mainland China with 250,000 watts in

the Mandarin language. A potential one billion Chinese can now hear the gospel.

KUMBA, Cameroun, W. Africa — Jim and Laura Reppart, who came here to serve as missionaries immediately after their marriage about eight years ago, are again serving in this country. Jim reports 25 baptisms as an immediate result of the first evangelism workshop in the country.

PAPUA, New Guinea — Missionary Curtis Harrison had to return to the States to have a spinal tumor removed in February of 1978. Harrison was near death for many days and paralyzed for months. Now he is on crutches and is planning to return to work for Christ "on foreign soil."

ABA, Imo State, Nigeria — Shannon Porter with the medical mission here reports that a one-year-old child was brought in for treatment with severe burns over 60 percent of her body and deep cuts on her face and each extremity. The mother said the witch doctor had burned the child to "heal" her. The child died slowly for two days. Our medical missionaries teach truth and show love in treating those who are in ignorance.

ATHENS, Greece — Randy Smith of

West Jefferson, N.C. (now stationed in Charleston, S.C.) sent me the following information obtained from Bill Day here: "The church has been in Athens 15 years . . . work is very slow and difficult . . . national religion . . . Greek Orthodox . . . like Catholicism. If a person stops being Greek Orthodox . . . considered traitor to his country."

ON THE HOME FRONT: DALLAS, Tex. — Billie Sol Estes, who is widely known as a businessman, member of the church and also as a preacher, received a maximum sentence of 10 years in prison for concealing assets from the Internal Revenue and for scheming to defraud investors, according to an August Associated Press report. Estes, 54, of Abilene, built a fortune in West Texas in the late 50's but saw it collapse in scandal in the 60's. He served six and a half years in federal prison on a 1965 fraud conviction, with his latest conviction case July 11. Estes has filed for a new trial.

WEST MONROE, La. — World Radio Programs have been accepted by the American Forces Radio program for broadcast overseas December 16, 23, and 30.

Fire destroyed the AMEN offices here April 22. The evangelistic outreach to military personnel suffered a \$64,000 loss in equipment and books.

LUBBOCK, Tex. — Clyde Thompson, 68, died July 3 of cardiac arrest due to his hospitalization for a severe bone malignancy. Thompson's life has drawn not only the attention of our brotherhood, but also that of the nation. The son of a gospel preacher, he became the youngest person (17) to be sentenced to die in the electric chair for murder. During his 28 years behind bars, he lived three months on death row, became known as the meanest man in Texas prisons, put eight men in the grave, nearly lost his life trying to escape and spent five and one-half years in a dark cell made for him. Thompson, in studying the Bible, repented and returned to the Lord whom he had obeyed in his youth. The governor commuted Clyde's sentence to life as repentance was evidenced in a dramatically changed life being used to teach the gospel to other prisoners. Upon his release from prison in November 1955, he worked to

fulfill his dream of ministering to prisoners. Over 1600 prisoners were brought to Christ and hundreds more restored during his seven years labor with the "Prisoner Reorientation Center" in Huntsville. In the past two years, Clyde's work as chaplain of Lubbock County Jail has brought over 400 to the Lord. Amazingly, full pardon and restoration of citizenship was granted him! What a story of grace and repentance!

FROM THE GOOD NEWS: "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." (Titus 2: 11,12.)



(Continued from page 9)

they can choke a Christian to death by absorbing too much time.

The thorny ground hearer has enough religion to make him miserable regarding the things of the world he wants to do, but too much to go all the way in the world. His condition is a dangerous one because he remains in the full fellowship of the church and is regarded by others, as well as himself, as enjoying the full approval of heaven. He is blinded to his true condition (Rev. 3:14-17) and does nothing to correct it.

Christian friend, are you choking to death? These thorns "drawing off so much of one's attention, absorbing so much of one's interest, and using up so much of one's time, that only the dregs of these remain for spiritual things, and a fagged, hurried, heartless formalism is at length all the religion of such persons."

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Carolina Church News

NEWS BRIEFS

by David Pharr, Rock Hill, S.C.

NORTH CAROLINA

West Jefferson. The teenagers and some adults distributed literature opposing a local liquor referendum. The liquor interests were defeated in the subsequent election.

Greensboro. The English Street congregation has engaged Paul L. Sanders as their local evangelist. Paul, his wife, Claudie, and their daughter have been living in Paris, Texas.

Mooreville. The new preacher is Jim Smith. Brother Smith, his wife, Betty, and their two children live at 917 E. Center St. Telephone: 664-3266. They came to Iredell County from Weirton, West Virginia.

Charlotte. The Providence Road church had "Homecoming" September 23 with 690 present for the morning service.

Statesville. Plans are being made for a door-to-door campaign next March. A group from Freed-Hardeman College will be assisting the Abilene congregation.

Fayetteville. The Sixth Annual Youth Rally will be held at Helen Street, November 2-4. Sam Cox will be the guest speaker. The theme is "Alive in the Son." An attendance goal has been set at 600.

Charlotte. An unusual means of getting people acquainted with the congregation is being used at Providence Road. High school and college-age members have been going around the neighborhoods near the building offering to wash cars for free. This makes friends and opens doors for invitations to attend the services.

N.C. Baptisms

W. Jefferson 2; Elizabeth City 1; Westside, Charlotte, 2; Linville Forest 1; Hendersonville 1; Broad St., Statesville, 2; Warner's Chapel, Clemmons, 4; Jacksonville 4; Providence Rd., Charlotte, 4; Castle Heights, Winston-Salem, 2. Total: 23.

SOUTH CAROLINA

North Charleston. An average of about one person per week has been baptized

since January 1 of this year.

Greenville. The Northeast congregation is selling bonds to finance a new building.

Greer. A church growth workshop will be held November 23-25 with Dwayne Davenport.

S.C. Baptisms

Crawford Rd., Rock Hill, 1; Shandon, Columbia, 10; Central, Spartanburg, 3; Myrtle Beach 4; West Columbia 2; North Charleston 1; St. Andrews, Columbia, 1; Northeast, Greenville, 3; Essex Village, Charleston, 4. Total: 29.

North Charleston

JIM STUTTS, Reporting: Hurricane David lost much of its punch before hitting here, for which we are thankful. However, the high water and winds caused several areas to be evacuated and the church building was opened for those needing shelter.

Since our last report, four have put on Christ in baptism, bringing our total for the year to 34.

Our work continues in promoting the "Equal Treatment for Evolution and Scientific Creationism" bill which is presently before the Attorney General for assessment and hopefully will be introduced into our state legislature in January. Those who wish more information on what you can do to change the evolution-only policy in our public schools, merely write me.

I will be in West Jefferson, N.C., Oct. 14-18 in a gospel meeting. Worship with us when visiting America's most beautiful city!

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Editorial Book Views

Speed Listening, the entire New Testament on cassette tapes, slightly speeded up to reduce the listening time to 18 hours; Cassettes for Christ, 1339 S. Hanover, Pottstown, Pa. 19464; 16 cassettes, price \$20.

One of the most significant ministries among us is that of our good brother Emmitte Channell of Pottstown, Pa. He produces quality tapes of lectures, sermons, songs, etc., on a nonprofit basis and distributes them widely (each tape sells for \$1 plus 10¢ shipping charge — far less than the value of the tape itself). For example, he has recorded, and has available, a number of the Carolina lectures and recently did the whole North Carolina Lecture program. He has also done a large number of workshops. He has now produced the **Speed Listening New Testament**, making it possible to hear the whole New Testament in a shorter period of time. While at this price the tapes cannot be sold through retail outlets, we think many of our readers will want to take advantage of this tremendous contribution. All tapes must be ordered directly from Cassettes for Christ at the address given above. When you order, ask for a list of all available tapes.

The Connally-Hicks Debate, Andrew Connally and Olan Hicks; National Christian Press, Inc., P.O. Box 1001, Jonesboro, Ark. 72401; 368 pages, paper \$11.95.

A debate on the status of an unscripturally remarried divorcee. Each speaker has eight speeches, four in the affirmative and four in the negative, and there are scores of charts included on both sides. Hicks seriously questions the traditional view (that remarried divorcees must separate in order to repent) while Connally powerfully defends it. Hicks affirms: "The Scriptures teach that unscripturally divorced and remarried couples may continue in the remarriage without further sin." Connally affirms: "The Scriptures teach that one who puts away his mate and marries another, except for fornication, continues to commit adultery as long as he lives with the second mate." This book will appeal to

all debate lovers and to those who like to grapple with the fine points of law. Regardless of which side you are on, it may disturb your thinking a little.

My Friend, the Bible, John Sherrill, Chosen Books, Lincoln, Va. 22078; 169 pages, cloth \$7.95.

A mystic (and an emotional) approach to applying the Bible to everyday problems. And while it is absolutely useless as a Bible study tool, it makes extremely interesting reading. There may be more behind the book than presently meets the eye. Sherrill wrote **They Speak With Tongues** several years ago. He received what he calls the baptism of the Holy Spirit (and all charismatics hold that this is the ultimate experience in filling life's needs), but now reveals (without actually saying so) that when the excitement wore off, he had to go back to the Bible to find the solutions. Interesting indeed! But unfortunately his approach (that is, God speaks only in the verses that reach out and grab you) to Bible study is as much mysticism as his speaking in tongues — neither is Scriptural.

Jerry Falwell: Aflame for God, Gerald Strober and Ruth Tomczak; Thomas Nelson Publishers, Nashville/New York; 188 pages, cloth \$8.95.

The biography of a man who started a Baptist church in Lynchburg, Va., with 35 members and in less than a quarter of a century built it into a 16,000-member empire with a full-time staff of more than 800. Extraordinary (the book calls it miraculous)! While not being able to Scripturally employ every technique used by him, we could learn something from his methods, especially those among us who think that preaching must be watered down or soft-soaped to be popular.

All books reviewed or mentioned here may be ordered from Carolina Christian Bookstore, P.O. Box 8324, Sta. A, Greenville, S.C. 29604.

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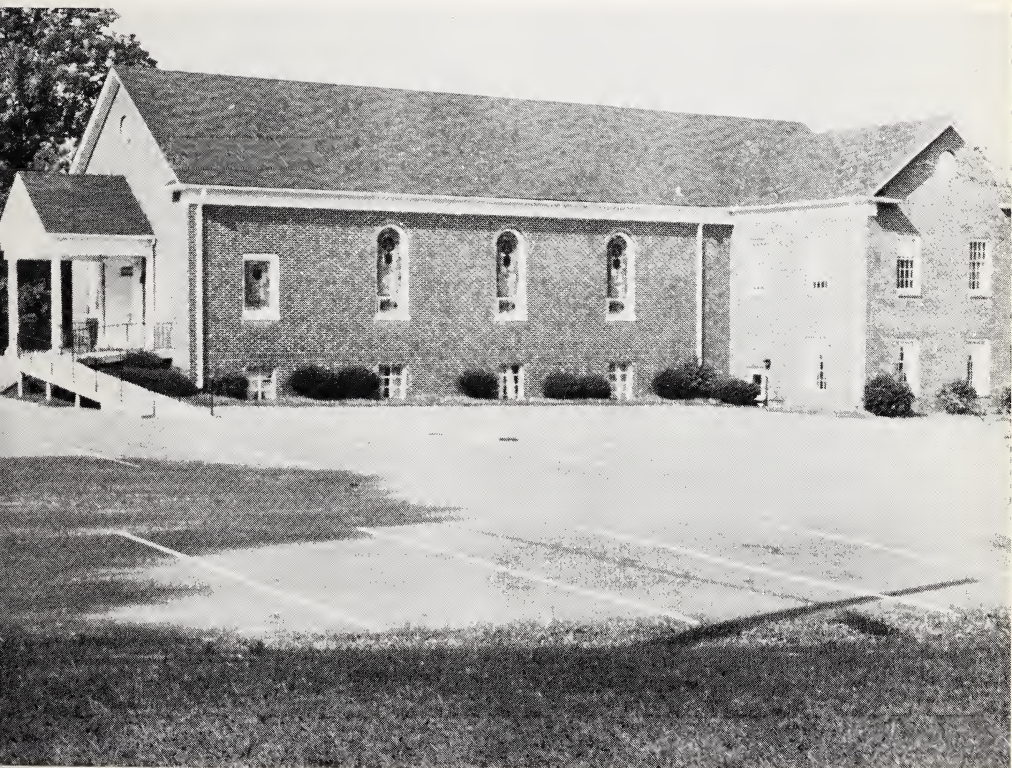
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CAROLINA CHRISTIAN

Vol. 21, No. 11, November 1979



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C292



WARNERS CHAPEL — Clemmons, N.C.
(See Page 6)

EDITORIAL

WARNERS CHAPEL

Elsewhere in this issue is an article by Dennis Conner pertaining to the great and historic Warners Chapel church in Clemmons, N.C. Also a picture on the cover shows the magnificent structure in which the church meets. Our purpose here is just to call attention to both of these and emphasize the fact that Warners is the second oldest congregation in the Carolinas with a continuous history of pleading for a restoration of New Testament Christianity. For nearly a century now it has stood true to the ancient gospel. The good that it has done can never be told in human language. It has supported many good works throughout its long and illustrious history and there is hardly a congregation in the Carolinas which is not either directly or indirectly indebted to it. Warners has for more than a quarter of a century supported the editor of *Carolina Christian* when that help was needed. We therefore have a special love in our hearts for it. Thus we are deeply thrilled to be able to share with you a brief look at one of the finest churches in all the land — a good example of what a church can be and do when it maintains sound preaching, trains and develops dedicated leaders, and is made up of devoted Christians. Thank God for Warners Chapel!

DISEASE OR ADDICTION?

There is a vast amount of effort being expanded by the public, drunks, social drinkers, sympathizers, medical men, lawmakers, politicians, and even such grand organizations as Alcoholics Anonymous to convince us that alcoholism is a disease — a sickness to be treated rather than a sin to be shunned. And while we have no disposition to argue with their arguments (especially if they mean a sickness of the mind, for the sober old Book says that whosoever is deceived thereby is not wise, Prov. 20:1), there are some stubborn facts which get in their way.

First, they desperately want it to be a disease, something they can cure and still be able to consume the cause. In short, they

want to find some means that will enable them to drink without becoming drunks — to drink an addictive drug without becoming addicted to it. But the fact is, there can be no drinking without drunkenness to one degree or another. One cannot have his cake and eat it too.

Second, they absolutely ignore the cause. With all the sophisticated arguments that are made (including those which assume against all logic, reason, and common sense that the cause of alcoholism is unknown) for alcoholism as a disease, even the most naive know both the cause and the cure. The cause is alcohol. The cure is total abstinence. (We know that there are those, including psychologists and psychiatrists, who say that this solution is too naive, but we challenge them to produce one single example of one who has a problem with alcoholism who abstains from the use of alcohol. It simply cannot be done.) We therefore know both the cause and the cure; we are simply not willing to accept either.

Third, if alcoholism is a disease, why not say that all other habits and addictions are diseases? Is smoking a disease? It is just as much so as alcoholism. Is drug addiction a disease? It is as much so as alcoholism. Smoking, alcoholism, and the drug habit are all self-imposed addictions. They all fall into the same category. They are all either

EDITORIAL AND PUBLICATION STAFF:

Howard Winters, Editor; David Pharr, Carolina News Editor; James Stutts, Brotherhood News Editor.

CAROLINA CHRISTIAN is published monthly by Carolina Christian Publications, Inc., at 5315 Old Augusta Road, Greenville, S.C. 29605. Subscription price: individual, \$4.00 per year; club of five or more, \$3.50 per year; quantity of 15 or more in bundles or direct mailing, 20¢ per copy per month. Publication number, 091160.

Second class postage paid at Greenville, S.C.

POSTMASTER: Send undelivered copies with Form 3579 to Carolina Christian Publications, Inc., P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

RETURN REQUESTED

Address all editorial matter to Howard Winters, P.O. Box 5423, Sta., B, Greenville, S.C. 29606.

All items to be printed in a given month's issue should reach the editor not later than the next to the last Thursday of the preceding month.

Address commercial advertising inquiries to Jacobs List, Inc., Clinton, S.C. 29325. Address all advertising pertaining to the Church of Christ or its members (including related organizations) to Carolina Christian, P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

diseases or addictions. No total abstainer ever had any problems with either. Without tobacco there would be no smoking; without drugs there would be no drug addiction; without alcohol there would be no alcoholism. Thus the cause is known and the cure is available in each case, even if we are not willing to accept them.

WANTING THE TRUTH

The love of truth is a desirable trait in any man. The opposite, to love not the truth, brings deception, delusion, and destruction (2 Thess. 2:11,12). But how many of us really want the truth regardless of what it is or what it may cost? No one knows the exact percentage, but we suspect the number is much lower than most of us think.

We recently studied with a lady who at first impressed us as having a great desire to know the truth, the will of God as it is revealed in the Scriptures. She kept repeating over and over, "I want to know what the Bible teaches." As we continued our study she seemed more and more

delighted to find someone who was willing to say what the Bible says, no more and no less. We were so confident that she would obey the gospel that we asked the brethren to prepare the baptistry and have everything ready. But then we struck a snag: we came to a Bible subject (the working of miracles and speaking in tongues) at her own request on which she had distinct and established beliefs, beliefs contrary to common sense, reason, and Scripture. She at first hedged, and then decided that what the Bible teaches was not as important as her own experiences and emotional make-up. She then let her true motives come to light. Rather than wanting to know what the Bible teaches she wanted to know that the Bible teaches what she already believed. And there was a world of difference in the two.

But this woman is not alone in the world. This seems to be characteristic of many people . . . and most preachers! They are long on saying they want to believe, preach, and practice the Bible, but they are extremely short on actually doing it. When the Bible gives a specific command, which they have decided by their own process of reason is nonessential, they could care less what the Bible says. They remove Bible doctrines and substitute for them their own. They want to follow the Bible as long as the Bible teaches what they practice or what they want to follow. But they can easily depart from the blessed old book when it contradicts what they already believe. Thus it is not the truth they want; they want what they already believe to be the truth.

Ah, there is the rub! And it rubs all of us a little.

OUR TASK

Jesus said, "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15.) Into all the world! What a stupendous task. We are told that there are now 4.4 billion people living on earth (and that number increases daily). Jesus charged His people (which in principle means every generation of His people) to go to them, every one of them, with the saving message of the gospel. No corner of the earth is too remote, no tribe is too primitive, no society too advanced but that the gospel is to be

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1. TITLE OF PUBLICATION Carolina Christian		A. PUBLICATION NO. 0 0 1 1 1 6 C		B. DATE OF FILING 9-26-79	
3. FREQUENCY OF ISSUE Monthly		C. NO. OF COPIES PUBLISHED ANNUALLY 12		D. ANNUAL SUBSCRIPTION PRICE \$4.00	
4. LOCATION OF HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHER (Not printing)					
5315 Old Augusta Road, Greenville, S.C. 29605 (Greenville county)					
5. LOCATION OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHER (Not printing)					
5315 Old Augusta Road, Greenville, S.C. 29605					
6. NAMES AND COMPLETE ADDRESSES OF PUBLISHER, EDITOR, AND MANAGING EDITOR					
PUBLISHER (Name and Address) Carolina Christian P.O. Box 5423, Sta. B Greenville, S.C. 29606					
EDITOR (Name and Address) Howard Hitzges P.O. Box 5423, Sta. B Greenville, S.C. 29606					
MANAGING EDITOR (Name and Address) Howard Hitzges P.O. Box 5423, Sta. B Greenville, S.C. 29606					
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taken to them.

But if the number of people alone staggers us, there is yet more to consider to make the task inconceivably greater. Every one of the 4.4 billion souls on earth is a free moral agent. That simply means that they must be reached by conviction and not by coercion. They must be persuaded to follow Christ, to submit themselves wholly to Him. This means that they must be convinced, by the gospel message, to change their whole lives — their hearts, their attitudes, their habits. They must be taught to love instead of to hate; to build rather than destroy; to be peacemakers rather than warmongers; to preserve life instead of taking it; to live for the good of all men in the place of selfishness; to establish liberty and freedom (to recognize human dignity) rather than tyranny and slavery; to banish ignorance, superstitions, and hoary abominations; to build churches, orphan homes, schools, hospitals, etc., instead of bar rooms and dance halls; to volunteer to work for Christ (for His cause and the good of others) rather than for material things; to seek the rewards of heaven rather than the comforts of this world.

This is our task. And it is not an easy one. It cannot be done without patience and an incredible amount of labor. But with the help of Almighty God it can be done — or at least done to the extent that every soul on earth will be given a chance to choose — choose between good and evil, God and Satan, salvation and sin, purity and corruption, this world and the world to come. But if we are to do it, we must begin now to build the bridges, to lay the foundation, to practice Christianity. We are not likely to convince the world that Christ is the answer until we show the world that He is our answer — that we are already what He wills everyone to become. Thus our task starts with ourselves and spreads out from there to the uttermost.

PREJUDICE

Prejudice is a hateful thing, and the time is long past due when Christians should have their hearts cleansed from it.

But what is prejudice? The word means to prejudice or to judge without the benefits

of all the knowable facts. Or as Jerry Clower says, "A prejudice is having your mind so made up that facts won't change it." (*Ain't God Good*, p. 70.) Prejudice thus condemns or approves or is neutral without considering all the evidences in the case. It is the lazy and ignorant man's judgment — he can make up his mind without bothering to get the facts. It is said that a little knowledge is a dangerous thing. And so it is. It is dangerous because with just a little knowledge our pride will permit us to settle great questions on insufficient evidence. And once we have settled a matter to the satisfaction of our own uninformed mind, especially if we have expressed it publicly, most of us consider it humiliating to the nth degree to change. Hence prejudice enables us to base our conclusions upon prejudgments rather than upon facts.

While there are many areas of prejudice, perhaps the one most pressing in the church today is that pertaining to race relations. Racial prejudice in the heart of a Christian is a contradiction. Nothing in all the world is more plainly taught in the Scriptures than that all men are on the same level with God. Consider these facts: (1) Every man is made in the image and likeness of God (Gen. 1:26,27). There are no exceptions. (2) Every man has sinned and all sinners are equally separated from God (Isa. 59:1,2; Rom. 3:9,23; 5:12). Again, there are no exceptions. (3) God does not respect one man, or race of men, over another (Rom. 2:11; Acts 10:34,35). (4) Jesus died for all men — every man had to be purchased with the same price (1 John 2:2). (5) The gospel is to be preached to all (Mark 16:15). (6) Those who believe and obey the gospel become sons of God (Gal. 3:26,27), citizens of the kingdom (John 3:5), members of the body of Christ (1 Cor. 12:12,13), and children in God's household (1 Tim. 2:15). (7) As children of God, Jesus said, "All ye are brethren." (Matt. 23:8.) The Bible thus teaches that there is no difference in people. And if there is no difference, it is a sin to make a difference.

Now with all these facts before him, how could anyone reach the conclusion that some men are inferior to others simply because the color of their skin happens to be different? Only by judging without the

facts — prejudice. The color of the skin, like the color of the eyes or hair, has absolutely nothing to do with the value of a man . . . nor with our association with him. Only prejudice, fed by ignorance of Scriptural principles and teaching, can see some races as inferior to others.

Those who consider themselves as being members of a superior race should

remember Nazi Germany. This was precisely the attitude that led the Germans to brutally murder six million innocent Jews, men, women, and children. Racial prejudice is no better in us than it was in them. The Scriptures teach us to see all men as creatures made in the image of God; prejudice teaches us to see superiors and inferiors. Which will control our lives?

The Christian Woman

Be A Considerate Christian

Karen Melton, Charlotte, N.C.

Lately I have noticed more and more just how inconsiderate many of my brothers and sisters in Christ are. In this time of fast living, fast food, and paper plates, I fear we have thrown out our manners with the salad forks.

I hear many young mothers complain that children today do not ever say "thank you," "yes, ma'am" or "no, ma'am." Stop and think: Just how good an example do we set for our children? We tell our children to be honest, and we laugh about getting too much change at the grocery store. We tell our children to be considerate of those not as fortunate as they, and we complain and park in handicapped parking spaces. We tell our children not to be rude, but many grown men and women talk during Bible class and giggle during the Lord's Supper. I sincerely believe we need to examine our manners, and truly be more compassionate for the feelings of our fellow man.

We must learn to be considerate before Book, Chapter and Verse will ever mean anything to those we want to win to Christ!

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Warners Chapel Church Of Christ

Dennis Conner, Yadkinville, N.C.

Having already enjoyed a long and colorful history, the Warners Chapel church now faces what promises to be the brightest era to date in that history. Established in 1886, it is the second oldest New Testament church in the state and one of the oldest in the eastern United States.

The small group that established the congregation first met in the old Warners schoolhouse. The area at that time was known as the Warners community. It was no wonder that the church would come to be identified as Warners Chapel. The building today is located in the Lewisville-Clemmons area about 10 minutes southwest of Winston-Salem.

Norman Moser, T.L. Moser, D.C. Mock, Clarence Sheets and A.P. Warner serve as the elders of the church. Clifford Shaver has been preaching at Warners since June 1976 and is to be credited for much of the enthusiasm that has been evident for the past three years. The church is also served by seven deacons: Don Minor, Ted Stewart, Roger Warner, Andrew Harper, Jim Warner, Neal Harper, and J.W. Pegram.

The Christians at Warners Chapel are currently engaged in a growing program of work. Perhaps the most ambitious project ever undertaken by Warners was the establishing of the Yadkinville Church of Christ. Besides contributing over \$50,000 in cash to that work six families from Warners made up the majority of the charter group at Yadkinville. The brethren at Warners also provide full financial support for the Yadkinville church. She is the first Church of Christ in the history of this state to undertake such a project. Plans for the future include the establishing of another congregation somewhere in North Carolina once Yadkinville becomes self-supporting.

In addition to providing the necessary financial support for the Yadkinville church Warners Chapel also provides partial financial support for churches in West Jefferson, Mt. Airy, Elizabethtown, and Rutherfordton. Besides their expanding interests in

mission work within the state the brethren at Warners are becoming more active in the area of benevolence. About 20 percent of the contributions for the second quarter of 1979 were used in benevolent work. The radio program sponsored by Warners on WTOB each Sunday morning is the longest-running program in the history of religious broadcasting in Winston-Salem.

Despite losing six dedicated families to Yadkinville the problems sometimes experienced by such a loss have not been felt, which speaks well of those who remained. Attendance hovers around the 200 mark and the weekly contribution has suffered no decrease whatsoever. Those who remained have more than filled the void.

The future looks bright for the church. About 70 percent of the members are actively involved in some phase of the church's work. More of the members are presently engaged in individual evangelism than ever before. Being a rural church in past generations, growth has been somewhat slow and gradual, but with the population boom in the Lewisville-Clemmons area in recent years there are more opportunities for growth than any time in the past. In view of the possibilities, the Christians at Warners Chapel realize that they cannot rest on past accomplishments.

Unanswered Questions

*Have you ever sat alone and wondered,
Why is this world here?*

*Did it happen from someone's blunder?
Or did it just appear?*

*What has life in store for us?
Why can we not see?*

*Are we just people from earthly dust?
Or have we something to be?*

*The answer to your question, my friend,
Lies far beyond your reach,
For God has placed us here till the end
And only He can teach.*

— Beth Moser, Clemmons, N.C.

Keeping The Record Straight

David Pharr, Rock Hill, S.C.

Instrumental music was not part of the worship of New Testament churches. In the early years of the church in America instruments were not heard. When an effort was made to introduce them into the worship, the issue was hotly debated. The liberals accepted the innovation and eventually division occurred. Churches of Christ have continued to respect the fact that the Scriptures do not authorize instrumental music. This makes us somewhat peculiar in the religious world, but it is a peculiarity which arises from respect for God's authority.

Over the years those who have insisted on keeping the instruments have set forth numerous arguments in defense of it. Those who are uninformed may think these arguments are valid. They may not realize that they can be answered and have been answered decisively. For this reason we are briefly reviewing some of these things to keep the record straight.

1. The fact that instrumental music was used in Old Testament worship does not authorize its use in the church. It should be obvious to every Bible student that there were a number of things in the Old Testament which have no place in Christian worship — animal sacrifices, incense, etc. It is essential that we "rightly divide" (2 Tim. 2:15) between the Old and New Testaments. (See Heb. 8:6ff; 10:9; Rom. 7:1-7.)

2. Instruments were not included in the worship of the church in the New Testament. It was never **commanded**. There is no **example** of its use. There is no place where it is **implied**. One who wants to find authority for it will have to look elsewhere. It cannot be found in the New Testament.

3. Some have assumed that since it is so prevalent today it can be traced historically to the early centuries of Christianity. The evidence, however, is to the contrary. The "church fathers" opposed it. It was not until the middle ages that it was generally accepted in the Roman church. The reformers would not adopt it. The major Protestant denominations refused it during the early

history of this country. The use of instrumental music is a human tradition and a relatively recent one.

4. A favorite argument of those who favor the use of instrumental music in worship is to say that the Greek word **psallo**, the participle form of which is translated "making melody" in Ephesians 5:19, includes the idea of singing to the accompaniment of an instrument. The issue is confused by the failure to distinguish between the classical Greek use of the word and the New Testament use of the word. Most people, however, are unable to study the Greek for themselves. An obvious and simple solution is to examine the standard English translations. If the Greek included instrumental music, surely the capable translators who have given us the various translations would have been somewhat uniform in showing us this. The fact is that **none** of the standard translations do this. The usual rendering is "sing" (Rom. 15:9; 1 Cor. 14:15; James 5:13) and "make melody" (Eph. 5:19).

One preacher, in an apparent effort to get around the translations, suggested that the word should have been left untranslated and instead transliterated into English as was done in the case of "baptism." The reason, however, that the translators did not translate the Greek word for baptism as "immersion" (which is the correct meaning) is that they did not want to exclude "sprinkling" (which was being practiced). Now we have the suggestion that the New Testament should not say "sing" and "make melody." The parallel is obvious. Singing and immersion are Scriptural. Instrumental music (in worship) and sprinkling (for baptism) are unscriptural.

5. In connection with the argument over **psallo** it is said that the **word itself** does not **exclude** an instrument. The question, however, is whether it **includes** an instrument. If it **includes** an instrument, there is no way to obey Ephesians 5:19 without it. It would have to follow, therefore, that **every** Christian, in obeying Ephesians 5:19, would have to play and sing. This would necessitate an instrument for every Chris-

tian. But if the word itself does not **exclude** an instrument, why do we say it must be excluded from worship? It is because it is **not included** and, therefore, **not authorized**. It is excluded from worship for the same reason that incense burning, counting beads, jelly on the Lord's table, etc., are excluded. They are not authorized for Christian worship. They are, therefore, excluded.

The issue over **psallo** is reduced to this simple question: Can one obey what is enjoined in **psallo** without the accompaniment of an instrument? Certainly he can. Is there a knowledgeable person who would say otherwise? It must follow, therefore, that instrumental music is **not included** in the word.

6. It has been argued that singing is often accompanied by instruments and that the two go together just as "salt and pepper" go together. This is true regarding the practice of the world, but it is not true regarding the practice of the New Testament church. It is also true that singing is often accompanied by dancing. Are we to assume, therefore, that dancing is authorized for worship? The Lord has given us a precise Book. If He had intended for us to play instruments in worship He would have so instructed. We have clear instructions to sing. Those who obey this know that they are doing God's will.

7. Those who have not thought through the principles involved sometimes argue, "The Bible does not say **not** to use instruments." This kind of reasoning opens the door for endless innovations. The Bible does not say **not** to burn incense, put jelly in the communion, sprinkle infants, etc. Positive commands, such as those which set forth the authorized acts of worship, by their very nature exclude the adding of unauthorized acts. The positive instruction to have bread in the Lord's supper necessarily implies the exclusion of jelly. It is not necessary to have a long list of things not to have.

8. Defenders of instrumental music in worship often say that it is just an "aid" to singing. We do not dispute that it may be an aid, at least to some people. The problem, however, is that it is **more** than an aid. It is an **addition** of another kind of music. In the

Old Testament, when instruments were allowed, the persons who played the instruments were worshipping with them. (See 2 Chron. 29:25-28.) The instrumental music was part of the worship, not merely an aid. If it were authorized in the New Testament it would also be a part of worship, not merely an aid. But it is not authorized and is, therefore, an unscriptural addition, whether men think it aids or not.

9. Those who brought instrumental music into the worship caused division by doing so. It is obvious that the instrument was a cause for division. No amount of pleading that they desire unity can hide the fact that it was instrumental music, not a **cappella** music, that caused the division. It is charged against us that we cause division by denying them the liberty to use an instrument. But it is the Lord that denies them such liberty. He is the one who did not authorize it.

10. Some are now saying that Ephesians 5:19 and Colossians 3:16 do not pertain to the assembly of worship, but to daily living. The music therein enjoined is "to the Lord," however, and is worship wherever it is offered. But what bearing does this have on the instrument question? None whatsoever! This is no more than a camouflage of the real issue. The real issue is: Where is the verse that authorizes an instrument?

11. When the truth on this issue has been set forth, there are still some who feel that it is a "little matter" that makes no difference one way or the other. The same reasoning could have been applied to Moses' striking the rock (Num. 20:7-12). It would seem a "little matter" whether Moses hit the rock or spoke to it. Discerning Bible students recognize, however, that respect for the authority of God is essential. Instrumental music is a "little matter" to some people because they are accustomed to it. If they were accustomed to coffee and doughnuts on the Lord's table they would, no doubt, also regard that as a little matter.

12. We are told that it does no good to debate this issue. Certainly **some** public debates have accomplished little. But other debates have done much to clarify the issues and set forth the truth. We have noticed that some who say they do not believe in

debating do a great deal of "debating" when there is no one present to answer them. Valid arguments can stand critical examination. Erroneous positions are best promoted among the uninformed.

Conclusion: The impression is sometimes left with those who are uninformed that there is Biblical justification for instrumental music in worship. This simply is not

true. No doubt many will continue to hold to their instruments, but they will do so without Biblical authority. All the attempts to justify it have been answered many times, publicly and privately. **The one thing no one has ever done is point to the verse that commands instrumental music in Christian worship.**



Eat, Drink, And Be Merry (Part 2)

Katheryn Price, Rutherfordton, N.C.

Last issue it was learned that although modern alcohol can be up to 103 proof in the United States, Bible-times alcohol was only 20-30 proof at the very most (10-15 percent alcohol). We also learned that there are eight different Greek words translated new wine, wine, intoxicating wine.

Warnings against drinking alcohol were given from Lev. 10:9-11; Ezek. 44:21; Num. 6:3; Judges 13:4; Deut. 29:19,20; Prov. 20:1; 21:17; 31:4,5; Isa. 5:11; 28:1,7,8; 1 Tim. 3:3,8; Titus 1:7; 2:3; and Rom. 14:21.

The most descriptive Scripture is found in Proverbs 23:29-35: "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babblings? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold a strange woman, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again." This describes so distinctly some of the things that go on at parties where people drink alcohol.

Well, what about today's parties? By now the holiday festivities are in full swing. Some of them Christians are attending; some of them Christian women are giving.

What should we do?

Personally, I feel like a snowman in an oven at parties where alcohol is served. Several years ago I went to the first party I had been to which served alcohol, given by a physician. I really had not thought ahead of time about alcohol being served. I requested a Coke to drink. I did not try to pass it off as alcohol. When people asked with "sophistication" what I was drinking, I told them.

Do you know how they reacted? Not with "Oh, you poor sheltered dear," but with "Hey, I didn't know they let us do that. I don't like this stuff. I'm going back and getting some Coke too!" Believe it or not, the word spread like wildfire, and I think the host was a little provoked at me because he ran out of Cokes so fast and was stuck with all the straight alcohol.

The second party I ever went to where alcohol was served was given by a schoolteacher. I was told by the hostess that she knew I did not drink so she had some Cokes set aside in the refrigerator. Wonderful! I just knew my Christian influence was catching on!

At this party were mostly people in their 20's and 30's, whereas at the first one were people mostly in their 40's and 50's. With the younger people at this one, I did indeed receive the sympathetic looks of those who must have thought, "You poor thing; your religion has just about ruined everything for you."

Well, that was it for being invited to the parties. I was so uncomfortable, I decided I would never go to another party without first checking. I did go to a reception for physicians' assistants at a hotel. Drinks

were available in an inconspicuous corner. Personally, I thought everyone looked rather bored.

I recalled a party I had given one winter previously for the "upper crust" of a thriving metropolis of 597 people. We actually played games! You should have seen the doctor acting out "Don't count your chickens before they hatch" and the school superintendent acting out "Does your chewing gum lose its flavor on the bedpost overnight"! Suddenly it was midnight and we ate — unspiked punch and unspiked fruitcake. Everyone went home about 1:30 and the next day remembered everything they did and said the night before — and without embarrassment. It was the talk of the town for an entire year!

Then there was the Lioness Club meeting

I went to, held in the banquet room of a restaurant that emphasized its liquor. I seared my conscience that night and went to the meeting. I was so nervous that I left in half an hour. As I came out, although everyone knew what group was meeting in the other room, someone said laughingly on his way in to the restaurant, "Why, I never thought I'd catch you in a place like this."

I tried quickly to explain what I knew he already knew, and walked even faster to the car. I never went to another Lioness Club meeting — even though this was their only meeting at this restaurant.

Why have I shared these awkward and embarrassing experiences? To show that you just cannot compromise. And we do not need to either.



The Two Alternatives

Dennis Connor, Yadkinville, N.C.

The great American poet Robert Frost wrote of the traveler who came to a fork in the road. As he stood still in the middle of the road he was faced with a decision. Which of the roads should he take? He was faced with two alternatives. There comes a time in the life of all men when a decision in regard to one's soul must be made. The individual is faced with two alternatives: (1) continue in sin only to be eternally separated from God, or (2) trust in the work of the Lord Jesus Christ for salvation.

It is a heartbreaking thing that the majority of men choose to exercise the first alternative, or the road to the left. They have chosen a life-style and a future that offers no real hope to the individual. Choosing the first alternative can lead only to despair and ultimately only to death of the most horrid form. Have you ever wondered why one would want to continue on a road that leads to eternal separation from God? It is indeed difficult to understand. The eternal loss of one's soul represents a poor choice of alternatives.

On the other hand, the individual may choose to recognize his sinfulness and trust in God's love and grace as manifested in the life, death, and resurrection of Jesus Christ

for salvation. Believing in Christ, he may exercise the right that is divinely granted and that John speaks of in John 1:12: "But as many as received him, to them gave he the right to become children of God, even to them that believe on his name." Choosing this alternative one commits his life to the Lord, knowing the joy of obedient service motivated by love for Jesus. He will know the peace of serving out of gratitude for the matchless grace of God. This individual will know the bliss of eternal life with God.

In view of the present and the future, eternal consequences of the two alternatives, which is the more intelligent choice? On the one hand you have only despair and death waiting for you, but on the other joy and eternal life await you. As you read these words, you may be faced with this very choice. If you are not a Christian, it is inevitable that you must face the two alternatives. Which road will you take?

"Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and strait the way, that leadeth to life, and few are they that find it." (Matt. 7:13,14.)

The Parable Of The Sower (Part 6)

James Meadows, Spartanburg, S.C.

“But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.” (Matt. 13:23.)

The Characteristics of the Good Ground Hearer

The good ground is rich, plowed deeply, free of rocks and thorns, and the seed produces a good crop. **First**, the good ground hearer has an “honest and good heart” (Luke 8:15). An honest (**kalos**) heart is one that is “good, admirable, becoming, has also the ethical meaning of what is fair, right, honourable. . . .” (W.E. Vine.) Honesty is an essential characteristic in becoming a Christian and in living the Christian life. We are to “provide things honest in the sight of all men” (Rom. 12:17); think on honest things (Phil. 4:8); and have our manner of life honest in the world (Heb. 13:18).

Second, the good ground hearer “heareth the word” (Matt. 13:23). It is essential to hear right because “faith cometh by hearing and hearing by the word of God.” (Rom. 10:17.) Peter said God chose him that “. . . the Gentiles by my mouth should hear the word of the gospel, and believe.” (Acts 15:7.) “. . . and many of the Corinthians hearing believed, and were baptized.” (Acts 18:8.)

Third, the good ground hearer “understandeth it.” (Matt. 13:23). This understanding “is the result, not of any natural superiority, but of superior attention which he gives it.” (J.W. McGarvey.) To understand means to perceive, to grasp the meaning of, to know. Some do not understand because they close their minds (Matt. 13:13-15) and others are blind to their true condition (John 8:32-43). Jesus opened His disciples’ understanding by explaining the Scriptures (Luke 24:44-46). Philip asked the eunuch, “Understandest thou what thou readest?” (Acts 8:30.) Paul told the Ephesians they could understand his knowledge of the mystery of Christ by reading (Eph. 3:1-5). “Wherefore be ye not unwise, but understanding what the will of

the Lord is.” (Eph. 5:17.)

Fourth, the good ground hearer receives the word (Mark 4:20). To receive means to take it into one’s mind or the mind may automatically close the door and forget. Receiving the word of God involves doing what that word says. On the day of Pentecost “they that gladly received his word were baptized. . . .” (Acts 2:41.) After the Samaritans had heard Christ preached, they believed and were baptized. Luke says they “. . . had received the word of God.” (Acts 8:14.) The Bereans “. . . received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.” (Acts 17:11.) The Thessalonians received the word “. . . not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.” (1 Thess. 2:13.) We are to “. . . receive with meekness the engrafted word, which is able to save your souls.” (James 1:21.)

Fifth, the good ground hearer keeps the word and brings forth fruit with patience (Luke 8:15). “Be patient therefore, brethren, unto the coming of the Lord.” (James 5:7.) The Christian must bear patiently the trials of life in order to inherit the eternal blessings (Luke 21:19; Rom. 8:25; Heb. 10:36; Gal. 6:9). The fruit-bearing Christian is acceptable to God. Jesus said, “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.” (John 15:8.) The fruit borne is the same, but some bear more than others because of different abilities.

The Basic Differences in the Good Ground Hearer and the Others

First, he differs from the wayside hearer in that he does not allow Satan to take the word out of his heart.

Second, he differs from the stony hearer in that he does not allow the temptations and trials of life to offend and defeat him.

Third, he differs from the thorny hearer in that he does not allow the thorns of life to divert his attention away from Christ and His word.

Fourth, he differs from all the hearers in that he alone bears fruit acceptable to God.

Working Against The Lean

In the Lord's work, regardless of what we are to do, the odds are against us. The devil sees to that. But with the help of God we can overcome the odds — we can win in spite of evil.

In one of his lectures on personal work, Jack Exum, in emphasizing the difficulties that must be overcome, said that when we knock on a door we are not to expect the people to run to it and excitedly exclaim, "Come in! We have just been waiting for you to come study the Bible with us. We want to know the truth and we know you are here to teach it to us." That is simply not the way it works. Jack went on to say, in substance, "Rather than being overjoyed about your coming they will lean against the door." Indeed they will, and all those who do personal work soon learn that they must work against that lean. But personal work is not the only area in which we must work against resistance. Let us notice a few additional ones:

1. **We must work against the lean of intellectualism and human philosophies.** As it was in ancient Greece (and this was confronted by Paul in the first three chapters of 1 Corinthians), modern man is trained to think that he knows enough to solve all his problems by intellectual reason and by scientific methods. He has become so wise in his own conceit that it is difficult for him to bow to the authority of the Scriptures. But the Lord confounds this wisdom by saying, "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." (1 Cor. 3:18.) It is difficult for the wise to become fools. It is intellectually humiliating — it demands that man submit even his mind to God. And when we try to teach the simple gospel of Christ to those who trust in their intellectual achievement, try to convince them that revelation is the only means by which man can know the will of God, we strike at their pride and joy: we bring a message that makes them depend upon God rather than upon themselves. This is to work against the intellectual lean.

2. **We must work against the lean with denominationalists.** It is simply too much to expect most people in denominationalism to welcome with open arms the truth about the Lord's church. They are too saturated with human traditions, too ingrained with the concept of "believe what you want to in religion," to readily accept the Scriptural teaching of one body or church. Thus when we try to teach them the truth, we must expect them to lean heavily against the door. We must work against their prejudices and resistances. But still we must work, even though it is against the lean.

3. **We must work against the lean in teaching the truth . . .** any truth taught in the Scriptures. While truth is one of the most precious commodities man can possess, it has never been popular among the masses. In fact, God had to instruct His people, "Buy the truth, and sell it not." (Prov. 23:23.) Jesus said, "Ye shall know the truth, and the truth shall make you free." (John 8:32.) It would seem that, since this is the case, everyone would be open to receive it gladly. But not so. Most people resent the truth when it is first presented to them — resent it because it undermines all that they have previously believed and practiced that is false. Thus to teach the truth, we must work against the lean.

4. **We must work against the lean in morality.** We live in a wicked and sin-cursed world, and to conform to the world is the popular and easy thing to do. It is following the course of least resistance, which seemingly is the course most people seem to prefer. It is becoming almost literally true that "everyone is doing it." A half century ago purity was the norm. Virginity was honored in both men and women. Immorality was socially rejected and frowned upon. But the situation is reversed now. The sexually pure are looked upon as oddballs and misfits. What is true of sexual immorality is true in other areas as well. The drunk used to be the intemperate and the scum; now drinking is the social thing to do

(and even some Christians have fallen for this deception of Satan and have joined in to defend this shameful practice). Lying used to be dishonorable; now it is a way of life. On and on we could go, but we have said enough to show that when we go forth preaching the Bible as the moral standard by which all are to live, we are having to work against the lean.

5. **We must work against the lean in solving church problems.** Every church that does anything will sooner or later have internal problems. The devil has not gone out of business. But unfortunately we cannot just say to a problem when it arises in the church "Go away" and expect it to be gone. We must grapple with it, we must find what the Scriptures teach, and we must

be willing to stand with the will of God on the matter. This will go against the grain with some people, even some members of the church. But if we are to please the Lord we have no choice but to follow Scriptural solutions, regardless of the opposition we may receive. We must work against the lean.

We need to learn, however, that working against the lean is not all bad. It gives us a challenge, and when we win against the odds it makes us stronger and better prepared to enter the next battle, which is sure to offer resistance. Thus Christians should not lean against working against the lean. They should work, and with God's help overcome, in spite of it.

The Growth Of The Church In S.C.

Bill Young, Florence, S.C.

In April of this year I spoke at the Carolina Lectures in Rock Hill on the "Restoration Movement in S.C." The following facts and figures were given and many have asked that I print them for the benefit of all. These are some facts and figures concerning the church in S.C. as a result of my research:

- 80 churches of Christ in S.C.
- 32 self-supporting congregations
- 14 congregations have elders and deacons
- 6 congregations have an assistant minister
- 18 part-time preachers
- 53 full-time preachers
- 71 total preachers in S.C.
- 10 counties still have no church of Christ meeting in them

The first church that we have record of was planted in Union, S.C., in 1919. Be-

tween the years 1919 and 1950 there were only 14 churches started in S.C. In the early 1950's a number of large industries moved into the state, thus bringing many members in from other states. In the 50's approximately 32 churches were planted. In the 60's we had 19 churches to begin meeting and since 1970, 15 churches have begun.

We would like to mention several who have in the past contributed to the growth of the church in S.C. through their efforts to plant the New Testament church. The first preacher to come and work with the church in Union in 1919 was Thomas H. Burton, who was supported by the late brother A.M. Burton of Nashville. Others like Glenn Moreland, Henry Dodson, G.F. Gibbs, Milton Parker, Burl Curtis, Howard Winters, C.R. Franks, Rhoden Presnell, C.W. Bradley, W.G. Gantt, David Pharr, C.C. Vaughan, Earnest Thigpen, James Meadows, H.R. Butler, Bill G. Smith, to name a few, gave freely of their lives to firmly plant the church in this state. Many gospel preachers have come and gone through the years, to which we are all indebted, who have contributed greatly to the growth of the Lord's church in S.C.

In discussing the growth of the church in S.C. we could not help but mention **Carolina Christian**. This publication began in

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STEEPLES

BAPTISTRIES



January of 1959 with John R. Avants as the editor. The first name was **Carolina Messenger of Truth**. In January of 1964 it was renamed **Carolina Christian**. It has not missed a single issue since its beginning. Only a few complete sets remain. This publication has through the years been a defender of the "faith once delivered unto the saints" and only time and eternity will be able to tell the power of the printed page. Untold good has been done and it has contributed substantively to the growth of the church in S.C. Besides John Avants, Burl Curtis and Howard Winters have served as its editors.

The Carolina Lectures, which began in 1945, has been another factor in the growth of the church in S.C. Quoting Howard Winters in the March 1968 edition of **Carolina Christian** we learn of the background of the lectures: "An annual lectureship for the Carolinas began almost by accident. Brother J.W. Brents (a well-known man in the history of the church in the Carolinas) along with brother A.R. Holton were in a tent meeting in Waynesville, N.C., in 1945 in an effort to establish a new congregation. They sent out a call to all preachers in the Carolinas to get their support of the meeting. It seems that only a few responded; but then there were only a few to respond. It was felt that this meeting was so useful to the few and scattered preachers that it was decided to work toward making such an annual event. And so the Carolina Lectures were born."

In 1966 in order to increase the use of the preachers in S.C. the S.C. Lectures came into existence. Through the efforts of C.R. Franks it began at the Central congregation in Spartanburg in 1966. It has through the years grown to be one of the finest in this part of the country because it uses the talent that is within the state. It has contributed greatly to the growth of the church in S.C.

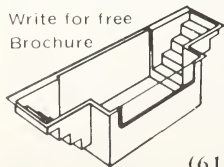
In 1956 at Statesville, N.C., a group of men with wisdom and vision for the growth of the church in S.C. and searching for a way to encourage our young people met for the purpose of organizing a Bible camp. From this meeting was born Carolina Bible Camp. The camp met for the first time the summer of 1957. For many years it was held at Camp Hanes but at the present they are meeting at Camp Kanata north of Durham.

Carolina Bible Camp was not able to handle all the young people that wanted to enjoy Bible camp. With the idea to give more young people an opportunity to attend camp a meeting was held at the urging of C.R. Franks, W.G. Gantt and Richard Beasley. As a result of this meeting and others Palmetto Bible Camp came into existence in 1968. The camp is located about 20 miles north of Greenville and operates some five weeks of camp every summer. The good that Carolina and Palmetto Bible Camps have contributed to the growth and influence of young lives will never be known in this life, but they both have contributed greatly to the growth of the Lord's church in S.C. Thanks be to God for men who are serving on the Board of Directors for their wisdom and vision toward the young people.

In 1966 at the Carolina Lectures I spoke on the subject of "Caring for Widows and Orphans," especially urging us to get involved in caring for orphans in the Carolinas. As a result of this lecture we were able to start Southeastern Children's Home. The first two homes were purchased in Sumter and began operation in 1971. Since then one of the homes has been sold and another has been bought in Columbia. This home and the work it has done in the Carolinas has contributed to our growth. May the work continue to grow and expand throughout the Carolinas.

Last I would mention the growth of Christian education in S.C. For many years we hoped that we would have a place where we could send our children so that they would be taught respect for the word of God as well as other subjects needed to provide them with an all-around education. To this end was Palmetto Christian School started in 1973. The school meets in the North Charleston church building and has

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children enrolled from kindergarten through the eighth grade. This work has contributed to the growth of the church in the Charleston area and we hope that in the years to come it will spread all over the state of S.C.

Let me say in closing that the growth of the church in S.C. depends a lot upon each one of us as an individual. Each one of the things that we have mentioned have contributed in some small way but each of us must do our part.

Have You Been Called?

Jerry Hurt, Charlotte, N.C.

The word "church" is from the Greek *ekklesia*, which means "that which is called out" (Young's Analytical Concordance). This word was in general use at the time of our Lord and was not a "coined" phrase by Christ or His apostles. In fact the word among the Greeks had no religious significance. In the Scriptures we find it twice applied to the mob in Acts 19:32,39,41; 7:38. So when we refer to the Lord's church we are speaking of "called out" people.

Everyone, therefore, who has been called out of this world of iniquity into the righteousness of Christ is one of His called-out ones and, therefore, a member of His church.

What is the call? How is one called? These are questions that have to be answered today. Some say it is a mysterious call, better felt than told. It is "spookism" to many people in the religious world. People, to prove their experience (so-called) often will quote John 6:44: "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." They assume this drawing power is "a voice out of the wall" or "a vision" but always something mysterious about it. The very next verse settles the question once and for all on the subject "How is one called?" It shows plainly there is no mysticism about the "call." "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6:45.) Our Lord quotes from Isaiah 54:13 to show that according to the prophets the drawing power of the Father is something that is taught. This is explained in Romans 1:16 and further when Paul said, "We are called by the gospel." (2 Thess. 2:14.) God is persuading

men today through the gospel and anyone who accepts the gospel call is of the Lord's called-out ones.

This should settle the matter and logic would show you any other way would make God a respecter of persons, which He is not (Acts 10:34,35). But I want to warn you and warn you and warn you when accepting the **gospel call** be certain it is the "gospel" and not a perverted gospel (one of man). "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:8,9.) You cannot be "in Christ" if you are "accursed," so examine very carefully the gospel call in the Holy Scriptures.

The conditions of the gospel are set out by Paul in 1 Corinthians 15:1-4: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he arose again the

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third day according to the scriptures." Being freed from sin Paul said came about when they obeyed from the heart "that form of doctrine" (Rom. 6:17). What was the "form of doctrine" Paul was referring to in that verse? Look at the preceding verses (Rom. 6:1-4) and all doubt is removed when he gives a clear picture of this "form" when he said concerning penitent believers, "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. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resur-

rection." Paul is in complete harmony with Peter's statement on Pentecost "for the remission of sins" (Acts 2:38). They are both, Paul and Peter, taking their "form of doctrine" from the Lord's teaching (His last) as He ascended into heaven, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16.)

It follows, therefore, that he who as a penitent believer has been buried and raised in water baptism for the remission of his sins has accepted the Lord's "call" and is one of His called-out ones . . . a member of His church.



BROTHERHOOD NEWS

Jim Stutts, Charleston, S.C.

ON FOREIGN SOIL: DOMINICAN REPUBLIC — Hurricanes David and Frederick destroyed the homes of about 20 families in the church here. The homes of 20 more were partially destroyed and the roof of the meeting place of the church in San Cristobal was blown off.

JERUSALEM — John E. Crosslin, former missionary here, recently returned, finding hope for the Arab people through the preaching of Raji Stephan. Crosslin points out that the work in Palestine will do better through native preachers trained by Americans than the American missionaries alone.

PAPUA, New Guinea — Tom Blunt and his wife, Rens, left their comfortable home in Perth, Australia, and have been living here in the village of Aroba as missionaries. The Blunts live a two days' walk to the nearest airstrip which is their channel of leaving the bush country. There are no highways — just footpaths; no shops, no electricity, no gas stations and no sturdy houses — just houses made of bush materials. Sister Blunt washes their clothes in the river and cooks on a wood stove. These Christians walk from village to village, teaching the Bible, caring for the sick and training the members. These two warriors are in their prime of life — Tom is 54 and Rens is 66.

ON THE HOME FRONT: MADISON, Tenn. — Ira North recently wrote an editorial in the *Gospel Advocate* discussing malpractice insurance for preachers. It seems that a denominational preacher told a woman to leave her husband and she did. The husband shot his wife and after her recovery, they were reunited. They then sued the preacher!

PORTLAND, Oregon — Arlie Hoover, dean of Columbia Christian College, writes that the teaching of evolution in public schools is against the law. Hoover cites the original intent of the founding forefathers

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who wrote the First Amendment to the Constitution was not to forbid the teaching of Creationism but to prohibit the establishment of a church-controlled state. Hoover quotes Wendell R. Bird, winner of the Egger Prize, who charges that teaching only evolution in public schools is a violation of the free exercise clause of the First Amendment (Yale Law Journal, Vol. 87, No. 3, Jan. 1978).

MOBILE, Ala. — Reports coming out of here indicate that hurricane Frederick's devastation of the city had many citizens without electricity, having to boil drinking water at least 30 minutes well into the month of September.

JASPER, Ala. — Miss Sharon Nichols, daughter of Hudson and Marilyn Nichols of Gastonia, N.C., and granddaughter of the late Gus Nichols, died July 16 as the

result of an automobile accident on I-85 near Atlanta, Ga. She was buried here not far from the grave of her grandfather, Gus. (Editor's note: Our belated sympathies are extended to the family, especially to our own Hudson and Marilyn, yet we rejoice in her life and hope.)

MONTGOMERY, Ala. — On July 26, 1979, Chester A. Hunnicutt passed from this life. A dedicated preacher who touched the lives of thousands is being remembered by Alabama Christian College with the establishment of the "Hunnicutt Memorial Pavilion."

FROM THE GOOD NEWS: "[God] who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." (2 Cor. 1:4.)

Carolina Church News

NEWS BRIEFS

David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Charlotte. A note in the Providence Road bulletin reports that Paul Kidwell, former Charlotte preacher, has suffered a heart attack. He is reported to be recovering well.

Charlotte. Providence Road had a high attendance of 690 on September 21.

Greensboro. Three deacons have been appointed at Wendover Avenue.

Jacksonville. There was considerable success with a booth at the fair. Seventy-four enrolled in Bible correspondence courses and home studies.

Roxboro. A note in the Archdale,

Charlotte, bulletin tells of six baptisms at Roxboro. Frank Hedgecoe is the preacher there. His address is Route 5, Box 238, 27573.

Gastonia. Stan Dean, who has been working with the church in Gastonia as assistant minister, has moved to Bismarck, Illinois. He will be preaching there. Address: P.O. Box 99, 61814.

Statesville. The Abilene ladies had a very successful "Ladies Day" in October. A total of 194 attended from 25 congregations.

Charlotte. The Westside congregation paid off their building debt in August. This congregation has a good work going, with two good elders. Ted Rush is the preacher.

Clemmons. Clifford Shaver of the Warners Chapel church has been in a Cleveland, Ohio, hospital for open-heart surgery.

N.C. Baptisms

Providence Rd., Charlotte, 4; Westside, Charlotte, 4; Burlington 2; Helen St., Fayetteville, 1; Salisbury 1; Rutherfordton 1; Boone 1. Total: 14.

SOUTH CAROLINA

Columbia. The Shandon congregation

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had 350 in attendance on the first Sunday of October. They had a "Bring Your Neighbor Day" with 175 visitors.

Greenville. Northeast has chosen Bobby Baker as an additional elder. Mike Harrison and Harry Tripp were named deacons. The congregation is also in a bond program for a new building.

West Columbia. The church in W. Columbia is supporting a missionary in Dindigul, India. Dennis Johnson plans to go there in December to work in a campaign. W. Columbia also helps with mission work in Minnesota.

Duncan. Terry Wheeler is now working with the church in Duncan after being with Central in Spartanburg since 1976.

Columbia. The St. Andrews Road church has a good program within the prison

system in Columbia. There have been four conversions since last spring.

Lexington. Donald Nix is the new minister.

S.C. Baptisms

Shandon, Columbia, 2; W. Columbia 2; Edgewood, Greenville, 2; St. Andrews, Columbia, 4; N. Charleston 1. Total: 11.

Laurens

DOUG MILLIGAN, Reporting: The brethren here at Laurens are happy to report the addition of one precious soul to our number last month. We pray that our work will continue to prosper and we ask for the prayers of the brotherhood on this behalf.

A Look At Books

Johnny Melton, Charlotte, N.C.

First Principles, Gary and Marylyn Underwood; Quality Publications, P.O. Box 1060, Abilene, Texas 79604; 78 pages, paper \$2.95.

This is a 17-lesson study book designed for new converts. The lessons have been developed by Gary and Marylyn Underwood over a 15-year period of working with new converts. According to the authors, the study is most successful when it takes place in the home of the new converts. Certainly spending a period of not less than 17 weeks with new Christians helps them become "rooted and grounded" in the faith. The material to be studied is well arranged and Scripturally sound. Important topics are dealt with in a logical format. Churches would do well to develop a program of instruction for new converts that would include a careful study of **First Principles**. This would also be an excellent book for use in a "refresher course" for older Christians.

With God's Help Flowers Bloom, Elaine Anderson; Quality Publications, P.O. Box 1060, Abilene, Texas 79604; 132 pages paper.

This book is the result of eight years of teaching ladies' Bible classes on the theme

"With God's Help." Special emphasis is given to the needs of Christian women whose husbands are not Christians. There are 10 chapters, all of which are well written and challenging. The book is helpful because the author writes from a firsthand knowledge of problems faced by women whose husbands are not Christians. The author's husband, Bill, was not a Christian for the first 10 years of their marriage. The author grew frustrated and at one point became unfaithful in her own service to God. So the book is written from a very practical point of view. One criticism we would offer, however, is the dependence on the Living Bible as the basic source of Biblical quotations. However, all in all **With God's Help Flowers Bloom** is an inspirational book worthy of study.

With God's Help Flowers Bloom, Study Guide, Elaine Anderson; Quality Publications; 48 pages, paper.

This is the teacher's manual for the book reviewed above. It will prove quite helpful for the teacher leading the class.

Who Can Separate Us? Emmett Edward Goodwin; Crescent Publications, Los Angeles, Cal.; 270 pages, paper \$4.95.

This is an historical novel set in Rome during the reign of Nero. As a vehicle for

exposing the debauchery of the era it is excellent. Much attention has been given to the customs and manners of the time. The author seeks to describe the spread of New Testament Christianity in the Roman world by telling the story of one Gaius Claudius Pudens of the Praetorian Guard. **Who Can Separate Us?** is unique in its method of presenting the spread of Christianity; it makes for interesting reading.

The Gospel of Luke, William Hendriksen, Baker Book House, Grand Rapids, Mich.; 1122 pages, cloth \$19.95.

This is the 10th volume of the New Testament Commentary Series to come from the pen of William Hendriksen. Hendriksen is a conservative Biblical scholar. His writings are challenging as well as practical. This present volume contains an introduction to the book of Luke, the author's translation of the Greek text, excellent commentary notes on the English text and, in a separate section, a critical analysis of the Greek text. The many homiletical helps and suggestions make this an eminently practical commentary for preachers. While we may not agree with every point or every conclusion, we do believe this to be one of the finest commentaries on the Third Gospel available today.

The Final Curtain, John H. Pratt; Baker Book House, Grand Rapids, Mich.; 118 pages, paper \$1.95.

The Final Curtain is subtitled "Studies in Eschatology." Eschatology is the study of last things. The book is divided into two

sections: (1) individual eschatology and (2) cosmic eschatology. In the first section the author discusses death and dying. There is also a discussion of life after death. In the second section the end of time, the return of Jesus, the resurrection, the day of judgment, heaven and hell are discussed. The book is designed as a study guide for a discussion class. There are questions at the end of each chapter. Even though by its very nature the book is not designed to set forth a definite position on each issue (that's why it is designed for use in a discussion class) the thrust of the book is overwhelmingly Calvinistic and at times premillennial. We do not recommend this book for general reading or class use.

All books reviewed or mentioned here may be ordered from Carolina Christian Bookstore, P.O. Box 8324, Sta. A, Greenville, S.C. 29604.



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Vol. 21, No. 12, December 1979



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**Northview in Statesville
Insert, Stanley D. Crews**
(See Page 9)

EDITORIAL

A FRESH BREEZE

As we write these lines we are just home (still tired, sleepy, excited, and full of joy) from the South Carolina Lectures conducted at Florence. To say the least, they were an extraordinary event. We believe they displayed a new spirit that is tugging at the heartstrings of many Christians over the Carolinas — the spirit of Christ. And we hope that what we saw in them is a harbinger of many good things yet to come. The methods we used in our fight against liberalism in the late 60's and early 70's have caught up with us. They created an atmosphere of suspicion and distrust among brethren. We became so fearful that the liberals would take over the church that every man, especially anyone who expressed an opinion or judgment contrary to our own, became a prime suspect for censure, both from the pulpit and through brotherhood journals. This eventually led to marking nearly everyone as unworthy of fellowship and untrustworthy in the pulpit. And while liberalism was (and continues to be) a deadly threat to New Testament Christianity, it seems that we may be learning a better method of combating it; or at least a better method of dealing with faithful brethren who may have honest convictions different from our own.

Both Wayne Altman and Al Bergeron observed in the opening remarks of their speeches that a new and refreshing breeze is blowing through the Carolinas. They are right, and in our judgment the lectures beautifully demonstrated this fact. It is not a breeze of dogmatism, or of creed making, or of compromising the truth, or of harboring error, or of sending forth an uncertain sound, or of retreat from the battle for truth and right, or of surrender to the devil, or of opening the church to worldiness and false doctrine. Rather it is a breeze of love, compassion, concern, understanding, trust, good will — a breeze that says we are going to deal with all men in a spirit of love and appreciation rather than with unchristian methods and unreasonable judgments. In short, it says, "We are going to deal with all

Christians as honest men, communicate with them out of love, give them enough elbow room to grow and express their honest conviction, and then as mutuals share in an effort to study the Bible with an open heart." If we can practice this (and nearly all did at the lectures) a new day is dawning for the cause of Christ in the Carolinas. May God grant that it will be so!

We heartily commend Bill Young (the energetic preacher) and the church in Florence for providing a most wholesome and refreshing program. Both will be long remembered and deeply loved for their work, for their hospitality, and for the contribution they made to the lives of those who attended the lectures. It was a grand experience!

DESTROYING THE NEST

The church of the Lord must stand squarely against sin, all sin, sin in any form. It could not be true to the Lord and do otherwise. But most of us have some pet sins that we try to protect and know some others that we become almost fanatics against. It is, however, impossible for us to advance the cause of righteousness with one hand and promote sin with the other. But in trying to do so we reveal our method of fighting sin — we take pot shots (and

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CAROLINA CHRISTIAN is published monthly by Carolina Christian Publications, Inc., at 5315 Old Augusta Road, Greenville, S.C. 29605. Subscription price: individual, \$4.00 per year; club of five or more, \$3.50 per year; quantity of 15 or more in bundles or direct mailing, 20¢ per copy per month. Publication number, 091160.

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All items to be printed in a given month's issue should reach the editor not later than the next to the last Thursday of the preceding month.

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sometimes our aim is not too good at that) at individual sins, such as forsaking the assembly, lack of Bible study, failure to support the church, dancing, gambling, drinking, etc., while forgetting the heart from which sin comes. And while it is often necessary to attack single sins, it is impossible to stop the flow of sin from a wicked heart. But if the heart is converted, if it respects God and His law, if it sees that sin is following one's own course rather than submitting to the rule of God, the source is destroyed. And when the source is destroyed (the heart changed) correcting individual sins will be a much easier undertaking.

All this reminds us of a statement made by President Woodrow Wilson to the Atlantic Fleet on August 11, 1917, when everyone was utterly frustrated as to how to win the war against Germany's submarine forces. He summed up the problem by saying: "We are hunting hornets all over the farm and letting the nest alone. None of us know how to get to the nest and crush it; and yet I despair of hunting for hornets all over the sea when I know where the nest is and know that the nest is breeding hornets as fast as I can find them. I am willing for my part, and I know you are willing because I know the stuff you are made of — I am willing to sacrifice half the navy Great Britain and we together have to crush out that nest, because if we crush it the war is won."

These are words of wisdom and they reveal the method by which we ought to fight sin. If we get to the nest (the heart) the war with sin will be won. God will be glorified. Righteousness will reign.

A DANGEROUS OPINION

Many people (and even a few members of the church) are of the opinion (contrary to all Scriptural evidence) that to imbibe strong drink in moderation is both Scriptural and healthful. They speak out in favor of it and try to teach others that they have no right or Scriptural grounds upon which to oppose the consumption of alcoholic beverages for the purpose of intoxication (except to the extent of drunkenness). They thus, by both word and example, encourage the use of strong drink. But this is a

dangerous opinion, a totally false doctrine, and one that, if held at all, should be held in the strictest secret. No man should ever teach another man, by word, example, or conduct, that it is right to drug his mind with alcohol.

To illustrate the danger of such opinions when they are expressed, consider the following story that is often told in the society of Alcoholics Anonymous:

Many years ago a well-known preacher stood up at a church meeting and spoke favorably of wine. He contended that its use was genteel, healthful, and within the limits of Scripture. When he had finished an old man was granted permission to speak. He said, "A young friend of mine who had long been intemperate, was at length prevailed upon, to the great joy of his friends, to take the pledge of entire abstinence from all that could intoxicate. He kept the pledge faithfully for some time, struggling with his habit fearfully, till one evening in a social party glasses of wine were handed around. They came to a preacher present, who took a glass, saying a few words in vindication of the practice. 'Well,' thought the young man, 'if a preacher can take wine and justify it so well, why not I?' So he took a glass. It instantly rekindled his slumbering appetite. And after a downward course, he died of delirium tremens — a raving madman."

The old man paused for a moment before he was able to continue. Then swallowing hard to clear the lump from his throat he added, "The young man was my son. And the preacher was the same man who has just addressed this assembly on the same subject."

Do we need to say more?

HOW LONG? HOW LONG?

In Revelation John saw a scene that arouses the sympathy of us all. He saw innocent Christians who had been killed for the word of God crying for judgment against those who had taken their lives. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O

Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:9,10.) While this verse is obviously figurative and probably does not have in view all who have been killed, surely the principle of the judgment of God against the shedding of innocent blood would apply in all cases, and more especially in the case of precious helpless unborn children.

We live in a sin-sick world. But even at that it should still shock one beyond measure to learn that 8,000,000 unborn babies have been legally murdered (under the euphemism of abortion) in the United States in the past six years. Over a million a year! The Supreme Court made this all possible by removing constitutional protection from practically all the unborn. Their lives are wholly at the mercy of mothers (who have often conceived them in sin or who do not want them) and unscrupulous doctors (who love the wages paid for abortion more than they love the life of a living human being in the womb). Thus hundreds are daily sentenced to a cruel death without recourse to any kind of trial and with no possibility of repeal. The decision to take their lives is made by those who are willing to sacrifice another for their own selfish benefit. It is a cruel, unjust, bloody business.

And to make matters worse, this bloody business goes on under the protection of the law. Someone must speak up and be willing to fight for the right against the odds. Who will it be? Not sinful parents who are not willing to accept the natural fruit of their pleasure. Not doctors, nurses, and hospitals who are paid royally for the slaughter. Not the government (evidently) who helps (in many cases) to finance the destruction. Not the Supreme Court. It issued the death warrant — it ruled that the unborn is not human and is therefore not subject to the protection of law. Not the world. Its voice is stilled by its ruler, Satan. This leaves only God . . . and Christians. Christians must therefore become laborers with God in this cause — they must be the instruments through which He works. Hence it becomes our duty to arise and protect the unborn. Their blood is crying from the maternity wards and the medical butcher houses,

"How long? How long?" Who will hear? Who will respond? Who will save the innocent children from death?

NO PEACE!

"No peace" describes a state of turmoil and mental anguish.

Peace is one of the most desirable and valuable gifts of God. But it is given only to His people. God is a God of peace (Rom. 15:33; Heb. 13:20). Jesus is the Prince of Peace (Isa. 9:6). He came to bring peace (Luke 2:14) and when He came He preached it (Eph. 2:17). The apostles preached peace by Jesus Christ (Acts 10:36). The gospel is the gospel of peace (Rom. 10:15). The Lord left His peace with His disciples (John 14:27). All Christians are called to peace (1 Cor. 7:15) and they are charged to "follow peace with all men" (Heb. 12:14). Peace is one of the means by which those who love life can see good days (1 Pet. 3:11). James reveals that the wisdom which is from above is peaceable and then adds, "The fruit of righteousness is sown in peace of them that make peace." (James 3:17,18.) Paul said, "For the kingdom of heaven is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Rom. 14:17.) Again, "But the fruit of the Spirit is love, joy, peace. . . ." (Gal. 5:22.) It should be no wonder, then, that Jesus said, "Blessed are the peacemakers: for they shall be called the children of God." (Matt. 5:9.) The peace that a Christian possesses is designed to cover his whole relationship: peace with God, with himself, with others, and with the world. This is the peace that passes all understanding (Phil. 4:7). And it sets the stage for happy and contented living — life at its best.

But not so with the wicked. They know no peace. Perhaps this will help us to understand better the seriousness of Isaiah's statement when he said, "There is no peace, saith my God, to the wicked." (Isa. 57:21.) No peace, just turmoil and anguish. This is true because they are at odds with God, with themselves, with others, and with the world. They do not possess the best that God has to offer — they are not what God made them to be. By

selfishly following their own ways they have deprived themselves of the peace of God. They are therefore "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of prom-

ise, having no hope, and without God in the world." (Eph. 2:12.)

No peace! How could one paint a gloomier and more hopeless picture of the wicked?

Christ-Like Attitude?

Doug Milligan, Laurens, S.C.

I have become alarmed lately about the rising tide of division and strife within the church in the Carolinas. It seems almost daily that I hear some report or receive some article concerning a contention in one congregation or another. Brethren, such things ought not to be. Our Lord said, "A new commandment I give unto you, that you love one another; as I have loved you, that ye love also one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34,35.)

It is extremely difficult for one to observe any form of obedience to this command of our Savior and Master in the discord of recent months. Need we be reminded that the world disdains our plea and our claim of pure New Testament worship and practice as it is, without witnessing unchristlike attitudes of dissension and rivalry among us? Brethren, let us plead for unity and charity. Paul wrote, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that you be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1:10.) There is no greater need in the church today than for Paul's petition to be resounded again, until unity is achieved among the brethren.

"But we must contend for the faith," say many. Yes, we must contend for the faith, but to what end? Should we contend so that we might claim the victory in an argument? Should we contend to the end that we might ruin the reputations of otherwise good men who have made or perhaps are still in error concerning some doctrine? No, brethren! Paul taught us to ". . . restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." (Gal.

6:1.) I do not mean that we should accept their errors or even allow them to continue to teach such things. No, we should by no means sit idly by and allow false doctrine of any form to be preached. I do beseech you, however, that you oppose the error, and not the personality behind the teaching. I exhort you to be sure of what you are opposing and that your opposition is for the intended purpose of saving souls, both the souls of those who might be subverted by the error and of the false teachers themselves.

If a man is **abusing** a method of evangelism, note him, let him know that he is wrong, but "count him not as an enemy, but as a brother." (2 Thess. 3:15.) If someone is teaching a false doctrine relative to God's laws for marriage and divorce, reprove and rebuke him, but do not fail to exhort him also, "with all **longsuffering** [patience] and doctrine." (2 Tim. 4:2.)

Brethren, there are too many good things happening for the church of our Lord in the Carolinas, too many wonderful opportunities to waste our precious time bickering and debating, instead of peaceably settling our differences. I leave you with the inspired exhortations of Paul: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another . . . Bless them which persecute you; Bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. **If it be possible, as much as lieth in you, live peaceably with all men.**" (Rom. 12:9-18.) I add only a heartfelt Amen.

The First Preacher To Preach Eternal Security

John Yost, Belvedere, S.C.

The doctrine of eternal security was not founded by Calvin, although the subject doctrine is taught as a Biblical fact by many denominations. The founder of this theology preached his message in the garden of Eden. He said, in essence, "You can not fall from grace." (Gen. 3:4.)

How many have lost their souls throughout the history of man? How many are lost because of the message that was preached advocating eternal security? Listen to the echo of weeping man from the grave site of every generation.

Instead of man learning the truth and condemning this antagonistic doctrine that is harmful unto the soul, he has copied the theology of its originator. Therefore, the world is filled with the same doctrine that originated with its founder.

The doctrine of "once in grace, always in grace" is popular because it gives a feeling of security. Such a doctrine is poison unto the soul because it deadens the mind to reality and truth.

Consider the Character of the First Preacher to Preach Eternal Security

He is the inventor of a lustful mind, he is a murderer, and he is a liar and the father of it (John 8:44). Satan by his very nature is not kin to the truth. It is his very nature and work to deceive, and when he speaks a lie, he merely expresses his character. He seduced the whole human race when he deceived Eve. Through him sin entered into the world, and through sin came death (Rom. 5:12). If there had been no Satan,

there would have been no sin; if there had been no sin, there would have been no death; therefore, Satan is the murderer of the whole human race.

Can any intelligent and informed individual rely upon a theology from such evil character? An intelligent answer to this question should not require a great deal of thought.

Satan Is Still Preaching His Doctrine of Eternal Security

In the garden of Eden he taught his soul-destroying message through the serpent (Gen. 3:4,5). Satan has come a long way, baby. He now has sons and daughters among the human family to deliver his theology. One of his sons, a preacher in one of the largest denominations of another generation, said: "All the prayers a man may pray, all the Bibles he may read, all the churches he may belong to, all the services he may attend, all the sermons he may practice, all the debts he may pay, all the ordinances he may observe, all the laws he may keep, all the benevolent acts he may perform will not make his soul one whit safer; and all the sins he may commit from idolatry to murder will not make his soul in any danger. . . . The way a man lives has nothing whatever to do with the salvation of his soul." (Quoted by Thomas B. Warren, "Is This Statement True or False?" **The Spiritual Sword**, April 1977.)

The preceding quote is the end result of this theology. The advocates of eternal security are preaching a theology that must arrive at the same conclusion.

God commanded man not to eat of the fruit of a certain tree (Gen. 2:17). Satan said: "Ye shall not surely die." (Gen. 3:4.) The preachers of eternal security are preaching the same message their father preached in Genesis 3:4: you shall not surely die, spiritually, for disobeying God.

It is our task to analyze the theology of eternal security set in motion by the preceding quote.

1. "All of the prayers prayed will not make the soul one bit safer." God commanded the Christian to pray (1 Thess. 5:17). The verb for pray is **proseuchesthe**,

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second person plural, present imperative mode. The Christian is commanded to pray and keep on keeping in prayer.

2. "All of the Bibles he may read will not make the soul one bit safer." God commanded the Christian to study the Bible (2 Tim. 2:15). The verb **spudason** is in the imperative mode; therefore, it is a command.

3. "All of the churches he may belong to will not make the soul one bit safer." All of the denominations he may belong to will not make the soul one bit safer. No individual can come into the saved state without being in the church of Jesus Christ. The Lord adds the one **being saved** to the body (Acts 2:47). The church of Christ is the body of Christ upon this earth (Eph. 1:22,23). God only recognizes one church (Eph. 4:4). The obedient believer is placed into that body (1 Cor. 12:13). The church of our Lord is so important Christ died for it (Acts 20:28; Eph. 5:25).

4. "All of the services he may attend will not make the soul one bit safer." God's word tells Christians to assemble together (Acts 20:7; 1 Cor. 16:2; Heb. 10:25). The preachers of eternal security say it is not important.

5. "All of the sermons he may practice will not make the soul one bit safer." It is indeed strange how Paul disagrees with these false teachers (1 Cor. 15:2).

6. "All the debts he may pay will not make the soul one bit safer." Let no debt remain outstanding, except the continuing debt to love one another (Rom. 13:8).

7. "All the ordinances he may observe will not make the soul one bit safer." Paul admonished the Corinthians to keep his precepts and doctrines (1 Cor. 11:2).

8. "All of the laws he may keep will not make the soul one bit safer." God's word tells the Christian to submit to the laws or authority instituted among men (1 Pet. 2:13).

9. "All the benevolent acts he may perform will not make the soul one bit safer." The Bible tells the Christian to perform benevolent acts toward all men (2 Cor. 9:13; Gal. 6:10).

10. "All the sins he may commit will not make his soul in danger." Sin is personified as a tyrant reigning in fleshly man (Rom. 6:12,13). The Christian has been released

from the bondage of sin by the way of faith, repentance and baptism. The Christian defeats the whole economy of God by continuing in sin. Therefore, he is not to serve sin (Rom 6:6). Sin originated with the devil. The one that keeps on sinning is of Satan (1 John 3:8). The Bible is saying that sin cannot be the habit of life. The life which takes its source in the divine word of God cannot willingly disregard the word. None can deny the personal guilt of sin; we all sin (1 John 1:8). But the Christian does not willingly sin.

11. "All the idolatry he may commit will not make his soul in danger." God's word had something to say on this subject (Rev. 21:8).

12. "All the murders he may commit will not make his soul in danger." The Bible is opposed to this theology (Rev. 21:8).

The first preacher to preach eternal security preached the same message in the garden of Eden. His message contains the same theology in our generation.

Conclusion

Satan's publishing house in hell has never published anything so damaging to the soul as "once in grace, always in grace." He wrote his best seller from his fiery office to be distributed to every generation of man.

His sons and daughters are teaching his doctrine in every country of the world. Multitudes are believing his theology, and they are paving the road to the fiery pit with their souls. How long will the Christian soldiers be inactive while Satan's preachers proclaim his doctrine under the disguise of the lamb?



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Barton Warren Stone

Bob Prichard, Kannapolis, N.C.

Born December 24, 1772, at Port Tobacco Creek, Maryland, Barton W. Stone was destined to play an important part in the modern-day restoration of the Lord's church. Stone led the Kentucky branch of Christians, and is considered second only to Alexander Campbell in restoration history. As with other leaders of the "search for the ancient order," Stone had to leave denominationalism.

Stone was baptized into the Church of England as a baby, but because of the Revolutionary War, his family left the Church of England for the Methodist Church. Stone's father died when he was three, and when he received his portion of the inheritance, young Barton decided to pursue a career at the bar. In 1790 he moved to Guilford, N.C. (having grown up in Virginia), to attend the school of David Caldwell. Stone found that most of his classmates, as so often happens after a war, had "gotten religion." Stone's interest soon turned into religious indifference as he heard the fighting and squabbling among the denominations. In 1791, however, upon hearing the preaching of James McGready, Stone decided to join the Presbyterian Church and begin preaching. After preaching for a while in North Carolina and then in Tennessee, Stone moved to the Cane Ridge, Kentucky, area.

In August of 1801, what is called the "Great Revival at Cane Ridge" began. Attended by some 20 to 30,000 people, the revival involved 18 Presbyterian preachers (including Stone), plus some Baptist and Methodist preachers. Stone was always concerned for evangelism. He had from the very beginning been concerned about the Presbyterian Confession of Faith, believing it a hindrance to evangelism, and considering it binding on him only so far as it did not conflict with the Bible. After a period of growing concern, Stone and five other preachers left the synod of Kentucky in 1804 to set up their own presbytery, which

they called the Springfield Presbytery. Even though it meant the sacrifice of friends and salary, Stone decided to continue preaching, but not as a Presbyterian. The Springfield Presbytery flourished, but when a party spirit developed, it was decided to dissolve the presbytery. This resulted in the issuing of one of the classic documents of the restoration movement on June 28, 1804, when Stone and five others issued "The Last Will and Testament of the Springfield Presbytery." Beginning steps toward un denominational Christianity were being made.

The following years were rough for the movement. Enemies of Stone designated the new group as the "New Light Christian Church." Also, of those who had originally stood with Stone, some went into the Shakers denomination, and some went back to the Presbyterians, leaving Stone to stand almost alone for a time. The subject of baptism came to be considered, as a result of Baptist pressures, and shortly the brethren decided to be immersed. Stone studied baptism and decided it was for the remission of the sins of the penitent believer, but decided not to press it as an issue.

Stone first met Campbell in 1824, and each man was impressed with the other. In 1826 Stone began publishing **The Christian Messenger**, with its motto, "Let the Unity of Christians Be Our Polar Star." The union of the followers of Stone and Campbell was gradual. In many places, especially in Kentucky, the followers of Stone, who called themselves "Christians," and the followers of Campbell, who called themselves "Reformers" or "Reformed Baptists," existed side by side. The two groups at Millersburg, near Cane Ridge, Kentucky, united in 1831.

During the 1830's joint meetings were held, with the two groups gradually coming to recognize their differences as minimal, with their aims very close to one another. Stone's health began to decline, and he was

thus eclipsed in influence by Alexander Campbell. Shortly before his death on November 9, 1844, Stone sent for another pioneer preacher, Jacob Creath, Jr., who asked him if he feared death. Stone's reply was, "O, no, brother Creath, I know in whom I have believed, and in whom I have trusted, and I am persuaded that he is able

to keep that which I have committed to him. I know that my Redeemer lives. All my dependence is in God and in his Son Jesus Christ." Tolbert Fanning eulogized Stone by writing, "A man more devoted to Christianity has not lived, nor died, and many stars will adorn his crown in a coming day."

Northview In Statesville

Stanley D. Crews, Statesville, N.C.

The Northview Church of Christ in Statesville, North Carolina, assembled for the first time on the second Sunday in August 1972. Twenty-two people came together in the Odd Fellows Lodge building on East Sharpe Street, located behind the Statesville Police Station. Eight families made up the original number and all are still in attendance. They are the families of Jim Smith, Clyde Boan, Ralph Bowlin, C.H. Maness, Charlie Lowtharpe, Mrs. Nonnie Lowtharpe, Mrs. Claudia Gantt, and Mrs. Lois Lazenby.

Max Reed moved from Kansas to labor with the small congregation in January 1973. By that time the congregation had an attendance in the high 30's. That year plans were formulated to build a meeting house. Various locations were considered. After thorough investigation the congregation decided on property on Museum Road just west of Radio Road and adjacent to Interstate Highway 40. A bond program raised funds to build the educational section of the building. This contained a 123-seat auditorium, six classrooms, office and two restrooms. Construction began in late 1973 and was completed in the spring of 1974.

Brother Reed decided to go into overseas mission work in the African nation of Ghana and left Statesville in mid-1975. Frank Starling succeeded him at Northview in August 1975, but in November of the same year he decided he could do a more effective work in Delaware and moved to Laurel in that northeastern state.

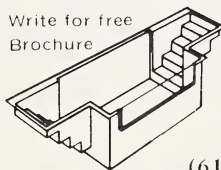
In May of 1976, Stanley D. Crews moved from Norfolk, Virginia, to labor with the church and remains with it at this time.

In 1978 the decision was made to build the auditorium pictured on the front cover of this issue of **Carolina Christian** and it was completed and begun to be used for worship on August 5, 1979. It will seat 307, has two additional classrooms, two storage rooms, a "cry" room, and a baptistry. Future plans call for completing four more classrooms in the educational section in the area formerly used for worship.

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Eat, Drink, And Be Merry (Part 3)

Katheryn Price, Rutherfordton, N.C.

In the first part of this series, we learned that Bible-times alcohol was only 10-15 percent alcohol at the highest because the glass bottle had not yet been invented. We learned the eight different Greek words translated new wine, wine, intoxicating wine. And we covered numerous Scriptures warning against alcohol.

Last issue we discussed personal experiences where the above Scriptures needed to be applied. In this last of the series, these experiences will be concluded and use of alcohol in the home discussed.

When my husband was in medical school, his class was required to go with their wives on a tour of a brewery as part of the organized graduation celebration. We went on the tour, and at the end everyone was offered a free mug of beer. We went over to the side and conspicuously sat down empty handed to wait for the others.

Another couple saw us and asked, "Don't you drink beer?" Ah, that question again! Were they going to ridicule us? "No," we said. "They serve Cokes. We got some over there. Go get some and come sit with us," they said. We did, later found out they were members of the church, and eight years later are still friends.

I recall going to the homes of people we were trying to convert and being offered holiday cakes and cookies. As I picked them up, I could see the grins and delighted glances between the host and hostess. I would take a small bite of each, and leave the rest on my plate. I would be almost certain they had been "spiked," having discovered among my taste buds some strange ingredient. (I say strange because I have never drank alcohol. I am very naive when someone is talking about a particular drink, thinking it is someone's name and asking, "Who's that?") Such people always knew I was trying to be a Christian, and they would try everything to find an inconsistency — even if they had to invent one. Those goodies were never important enough to me to be enticed into their little

game.

Well, what about home recipes? If a woman puts rum or wine in her cooking, it probably would not have much effect on the senses (but would some people — especially alcoholics). Would it affect someone's conscience or someone's will power? Remember Romans 14:21: "It is good neither to eat flesh nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended or is made weak."

Someone would have to buy the rum or wine. I have heard women say, "I don't go to the liquor store myself — I send a neighbor or relative who drinks and doesn't mind doing it. That way I haven't influenced anyone who would see me." But what about the influence on the neighbor or relative? Is that not saying, "Since you're willing to sin, would you help me do this borderline thing so it won't be an out-and-out sin for me?" Behind her back, the Christian is being called two-faced or hypocrite and even mocked.

Next, after the cook puts in one tablespoon of alcohol in her cake or cookie recipe, what does she do with the rest of the bottle? She could borrow it in the first place from her neighbor or relative and invite the same name calling behind her back.

Or she could put the rest of the bottle in the refrigerator or under the sink. If she has children, they will see it and be tempted and dared. If she does not have children, she surely has friends and invites them into her home. If she ever serves refreshments to her friends (and most of us do) the women will likely come into the kitchen and help get ice, etc., perhaps clean up the dishes afterwards, and probably would see the bottle eventually.

I suppose she could hide the bottle somewhere where no one would see it. But wait! What is she doing? Is it O.K. for it to be seen and its influence felt, or is it not? We hide things only if we do not want someone else to know about it, or because we do not want them to have it. Which would it be in this case? Is she not now go-

ing in circles?

In this article I have done three things: (1) given scientific and Biblical definitions of alcohol; (2) given God's "opinions" as emphatically stated in the Bible; (3) given my personal experiences or those of friends.

The last item to be covered is: (4) How will you handle the problem? That can only be answered by the reader. I will now leave you with these "wise sayings":

Alcohol: It kills everything that lives; it

preserves everything that is dead.

The driver is safer when the roads are dry; the roads are safer when the driver is dry.

If you want to be alive on the 6th, don't spend the 4th on a 5th.

The man who tries to drown his troubles in drink finds he has only irrigated them.

When a man hasn't a good reason for doing a thing, he has reason for letting it alone.

TITLES

Jerry Hurt, Charlotte, N.C.

"Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my maker would soon take me away." (Job 32:21,22.)

But, you say, that is in the Old Testament and is not bound in heaven today. In the New Testament, Jesus struck at the heart of such flattery by saying, "But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ." (Matt. 23:8-10.)

Well, someone may say, you might be right, but I do not see where the title "Reverend" is prohibited. In the King James Version of the Bible the word "reverend" is found only one time and that is in Psalm 111:9. "He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name." In the context, the descriptive term applies only to God and in no way could it be said this would, by the wildest stretch of the imagination, give sanction to denominational preachers wearing the appellation "reverend."

Hebrews 2:11 says, "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." If this does not tell us we be **brethren**, nothing more and nothing less, then you tell me why not. If this does not confirm that the high and holy Son of God calls us brethren and

puts us all into one family, then you tell me why not. Would it not take real gall, in the light of the word, to take on man the title descriptive of God and only of God in the term "reverend"? This would be a flagrant disregarding for the word of God to even call a man "reverend." If not, why not?

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Is Christ Locked Up In Church Buildings?

Jim Stutts, Charleston, S.C.

Today's church can hardly function without having a church building. In New Testament days, the Christians did not even have a building. Today the majority of our teaching, preaching, and fellowship is done in the building owned by the church. But in the first century, these things were done more effectively without the church owning one dime's worth of property (Acts 2:41-47). Am I saying it is wrong to have a building? No! But what we need to realize is that a meetinghouse is merely a means to an end and not the end itself. I pray we grow to the extent that we must build more and finer houses of worship, but at the same time, I pray that the Lord is not locked up in such buildings. May we notice some ways we can lock Christ up in a church building?

By Going to Church and Not Being the Church. Never do we read in the New Testament that folks went to church. We read that they assembled for worship on Sundays for the purpose of singing, praying, communing, teaching and giving (Acts 2:42; 20:7; Eph. 5:19; 1 Cor. 16:1,2) and that they assembled even daily serving the Lord (Acts 2:46). They assembled in the temple and in homes — not in their own building, and the world was evangelized in their generation (Col. 1:23). They obviously understood something we do not. They recognized that God had a purpose for them which was not confined to a place. Early church members knew they were the church in the market place, the home, the community as well as the worship assembly. They had a burning desire to win souls because they believed that every person without Christ was going to be lost eternally if they did not share Christ with them.

Today the Lord's church will do well to imitate the soul-heartedness of the first-century saints. With marvelous buildings, the printed page, and modern means of conveying the message of Christ, we should be experiencing daily baptisms and unparalleled growth (Acts 2:47). But sadly, we spend more time, money and effort in

teaching and preaching to ourselves. While we hear the message over and over, multiplied millions have never heard it once! Such will continue until we "scatter" from our buildings into the world with the gospel flowing from our lips and backed up with our lives (Acts 8:4).

By Maintaining the Clergy/Laity Concept we lock up our Lord in a building. The New Testament speaks of all church members as important to Christ, the church and themselves. First-century Christians were called priests, children of God, and ministers (1 Pet. 2:5; Gal. 3:26,27; 2 Cor. 6:1-4). The day of the professional Christian has arrived. In too many cases the only time any ministering is done is when the professional stands in the pulpit on Sunday or Wednesday evening. The professional preacher is (in the eyes of many) paid to do the studying, visiting (especially expected to visit members who know the gospel message) and teaching. This religion-by-proxy view is as foreign to the Bible as denominationalism is! The local preacher is an evangelist and every member must be a minister, joining hands with every other member to proclaim Christ whenever and wherever possible.

By Encouraging a "Social Club" Concept, we can lock Christ in the church building. No one can deny that the early church was the society of the saved. Fellowship is an important part of keeping folks faithful to the Lord. Christians belong together and closeness to one another should be unparalleled on the earth (Acts 2:44). However, there is a grave danger when we get to be sizeable numerically and in a comfortable building, both of which can deceive us into believing that all is right with the world. Actually, the early Christians used their fellowship to build each other in the faith so they might be more effective in teaching the lost and dying world. They were united in soul-winning because they understood not only that the world was lost, but they would be if they failed to teach (2 Thess. 1:7-9; Matt. 28:18-20). We have lost sight of the true purpose of the

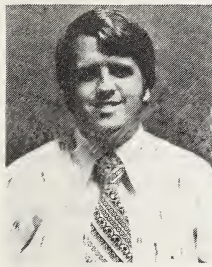
church, if we think that it exists merely to preach to itself, hold services, and grow in the social grades.

Actually, the church in the Bible was a militant organization. It stood for truth against error. It shone the beacon of God's word into the dark corners of a sinful world. It assailed the hypocrisy and false

doctrines of its day with the word of the Spirit. It turned the world upside down for Christ by speaking up and out against sin and about a Savior. It was negative and positive, yet always loving (Eph. 4:15).

Let us let Christ out of the church building and share Him with our world. You and I have the key to unlock our Lord!

Carolina Pulpit — Johnny Melton



Gary Roberson

BIOGRAPHICAL SKETCH:

Gary Roberson was born in Johnson City, Tennessee, and grew up in Oak Ridge. His education consisted of public education in the Oak Ridge School system; an A.A. degree from Freed-Hardeman College; a B.A. degree from Harding College; and an M.A. degree in Christian Evidences from Harding Graduate School of Religion. He has worked with congregations in Oneida, Tennessee; Fisk, Missouri; and Horn Lake, Mississippi. He has worked with the St. Andrews Road Church of Christ in Columbia, South Carolina, since August 1975. He has a wife, Christy, and three children: Kathy (a sophomore at Freed-Hardeman College); Joshua (three years old); and Matthew (three months old).

THE CALL TO DISCIPLESHIP

Mark 1:16-20

Introduction:

1. Jesus had left Nazareth to come to the Jordan to be baptized of John. After coming down from the wilderness temptations, He called the first disciples.

2. Jesus' call was to leave ordinary fishing and catch men — it was the world's greatest calling.

3. We can see Christ's call for us today by examining some elements of His call to the earliest disciples.

Discussion:

1. Christ's call to discipleship is a **call to individuals**. In Mark 1:17, Jesus said, "Come ye after me. . . ." In every real

sense, Jesus truly does love the world. Later in His ministry, He would state that God so loved the world that He gave His only begotten Son that whoever believes on Him would not perish but have everlasting life (John 3:16). Every man, woman, and child of the past, present, and future is precious in His sight. On the other hand, Christ is personally concerned with me as an individual and wants me to be personally involved with Him. He is not my Savior by proxy; i.e., my salvation will not be gained or lost upon the basis of what someone else does. "Each one of you," writes Paul, "is a part of the body." (1 Cor. 12:27.) Jesus calls us individually and expects a personal response from everyone He calls.

II. Christ's call to discipleship is a **call to serve**. Again, in Mark 1:17, Jesus stated, "Come ye after me. . . ." When Christ called the first disciples, He called them to **follow** Him. Unfortunately, they often forgot these words. Later, they would argue about which one was the greatest in the kingdom (Matt. 18) and who would sit on His right and left hand in positions of authority (Matt. 20). They forgot that Christ never called them to share His leadership or even replace Him once He returned to heaven. He only called them to follow. The same principle holds true today. Christ wants men and women who will submit themselves to servitude. A famous Scottish family had as its motto: "Saved to serve." J. Oswald Sanders, in his book, **Spiritual Leadership**, stated, "Not the number of one's servants, but the number whom one serves, is the heavenly criterion of greatness and the real preparation for leadership." (P. 13.) Real disciples will not seek greatness but will only seek to serve their Lord.

III. Christ's call to discipleship is a **call to change**. "... I will **make** you fishers of men . . .," Jesus said in verse 17. He did not ask men to make a ceremonial statement of faith or go through a ceremonial act of faith. Rather, He spoke in phrases like "counting the cost," "denying self," "taking up your cross," "forsaking parents," "not looking back," and "leaving the comforts of life." This was no easy discipleship. It was instead a call for radical transformation in living. It involved looking at oneself as one really was — "filthy rags," as Isaiah called us (Isa. 64:6). And then it involved giving up the filthy life and becoming radically different. See Romans 12:1,2.

IV. Christ's call involves a **call to forsake**. Mark 1:18-20 reads that the disciples left "their nets," "their father," and "the hired servants." Simon, Andrew, James, and John left their most prized possessions in order to follow Jesus. Their means of livelihood, family, and close friends were all given up so that they might go with Jesus. And certainly, He demands no less from us today. Once, when Michaelangelo was commissioned to paint the Sistine Chapel, a close friend discouraged him saying, "But that will cost you your life." Michaelangelo responded, "But what else is life for?" He realized that life only means something when it costs us something. Everyone who comes to Christ must leave anything and everything that would hinder him from giving full allegiance to Jesus. For

the rich, young ruler, it was his money; for Simon Peter, it was his pride and anger; for you, it might be family, job, or a sinful habit. "In the same way, any of you who does not give up everything he has cannot be my disciple." (Luke 14:33.)

V. Christ's call to discipleship is that it is a **call to action**. Verses 17 and 18 contain the phrases "... I will make you to become fishers . . . and straightway they left their nets. . . ." Jesus was calling them to do something immediately — not just "join a church" and wait for His return. He was calling them to come and bear fruit (John 15), to become His vessels (2 Tim. 2:21) and to go make disciples of all the nations (Matt. 28:18-20); and in every age since then Christ has called men to be His disciples and get into the game of life. They are not to justify inactivity on the basis that it is not their gift or "that is why we hired the preacher." Rather, every disciple is to "be diligent in these matters; give yourself wholly to them so that everyone may see your progress. Watch your life and doctrine closely. Persevere in them, because if you do you will save both yourself and your hearers." (1 Tim. 4:15,16.)

Conclusion:

1. There are many calls which are challenging men today. The call to a better job, a friendlier family, or more money are just a few.

2. Yet, there is no greater call that man can respond to than Christ's call to discipleship.

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Third Annual North Carolina Lectureship

Robert Goff, Jr., King, N.C.

The third annual North Carolina Lectureship, hosted by the Linville Forest church of Christ in Winston-Salem, was a tremendous faith-building event. It afforded elders, preachers, deacons, and other members of the Lord's church from across our great state the opportunity to assemble together for a week of visiting, singing, praying and studying. I am so grateful to be among those preaching for the Lord's church in North Carolina. Without exception, every man who spoke had done his homework and his lesson was one which challenged us to examine ourselves and determine that we are going to do more for the Lord.

For those who have never had the opportunity to attend a lectureship, it is sometimes easy to look upon such an event as somewhat of a vacation. Nothing could be further from the truth. There is the work of selecting a theme several months in advance of the lectureship. That theme must be one which will appeal to the interest of those we want to come. Yet, it must be one in harmony with God's word. The task of selecting the right speakers for the right topic is not always an easy one. Then there are housing arrangements that must be made for out-of-town guests who "move in" for a week. So that those guests will feel at home and welcome noon meals must be arranged.

The eldership of the Linville Forest congregation is to be commended for their interest in the preaching of Christ and the cross and we are appreciative of their hospitality during the week of September 17-21. Bill Dorriety and Doug Couch, local ministers at Linville Forest, are to be commended for their hard work done weeks and months in advance of the lectureship. The ladies of the Linville Forest, Warners Chapel, Brewer Road, Castle Heights and South Fork congregations deserve our thanks for the very fine meals prepared each day of the lectures.

On Wednesday of the lectureship those present were challenged by a very thought-

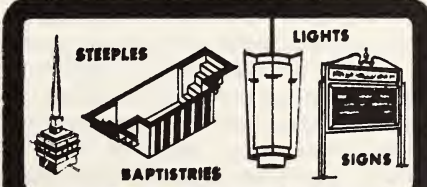
provoking presentation by Flavil Yeakley of Tulsa, Okla. He shared with us some statistics that were not at all encouraging as far as the growth rate of the church is concerned. In fact, according to brother Yeakley's surveys, we are on the decline nationwide. But he shared with us some ideas of how to grow. If we do not evangelize we should not expect growth. It is just that simple.

Thursday was a highlight day for our ladies. Lottie Beth Hobbs addressed them all day on issues confronting Christians and, as I understand, suggested some ways of getting involved in fighting some of the moral issues of our day. Tapes are available of every lecture delivered during the week. I strongly suggest that every congregation in the Carolinas and every Christian who can, order the tapes by brother Yeakley and sister Hobbs. The tapes can be ordered from Cassettes for Christ, 1339 S. Hanover, Pottstown, PA 19464.

Every preacher, elder, deacon and every other member of every congregation in North Carolina who possibly can go could benefit from spending a day, two days, or the entire week at the North Carolina Lectureship.

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BROTHERHOOD NEWS

Jim Stutts, Charleston, S.C.

ON FOREIGN SOIL: NIGERIA, West Africa — In 1947 a Nigerian policeman, C.O.A. Essien, wrote a pen-pal in Germany inquiring about a Bible correspondence course. She sent him a lesson from the Lawrence Avenue Church of Christ in Nashville, Tenn. Brother Essien heard, believed, obeyed the gospel, taught it to friends, relatives and strangers, then begged for American missionaries to come assist them in the right paths. Now, after tremendous work by native and American missionaries, both in the medical and preaching fields, there are an estimated 1,000-plus congregations with a total of over 85,000 members.

SEOUL, Korea — Dr. Sun Woo, president of a nondenominational seminary here, was baptized into Christ while visiting friends in the U.S. Dr. Woo has the potential to lead in the restoration movement here.

VENEZUELA — Edison Ouevedo was planning on going to school to prepare for the ministry when he was drafted into the military service. Though he tried in vain to gain exemption, he learned of God's providence in his life. After boot camp, Edison was appointed to the elite President's Honor Guard, a privilege granted to only the finest youth in the nation. Within the President's house, Edison has been conducting Bible studies which have resulted in the conversion of nine.

SOTIK, Kenya — Missionary Richard Chowning reports how the gospel has changed tribal customs here. Upon the birth of a child, the tribe used to have a worship ritual to tribal spirits, accompanied by drinking. Now, after conversion to Christ, babies are celebrated by prayers to the living God on behalf of the parents and worship is offered to God with tea being served in the home instead of alcoholic beverages.

QUEZALTENANGO, Guatemala, C.A. — This year, a major breakthrough has resulted in the work among the Quiche In-

dians. More than 60 have been baptized, one new congregation has been established and more than 100 children and their mothers have been enrolled in the medical missions educational classes on nutrition.

AUSTRIA — Dynamic missionary Bob Hare has been forced to return to the States because of his wife's poor health. He is presently with her in the Dallas area.

ON THE HOME FRONT: OGDEN, Utah — There are only 12 churches of Christ in all Utah, with a total of 500 members, of which three-fifths assemble in two congregations. The Mormons in the greater Ogden area boast that over 60 percent are LDS members, served by 147 ward buildings with over 600 members each.

MADISON, Tenn. — Ira North, minister here, began his 28th year of work in October. The church began meeting with Brother North in a basement with about 400 in attendance. The church has been in existence a total of 45 years.

WEST MONROE, La. — "We Care," a Church of Christ television ministry of 30-second messages, is now on over 36 stations, provided free as public service time. You may be able to get these aired FREE on your local station. Write: "WE CARE," P.O. Box 2255, W. Monroe, La. 71291.

BENTON HARBOR, Mich. — Eleven persons were baptized as a result of last summer's Camper Rally on Saving Souls held here. Those loving camping and souls converged and 60 were trained in soul winning. More than 50 have been baptized since such CROSS rallies began a few years ago.

FROM THE GOOD NEWS: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad: for great is your reward in heaven." (Matt. 5:10,11.)

"We herd sheep; we drive cattle; we lead men."

Carolina Church News

NEWS BRIEFS

David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Greensboro. The following men have been appointed deacons at Wendover Avenue: Quincy Bledsoe, Eric Fredrick, and Don Roper.

Jacksonville. A new program for young adults has been organized. The plan is to meet every Friday to go to a nursing home for singing and devotional. Afterwards the group goes to the building for an hour devotional and study.

King. Robert Goff has announced his plans to relocate. At this writing, his plans have not been finalized.

Elizabeth City. A report on the recent campaign indicates seven baptisms and six restorations. Also appointments were made for 93 home Bible studies.

Elkin. A series of articles entitled "It's a Fact" are being placed in the local newspaper.

Mocksville. A note in the Elkin bulletin reminds of the fact that North Main in Mocksville has supported a preacher at Elkin since the congregation's beginning. North Main and other congregations bring glory to God when they support missions.

Raleigh. Brooks Avenue will have a Youth Forum January 4-6 for junior and senior high school students from the Carolinas. The speakers will be Jim Hackney, Don Allison, and Benny Weast.

Statesville. Northview had an Open House service in their new auditorium on Sunday, November 11, followed by a gospel meeting Monday through Friday.

Burrell Prince spoke at the Sunday services and David Pharr spoke the other nights. Brother Prince stayed through the week to lead the singing. Stanley Crews is the local minister.

A new record in attendance was set on Sunday morning with 101. There were 208 at the Sunday afternoon session. Average attendance during the week was 142. One was baptized.

N.C. Baptisms

Wilkesboro 1; N. Main, Mocksville, 2; Jacksonville 1; Salisbury 1; Northview, Statesville, 3; Helen St., Fayetteville, 7; Providence Rd., Charlotte, 8; S. Fork, Winston-Salem, 2; Abilene, Statesville, 1. Total: 26.

Statesville, Abilene

WAYNE HATCHER, Reporting: On October 6, the Abilene congregation hosted their first Ladies Day here at the building. Our ladies did all the planning and work that went into its success. It was an all-out effort on the part of everyone from the young to the older. Many men kept children that day so their wives could be a part. There were 26 congregations represented and 194 who registered. We were very pleased with everyone's support and interest. The theme was "She's Something Special" and this was proven by the way our ladies went all out to verify that by the bulletin boards and the real nice meal and its trimmings. The spiritual food that was taken in that day by those who attended must have really been great as well because of the excitement and joy that bounced from the eyes and voices of those who came.

Probably one of the highlights of the day would be the participation on the part of our young ladies of the congregation. They had a very active part in the total success of the day. I would encourage other congregations who plan similar events not to forget the young people.

Those who were speakers for the day were: Sylvia Hickman, Becky Hatcher, Wanda Farris, Donna Foster, Freda

*Christ put the church in the world;
the devil puts the world in the church.*

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STEEPLES

BAPTISTRIES



Ramsey, and Dawn Adams. As I looked over the speakers one thing jumped out at me. The only native North Carolina speaker was our young person, Donna Foster. This means that we must start training them by having such events as Ladies Day. If they are done right they can be a great tool for helping our sisters in Christ to grow in the areas God would desire.

Recently, we rejoiced to have a brother in Christ to be restored to his first love. We continue to see spiritual growth take place in the lives of many here at Abilene. Pray for us.

SOUTH CAROLINA

N. Charleston. The teenagers sponsored a Senior Citizen Banquet on November 17.

Florence. Bill Young and the Florence congregation are to be commended for an excellent S.C. Lectureship this year. We were able to attend most of the sessions and appreciated the hospitality, fellowship and great sermons. The 1979 Lectures were dedicated to the memory of our beloved W.G. Gantt. The 1980 S.C. Lectures will be held at St. George.

Greenville. Robert Baker has been added to the eldership at Northeast. Brother Baker had served as an elder there in 1976, but had moved away. Mike Hairston and Harry Tripp have been added to the seven other deacons.

Columbia. Gary Roberson recently baptized three prisoners in the S.C. prison.

Lancaster. There is a need for a song leader who will come to Lancaster every Sunday. Eighty dollars a month will be provided for expenses. Contact Jimmy Wren, (803) 285-2977 or (803) 285-8038.

Chester. A recent gospel meeting using different speakers resulted in five baptisms. Duke Gregory has been serving as the regular preacher for several months, though living in Clinton. They expect to move to Chester in the near future for full-time work.

S.C. Baptisms

Shandon, Columbia, 8; Florence 1; Bamberg 1; St. Andrews, Columbia, 3; W. Columbia 1; Central, Spartanburg, 2; Charlotte Ave., Rock Hill, 2; Myrtle Beach 3; Chester 5. Total: 26.

MacDougal Youth Correction Center

JACK COOPER, Reporting: The July 1979 **Carolina Christian** had an article about Bible-teaching work being started at the MacDougal Youth Correction Center in Ridgeville, S.C. That work has progressed well, and right now members of the Lord's church are teaching on Tuesday and Thursday evenings. Recently five young men were baptized into Christ at MacDougal. Follow-up teaching is being done with them. The new converts are viewing the filmstrips "Now That I Am a Christian." Thus far members from St. George church of Christ have gone on Sunday to serve the Lord's Supper and have a devotional. Hopefully we can do more later, but right now the chaplain of MacDougal is hesitant to let us actually have an organized worship assembly. However, as the need grows we may be able to do more; so keep this work in your prayers.

The work is increasing, and is just about to become more than a small congregation can handle. Several are taking a Bible correspondence course and several have requested individual study. The young men at MacDougal come from all over the state; so some of you will be hearing from us about men from your locale.

We need to work together for the furtherance of the gospel in the Carolinas. Even though presently the work at MacDougal is being handled by St. George, it was started by the "Know Your Bible" correspondence course from the North Charleston church of Christ. Also keep in mind that someone from your area may be converted in this work. Thank God for our fellowship in the furtherance of the gospel.

Clemson, Oconee

DAVID CURRIE, Reporting: The church here has had a tremendous year of growth. Last September John Owen was hired as minister of the Oconee church of Christ. At that time we had five Christians and an average attendance of 15-20 on Sunday mornings. At the present we have 24

Christians and an average attendance of 45-55.

During the past year we had eight Christians place membership and 17 baptisms. We currently have four evangelistic group Bible studies in progress, which have a total of over 20 visitors per week. Two of these are designed for adults and two are held on campus for college students.

At the present time we are using temporary facilities in which to meet. On Sunday mornings we have services in the Savings and Loan building on Highway 123, and on Sunday and Wednesday evenings we meet in the YMCA building on campus. We are considering negotiating some property located in downtown Clemson which would provide us with a place to meet.

The Lord has truly blessed the church here with a tremendous ministry. The church can be characterized by its unity and faithfulness to the word of God, and by warm, enthusiastic, and evangelistic services. We are truly trying to establish the New Testament church here in pattern, in doctrine, in commitment, and in purpose.

We invite those who might be in Clemson to worship with us.

Laurens

DOUG MILLIGAN, Reporting: I am pleased to report that we baptized one soul into Christ during this last month.

The Alabama Christian School of Religion is considering beginning an extension cluster in the Carolinas. Any who are interested in working towards an undergraduate or graduate degree should contact Doug Milligan at the Laurens Church of Christ, P.O. Box 915, Laurens, S.C. 29360.

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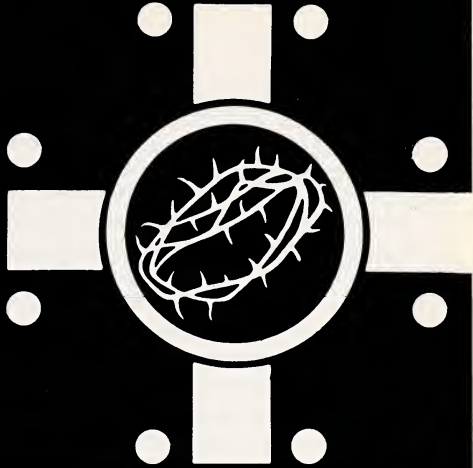
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CAROLINA CHRISTIAN

Vol. 22, No. 1, January 1980



Foy E. Wallace, Jr.

He Fought A Good Fight

C217.21
C212

Foy E. Wallace, Jr., is dead! And the words that stand out most in our mind as we grieve over this sad news are those spoken by the apostle Paul as he himself was about to face a Roman executioner. He said, "I have fought a good fight." (2 Tim. 4:7.) Those who are in the least acquainted with Paul's life would never think of questioning his words. Nor will anyone, friend or foe, question the same words when they are applied to Foy E. Wallace, Jr. Indeed, he **fought** a good fight, and he fought it all the days of his life, for what he conceived to be truth and right.

No one who knew him well would say that he had no faults or imperfections, that he was not at times extremely difficult to get along with, especially if one differed with him on what he considered fundamental to the faith, that he was never wrong on any subject or issue, or that his mind was perfectly and equally opened to all evidences. No, he had his weaknesses. But neither will they say that his equal has been known in the 20th century, and perhaps not in any century as far as uninspired men are concerned. He was unique. And perhaps his was the most powerful and brilliant mind to ever embrace the pleas to restore New Testament Christianity in all its ancient purity, beauty, and simplicity. While he was small in stature, he towered head and shoulders above all his contemporaries intellectually. This constantly delighted his friends and supporters, but it was a thorn in the flesh to would-be liberal scholars and intellectuals who often snubbed him as one who had outlived his time — they could not endure one who towered so high above them.

He was a powerful preacher, a devastating debater, and a tireless worker whose words were heard from one end of this nation to the other for more than 67 years. But his most valuable and lasting contribution, his heritage to all men, was his marvelous and unmatched power with the pen. His literary productions put him in a class almost by himself — only such giants as Alexander Campbell, David Lipscomb, and Guy N. Woods come near him. While his style was often sharp and nearly always controversial, his writings have gone to the ends of the earth and will continue to live unto the end of the world. No serious student of the Bible can afford to be without his books, and thousands yet unborn will study and cherish them after the works of his enemies have totally faded from memory. They are a priceless heritage!

He laid his earthly armor down on December 18, 1979, and we trust that it was only to trade it for a well-earned crown — the crown of victory. Yes, he **fought** a good fight and **Carolina Christian** joins with thousands around the world in weeping the loss of one of the ripest Bible scholars God ever gave to this world. His like may never be seen again.

EDITORIAL

ANOTHER PRICE INCREASE

We hate what inflation is doing to us, but we have no choice but to live with it . . . or die and leave it. The printers notified us in December (too late to get the notice in the December issue) that the printing cost of **Carolina Christian** would be increased by 10 percent beginning January 1 (even though this exceeds the President's guidelines). Since we have been charging for the paper only what it cost to print it, we have no choice but to increase our rates by the same amount, while knowing that this will hurt us all. Thus beginning now, with the January issue and all current renewal notices, the subscription rates will be as follows:

Single subscription — \$4.50.

Clubs of five or more — \$4.00 each.

Bundles and lists — 22¢ per copy.

We are sorry this has to be done, but the life of the paper depends on it.

THERE IS HOPE

"Weeping may endure for a night, but joy cometh in the morning." (Ps. 30:5.)

"Man that is born of woman is of few days, and full of trouble." (Job 14:1.) No rational person would question this inspired statement. In this life, no one can hope to escape all pain, sorrow, suffering, disappointment, accident, hardship, disease, and death. They are the lot of man in his present state, brought into the world by sin, and they find their way, to one degree or another, into every life. The sun often goes behind a dark cloud. But there is no reason to despair. The earth needs both sunshine and rain. The cloud will pass away and the sun will shine again. But even if a trial or trouble does not pass in this life, the joy of the morning of eternity awaits those who prepare for it. And nothing that hurts or harms shall enter that blissful state. "For I reckon," said Paul, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:18.) The glory is coming . . . and that before long.

A young boy in one of our large cities gave his seat on a public transportation system to an old gray-headed working woman who was weary from a long, hard day's work. "Young man, I hate to take your seat," she said, "but I am so tired." "That's all right," answered the boy. "I have such a little way to go." That describes our lives — we have such a little way to go. But that way is both challenging and fascinating. "Joy cometh in the morning!" And if perchance it does not come in this life, there is nothing to fret about. We have only a little ways to go and then we will be at home forever — be where anguish, trouble, and heartache can never enter. Thank God for this hope.

OVERCOMING OBSTACLES

When people love God with all their heart and desire above everything else to do His will, they can overcome any obstacle or hindrance the devil may place in their way. Serving God should be a matter of convictions, not of convenience. This can be well illustrated by a meeting conducted in 1860 by Jesse L. Sewell. He went to Antioch, Rutherford County, Tennessee, to hold a meeting with the purpose in view of establishing a church after the New Testament order. The meeting was started in a Presbyterian meeting house. But when

EDITORIAL AND PUBLICATION STAFF:

Howard Winters, Editor; David Pharr, Carolina News Editor; James Stutts, Brotherhood News Editor.

CAROLINA CHRISTIAN is published monthly by Carolina Christian Publications, Inc., at 5315 Old Augusta Road, Greenville, S.C. 29605. Subscription price: individual, \$4.50 per year; club of five or more, \$4.00 per year; quantity of 15 or more in bundles or direct mailing, 22¢ per copy per month. Publication number, 091160.

Second class postage paid at Greenville, S.C.

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several people obeyed the gospel, further use of the house was refused. From here we let David Lipscomb tell the story: "They went to the grove; the weather was cold; the women took up their carpets and hung them around to break the wind and shield them from the cold and the meeting continued. There were about fifty-five additions. This shows how people can overcome difficulties and remove obstacles when in earnest. Worse than cold and bad weather are hearts cold and indifferent to the conversion of sinners and the advancement of the truth. When Christians are in earnest meetings can be held and sinners can be converted in the woods, in barns, in cold weather or hot, and all obstacles vanish." (**Life and Sermons of Jesse L. Sewell**, pp. 103, 104.)

Many use obstacles as an excuse for not doing; others use them as a challenge to do. The heart, not the obstacles, determines the action, or the lack of it.

WHAT SHALL WE BE?

God made man upright (Eccl. 7:29). But he sinned (Gen. 3), and sin brought upon him all the ruin, misery, suffering, sickness, and death that is in the world. He became helplessly lost because his Creator had said, "The day you sin is the day you die." He sinned, and the penalty would have to be paid or else the integrity of God's word would be shattered. But to add more to this dreary picture, death has now passed upon all, because all have sinned (Rom. 5:12). All, therefore, must die — all must be separated from God forever . . . unless an acceptable substitute for their death can be found.

It is at this point that Jesus enters the picture. He came into the world, lived a perfect life, and died a vicarious death on the cross to pay man's sin debt — His death is the acceptable substitute for man's. With his sin debt paid, lost man, by accepting the death of Christ as his own, can be freed from the penalty. He does not have to die for his sins — his debt has been paid by another. God, by His marvelous grace, has provided a scheme that does justice to His law while at the same time permits Him to extend mercy to the lost. Man can thus, by following Christ as his Lord and Savior,

have back all the blessings he lost in sin. What a magnificent offer! Surely all will accept it and be made free from sin. But no! Even though the terrible price of sin has been paid by the spotless Son of God, many still spurn it, neglect it, or simply ignore it. They go on in their sins, degrading further their character and marring the image of God in their being. There is no need for anyone now to live on the low level of sin. He has heaven's invitation to plant his feet on higher ground.

When Christ calls to a higher life, one may rise and soar to new heights or he may remain where he is and pay his own penalty for sin . . . eternal death. But unless one rises with Christ he is like the duck in the following poem:

*I think my life is a tame old duck
Dibbling around in the farmyard
muck,
Fat and lazy with useless wings!
But sometimes when the north wind
sings
And the wild ducks hurtle overhead,
Something stirs that was lost and dead.
And it cocks a wary and puzzled eye
And makes a feeble attempt to fly!
It's fairly content with the state it's in,
But it's not the duck it might have
been!*

— Unknown

Man can never be what he was made to be until he is what God wills him to be. Thus if we want to live life to its fullest, to live life as God meant it to be, we must accept Christ and His substitute for our sins — we must make His life our own by a total submission to His will. There is no other way! God has no other plan for our life or salvation. Each of us must decide, then, what we will be, whether we will be what God wants us to be or whether we will continue the downward plunge to eternal death.

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HUMAN CHATTEL

Slavery (when it is practiced in view of some races being inferior to others) is repulsive. It denies that all men are created equally in the image and likeness of God. It divides human beings into two categories — the superiors and the inferiors. The inferiors are considered as nothing more than the property of the superiors — they are things rather than persons. In this sense, few things are more degrading than slavery. And there are few occupations more repulsive to the mind than that of a slave trader, a man who earns his livelihood by trafficking in human flesh. Slavery thus makes beasts out of men. And we can all thank God it has been outlawed in this country, and that the constitution of the United States of America looks upon all men as equal (even if all have not yet accepted that fact). Slavery has been abolished! One man cannot capture, own, or sell another man for profit. Equal rights are guaranteed (even though we have not all learned to practice it yet).

However, there is still a terrible traffic stalking through the land that makes millions of helpless human beings nothing but chattel, the property of another to be disposed of at will. It is worse than slavery. It is murder! That traffic is called abortion. And the chattel is unborn infants, tiny, helpless, living unborn human beings. Because they are living in the womb rather than out of it, many do not consider them as persons to be protected but things — things that are to live or die at the capricious will of another. The only difference in the attitude that produces the kind of slavery discussed above and that of the abortionists is that in slavery certain human beings (whether unborn, young, or old), usually because of their race or the color of their skin, are nothing more than property to be bought, sold, traded, or eliminated at will, while in abortion it is the unborn infant whose status of human life and equality is denied. The unborn is considered as no more than a cancer or a blob of fat to be accepted or killed at will by the biological mother and an unscrupulous doctor. The life is sold for the convenience of the former and for the profit of the lat-

ter.

The root of abortion is thus the absurd attitude that certain human beings (in this case, the unborn infants) are chattel — property to be used rather than souls (or human life) to be saved. How could anything be farther from the spirit of Christianity — from the spirit of the gentle Man of Galilee who came to seek and to save rather than to plunder and destroy?

CHRISTIAN WOMEN

A sleeping giant is being aroused in the Lord's church in the Carolinas — a giant who has slept long enough and who cannot be prodded to sleep much longer. That giant is Christian women. There is a whole army of them, and they are determined to find Scriptural ways of being more useful in the Lord's service. (Thank God!) There are several indications of this but we can take space to name only a few:

1. A Christian women's column has begun in **Carolina Christian**, edited by the beautiful and talented Karen (Mrs. Johnny) Melton. It is hitting right on target.

2. The Jericho church in Mocksville has had for several years an annual lectureship program for ladies. It has proven both popular and profitable.

3. The Abilene church in Statesville hosted last year (as was reported by Wayne Hatcher in last month's issue) its first ladies day, in which both the young and more mature participated in a great teaching and training effort.

4. Nearly every church now has an active ladies class during the months children are in school. Many of these classes have developed an active program of work — they put what they learn into action. They



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are becoming doers of the word, and not hearers only.

5. Kathryn Price of Spindale has written an excellent book (published by the Firm Foundation) which is accurately described by its title, **Applied Christianity for Today's Christian Woman**. It deals with many areas of work in which Christian women can excel. We are delighted that a Carolina Christian has written such a book.

6. Approximately 100 women gathered in Winston-Salem during the North Carolina lectures to hear Lottie Beth Hobbs challenge them to get involved in programs designed to make society more responsive to Christian morality.

We believe all these are good signs and

point to better things yet to come. The most unused power in the church is its women power. When that power is properly utilized, the church cannot help but move forward with an unprecedented thrust. Because we want to encourage this movement we are running in this issue five articles (along with an introduction to them) written by ladies in Charlotte. They were originally planned for five monthly installments in the Christian Woman's column, but we think they all need to be read and studied together. Thus we are running them all at once. We hope you will read them, especially all Christian women. They carry a message of concern, hope, and determination.

The Christian Woman A Challenging Series

Karen Melton, Charlotte, N.C.

Several weeks ago the Ladies' Bible Class at the Providence Road church studied a lesson regarding meeting various challenges as Christian women. Several members of the class had a part in sharing their ideas and experiences with us as they related to a particular challenge.

I was very impressed by the input and insight of these women. After some con-

sideration, I approached each class member who participated and asked her to contribute her ideas to me in manuscript form for publication in **Carolina Christian**. The following is a series of articles geared especially to the Christian women of the Carolinas. I hope you enjoy reading them and that you will glean something therefrom to help you in your daily walk with God.

Meeting the Challenge as an Elder's Wife

Ann DeJarnatt, Charlotte, N.C.

I cannot presume to speak for the wives of other elders because I believe a challenge is a personal struggle; therefore, a blanket statement will not cover the subject. Let me, then, share with you my own personal views.

We are all a composite of our heritage — the lineage of our blood, genes, and chromosomes. Even more, we are influenced by our environment, shaped from childhood by our parents, school, friends, work, geographical location, economic stratum, and religious convictions. These things, coupled with our natural talents,

desires and ambitions (or the lack of these) take us into adulthood as the people we are.

All of these things provide us with a self-image — one we are either comfortable with or one we would like to change. In order to change, we need to have a reason, to be motivated — therein lies the challenge.

Other than being challenged to please God, I have only been challenged to be a good daughter, a good wife, a good employee, a good neighbor, and a good mother. I have not always met these challenges with success, and although disappointing, these failures did not bother my self-image until my husband was asked

to serve as an elder. Self-doubt, self-worth, and scrutiny from others (whether real or imagined) gave me reason to examine myself.

I felt motivated to change. My challenge (I thought) was to fit into the mold others had prepared for me — an energetic, knowledgeable, saintly person. I really do not know why, because I never consciously expected this of other elders' wives — though I have seen some, if not all, of these qualities in varying degrees in elders' wives I have known. I felt I had to complement my husband and be just the person everyone else expected me to be.

After much agonizing, I realized I could

not be all things to all people. I am what I am and who I am because of my inherent and environmental characteristics. I realized I could only meet my challenge in my own unique way. After all, my husband was asked to serve because of the person he is — he was not asked or expected to change. Therefore, I reasoned that I was not being asked to change either. I am not a "petticoat elder."

I am challenged to be an active example of a Christian woman, an asset to the church, a helpmeet to my husband, and a stabilizing influence on my children.

My challenge is no different than that of any other Christian woman.

Meeting the Challenge as a Deacon's Wife

Vicki Harvey, Charlotte, N.C.

It seems almost amusing that the Bible lists no qualifications for the wives of elders and preachers, but it does so for deacons' wives.

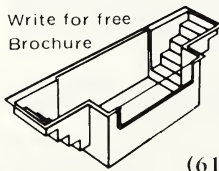
In 1 Timothy 3:8-13, Paul lists the qualifications of deacons. Notice that Paul states in verse 11, "Even so must their wives be grave, not slanderers, sober, faithful in all things." In other words, a deacon's wife should be serious-minded, not given to gossip and calm.

There are many areas of responsibility for the deacon in which his wife can be of help. (1) ". . . not greedy of filthy lucre" (1 Tim. 3:8). No wife should expect or demand more in the way of material possessions than her husband is able to provide. (2) A deacon must be a spiritual leader — within the church, on the job, and at home. The difference in your husband's success as a spiritual leader could very well depend on you. Encourage him to be all that he can be spiritually. (3) "Ruling their children and their own house well" (1 Tim. 3:12). By being in loving subjection to her husband, and by building him up to their children, a wife can provide the right atmosphere, making it pleasurable and possible for him to rule his house well. Children miss nothing when the father is the ruler of his home. On the contrary, they experience security and happiness as a result.

Being the wife of a deacon carries many responsibilities. Whether we like it or not, others look to us as examples. Let us who are deacons' wives do all we can to be what we need to be in the sight of God, before our families, and before our brothers and sisters in the Lord.



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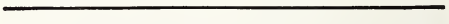


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Meeting the Challenge as a Preacher's Wife

Carolyn Wheeler, Charlotte, N.C.

The preacher's wife — what does she do and what is expected of her? Well, she cooks, cleans house, washes, irons and cares for her children (if she has any) in addition to many other things. I would like to point out here that if we put too much importance on "other things" and neglect our primary duties as a Christian wife and mother, we (as preachers' wives) will soon disqualify ourselves and our husbands as congregational leaders. The roles of a wife and mother must take high priority in the life of every Christian woman.

The Bible does not mention the preacher's wife at all; nor are we given an example to follow. Common sense, however, tells us that if a preacher is to have the necessary influence from the pulpit, his wife must be willing to lead a life which will not hinder that influence. It is interesting to note, however, that "society" (even within the church) has given us quite a lengthy list of qualifications for the preacher's wife and children which neither God nor common sense has outlined. It is also true that many of us as preachers' wives have a preconceived idea of what we are to be and of what others expect us to be. Trying to live up to such varied and demanding standards can imprison us and our children. We might say we live in a glass house, but in reality each Christian lives in a glass house in that God is looking in on us.

If what we live is not a true expression of what we are, then sooner or later it will surface — in nervous breakdowns, marriage failures, wayward children, and preachers with no influence. There is a world of difference between self-control and hypocrisy.

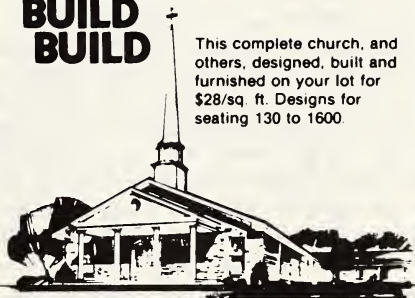
Let us consider briefly some ways in which we can help our husbands be more effective in their work: (1) We must be cautious not to be a slanderer or a busybody — a hard task indeed when sister so-and-so feels compelled to warn you about old brother so-and-so's bad habit. (2) Be as considerate as possible of the time which must necessarily be spent with others. (3) Encourage him in every way, January 1980

most especially when he is feeling low. Let him know he can confide in you without being concerned about it spreading any further. (4) Be content with whatever set of circumstances you find yourself in (Phil. 4:11).

In summary, a preacher's wife is first of all a human being, a creation of God. She realizes that after all is said and done she will stand alone before God as His child to give an account of her life. She will no longer be the preacher's wife, nor will there be anyone whom she can hide behind or lean upon. She has availed herself of God's grace and mercy, and knows He is faithful to His promises.

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Meeting the Challenge as a Mother of Young Children

Shea Barja, Charlotte, N.C.

As the full-time mother of two small children I know the pressures the world puts upon a young homemaker. Just recently I heard on the radio that within 10 years two out of three mothers will be working outside the home. ERA is supporting federally funded (our tax money) child care facilities — such as presently exist in Red China. That is just pressure on a large scale — the more personal pressure can be worse.

We are encouraged to go back to school, intended to keep up with the ever-changing latest fashions, and belittled into being involved in too many self-fulfilling activities outside the home.

No doubt we are all feeling the effects of inflation and recession — especially at the grocery store. And who is not singing the gas tank blues? There are lots of legitimate reasons to put our children in a day care center and go to work. But try explaining it to your four-year-old child. And, of course, we are all pressured into trying to keep a “Better Homes and Gardens” living room. That is not very practical, though, when you are potty-training your two-year-old.

At times I think as mothers of young children we are even tempted to take on too much “church work” and spread ourselves too thin. Motherhood is a ministry in itself.

A good sense of humor and a basic knowledge of child development (what to expect physically and emotionally from your children and what **not** to expect) can help to avoid many heartaches. Children are only human, just as their parents are. A mother needs a regular quiet time with God, special time for herself, and a date with her husband frequently. Being faced with the same old hectic day-in-and-day-out routine, it is easy to get lost in the laundry and to be drawn away from your husband. I realized this when my two children were four and two. That is when my husband and I began setting aside a certain time each week to be together — even if it was just a

trip to Hardee’s for a Coke. It was our special time together.

One of my favorite quotations on rearing children is from Dr. Herbert Ratner, who said, “The best way to make a child independent is to meet his needs when he’s dependent.”

As mothers, the best gift we can give our children is our **time**. Ask Captain Kangaroo. Take time to teach your children, time to pray with them, and time to expose them to the good in God’s world all around them. Ephesians 6:4 tells us how to rear our children and echoes the gentleness Jesus had with children. As our children grow older and more independent, there will be many more ways in which to serve God. But most important now is the nurturing of these precious little souls God has entrusted to us.

By giving ourselves totally to Christ and learning to submit fully to His will rather than our own, and by allowing Christ to filter through our lives, we can rear our children to be happy, well-adjusted, loving Christians and therein find our own fulfillment.

Correction

In the November issue there appeared an item entitled “Be a Considerate Christian” under Karen Melton’s name. This was incorrect. Joanne Shaffer of Charlotte was the author. It came in unsigned and because Karen sent it in we assumed that she had written it. Please take note of this . . . and sign everything which you write.

“The hypocrite will throw away a bushel of truth because it contains a grain of error. The denominationalist will swallow a bushel of error because it contains a grain of truth.”

Meeting the Challenge as the Mother of a Teenager

Bobbie Fortner, Charlotte, N.C.

In dealing with teenagers (with your own or someone else's), we must realize there are no easy solutions and we do not have all the answers.

About a year ago I had a friend in her late 40's with a teenager the same age as my daughter. I thought, "How wonderful! She is old enough and mature enough to know how to cope with teenagers." She came to me one day and said she thought I was so lucky to still be young enough to understand teenagers. I guess age really makes little difference in the kind of relationship we have with our teenagers.

So important in building a close relationship with anyone, but especially with our teenagers, is our ability to **listen** to what they have to say. By listening, I do not mean merely to allow them their "say," all the while planning your retaliatory speech. These children (who really **are not** children any more) have the ability to think and reason for themselves. Granted, sometimes their reasoning needs a little added dimension that only a parent (or older Christian)

can give. But, by all means, listen to them. Give them the loving guidance they need (and want).

Compromise! " 'Compromise' you say?" Yes, compromise — on anything **other than** spiritual or moral issues. God's word never changes. But childhood today is not the same as it was 20 years ago. Do not restrict your children from things simply because you were not given the same opportunities for involvement when you were a youngster (sports, civic, and social involvement). Help them to be well rounded, not lopsided, individuals.

Let them know you love them. Tell them you love them — and show it to them. Love is the tie that binds.

Make yourself the best example you can; but also realize that you are not perfect — and do not hide that fact from your children. Be a whole person (mistakes and all). Say, "I'm sorry. I was wrong," when you are. Your children will appreciate and respect you as a parent and an individual.

By being honest and open with our teenagers we will help them and in turn be helped by them.

Our Ship of Life

Roy Z. Kemp, Greensboro, N.C.

The symbols of the journey of life have long been ships and seafaring. We feel that we have come into a calm, safe harbor after a long, rough voyage at each year's end, and are soon to embark on another new voyage on strange, uncharted seas as we enter into a new year.

For practically every person, a new year holds doubts and fears, anxiety and uncertainty. There is a fear of the future because of the chaotic conditions of the world. Most of us face a frantic struggle merely to survive in this world of competitive endeavors and ever-increasing prices. We realize the great task which lies ahead in the

coming year, and we can feel no assurance, no guarantee that we will have smooth sailing. We know we shall face dangers of one kind or another, and emergencies and difficult situations, many of which we have not previously experienced.

None of us — especially we Christians — should be afraid of the future. A new year is a challenge, but our Lord and Saviour has promised that He will lead our way and guide our steps if we will but follow Him. This should be of great comfort and consolation to us and strengthen our hearts. We should know greater determination to succeed and feel a greater ability to bring our ship through the most turbulent sea.

The presence of the Lord will sustain us

as we launch out into the deep. If we will make the most of each day as it comes, doing our daily task of serving the Lord and leaving our tomorrow in His hands, we need not ever feel any fear or uncertainty.

We must live our lives by the days, the hours, and the minutes and put from us any doubt or fear of the future. Our eyes must remain on eternity, however; eternity is something great and vast and mighty — almost too much for our minds to comprehend. Eternity rests in the hands of God.

Living each day as it comes to its fullest, is sufficient time for us to consider, because for many of us there will be no tomorrow. Our lives, in comparison to eternity, are but infinitesimal moments.

Gleanings of Encouragement

The Extra Mile

Henry L. Fuhry, Asheville, N.C.

“And whosoever shall compel thee to go one mile, go with him two.” (Matt. 5:38,42.) Jesus here is teaching His disciples that they must never retaliate even though someone does them evil and He says, “And whosoever shall compel thee to go one mile, go with him two.” Let us examine these words and see just what they mean to us and how we are to apply them in our everyday Christian living. In the days of Christ when the Jews were under the rule of the Romans, mail and other official documents were delivered by courier. Horsemen were used and these were stationed on public highways at proper intervals. These couriers had authority to impress men, horses, and other means of transportation into service to help them deliver such documents. This remark by Jesus is based on the supposition that a man was compelled by such government officials to go one mile. The exercising of this power was especially distasteful to the Jews. Jesus means it is much better to travel the extra mile on one’s own accord than to manifest a spirit of rebellion. Thus, instead of showing a spirit of revenge, the followers of Jesus should show the greatest degree of love, goodwill, and generosity.

Service which is the result of compulsion alone is but the expression of a law. So long

When our hearts know faith and trust in God and we know that we have been redeemed by His love and grace, our future is assured. God’s Holy Spirit within us should provide all the courage we need to avoid the dangerous shoals and reefs that would destroy our life’s ship. The radiance of His love will light uncharted darkness and reveal the strange, unknown waters ahead over which our frail craft must bravely sail.

“Jesus, Saviour, pilot me” should be our seafaring chanty on this new year’s voyage. When this is done, we may be assured that we shall eventually sail on smooth waters into a safe harbor.

as men do only that which is demanded of them, they are not living in terms of their possibilities. It is only when we rise above that which is required of us that service becomes rich and character becomes noble. When we became Christians we pledged to give ourselves to a strenuous life of willing service — **obligatory duty!** It is not until our willingness overflows our obligation that we really become profitable servants of Christ. The Bible cites many examples of men and women who were willing to go the second mile: Ruth left her home in Moab and went with her mother-in-law Naomi to Judah. Ruth was not compelled to do this but because of her love for Naomi she was willing to forsake all and go with her the second mile. Rebekkah. Not only did she give Abraham’s servant a drink but she also watered all of his camels. The poor widow



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gave all she had — two mites. She was willing to go the second mile. The good Samaritan. The priest and the Levite passed the wounded man by. The good Samaritan bound up his wounds but he did not quit there. He put the wounded man on his donkey and took him to the nearest inn and instructed the innkeeper to care for him until he returned and he would pay him all he had spent in caring for the wounded man. The good Samaritan was willing to go the second mile.

For we who are Christians just what does the second mile mean? We have the obligation and privilege as Christians to attend all services, give of our means, partake of the Lord's Supper, sing with the Spirit and understanding, and pray from the heart. But we must go beyond this; we must go the second mile. We must voluntarily give ourselves in total service to Christ. While we have an obligation as Christians which we have enumerated, we must also fulfill our voluntary duties as disciples of our Lord. We must constantly be on the alert to willingly go the extra mile. We must always do good to our fellowmen and we must use all our talents to the best of our ability. It is easy for us to see what this principle does to us when we apply it to our moral lives. It divides our conduct into two parts, namely, the compulsory and the voluntary, the things we must do and the things which we choose to do, the first mile and the second mile.

The real worth of the moral life lies in this attitude of abundant willingness to do more than is required so the whole joy of the moral life lies there too. It is because of our unwillingness to go the extra mile that many of us make such desperate labor out

of going the first. When anyone is compelled to go one mile, the only spirit which can save his soul from bitterness is the willingness to go two. The Christian who can travel the first hard mile of compulsion with an abundant willingness to make it beautiful with the second mile of consecration is the one who proves that Christianity has power. Man does not express the fullness of his personality by living on the average plan. Jesus once drew a very clear distinction between the idea of existing and that of living the full life. He said, "If thou wouldst enter into life, keep the commandments [the first mile] and give to the poor [the second mile]." (Matt. 19:16-22.) It is in response to the challenge of the extra mile that Christian character is wrought. In the final analysis, the difference between the average man and the great heart is not a difference of gift or talent, but a difference in character. This higher life is therefore urged because it is the two-mile way of Jesus which has achieved the best in the past and is the hope of the future.

Finally let us relate "cross bearing" to the second mile. Many of us have thought of "cross bearing" as being something we are compelled to do, some problem or tribulation that we have had to cope with as Christians. No, this is not cross bearing. Cross bearing is a voluntary thing. We bear our cross when we voluntarily make a sacrifice or suffer for the good of others. Christ died for us — He bore the greatest cross of all — He chose to die for us. He made the supreme sacrifice for you and for me. Cross bearing is similar to the second mile. Both are voluntary and both are essential to salvation even though they are not obligatory.

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Gospel Meeting in Chadbourn, N.C.

Jack Cooper, St. George, S.C.

The members of the Lord's church in Chadbourn, N.C., seemed well pleased with the gospel meeting effort during the first week of October 1979. This small congregation was full of enthusiasm and very positive thinking. Solid plans have been made for the growth of the church. It was faithful in supporting the meeting, and a good bit of preparation was made for the evangelistic effort.

Members of the church felt good about the week's subject, "What Is the Church of Christ?" They said the series of lessons was good for building them up as well as being good for the visitors from the community. The congregation in Chadbourn had recent converts and those recently restored after a significant time of absence from service to the Master.

The church managed to get attendance from community people who had not visited services before. When the small size of the congregation is considered, the number of visitors is significant. The natural question for those interested in successful gospel meetings is: "How were the visitors reached?" Well, the Chadbourn congregation set up a visitation sequence in the community. The first visits were made

just to determine interest. A second visit was made by members of the congregation to those who showed any interest. A third visit was made only to those who displayed continuing interest after the second visit. It was reported that most of the visitors were those who received the third visit. If that kind of activity continues, seed will be planted in hearts, the seed will be watered, and the church will bear fruit as God grants the increase (1 Cor. 3:6-9).

The truth was preached in the meeting, but the real success story is not of the visiting minister — he just planted and watered some seed (the word, Luke 8:5-15). The real story is one of a very small congregation finding a way to get friends and neighbors out to hear the gospel preached. Perhaps other congregations in other places could use a similar "visitation sequence" with similar success for a meeting.

There is no full-time evangelist working with the Chadbourn church. The men of that congregation are making plans for the future, but they will need some help. With the activity that is already present, there is a great potential for furthering the kingdom of God in Chadbourn. If you know of anyone looking for a mission point to support, Chadbourn, N.C., is a good place to look.

Thank You, Brethren

Robert Goff, King, N.C.

After preaching in my home state of North Carolina for the past eight and a half years my family will be moving to Malden, Missouri, at the end of January. It is with a great amount of excitement and anticipation that we make the move because of the various opportunities which we believe we will have in our service to our Lord there. Also, we are thankful for the opportunity to grow in our service to Christ.

While we look forward to our new work and the challenges it will bring, we are truly

grateful for the opportunities afforded us in our labors in the Piedmont area of North Carolina as well as special occasions in other places in North and South Carolina. While we have fallen short of our capabilities

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ties and the expectations of God in our work here we are glad that He has used us to the degree He has in this field. It is our hope (desire plus expectation) that we can one day serve our Lord again in the up-building of the kingdom of Christ in the Carolinas.

Besides the opportunities given us for spiritual growth, Carolyn and I feel that the best friends we have on the earth are in the Carolinas. Whatever growth that has been made in our lives has come as a result of patient and longsuffering brethren with whom we labored at the South Stokes church in King, N.C., and the Broad Street church in Statesville, N.C. In addition to these, lectureships, Ladies Days, gospel meetings, and campaigns have all contributed to our

growth in the Lord. And I have never seen the closeness and the companionship among preaching brethren that exists in the Carolinas. This has been a great source of encouragement to me and something I shall miss greatly.

Brethren, as we leave, we just want to say thank you for a wonderful eight and a half years of love, fellowship, and spiritual growth. Readers of **Carolina Christian** are invited to visit with us if you are ever in the "Bootheel" of Missouri. We will be located 140 miles north of Memphis and 200 miles south of St. Louis and 20 miles off I-55. Our mailing address after January 27 will be 600 Kent Blvd., Malden, Missouri 63863. The church phone is (314) 276-4177.

Thinking Things Through

"Do More Than I Say"

In doing good, Christians have a duty, but they are not limited in the good they can do by the boundary line of duty. Paul wrote to Philemon saying, "Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say." (Phile. 21.) Paul had given Philemon some pretty hard sayings to follow, such as to receive back a runaway slave as a brother. He concluded by saying that he had confidence that he would do what he asked and that he would go beyond that and do even more. "Doing more," going beyond duty alone, is a Christian principle, one that would make this old world a better place in which to live if more people practiced.

There is, of course, a sense in which we are not at liberty to go beyond what the word of the Lord says. One of the fundamental principles of the Restoration Movement is to speak where the Bible speaks, and be silent where the Bible is silent. This simply means to say and do, in one's service to God, only what God authorizes. Or to say the same thing another way, we cannot please God without obeying Him in all things — in every act rendered as a service to Him. But we cannot obey God unless He has given us instruc-

tions as to what to do — we cannot obey God unless He authorizes us to act. Hence, it must follow that we cannot please God unless we do that, and only that, which He authorizes. Paul taught this principle by saying, "Prove all things; hold fast that which is good." (1 Thess. 5:21.) Peter states it, "If any man speak, let him speak as the oracles of God." (1 Pet. 4:11.) All this simply means that, in service to God, we cannot do more or less than God has authorized and still be pleasing to Him. John states this principle precisely by saying, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the

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Son." (2 John 9.)

But many Christian services are rendered by degrees, one rendering a greater degree of service than another. And in this sense one may do more than is basically required by duty alone — that is, one may go beyond the call of duty. Take for example love. To be pleasing to God one must love God, love His people, love himself, love others, love the lost, and even love his enemies. But one may love without loving to the ultimate degree. If this were not true, one could never grow in love. His love would be perfect. Love should know no limits. While one may love enough today to meet the demands of duty alone, his love should not be limited to the boundary lines of duty. Love should continue to increase as long as one lives.

Take another example: the Lord has commanded Christians to give of their means, but He has not specified the exact percentage to be given. No one, therefore, can bind on another Christian the exact amount he is to give of his income. He is re-

quired to give but the amount is something that must be decided by each individual himself in light of his love for God and the cause he is supporting. But surely no one would argue that because of this there is no minimum that God will accept — that a gift could not be so small as to insult God. And probably there is a maximum that God would require in order to fill His demands. It is thus possible to give what God would expect . . . and then go beyond that (cf. 1 Cor. 8:3-5). This is simply to go beyond what would normally be required. It is to do more than duty alone demands. It is the principle of doing all we can do rather than doing as little as we can get by with and still be saved.

Quality is what the Lord desires in service to Him — He wants more than mere ritualism; He wants the heart. And only by a generous impulse of the heart, pouring out its love in obedience to God, can one do more or go farther than duty alone would demand.

Can One Teach Christ and Not The Church?

Jim Stutts, Charleston, S.C.

Mankind seems to be a creature of extremes. This is never more obvious than in the realm of religion. The Catholic concept of salvation by works invented by men was replaced by the Protestants with the concept of "faith only." Neither position is Biblical and the truth is that **God's works** are to be obeyed if one is to be saved (John 14:15; Mark 16:16). In our own brotherhood, the extremes exist. One such doctrinal seesaw concerns whether or not the church of Christ should be taught. Some brethren say we should "teach Christ only" and forget the church. This is said to be an effort to flee from the denominational concept. Others are still teaching a denominational concept (if carried to its logical conclusion) by saying "the church saves." We believe both views to be unscriptural for the following reasons:

The church of Christ is not a denomination. The phrase "church of Christ" is not a name as such, but a phrase used in Scripture to show the relationship between Christ and His church. Neither you, I or any other individual owns the Lord's church — but Christ does! In the first century denominations were unknown and building signs depicting a divided Christianity were unheard of. The church Jesus

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built was not a part of any denominational system. The church ordained by God was united, "one" conscious institution. "Endeavoring to keep the unity of the spirit in the bonding of peace." (Eph. 4:3.) In the first century, God labeled division as being "carnal" or unholy, rather than the normal, accepted thing (1 Cor. 3:3,4). Jesus prayed for unity of all believers and God revealed that factions are to be condemned (1 Cor. 1:10-13). Today, how can we properly teach one about Christ and not contrast the Biblical doctrine of the church with modern denominationalism?

The church of Christ is the body of Christ. Literally, the church is the called-out body of believers — called out of sin into service to Christ. Therefore, the church has no saving power of its own. It is incorrect to say, "the church saves," but it is true that the church is the saved. All those who have put on Christ in baptism are members of Christ's church (Acts 2:38-47). The new birth (baptism in water for remission of sins) not only saves one, but makes one a member of the body of the saved, the church (John 3:5; 1 Cor. 12:13). How could one teach Christ and not the church in view of these facts?

Ephesians 1:22,23 reveals that the church is the body and Ephesians 4:4 states there is "one body." Hence, there is only one church according to God's word! How could one be taught about Christ, leaving out this information, especially in view of today's counterfeit Christianity, denominationalism?

The church of Christ is the "pillar and ground of the truth" (1 Tim. 3:15). While one is taught that Jesus is the truth (John 14:6) shouldn't one be informed about the church's part? The Holy Spirit revealed that glory is brought to Christ through the church and that each member thereof is responsible for the proclamation of the pure gospel to the world (Eph. 3:21; Matt. 28:18-20). In other words, the church is to uphold and support the truth, displaying it before a lost and dying world in word and deed (James 1:21,22). How can one be taught Christ and not the church in view of the above?

Following the church of Christ is the

same as following Christ. In 1 Thessalonians 2:13,14 it is stated that following the church is the same as following God's word. We hasten to add that the church has no right to function outside the framework of the Bible, but the early Christians were obviously following Christ when they followed the church. Paul phrased it this way: ". . . withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (2 Thess. 3:6b); and "Be ye followers of me, even as I also am of Christ." (1 Cor. 11:1.) So following the Lord is the same as following the church, assuming the church is truly the "pillar and ground of the truth." How, then, can one separate Christ from His church in teaching the lost when they are both to be followed?

The church of Christ is headed by Christ. "For the husband is head of the wife, even as Christ is the head of the church: and is the Saviour of the body." (Eph. 5:23.) In 1 Corinthians 12:12-27, the relationship of Christ (head) and the church (body) is compared to the human body and its head. It is obvious that our human bodies are not complete lacking our heads, nor our heads complete lacking our bodies! How then can one attempt to convert folks to Christ by severing Him from the body, the church?

The church of Christ has been purchased with Jesus' blood. Inspiration states: ". . . to feed the church of God, which he hath purchased with his own blood." (Acts 20:28b.) Since Jesus died for the church, how, then, can one not include Christ's church during the teaching of the lost?

Surely, we can all see that teaching both Christ and the church for which He died is important in soul winning. First-century folks were not brainwashed with erroneous ideas concerning the church as our generation. May we all not shun to declare the whole counsel of God in our teaching the lost (Acts 20:27).

"There are two kinds of injustices; the first is found in those who do an injury; the second in those who fail to protect another from injury when they can." — Cicero

"Being Dead Yet Speaketh"

David Pharr, Rock Hill, S.C.

While in a gospel meeting with the North-view congregation in Statesville, N.C., I had an opportunity to visit with Mrs. Etta Lowery. Sister Lowery is a member of the Abilene church and shared with me some bits of history related to her family and the Lord's work at Abilene. Abilene is one of the oldest congregations in the state.

Sister Lowery's father was John Quitman Carter. During her childhood he was not a member of any church, but he had a brother, P. Lee Carter, who was a member of what they knew as the "Campbellite" church in Mooresville, N.C. The preacher in Mooresville was a man named Billy Lipe. Apparently this early work in Mooresville faded away and a new work was begun later.

About the first of June 1914, Etta Carter (Lowery) came home from boarding school at the Liberty Piedmont Institute in Wallburg, N.C., where she had been baptized into the Baptist church. Her father had been greatly concerned about his own spiritual condition and asked her to write a letter for him to Miles A. Foster, who ran a store near the Corinth building in neighboring Rowan County. Brother Foster preached at Corinth and other places. Sister Lowery has the original copy of his reply, dated June 8, 1914, in which he suggested a time and place for Carter's baptism. Following brother Foster's recommendation, John Q. Carter went to Corinth on June 14 and was baptized by Foster that same day in the South Yadkin River. His wife, who had been a Methodist, was baptized later.

John Q. Carter also had a twin brother, Walter, who with his wife and four daughters was baptized into Christ July 11 of the same year. This occurred in connection with a gospel meeting held in the Iredell County Courthouse by C. Manley Morton of Wilson, North Carolina. Another daughter was baptized a few weeks later. A number of Walter Carter's descendants are members of the Abilene congregation and have been a significant influence in

the progress and faithfulness of the church in the Statesville area.

The congregation met for a while in the Vance School, but this was opposed by the people in the community. They met for a time in an upstairs room over the local general store building, which was owned by John Q. Carter. The highest knoll on the Carter farm was then donated by the Carter twins and a frame building was erected on the site of the present building in 1918. The Carters also donated the timber. Miles A. Foster came frequently to preach for them.

Nine years after her father's conversion, Etta Carter Lowery was herself convinced and baptized. Her brother and sister, M. Clinton Carter and Elizabeth Carter Fox, and their spouses also obeyed the gospel. Minnie Horton Edison, who lived with the Carters, also obeyed the gospel. Mrs. Lowery's husband, Randall A. "Jack," was converted after they married. He died in April 1979. They were together 64 years.

The influence of John Quitman Carter's stand for the truth continues. All 10 of Mrs. Lowery's children were baptized. All of their spouses but one also obeyed the gospel. Many grandchildren are members too.

There is a long list of names who descend from Walter Carter who have distinguished themselves as zealous workers in the Lord's church. There are also many in other families that have been influenced by the Carter twins and their descendants.

The Carter brothers have finished their work in this world. They both died in February 1940, just five days apart, and are buried side by side in the Abilene cemetery. But they leave a great legacy. As it is said of Abel, they being dead yet speak (Heb. 11:4).

Lives of great men all remind us
We, too, can make our lives sublime
And departing leave behind us
Footprints in the sands of time.

"It is better to be right and be alone than to be wrong and have company."

Carolina Church News

NEWS BRIEFS

by David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Winston-Salem. Gus Eoff injured his back and has been confined to bed most of the time. He was unable to go to Singapore to preach in a campaign as planned.

Kinston. A workshop for elders, deacons, and preachers will be held February 29-March 1.

Statesville. The time for the Northview congregation's radio program has been changed to 8:00 on Sunday mornings.

Charlotte. A Youth Forum will be held at Providence Road February 29-March 2. Tom Holland and James Watkins will be featured speakers.

Winston-Salem. Jim Gardner is the new preacher at Brewer Road church.

Winston-Salem. Linville Forest is leading a cooperative effort among the congregations to hold Sunday afternoon services at the Pellcare Nursing Home.

N.C. Baptisms

Helen St., Fayetteville, 2; Jacksonville 4; Westside, Charlotte, 1; Archdale, Charlotte, 2; Abilene, Statesville, 2; Northview, Statesville, 1; Providence Road, Charlotte, 1; Burlington 1; Hickory 1; Linville Forest 1; Biltmore, Asheville, 4; Elizabeth City 2. Total: 22.

Asheville, Biltmore

GENE E. RAINEY, Reporting: In October and November, the Biltmore congregation experienced four baptisms and six placed membership. We also appointed six deacons, hosted a Teachers' Workshop with brother Don Brown of Austin, Texas, and hosted the annual Western Carolina Women's Seminar. Two of the congregation's members are preaching in nearby churches: brother Charles Freeman in Waynesville and brother John Thurman with the Red Oak congregation.

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Elizabeth City

GLEN MARTIN, Reporting: On October 20, 1979, 28 workers arrived in Elizabeth City, from Alabama, Tennessee, Ohio, and North Carolina, including 16 students from International Bible College at Florence, Alabama. The Ethridge church, Ethridge, Tennessee, was responsible for sending William Beck, of Tusculumbia, Alabama, to direct the campaign and do the preaching. Previous to the campaign the Ethridge church was responsible for three separate mailings of **Star Magazine** to some 3000 addresses. For the follow-up week, three workers from Virginia came to help with the studies now in progress. Therefore from the efforts of 31 Christians from various areas of the country, the Bayside church has been blessed and the cause of Christ in Elizabeth City has been glorified. The campaign resulted in seven baptisms and six restorations, including one who was restored from the Independent Church of Christ. The Follow-Up Week resulted in one baptism and one restoration. And since then there have been two baptisms, for a total of 10 baptisms and seven restorations. We thank God for all who made this campaign for Christ possible and may we, the Bayside church of Christ in this mission field of eastern North Carolina, be found worthy of your trust, in our Lord and Savior, is our most fervent prayer.

Chadbourn

CHARLES R. NANCE, Reporting: During May 1976 a group of Christians began meeting in a building that had been used as the A.D. Peacock Funeral Home here in Chadbourn, N.C. At that time the building was in the possession of Mr. Ray Williamson, a local chiropractor. We rented the building from him for \$200 a month. However, after a year, the building was turned back to Mr. Peacock, the original owner. Having been hospitalized with a heart attack, Mr. Peacock called for my wife and me to come to see him in the hospital — he had some important things to say. Mr. Peacock wanted the church to buy the building!

He asked me if the church wanted to buy the building at \$32,000, a figure far below the market price for a valuable piece of property such as this.

Working with Mr. Peacock and the Columbus National Bank, we bought the property in May 1977. The bank loaned us \$14,000 on a seven-year contract; Mr. Peacock took a second mortgage for the balance of \$18,000 at seven percent interest.

This past week Mr. Peacock had another heart attack. Again he asked me to come and see him. He told me that if the church could give him \$14,000 cash, he would release the second mortgage. He wanted to help the church before he "passed on," he

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told me. On January 2, 1980, we will owe Mr. Peacock exactly \$19,260. Therefore, one can readily see a saving for the church of \$5,260. In fact, the total saving will be some \$10,000, if we count monthly installments which would have to be made for several years.

Because this congregation is small and struggling, we do not have the finances to accept Mr. Peacock's gracious offer. This church does not have elders at this time, and we have asked the church in Myrtle Beach to help us in this vital matter. Brother Buford Carroll, the dedicated minister at Myrtle Beach, has informed me that the elders there would assist us in this worthy endeavor. (The church in Myrtle Beach has the facts concerning this building, and the offer to sell by the owner.)

Brethren, please act on the foregoing information, for it's imperative that the church in the Carolinas continues to grow. Can you help us to liquidate the second mortgage on our building? The need is urgent!

SOUTH CAROLINA

Spartanburg. Steve Housley will work with Central as associate minister until September 1980. He has just completed undergraduate work at Freed-Hardeman College and will enter Harding Graduate School in the fall.

Columbia. The recent gospel meeting at Shandon resulted in five baptisms, bringing the total for the year to 69. Kenneth Reed was the speaker.

Rock Hill. A "Mid-Winter Revival" is scheduled for January 27-30 at Charlotte Avenue.

North Charleston. Richard Poe and Charles Kelly have been appointed to be deacons.

S.C. Baptisms

Lancaster 5; Essex Village, Charleston, 3; Central, Spartanburg, 1; Myrtle Beach 2; Greer 1; Shandon, Columbia, 9; North Charleston 1; Charlotte Avenue, Rock Hill, 1. Total: 23.

Columbia, Shandon

RANDY McKEON, Reporting: We want to remind everyone that the 1980 South Carolina Evangelism Seminar will be here in Columbia on May 9-11. Reuel Lemmons (editor of the **Firm Foundation** and an elder in Austin, Texas) and Richard Rogers (teacher at the Sunset School of Preaching in Lubbock, Texas) will be our main speakers. It promises to be a great time of learning!

Columbia, Windsor Lakes

DARWIN CHERRY, Reporting: Those of us meeting together as the Windsor Lake congregation located in the Northeast section of Columbia have experienced during the last year a renewed love and unity among ourselves as well as a sincere desire to work for the Lord. We have placed before ourselves a number of goals to test our love, faith, and ability, and each time we have reached or exceeded them. As a result, we have been averaging in the upper 190's each Sunday morning. This is almost double our average of one year ago. Our success, which is attributed to the Lord's help, has caused us to set higher and greater goals, one being an effort to reach 250 by the latter part of January.

One of our main assets has been the large number of youth who attend, of all ages, yet we remain a family-oriented congregation with programs to keep all ages active. This is causing us to experience a real shortage of classroom space. We presently have a class meeting in our foyer. We hope to eliminate this problem soon, but welcome these types of problems.

PREACHER NEEDED for the South Stokes church of Christ in King, N.C., near Winston-Salem. The church owns a nice building with a seating capacity of 180. The membership is 60. A three-bedroom house and \$400 per month will be supplied a man who would like to support himself by working at a secular job. Please write the church at P.O. Box 483 or call Vernon Todd at (919) 983-3874 or Don Foust (919) 767-0552 after 6 p.m. weekdays.

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Vol. 22, February 1980



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The Nature Of The Church

Johnny Melton*, Charlotte, N.C.

The nature of the church is one of the most misunderstood subjects in the religious world today. One has only to look casually at the proliferation of "churches" to realize the validity of the foregoing observation. As a matter of fact, the concept of denominationalism is firmly based on this misunderstanding. Further, the fact that so many so-called preachers encourage folks to "accept Jesus" and then, at their convenience, to "join some Bible-believing church" demonstrates the loose attitude that is so prevalent regarding the church. Another indicator of this deplorable condition is the oft-heard phrase "Join the church of your choice." It is no wonder that men and women have such an apathetic attitude toward the church.

It is a shame that the grand and glorious church of Jesus Christ is met with such indifference. The Bible is replete with statement after statement concerning the exalted position occupied by the church.

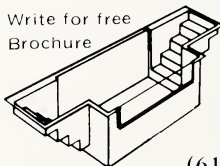
For example, Acts 20:28 forever settles the question regarding the value of the church. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Notice that God purchased the church with the blood of Jesus. The value of a thing is demonstrated by the price an intelligent, well-informed person is willing to pay for it. In view of the fact that no greater price (the blood of the only begotten Son of God) has ever been paid for anything, the following conclusion is inevitable: Either the church is the greatest, most valuable institution in all the world, or else God is ill-informed and ought not to have paid such a high price for it. To suggest that God made a mistake is to deny His omniscience; and to deny His omniscience is to deny that He is God. No, Acts 20:28 forever establishes the supreme worth of the church.

The church which Jesus built (Matt.

16:18) is the church to which He adds the saved (Acts 2:47). It is this church that demonstrates the "manifold wisdom of God" (Eph. 3:10). This is the church that is variously described in the New Testament as the body of Christ, the bride of Christ, the family of God, the kingdom of God, the called out, the saved. Each of these terms indicates the multifaceted nature of the church.

In this special issue of **Carolina Christian** attention is given to each of the foregoing facets. Each facet is ground and polished by a close study of the New Testament so that, taken together, the articles which follow present the church as a flawless gem of priceless value.

If through a careful reading of the material which follows a greater understanding of and appreciation for the church of our Lord can be obtained then our purpose will be realized and our prayers answered.



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CAROLINA CHRISTIAN is published monthly by Carolina Christian Publications, Inc., at 5315 Old Augusta Road, Greenville, S.C. 29605. Subscription price: individual, \$4.50 per year; club of five or more, \$4.00 per year; quantity of 15 or more in bundles or direct mailing, 22¢ per copy per month. Publication number, 091160.

Second class postage paid at Greenville, S.C.

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* *Guest Editor*

The Church: The Body Of Christ

David Pharr, Rock Hill, S.C.

The description of the church as the "body" of Christ is frequent in the New Testament, especially in the epistles of Paul. Ephesians 1:22,23 says that the church is Christ's body. Colossians 1:18 says "the body, the church." Six verses below we read, "his body's sake, which is the church."

The figure of the body emphasizes: (1) the authority of Christ over the church; (2) the oneness of the church; (3) the harmony of the church; (4) how growth is accomplished; and (5) the closeness of Christ and Christians.

As "head of the body" (Col. 1:18), Christ has all authority (Eph. 1:20-23). As in the physical body the mind is centered in the head, so in the spiritual body He who is the head is the controlling mind. "The church is subject to Christ." (Eph. 5:24.)

The rule of the head over the body is the natural order. Our appreciation of the relationship of the body to the head will keep the body functioning properly. The head of the body, Christ, is perfect. He provides the body with perfect guidance. The body of Christ will always function as it should while the head is in control.

Emphasis is given to the oneness of the body. "There is one body." (Eph. 4:4.) In 1 Corinthians 12:13 we read that all are "baptized into one body." The oneness of the body, as well as the necessity of being in that one body is shown in Ephesians 2:16: "And that he might reconcile both [Jew and Gentile] unto God in one body. . . ."

The divisions that exist in the present religious world demonstrate an obvious lack of understanding and appreciation for this concept of the body of Christ. The ludicrous picture that comes from trying to reconcile what the Bible says with what currently exists in the denominational system is that of a head with several hundred different bodies. Neither is at a solution to say that the different sects are not different bodies, but simply different members of the same body. This would only present us with

a divided body. The plain truth is that the denominations are the efforts of men to create and perpetuate their own bodies. Barton W. Stone and his fellow presbyters recognized this when they dissolved their Springfield Presbytery with the wish that it "sink into union with the body of Christ at large; for there is but one Body. . . ." (**The Last Will and Testament of the Springfield Presbytery.**)

Without recognition of the oneness of the body there should also be appreciation for the importance of harmony within the body. It is sad that those of us who have so firmly stood for its oneness have been sometimes so careless about its harmony.

This is the point of the discussion of the body in 1 Corinthians 12. As there is cooperation, working together, and the absence of envy and strife in the physical body: so should the members of the body of Christ be in their relationship with each other. "That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular." (1 Cor. 12:25-27.) See also Romans 12:4ff.

The purpose of God's creation of the spiritual body was to bring people together. Human tendency is to divide, to quarrel, to be hateful. Men give continual emphasis to differences — differences between nations and races, cultural positions, and ideologies. But in the body of Christ, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." (Gal. 3:28.) We are "called in one body" to "let the peace of God rule your hearts." (Col. 3:15.)

The growth of the church depends upon its functioning as a body. Ephesians 4:15,16 explains this: "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and

compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Growth comes when Christ is head and the whole body is united and every member is doing his part. See also Colossians 2:19.

The closeness of Christ and Christians is emphasized in the description of the church as His body. "He is the saviour of the body." This statement is in the section in

Ephesians 5 which compares the relationship of Christ and the church to that of husband and wife. A few verses below the apostle writes, "For no man ever hateth his own flesh; but nourisheth and cherished it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones." (Eph. 5:29,30.) Christ cares for the church with care one would have for his own flesh and bones, his own body. Because the church indeed is His own body.



The Church: The Bride Of Christ

Dennis Conner, Yadkinville, N.C.

In Ephesians 5:22-32 we find Paul's development of the Bridegroom-bride theme. This passage has often been called upon in support of the sanctity and holiness of marriage, yet although it does indeed deal with the holiness of the marriage relationship, such is not its primary purpose. In the mind of Paul Christian marriage (as distinct from marriage in general) is a true analogy of the relationship that exists between Christ and His church. It is in this analogy that we find the primary meaning of Paul's thoughts, for he writes in verse 32, "This mystery is great: but I speak in regard of Christ and the church."

The analogy begins with a word to Christian wives. The wife is to subject herself to her husband, obeying him as his will becomes hers, just as she would to the Lord Himself. The reason for this submission on the part of the wife is that the husband is the head of the wife, just as Christ is the head of the church, and authority naturally lies with the head (Eph. 1:21,22). The subjection of the wife to her husband is analogous to the subjection of the church to Christ. He alone is the head and as such possesses all authority. Subjection on the part of the church then becomes the natural and normal relation to Christ as she voluntarily submits to the authority and will of her Lord.

The second point of the analogy is found in Paul's instruction to the Christian husband to love his wife. The model for that

love is no less than the love of Christ Himself for the church, His bride. So great was Christ's love for the church that no sacrifice for her welfare was too great, no price too high to pay. The verbs "loved" and "gave" refer to His death on the cross as the supreme demonstration of His love for the church. Not even the degrading humiliation of the cross was too great a sacrifice for the Bridegroom to make for His bride.

The purpose that the Lord had in mind with this demonstration of love for the bride was twofold. First, that He might "sanctify it, having cleansed it by the washing of water with the word." The sanctification (separation unto God) and the cleansing (removal of sin and guilt) are synonymous, both taking place in baptism. All of this is accomplished in connection with, or by the instrumentality of, the word of God. The second purpose of the Bridegroom's love, and the ultimate purpose of the sanctification and cleansing, is that Christ "might present the church to himself a glorious church, not having spot or wrinkle or any other such thing; but that it should be holy and without blemish." The Christian husband desires a bride who is, and who will remain, chaste, pure and faithful. Having been sanctified and cleansed the church is presented to Christ as a glorious bride, pure and chaste. The bride must ever remain a faithful spouse to her Bridegroom, taking care to shun sinfulness and impurity of any kind. In matters of doctrine, morality and ethics the church

must be faithful to her head, Jesus Christ. There is no doubt that Paul is also thinking of the final perfection and holiness of the church, yet we realize, of course, that the final glorification of the church is conditioned upon her present faithfulness.

As the analogy continues to develop, Paul notes the intimate relationship between the husband and wife as compared to that of Christ and His church. Verses 28-30 read, "Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself: for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church; because we are members of his body." The husband loves his wife as he would his own body. Everything that he would provide for himself he also provides for her. The husband and wife are one flesh, inseparable. Such is the relation of Christ to the church. The Lord and the church are of one inseparable union. It is an intimate relationship and means that it is quite impossible to have Christ without the church, for the body dies without the head. Paul teaches us furthermore that as the hus-

band provides for his wife, so Christ provides for the church. The Bridegroom makes possible the spiritual nourishment that is necessary to sustain the life of the bride. It is only in Christ that the church has access to all spiritual blessings (Eph. 1:3). As the loving Bridegroom, our Lord provides for every care and need of His bride.

In this great passage Paul has been speaking of the corporate body and its relationship to Christ, yet we must not overlook the implications of this relationship for the individual member of the body. In loving the church our Lord has loved each one of us. As the Savior of the body He is also the Savior of every single Christian. Each of us has been sanctified and cleansed by the washing of water with the word. It then befalls each individual of the church to remain pure and chaste before Christ, unspotted by sinfulness as we maintain a life of holiness, with the view that we will one day be glorified with Christ. As the recipients of the abundant love of the Bridegroom, let us always remain faithful to Him, lest we become spiritual adulterers.

The Church: The Family Of God

Sid Fulford, Charleston, S.C.

The church of our Lord is a grand and noble institution. It is the result of God's great plan to save us through the blood of Jesus. The church was purchased with the blood of Christ, for we individually are redeemed by that blood and we collectively comprise the church (Acts 20:28; 1 Pet. 1:18,19; 1 Cor. 12:27).

The Bible explains the nature of the church in a variety of terms and figures. Many of the parables of our Lord were spoken with the express purpose of describing the nature of the church. And the epistles contain many passages on this theme, particularly the writings of Paul.

Among other things the church is described in the Scriptures as a family — God's family. The Scriptures consistently speak of Christians as brothers and sisters. Jesus is described as our brother. God, of

course, is our Father.

Perhaps one of the most telling passages appears in the third chapter of Mark. When the mother of Jesus and His brothers in the flesh came and asked for Him, He looked upon the crowd that was present and said, "Whosoever shall do the will of God, the same is my brother, and sister, and mother."

If we are Christians we are a part of the church and comprise the great spiritual family of God. But in practical terms, what is the significance of this truth? We suggest that the following conclusions are inevitable.

1. As children of God we must be characterized by a profound respect for God and His will.

It has always been God's will that the child respect and honor the father. And this respect is shown in obedience. Jesus

demonstrated perfect obedience to our Father's will and taught us, with His example and His words, to do likewise.

We are instructed to fear God (1 Pet. 2:17). And we are taught to obey God's will in all things. Peter describes us as "children of obedience" and urges us to be holy in all manner of living (1 Pet. 1:13-15).

It is relatively easy for us to say that since God is our Father we should always respect and obey Him. But often we miss some of the implications of this truth. It implies that we are not here to please ourselves but to please Him. It implies that all we do in life is to be done in such a way as to honor Him. And it implies that ultimately our personal opinions and preferences have no value; that the only thing that really matters is God's will.

These things we often have difficulty in practicing. So many times we want to please ourselves and ignore our purpose of glorifying God. And so many times we allow our opinions to be more important to us than God's word. This should not be so among us. We are God's family. He is our Father. We must, above every other consideration, respect and obey His will.

2. We must love one another. We are instructed to love all men, but we are also told to "love the brotherhood" (1 Pet. 2:17). We believe this suggests a special, unique high regard for one another in the church.

We cannot, in this space, undertake a complete study of 1 Corinthians 13. But let

us remind ourselves that Christian love is kind (verse 4), does not seek its own (verse 5), and does not delight in unrighteousness, but in the truth (verse 6). Can you imagine the increased power and influence the church would have if we all loved one another in this manner?

Family members protect one another. They care for one another. They are interested in the best for each other. When one goes wrong, the others lovingly correct him. When one succeeds in a particular effort, the others are happy for him. And when one member of the family suffers, the others suffer with him. This is the kind of love we need in the church. And it is the kind of love that is great evidence of the fact that we are the children of God (1 John 3:10,11).

We often do not appreciate the fact that the church existed in the mind of God long before it became a reality on earth. The church was planned ages ago. God envisioned a family of people whose lives would be purified by the blood of His Son and whose salvation would result in the living of lives that would reflect His glory.

That, finally, is our purpose. We are here to give glory and honor to God. Therein lies the difference between the believer and the unbeliever. The first chapter of Ephesians speaks of our being chosen in Christ and of our adoption as sons. But the final purpose of this salvation is also emphasized. Paul uses such phrases as, "that we should be holy and without blemish" and "that we should be unto the praise of his glory." We are indeed the children of God. We are His family. And as we live and serve we are, in all things, to honor Him. As Paul wrote to the Corinthians, ". . . you are not your own; you were bought with a price: glorify God therefore in your body." (1 Cor. 6:19,20.)

"Unbelief is not nonbelief, it is wrong belief."

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The Church: The Kingdom Of Christ

James Meadows, Spartanburg, S.C.

Paul emphatically declares that the church was according to God's eternal purpose (Eph. 3:10,11). The fact that the church is "according to the eternal purpose" is a doctrine of great significance and considerable practical value. Premillennialist endeavors to make the church an afterthought — a kind of stop-gap arrangement to fill in space until the earthly kingdom should be established. The Bible clearly reveals that the church and the kingdom are the same.

The word kingdom is used at least three ways in the New Testament. It refers to earthly kingdoms (Matt. 4:8); it refers to the eternal kingdom "viewed as future and associated with reward" (Matt. 25:34; 2 Pet. 1:11); and it refers to the kingdom of God on earth "viewed as present and involving suffering to those who enter" (Matt. 3:2; 4:7; Col. 1:13; Heb. 12:28). The kingdom emphasizes "the king rules." Thus Jesus could confidently affirm "the kingdom of God is within you" (Luke 17:21) and Paul could declare we have been translated into the kingdom (Col. 1:13).

In secular Greek the **ekklesia** was an assembly of citizens (Acts 19:32). In the New Testament the word **ekklesia**, translated church, appears 112 times and usually refers to a particular congregation (1 Cor. 1:1,2) or to the universal church (Eph. 1:22,23). Those who have been called out of darkness into light (1 Pet. 2:9) by the gospel (2 Thess. 2:14) make up the church (Acts 2:47).

1. Matt. 16:19 — Peter was given the keys of the kingdom, cf. Rev. 1:18; Acts 2:13-47 — he used the keys to open the doors of the church.

2. Matt. 26:29 — Jesus placed the Lord's supper in the kingdom; 1 Cor. 11:17-22 — the Corinthians observed the supper in the church. (a) The Lord's table is the only table at which His people eat. (b) Has the church been established and is it here? Yes. Then either the kingdom has been set up or there are two different institutions with one table. (c) If the kingdom does not exist then

no one has a right to observe the Lord's supper. (d) The purpose of the supper does not exist after His return. If it is to be in the kingdom at all it must be now.

3. Heb. 12:28 — the Hebrews were citizens of the kingdom that cannot be moved; Heb. 12:23 — they were members of the church of the firstborn.

4. 1 Thess. 2:12 — the Thessalonians were in the kingdom; 1 Thess. 1:1 — they were called the church.

5. Dan. 2:44 — the kingdom never to be destroyed; Matt. 16:18 — the church never to be destroyed.

6. Dan. 7:14 — all nations to be in the kingdom; Isa. 2:2,3 — all nations to be in the church.

The church and the kingdom have the same source of authority or head. Christ is the head of the church. "And hath put all things under his feet, and gave him to be the head over all things to the church. . . ." (Eph. 1:22.) At Jesus' birth the angel declared that "he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1:33.)

The church and the kingdom have the same laws. Isaiah declared that the law governing the church would go forth out of Jerusalem in the last days (Isa. 2:2,3) and Daniel said the kingdom would be set up in the days of the Roman Empire (Dan. 2:44,45). Both were fulfilled on the day of Pentecost when Peter declared that "God hath made that same Jesus whom ye crucified, both Lord [king] and Christ [Messiah]" (Acts 2:36), and the Lord "added to the church daily such as should be saved." (Acts 2:47.)

The members of the church and citizens of the kingdom are the same.

1. 1 Cor. 12:13 — Christians are members of the body; Eph. 2:19 — Christians are citizens of the kingdom.

2. Eph. 5:26,27 — members of the church have been cleansed by the washing of water by the word; John 3:3,5 — citizens of the kingdom are "born of water and of the Spirit."

3. 1 Cor. 12:13,18 — members of the

church have been placed in the body; Col. 1:13 — citizens of the kingdom have been translated into the kingdom.

4. Acts 2:47 — saved are added to the church; John 3:3,5 — born again enter the kingdom.

The territory of the church and kingdom is the same. “And let the peace of God rule in your hearts, to the which also you are called in one body, and be ye thankful.” (Col. 3:15.) “Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.” (Luke 17:21.) “I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.” (Heb. 8:10.) The Psalmist declared, “Thy people shall be willing in the day of thy power. . . .” (Ps. 110:3a.) Where people

willingly submit to the laws of the Lord, there the kingdom is, and there they are in the kingdom.

The church stands as the everlasting monument to God’s wisdom (Eph. 3:10,11). It is the mirror by means of which the wisdom of God exhibits itself to the whole universe — “principalities and powers in heavenly places” included. As regards the manifold wisdom of God, the church is the central fact of revelation. “Thus by the appearing of the **ekklesia** as a fact in the history of salvation, the wisdom of the divine government of the world has been on every side unveiled and brought to recognition.” (Meyer.) No wonder Paul exclaimed, “Unto him be glory in the church by Jesus Christ throughout all ages, world without end. Amen.” (Eph. 3:21.)

The Church: The Called Out

Gary Roberson, Columbia, S.C.

A father was about to put his son on a train bound for college. He desired his son to maintain a good reputation, as well as to present his family in the best possible light. With that in mind, he gave him the following simple instructions: “Son, remember who you are.” Hopefully, the son would be guided by these words and, as a result, hold fast his integrity.

The words “remember who you are” can apply to many of life’s situations. However, they should especially apply to the church, the reason being, in many places, we have forgotten who we are. To many, the church has become a religious social club or a mere hospital for weak, struggling Christians. This is not to say that the church should not maintain a loving fellowship or that we should not bear one another’s burdens. This, however, is not the church’s primary task. That task is to make known the manifold wisdom of God (Eph. 3:10).

There are various ways to help the church understand “who we are.” Possibly one of the best ways is to look at the church as the “called out.” The Greek word, **ekklesia**, from which we get the word **church** literally means “the called out.” Let’s consider this

concept in light of two questions.

First, from what is the church called out? Consider 1 Peter 2:9,10: “But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of Him who called you out of darkness into his wonderful light. Once you were not a people of God; once you had not received mercy, but now you have received mercy.” Peter states that the church (composed of individual Christians) has been called out of three different situations. First, we have been called out of a state of darkness. While in the world, we were afraid, stumbling, and without any real sense of direction (characteristics of being “in the dark”). Yet, upon entering the church, we enter the light and finally see what life is all about. Second, we have been called out of a state of alienation. “Once you were alienated from God and were enemies in your minds because of your evil behaviour, but now he has reconciled you by Christ’s physical body through death to present you holy in his sight, without blemish and free from accusation.” (Col. 1:21,22.) Finally, we were called out of the state of condemnation. While in the world, we forfeit all rights to God’s mercy — we simply get what we deserve. Upon leaving

the world, God blesses us with all the tender mercies in Christ (James 5:11). We come to understand, to some degree, the nature of God's tolerance, patience, and love.

The second question is, For what purpose(s) has the church been called? Obviously, the answer is to follow the steps of Jesus (1 John 2:6; 4:17; 1 Pet. 2:21), seeking and saving the lost (1 Tim. 1:15). Consider how this mission is carried out, specifically, in light of our being the called out. For example, the church is called out to be holy. In order to be lights to the world, showing the way to the Savior, we ourselves must be holy. "To the church in Corinth, to those sanctified in Christ Jesus and called to be holy." (1 Cor. 1:2.) "But join with me in suffering for the gospel, by the power of God, who has saved us and called us to a holy life — not because of anything we have done but because of his own purpose and grace." (1 Tim. 1:8,9) We are not to be conformed to the image of the world — we have been called to be conformed to the image of Christ. If anything, the church needs to remember in this age that it is to take on the beauty of holiness (1 Chron. 16:29) and to let go of the image of worldliness.

Again, the church is called out to be free. "You, my brothers, were called to be free. But do not use your freedom to indulge your sinful nature; rather serve one another in love." (Gal. 5:13.) This freedom we have been called to frees us from the bonds of sin and provides the opportunity to glorify God and serve each other. "But thanks be to God that, though you used to be slaves to sin, you wholeheartedly obeyed the form of teaching to which you were committed. You have been set free from sin and have become slaves to righteousness." (Rom. 6:17,18.)

Finally, the church is called to the one hope. Paul stated, "I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus." (Phil. 3:13.) Peter says, "And the God of all grace, Who called you to His eternal glory in Christ." (1 Pet. 5:10.) Is that not an overwhelming thought? We have been called out of the world and called to heaven. We have been called out of the mortal into the immortal (1 Cor. 15:50-57).

We have been called from the temporary to the eternal (2 Cor. 4:16-18).

Thank God that we have been called out of darkness into His marvelous light. May God help us all to treasure this thought and, consequently, as the called out, "remember who we are!"

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The Church: The Saved In Christ

Andy T. Ritchie, Greenville, S.C.

It is possible to express our topic as a series of synonyms. One might more logically begin with the final two words and move in reverse order. We therefore have: In Christ, The Saved, The Church. It is this order that will be considered.

IN CHRIST

It is said that encouragement is **in** Christ (Phil. 2:1); we are new creatures **in** Christ (2 Cor. 5:17); as a matter of fact, all spiritual blessings are **in** Christ (Eph. 1:3). When one discovers how to come **into** Christ then the other considerations of our topic will fall into place. Some would assure us that to come into Christ or to be saved one need only call on Christ, but while the Scriptures teach that calling on Christ brings salvation (Rom. 10:13; Acts 2:21) there is no indication in these passages of **how** the calling is accomplished. Others insist that simply believing on the Lord Jesus puts one in Christ and in a saved relationship. Indeed, the Scriptures say, "Believe in the Lord Jesus, and you will be saved" (Acts 16:31), but nothing is said about believing to **come into Christ**. The explanation is incomplete.

If being in Christ is where we become a new creature, if all spiritual blessings are in Christ, then let us see if the Scriptures give any indication of how one comes into Christ. The apostle Paul gives the answer in Romans 6:3 and Galatians 3:27. Nowhere else are we instructed as to **how** to come into Christ. Paul says we are baptized into Christ. That, we find, is consistent with his own experience of calling on Jesus when he was told to arise and be baptized in order to wash his sins away (Acts 22:16). But it is also consistent with believing in the Lord Jesus. We find that the jailer who believed that Jesus is Lord obeyed His commands by being baptized in the middle of the night (Acts 16:22,23).

THE SAVED

Many people seem confused and would separate being in Christ and being saved. Certainly Peter taught in Acts 4:12 that there is no salvation except through or in

the name of Jesus Christ. The very name which God gave Him indicates His position as Savior (Matt. 1:21). He indicates that He came to seek and to save the lost (Luke 19:10). All seem to agree that Jesus is the Savior, but the problem arises in understanding what He requires of men who seek to be saved. The answer is found in a divine example. In Hebrews 11:7 we notice "By faith Noah, being warned by God concerning events as yet unseen, took heed and **constructed** an ark for the saving of his household. . . ." Does Peter contradict the Hebrew writer when he writes that Noah was saved by water (1 Pet. 3:20)? Certainly not! The same water was the instrument of death to those who did not believe God. It was a matter of faith which saved or no faith which caused death. Noah simply obeyed God and was saved — the construction of the ark did not merit God's favor — his obedient faith saved him.

The problem seems to be that many well-meaning people see baptism as a work of human merit. But if there is any human merit in salvation's process it is in faith, confession and repentance — all of which are done **by** the individual; while immersion in water is done **to** him. It is an act accomplished physically by someone else and spiritually by the Holy Spirit (1 Cor. 12:13) in obedience to the command of Christ (Mark 16:16; Matt. 28:19). Therefore it is not hard to understand how Peter could say that as Noah was saved by water (through his faith) we are saved by water (through our faith) when we are baptized (1 Pet. 3:21). That is why the apostle Paul would write, "All of us who have been baptized **into** Christ Jesus . . . were buried with him." (Rom. 6:3,4.) We rise as new people no longer committed to sin, but alive in Jesus (Rom. 6:4,6,7,11). There simply is no such thing as being saved outside of Christ and no one comes into Christ without being baptized into Him.

THE CHURCH

The saved in Christ are automatically in His church. The very word itself speaks of

those who have been called out and separated from the world. They are the redeemed — those bought back from Satan. They are the sanctified — those who are set apart.

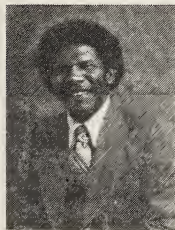
Men see the church as an organization when, in fact, it is an organism, an active, living body, the body of Christ. Some speak of the church as a blood-bought institution, but the Scriptures never refer to the church as an institution. It is the kingdom of God among men. Notice that Paul says that those who have been saved, delivered from the darkness of sin, have been (not “will be” some time in the future) transferred into the kingdom of the Son of God. But that is not all — he says those in the kingdom are the redeemed, those forgiven of sins (Col. 1:13,14).

When Philip preached in Samaria (Acts 8) he did not preach about the church — he preached Christ and the kingdom (vs. 12). The people were baptized into Christ where His blood cleanses and continues to cleanse of sins (Matt. 26:28; 1 John 1:7). The same

act put them into the church of Jesus. Notice that Paul says by one Spirit we are all baptized **into** one body (1 Cor. 12:13) and the one body is the church that Jesus heads (Col. 1:18). Now to bring us full circle let us notice Ephesians 5:23. “Christ is the head of the **church**, his body, and is himself its **Savior**.” Can any dare to say the church is not important? Jesus bought the church at the price of His own blood (Acts 20:28). He is its Savior.

One word of explanation is important. The church **does not** save — it is the saved! In Acts 2 those who accepted Peter’s preaching of repentance and baptism for forgiveness of sins (vs. 38) were baptized (vs. 41) and the Lord added them to the body of disciples, those already numbered among the saved (vv. 41,47). The King James translators, understanding what took place, supplied the word “church” in verse 47. It is not in the Greek text, but is the sense of the narrative. The Lord adds to the church those in Christ, those who have been numbered with the saved.

Carolina Pulpit—Johnny Melton



Melvin Williams

Melvin Williams was born in Palestine, Texas, on August 15, 1942. His formative years were spent in Midland, Texas. Melvin and his wife, Dorasene, have two children: Melvyn, Jr., 15, and Donna Michelle, 11.

All of brother Williams’ full-time preaching has been with the Crawford Road church in Rock Hill, S.C. The Williams family moved to Rock Hill from Midland, Texas, in March 1966.

Indifference Toward the Cross Lamentations 1:12a

I. INTRODUCTION:

A. A rough cross was erected in front of a church building across from a busy shopping center with a sign bearing the words of Lam. 1:12a. “When I survey the wondrous cross . . .” I wonder how anyone could be indifferent to it. One would think that men

would receive the gospel with joy and excitement; but, generally, it is nothing to the world passing by.

B. Christians hardly need to be reminded of the events of Calvary. We’ve heard the old, old story all our lives. We sing beautiful hymns about it. Yet the besetting sin, the damning sin, of both the world and the church is indifference toward the cross of Jesus Christ.

II. DISCUSSION:

A. **What kind of people are indifferent toward the cross?**

1. Example: The Roman soldiers (Matt. 27:35,36).

*“The Roman soldiers shook the dice
As for the stake they vied,
Quite unaware that on the cross
The world’s redeemer died.”*

— Nathaniel Krum.

2. But those heathen soldiers are not the only examples of heartbreaking indifference. The poet continues:

*"But in the circus of our day
 We, thoughtless, art the clown
 While God is speeding up his work
 To ring time's curtain down.
 The Roman soldiers shook the dice
 As for the stake they vied;
 Are we as unconcerned as they
 That Christ for us had died?"*

3. Who are the indifferent? Surely, the reprobate is indifferent. But consider the moral person who has no time for religion; the fun-loving youth and the successful old man; the prominent church member who has neither cried in sorrow over sin nor cried in joy over forgiveness; one who knows the truth and will not obey it; who is not aggressively active in the cause of Jesus Christ (Matt. 12:30).

B. Think, though, of the shame of indifference toward the cross.

1. **In view of the agony of it.** Can the suffering be ignored? "With what anguish and loss Jesus went to the cross . . . O how much he was willing to bear."

2. **In view of the cause of it.** It was not an isolated incident, but one in which we are directly involved. **Our** sins put Him there (1 Cor. 15:3; 1 Pet. 2:24).

3. **In view of the love behind it** (John 15:13; Rom. 5:7,8; 2 Cor. 5:14). Once a mother risked her life to save her baby boy from a fire. In the process she was badly burned. When her son was grown he was ashamed to introduce his mother to a friend because of her ugly scars.

*"Love so amazing, so divine,
 Demands my soul, my life, my all."*

4. **In view of what was gained by it.** Jesus did not die in vain! Consider what we have because He died: Because He died we can have hope of heaven. Without His death, there is no prospect but hell. Without His death, every tick of the clock would be bringing us closer to eternal damnation. (This is the care for the unconverted.) But thank God, Jesus paid it all! (1 Pet. 1:19; Luke 7:47.) The reason some "Christians" are so indifferent is that they just won't admit how helpless and sinful they are.

C. A poet has described the shame of indifference toward Christ. The terms are somewhat figurative, but the point is very

plain.

*"When Jesus came to Golgotha they
 hanged Him on a tree,
 They drove great nails through 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; the
 human flesh was cheap.
 When Jesus came to our fair town, 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 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. Suddert-Kennedy

D. I have wondered how I might have reacted to seeing Jesus raised up on the cross . . . then I remember that I have seen it: in the word pictures of the gospel; in the water of baptism; in the Lord's supper; in the beautiful songs of the old rugged cross. And I have sometimes been so ashamed that I have sacrificed so little, that I have complained so much, that worship has sometimes been so meaningless to me, that I have told so few about Him, that I have done so little in His service, that at times I have been content to let Jesus bear the cross alone.

III. CONCLUSION:

Do you not see Him there? The pain etched in His features? The life dripping from His wounds? Can't you hear the angry crowd? Can't you feel the trauma of those dark hours? Do you not know that in every hammer blow there rings the shout that God is love? Can't you see the look of forgiveness in His eyes? Don't you know that every teardrop and drop of blood is saying, "For you, for you, for you"?

"Is it nothing to you; all ye that pass by?"

EDITORIAL GLIMMERINGS

For one reason or another those who have submitted the following questions on the indwelling of the Holy Spirit wish to remain anonymous. While they come from different individuals, they are related to the same subject. We will reply to them one at a time but will number them for easier reference.

1. "When does the Spirit indwell the

Christian?"

To help us appreciate the question better, the background to it has to do with the time the Spirit takes up His abode in the Christian (that is, if He indwells them only through the word of truth as we contend), when the word is first heard, when it is believed, or when it is obeyed. While there are some difficult questions that may be



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7:00 p.m.	The Case for the Deity of Christ	Jerry Gross
8:00 p.m.	The Christ of the Scriptures	Maurice Lusk

THURSDAY, MARCH 13

9:00 a.m.	First Century Messianic Expectations*	Gary Headrick
10:00 a.m.	His Pre-existence and Incarnation*	Jerry Gross
1:00 p.m.	Jesus of Nazareth: The Man*	David Shaw
2:00 p.m.	Jesus: The Messiah/Christ*	Gary Headrick
3:00 p.m.	Jesus: The Son of Man*	Allen Black
7:00 p.m.	Jesus: His Virgin Birth	J. Noel Merideth
8:00 p.m.	Meaning of the Confession: Jesus Is Lord (Rom. 10:9,10/Phil. 7:11)	Garland Elkins

FRIDAY, MARCH 14

9:00 a.m.	Jesus: The Lord*	Maurice Lusk
10:00 a.m.	Jesus: The Son of God*	Barry Blackburn
1:00 p.m.	Jesus: The Suffering Servant*	Allen Black
2:00 p.m.	Jesus: The Savior*	Barry Blackburn
3:00 p.m.	Jesus: Immanuel (God With Us)*	Maurice Lusk
7:00 p.m.	Jesus: His Resurrection From Death	J. Noel Merideth
8:00 p.m.	Why Call Him "Lord," and Do Not the Things Which He Says? (Luke 6:46)	Garland Elkins

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raised concerning an indirect indwelling (but in our judgment more difficult ones can be raised about a personal, literal indwelling), as is the case with any work pertaining to the divine nature (e.g., the trinity), this particular one seems to us to be clearly taught in the New Testament. We believe that the Scriptures teach that the Spirit indwells all Christians, that He starts His indwelling at the new birth, and that He continues to indwell them as long as they remain faithful to God. (Keep in mind, however, that we are here discussing the fact of indwelling, not the method. We believe the method is indirect, through the word of truth, but this does not change the fact.) The following reasons, we think, establish this beyond question:

First, the question itself asks, "When does the Spirit indwell the **Christian**?" The answer is simple: He indwells him when he is a Christian. No one but Christians receive the Spirit in the sense of this question. And we believe they receive the Spirit when they become Christians, when they receive the remission of their sins, and the Spirit remains in them (through His chosen medium) as long as they remain faithful Christians.

Second, the Spirit indwells one when he belongs to Christ, that is, when he is in Christ or is in covenant relationship with Him. It seems to us that Paul settled this once and for all when he wrote, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." We have seen no Scriptural way to weaken the force of this statement. It is unequivocal, positive, clear. "If any man have not the Spirit of Christ, he is none of his." But if this is the case (and it is

the case because the inspired record affirms it to be the case), the opposite is necessarily implied, namely, that if any man has the Spirit of Christ he belongs to Christ. The conclusion can be stated syllogistically:

1. The Spirit indwells all those who belong to Christ.
2. But all Christians belong to Christ.
3. Therefore the Spirit indwells all Christians.

When, then, does the Spirit indwell Christians? He indwells them when they belong to Christ. He begins His indwelling when one becomes a Christian and He continues to indwell as long as one remains a Christian (in the true sense of the word).

2. "I have read what you say about Acts 2:38 in your book, **The Work of the Holy Spirit**, and it sounds reasonable to me. But there are some learned men among us who say otherwise. I am confused. Would you comment further on why you believe the gift of the Holy Spirit in this verse is the Holy Spirit Himself."

Yes. We are aware that great and good men have reached a different conclusion than we have concerning this verse. But the more we study it the more we are forced to the conclusion that what we have said in our book is precisely what Peter meant. But here are some additional thoughts on the verse.

The Spirit is promised to all those who will repent and be baptized for the remission of their sins. Read the verse again: "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 Spirit." (Acts 2:38.) Whatever gift is promised here is promised to **everyone** who repents and is baptized. The gift of the Spirit and the remission of sins are tied together and both are promised to those who will repent and be baptized. The very same people who were promised the one were promised the other. Those who hold that "the gift of the Spirit" means the gift given by the Spirit are forced to either separate the promises (a thing that cannot be done) or else say that Peter promised spiritual gifts (that is, miraculous gifts) to everyone who obeyed the gospel on the day of Pentecost. And to

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make their conclusion more feasible they usually go on to conclude that all, or nearly all, the early Christians were given miraculous gifts. But this does not square with the facts. As one reads the New Testament he gets the distinct feeling, confirmed by a more mature study, that only a limited number received spiritual gifts and those who did receive them were given only a limited number per person. To say that everyone received a miraculous gift would defeat the purpose of miracles (or so it seems to us). Miracles were never performed indiscriminately. Nor did the Lord ever have many agents on earth at one time through which they were performed. Their purpose was not for individual benefits (nor were the gifts), but for the purpose of revealing, confirming, and delivering the truth. If, however, every Christian had miraculous power (imparted to him by apostolic hands) miracles would have been as common in the early church as gold was in the days of Solomon. This would have weakened, if not actually destroyed, the purpose of miracles. The miraculous has never been a common practice among the people of God, and there is no sound reason to conclude that it was otherwise in apostolic times. Thus we believe that the sincere student is forced to conclude that the gift of the Spirit as promised in Acts 2:38 was something other than the miraculous.

But consider further: the spiritual gifts were given by the laying on of the hands of the apostles (Acts 8:14-17; Rom. 1:11). But in Acts 2:38 the gift is promised to those who obey the Lord in repentance and baptism. But that is not all: with the rapid growth of the early church, if all, or nearly all, received the gifts, then the apostles would have hardly had time for anything else but to have gone from place to place imparting them. The reception of the gift promised in Acts 2:38 is by obedience; the gifts were given by the laying on of the hands of the apostles.

But we must go even another step: the very same promise, made by Peter on Pentecost, stands unchanged today. Peter added, after the promise was made, "For the promise is unto you, and to your

children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:39.) "The promise" here may refer to the promise made to Abraham (Gen. 12:1-3) rather than the specific promises in verse 38. But even if this is the case it does not change the force of the promises in that verse. The remission of sins and the gift of the Holy Spirit are an integral part of the consummation of the promise made to Abraham. Those who become heir to that promise must repent and be baptized, and those who repent and are baptized are promised the remission of sins and the gift of the Holy Spirit. Thus the promises are made not to those on Pentecost alone but unto all whom the Lord calls. Whatever the gift was Peter promised to them is still promised today when the same commands are obeyed. If this is not the case then we must either stop quoting this verse to believers who are seeking salvation or else we must spend many hours with them explaining that one promise applies to them but the other does not — an explanation that still makes little sense to us after being a Christian for 30 years. We see no way to escape this: whatever gift was promised on Pentecost is still promised today. All who repented and were baptized for the remission of sins then received the gift of the Holy Spirit. We conclude that all today who obey the same commands will receive the same promises.

3. "It is conceded by all that one must receive the word of God before he can become a Christian. Now if one receives the word of God before he becomes a Christian, and if the Holy Spirit indwells Christians only through the word of God, does this not mean that one receives the Spirit before he becomes a Christian?"

No, in no wise. The Holy Spirit works through the word of God to make Christians (and in that too He works indirectly), but this does not mean that He indwells one before he becomes a Christian. The reception of the word and the reception of the Holy Spirit are two different things, and they should not be confused.

The difficulty in this question lies in a failure to grasp the fact that the Spirit may use the same instrument to do numerous

works. For example, the Spirit converts with the word; He leads with it; He comforts with it; He teaches with it; He indwells by it, etc. All are works of the Spirit. He does each today indirectly, through the truth, but yet He is doing each. He uses the same means in all these works, but still they are not the same work. The Spirit is not indwelling when He is converting. He is not converting when He is comforting. He is not necessarily comforting when He is leading and teaching. But in each He uses the very same means. So it is with indwelling.

To illustrate this: a man uses a wrench to repair a car. But he might also use the same wrench to drive a nail, bend a piece of metal, to prop open a door, or as a paperweight. The same instrument is used by the same man for different purposes. So it is with the Holy Spirit. He uses the word of God to do numerous works. This should be enough to prove beyond question that just because the Holy Spirit works through the word does not mean that He is indwelling every time He works. He may teach the truth without indwelling the sinner. Teaching and converting are distinct works of the Spirit, and both are done through the word of God. Indwelling is another distinct act of the Spirit through the word. The word of truth is the medium through which the Spirit works in all of these.

While one might know the Bible (in the sense that some atheists have learned what it says) without having the Spirit indwell him, the Spirit does not indwell one separate and apart from the word. If one does not know the truth (at least to some degree) he cannot be converted by the Spirit, taught by Him, led by Him, comforted by Him, or be indwelled by Him. The Spirit works in one's life only to the extent He can work through the truth. It would seem logical, then, to say that the more truth one knows the more the Spirit can work in and through him. This concept, that the Spirit uses the same instrument through which to do different work, will go a long way in clearing up this matter of the indirect indwelling of the Spirit.

4. "What does it mean to be filled with the Spirit?"

The expression "filled with the Spirit," or "full of the Spirit," appears several times in the New Testament, but because of space limitations we will limit our reply to a brief study of Ephesians 5:17,18. Here Paul wrote: "Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess [debauchery, RSV]; but be filled with the Spirit." We think these two verses reflect Paul's background in Hebrew parallelisms. And while they may not be exactly parallel in every respect, they are enough so to give us an insight to their meaning. "Be ye not unwise" would be parallel with "be not drunk with wine." "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." (Prov. 20:1.) This means, then, that "understanding what the will of the Lord is" is parallel with being "filled with the Spirit." They go hand in hand and one is not without the other. To be filled with the Spirit, then, one must know the will of God. And that will is revealed, not directly but indirectly, in the inspired Scriptures. Thus whatever "filled with the Spirit" means it is inseparably tied up with the revealed will of God.

But furthermore, "be filled with the Spirit" is an imperative — a command to be obeyed, not a promise to be received. Since we have no control over the Spirit Himself (that is, we cannot drink our fill from Him as we would from a fountain of water), Paul must be instructing us to prepare ourselves (by knowing the will of God) so that the Spirit can fill our hearts and lives. But how can we do that? We can do so by studying and imbibing the word of truth, by letting it become a part of our very being, by writing the law of God in our hearts. The more truth we know the more the Spirit has to work with in our lives — the more truth we know and make a part of our being the more the Spirit can live in us and control our lives. And since this is the case, the command to be filled with the Spirit is simply a command to know the truth so that thereby the Spirit can work His will through us. The Spirit does not fill one apart from the word of truth.



CAROLINA CHURCH NEWS

NEWS BRIEFS

By David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Statesville. Northview minister Stanley Crews reports that since February 1977 there had been 1,771 tracts taken from a rack they had placed in the bus station. M.F. Norwood will be at Northview for a meeting April 20-25.

Mocksville. The new preacher at Jericho congregation is Harding Lowery. The Lowerys moved from Louisville, Ky.

High Point. During 1979 the Eastchester church averaged 115-120 on Sunday mornings. Their records also indicate that an average of 75 percent returned on Sunday evenings and 80 percent on Wednesday nights. They had four baptisms, one restoration, and 25 responses for prayer.

King. The Robert Goffs have moved to 600 Kent Blvd., Malden, Mo. 63863.

Elkin. It is good to be getting the bulletin from Lewis Savage. Recently they reported that a family had begun attending as a result of their first advertisement in the local paper. Though a small congregation, the Elkin folks seem busy. The ladies have a regular program of cheering shut-ins and nursing home patients.

Burlington. The following have been appointed to be elders at Mebane Street: Vance Vanhoy, Shelton Poythress, and Baxter Daughterty.

Statesville. The Abilene congregation will sponsor a campaign March 9-14. Coleman Crocker of Freed-Hardeman College will be the featured speaker.

Clemmons. The Warners Chapel congregation is celebrating its centennial anniversary. Space does not permit our printing it here, but their January 6 bulletin had

an excellent historical review of this great congregation.

Hendersonville. The church is now meeting in their new facilities at 1975 Haywood Road. Don Wood is the preacher.

N.C. Baptisms

Rockingham 3; Jacksonville 1; Eastchester, High Point, 4; Helen Street, Fayetteville, 1; Abilene, Statesville, 1; West Jefferson 1; Providence Road, Charlotte, 6. Total: 17.

Siler City

ROGER JONES, Reporting: About six months ago my wife and I came to Siler City to begin work with the congregation here. The church at that time was composed of about 12 Christians who were mostly babes in Christ. Preachers were being provided from different congregations every Sunday and the church here was not practicing any form of evangelism. There was little Bible study, practically no practiced fellowship, and very little zeal for the work of the Lord. In the short time that we have been here, however, we have seen some tremendous changes that the Lord has brought about.

We now have added a new family to the work (besides ourselves), had three of the members to be restored to the Lord, and have seen a tremendous change in the expression of fellowship between the brethren.

In the last few months the church here has begun outreach by newspaper and radio. It is our prayer and our hope to expand these services in the near future. We have been able to host a four-day gospel meeting which was very well received by the community. I am becoming recognized simply because of the work being done by the brethren here. The power of the Lord and of His gospel are readily evident in the work being done.

This congregation is in an ideal situation for mission work. It is located in Chatham County (the geographic center of North Carolina), and is the only body of the

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I am sure you realize that most of our financial support comes, at present, from sister congregations. We are most thankful for this support, but with a growing congregation there is a need for growing support. As of the first of the year we will need to acquire an additional \$400 a month, due to the growth of work, and the financial arrangements of other bodies of Christ.

The brethren here would like to send me to your entire congregation or men's meeting and explain our work and plans more fully. I have a 20-minute slide presentation that will explain much of what we are doing, and then I can answer any questions that you might have. If you have need to hear and evaluate me as a preacher first, that too can be arranged. Simply let us know the earliest convenient date for you and we can work out the final arrangements from there. 919-663-3012.

SOUTH CAROLINA

Spartanburg. The top story this month is the special contribution at Central. The elders have announced a program of "Accelerated Growth" for 1980. The plans required \$30,000 above the 1980 budget. The congregation was asked to provide this on December 30. The total cash and pledges came to \$31,426.90 with an additional \$750 coming in later.

The David Lipscomb College Chorus will be at Central March 9.

Florence. Howard Winters will preach in a gospel meeting March 23-28.

West Columbia. Dennis Johnson went to India on December 25 for a preaching tour.

Columbia. Shandon reports 71 baptisms during 1979 with over 80 percent of these remaining faithful.

Greer. A "Senior Citizens' Day" is planned for March 23.

Rock Hill. The Charlotte Avenue church is involved in a program of "Revival for the 80's." During December and January a number of special efforts have been undertaken to (1) restore the erring, (2) build attendance at all services, (3) develop a greater sense of unity, and (4) have a greater outreach to the community.

On January 6 people from 14 area congregations filled the building for a special song service.

On January 13 attendance reached 201 with contributions of \$3,515.41.

On January 20 a special food drive resulted in enough canned goods to completely restock the pantry for the needy, with contributions over the budget again and attendance of 211.

S.C. Baptisms

Central, Spartanburg, 1; Myrtle Beach 2; N. Charleston 5; Oconee 5; Laurens 2; Bypass, Union, 1; St. Andrews, Columbia, 1; Crawford Rd., Rock Hill, 1. Total: 18.

Clemson

DAVID M. CURRIE, Reporting: The Oconee church of Christ will be sponsoring a winter retreat March 7-9. The theme of the retreat will revolve around restoring New Testament Christianity doctrine, practice, and commitment, with all topics taken from the book of Acts. Speakers will include, among others: David Pharr, Chuck Lucas, and Guy Hanson. We invite all brethren who want to be a part of this great weekend and want to observe a growing and dynamic church to attend. We anticipate an attendance of 300-400 persons. For more information write: John Owen, 316-B College Ave., Clemson, S.C. 29631.

Greenville, Augusta Rd.

RANDALL J. LAWLESS, Reporting: We moved to Augusta Road in November. Brenda, the children and I have enjoyed the work. The Lord has blessed us. With the

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Lord's help, the church has had many exciting programs begun and expanded. This is one of the finest groups of Christians we have ever worked with in the vineyard of the Lord. We sponsored the areawide youth fellowship and devotional in January with over 125 attending (eight congregations were represented). David Dailey did an excellent job conducting the fellowship. A family night was held with 62 present. The

Lord has blessed us with two baptisms, two placed membership, and four for prayer. One hundred and seventy fruit baskets and fruit bags were distributed in December to the old and shut-ins. The church is growing in love and unity.

It is our hope that Augusta Road will be known in the community and the brotherhood as a congregation "where love is practiced." Pray for us.

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Guidance & Counseling.

CAROLINA CHRISTIAN

Vol. 22, No. 3, March 1980



C289.71
C292



Elders — Brooks Avenue Church in Raleigh
Site of 1980 Carolina Lectures
(See related items on pages 10 and 11)

EDITORIAL

A CHALLENGE!

The Central congregation in Spartanburg undoubtedly set a new record contribution for churches of Christ in the Carolinas the last Sunday of 1979. According to reports, the contribution totaled, in cash and pledges, \$31,426.90 — \$750.00 was later added to it for a total of \$32,176.90. While we do not have (or try to keep) records, we doubt that any congregation among us has ever come close to this before. But, while we rejoice greatly with Central, it is our prayer that one will soon break that record in a smashing way. Central has thrown out the challenge to all of us. Who will accept it? Who will take this record from her? What about it **Providence Road?** Or **Brooks Avenue?** Or **North Charleston?** Or **Northeast?** Or **Shandon?** Or **Saint Andrews Road?**

REQUIREMENTS FOR THE FALLEN

“Remember therefore from whence thou art fallen, and repent, and do the first works.” (Rev. 2:5.)

These words contain the Lord's commands to the Ephesian church. He had just told it that it had left its first love (Rev. 2:4). It had departed from the love for Christ that had been instilled under the preaching of the apostle Paul (Acts 19). The honeymoon was over between it and Christ and its love had been permitted to wane and die. To restore that which had been lost, the Lord commanded the church to remember, repent, and return — do the first works. What was required of the Ephesian church is required of all who have moved away from Christ rather than closer to Him.

1. **Remember.** While it is certainly possible to fall away and be lost (Acts 8:18-24; Heb. 6:4-6), the Lord has graciously provided the means by which one can return to his first love. To do so, he must repent and pray (Acts 8:22; 1 John 1:9) — that is, he must return to the very point from which he fell. The prodigal son is a good example of this (Luke 15:11-24). He remembered his

home, he repented or came to himself, and he returned to the father's house. Those who have fallen away from Christ should fondly remember what it was like to have Christ rule the heart, the excitement of the first days after conversion, the church and its good fellowship, the peace that passes all understanding, and the great joy of covenant relationship. No other motivational stimuli should be needed to induce one to return to the Father's house.

2. **Repent.** To repent is to change the mind about sin in such a way as to lead to a change of life — it is a change of mind produced by godly sorrow which results in turning to Christ and away from evil. Young defines it as “To have another mind.” Thayer says, “To change one's mind for better, heartily to amend with abhorrence of one's past sins.” The Ephesians were thus commanded to change their minds (which would result in a change of conduct) about leaving their first love. Repentance would return them to the place from which they had fallen.

3. **Return.** Or, in the words of Christ, “Do the first works.” They were to return to doing what they were doing before they left their first love. The works involved every aspect of Christianity, evangelism, benevolence, edification, worship, and morality, the works in which every Chris-

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CAROLINA CHRISTIAN is published monthly by Carolina Christian Publications, Inc., at 5315 Old Augusta Road, Greenville, S.C. 29605. Subscription price: individual, \$4.50 per year; club of five or more, \$4.00 per year; quantity of 15 or more in bundles or direct mailing, 22¢ per copy per month. Publication number, 091160.

Second class postage paid at Greenville, S.C.

POSTMASTER: Send undelivered copies with Form 3579 to Carolina Christian Publications, Inc., P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

RETURN REQUESTED

Address all editorial matter to Howard Winters, P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

All items to be printed in a given month's issue should reach the editor not later than the next to the last Thursday of the preceding month.

Address commercial advertising inquiries to Jacobs List, Inc., Clinton, S.C. 29325. Address all advertising pertaining to the Church of Christ or its members (including related organizations) to Carolina Christian, P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

tian should be engaged, the works revealed in the Scriptures, obedience to the will of God.

When a church, or an individual Christian, departs from the works outlined in the Christian system, that is, doing the will of God, there is only one solution, namely, remember, repent, and return — remember the Father's love and mercy, repent or turn back to Him, and return to doing the first works.

THE MASTER FIRST!

Jesus, in stating the principle by which He expects us to live, said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.) This is simply to say that Christ must come first in the life of every Christian. He will not accept second place.

Samuel Rogers gives a beautiful illustration of this. He tells of approaching a spring of fresh water at the same time as a silver-mounted carriage. When both had stopped with the same purpose in view, a slave (this was in the days of slavery) stepped from the carriage bearing a silver pitcher and cup in his hand. Rogers then tells the story and makes the application: "Upon meeting him at the spring, I asked him for a cup of water. Said he, 'If you please, sir, when I have served my master.' Deeply sensible of the just reproof, I waited patiently until the servant returned, and held out a cup brimming with cold, sparkling water, which I lifted to my grateful lips. I then thanked the boy, at the same time handing him a small piece of silver. This, and more, I felt was due the servant, not only for his politeness in waiting upon me, but also for teaching me how to serve my Master. Here was one, bought with his master's money, who was more faithful and understood his obligations better than we who have been bought with our Master's blood." (*Autobiography*, p. 68.)

"The Master first" ought to be the motto of every child of God. But how many of us serve Him before other people and things? When some insignificant or worldly thing tempts us away from personal work, visitation, the assembly, helping the homeless or

destitute, showing compassion, etc., do we respond, "If you please, when I have served my Master"? Or do we put other things first and then offer Him that which is left over or that which is convenient for us to give? "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.) We are not our own. We have been bought with a price. Therefore the Master must come first.

TWO EXTREMES

"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.)

The salvation of the soul from sin is the most important, the most vital, the most serious thing God ever placed before the sons of men. It is the only worthwhile objective in life. To live and save the soul, regardless of what one may fail in otherwise, is life's greatest achievement; to live and lose the soul would be life's greatest disaster. Thus the salvation of the soul is first and primary in life. There is no other worthwhile purpose for living.

But when it comes to the soul, people have a tendency to swing to extremes. Some ignore its value altogether and sacrifice its salvation for material things. They sell it for worldly possessions or sensual enjoyments. They live only for what pleasure they can wring out of life. There is not room in their life for eternal things. On the other hand, some become religious fanatics and renounce all material things, including all pleasures, as sinful. They try to withdraw from the world, to isolate themselves from sin rather than to learn to live above it. They forget that Jesus prayed, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the world." (John 17:5.)

The truth lies between these two extremes. We are not to love the world when the sinful part thereof is meant (1 John 2:15-17). But neither are we to abandon the world, in the sense of created things. God

made the world to be our habitation. And Jesus promised, "Blessed are the meek; for they shall inherit the earth." (Matt. 5:5.) Paul said, "All things are yours," and one of the things he names specifically is the world (1 Cor. 3:21-23). Everything God made is good, in fact, very good, when it is in its proper place and put to its proper use. Thus when we use the world (created things) as the Creator intended for it to be used, it is ours to use and enjoy. Nothing is wrong when it is used as God intended it to be used. Sin (the world of which we are to have no part) is putting to wrong use what God has made. This no one has a right to do.

We need to learn, therefore, that God gave us this world as a temporary home. He wills that we use it rightly — use it to prepare our souls for their eternal home. When material things are thus used, Christians have no reason to feel guilty about using them. God made them for that purpose. And nothing, absolutely nothing, is wrong when it is used as God intended it to be used.

INCENTIVES

In her novel, **Summer Is Over**, Glenna Robbins Post depicts the character of a young liberal preacher who was employed by a conservative church during the summer months while its regular preacher (of many years) took a vacation in Europe to recuperate from overwork (and that can happen to preachers). None of the members knew him and the only thing they had in the form of recommendation was the word of an old professor at the liberal school where the young man was both attending and teaching. What the church did not know was that the young preacher and the liberal professor, who was financially independent, were engaging in an experiment (liberal preachers never have compunction of conscience about being dishonest). The young preacher was to go fill the pulpit, pose as a conservative, convince the people that he was one of them, that he believed the Bible, and he was to receive \$1000.00 for every new and successful program he could start in the church, that is, if he succeeded without being caught in the scheme.

He went, preached strong conservative doctrine, edged his way into the hearts of the people, and eventually won the heart of and married the old preacher's daughter. He started a counseling program, a bus program, activity groups, and about a half dozen other successful work programs, in which he involved nearly the whole congregation. By the time summer was over the church was experiencing rapid growth, the people were completely fooled, he had even won the confidence of the older members who at first opposed him, married a conservative girl who failed to detect his hypocrisy, started eight or ten new successful programs, and was thus able to go back to school several thousand dollars richer than when he had left. While we doubt not that such could and does happen, it is a deplorable situation that makes it possible.

But the thing that catches our attention is the \$1000.00 he received for starting each new program. While we do not need hypocrisy in the church (there is too much of that already), we cannot help but wonder if preachers would not be more successful if they received such rewards for successful work. What if they did receive \$1000.00 for each program carried to a successful completion? What if they received an extra \$100.00 for each person they personally contacted, studied with, taught the truth, and then baptized? We are not advocating this, just wondering. But would there not be more successful programs started and more baptisms reported? Would one work harder if he had some additional incentives for success? Now the pinch: if we would work harder for a \$1000.00 bonus, why not work harder for the Lord? His bonus is eternal life . . . and we may just miss that if we do not work.

SERVE AND REIGN

"If we suffer, we shall also reign with him: if we deny him, he also will deny us." (2 Tim. 2:12.) Christians are thus to reign with Christ. It is not a reign limited to time alone. It extends into eternity. "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall

reign for ever and ever." (Rev. 22:5.)

Contrary to all the philosophies of this world, the road to reigning with Christ and His saints is not the road of ambitious rule but the lowly road of humble service. Jesus said, "Whosoever will be great among you, let him be your minister" or servant. (Matt. 20:26.) Again, "But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Matt. 23:11,12.) Thus before one can reign with Christ he must first become His servant.

Milton in **Paradise Lost** had Satan to say, because of his ambition to rule, "Better to reign in hell, than serve in heaven." But not so. The devil (according to Milton) is wrong, dead wrong. While this may be the views of Satan and worldly philosophies, it reverses the truth — the philosophy of Christ and Christianity. It is infinitely bet-

ter to serve in heaven than to rule in hell. But the sad part of it is, man as a servant of sin and Satan, in disrespect and disobedience to the will of God, is in bondage to the devil here and thereby forfeits his right to reign forever, even in hell. Those who are lost shall never reign. But Christians will reign with Christ, and that because they have served Him on earth (and even in that service they are reigning with Him). Those who follow Satan are servants now and shall perish with him forever. It is therefore better to serve the Lord and reign with Him than to serve Satan and be lost in hell.

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Church Growth — Basic Approach

Jack E. Cooper; St. George, S.C.

Any endeavor requires the complete understanding and precise practice of certain **basics** for success. A pitcher may be brilliant and lightning fast, but if his teammates cannot hit, catch, or throw, that baseball team has no hope of a winning season. A football team may know every tricky "fleaflicker," "razzle-dazzling" play imagined, but if the gridiron gladiators can neither handle the ball, nor run, nor block and tackle, that team cannot hope for a winning season. Any successful business requires good and accurate **basic** bookkeeping. The housewife must know and practice some fundamentals for good housekeeping because many things in the home simply must be done on a routine basis. Why, then, should one be shocked to hear that church growth requires a **basic** approach?

Prayer is a must if the church is to grow. "Pray without ceasing" is the Bible injunction (1 Thess. 5:17). Christians must learn to depend upon God rather than upon

themselves. God will bless faithful Christian service. Any Christian concerned about church growth must long for the supplication desired by Paul, "That utterance may be given unto me in opening my mouth to make known with boldness the mystery of the gospel . . . that I may speak boldly, as I ought to speak." (Eph. 5:18-20.) Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matt. 7:7.)

Study is basic to church growth. Without a study of God's word individual church members will die of starvation rather than grow. A significant question is, "How can anyone tell another something that he does not know?" "Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation." (1 Pet. 2:1-2.)

Fellowship is required for church growth. Christians must build one another up, or the house of God will eventually fall. The saints must grow up together in Christ, "From whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." (Eph. 5:16.)

Evangelism is essential to church growth. Numerical growth of a congregation is not the end in itself, but rather growth should occur as the mission of the church is fulfilled — as people call on the name of the Lord for salvation. "How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14.)

Who can deny that the Lord's church will grow where faithful Christians pray, handle God's word correctly, build one another up, and teach others of salvation in Jesus? Is this an over-simplification? No, because the gospel is the power of God unto salvation (Rom. 1:16).

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EDITORIAL GLIMMERINGS

The following question is from a close and very dear friend in South Carolina who wishes to have his name withheld:

“Can a man who obeys the gospel late in life, when his children have already married, serve as a deacon in the Lord’s church?” The writer goes on to explain: “The man has taught his children Bible principles during their childhood years, and since he and his wife have obeyed the gospel they have been instrumental in leading their son to the truth, as well as two of their grandchildren. Their daughter has not become a Christian yet.”

Obviously the answer to this question involves some human judgment — judgment based upon what the Scriptures say rather than being able to give a plain statement from the Scriptures to settle the matter. We should all be aware of this and not confuse our judgment (which is derived from principles stated in the Scriptures) with plain Scriptural declarations. A judgment can be bound only when it is necessarily inferred. No judgment not necessarily inferred should ever be bound as the law of God (either to keep a man out or to put him into an office) just as no plain statement of Scripture should ever be thought of as not binding. The Scriptures are right; judgment may or may not be right.

With the information given (and at this distance there may be some things we do not know), we see absolutely no reason why the man could not be appointed as deacon, that is, if he meets all the other qualifications. While the Scriptures plainly state that an elder must have faithful children (which in all probability means Christian children), this is not specifically said of deacons. Paul simply says that they must rule their children and their own house well. Take another look at the qualifications of a deacon, as stated by Paul:

“Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, be-

ing found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own house well. For they that have used the office of a deacon well purchase to themselves a good degree, and a great boldness in the faith which is in Christ Jesus.” (1 Tim. 3:8-13.)

Following are the qualifications as listed:

1. Grave.
2. Not doubletongued.
3. Not given to much wine.
4. Not greedy of filthy lucre.
5. Holding the mystery of the faith in a pure conscience.
6. Being proved.
7. Blameless.
8. Having a wife who is grave, not a slanderer, sober, faithful in all things.
9. The husband of one wife.
10. Ruling the children and their own house well.

Now which of the qualifications is lacking in the man of our question? We are unable to determine that a single one is. Does he have children? Yes. Who said that the children must be born, reared, or be at home when he obeyed the gospel? Paul did not. Does he rule his own house well? We conclude from the information given that he does, indeed, that he always has. What, then, would hinder him from being appointed as deacon? We see absolutely nothing.

Sometimes we get so concerned about the qualifications for elders and deacons that we forget the purpose for which the qualifications were given. The qualifications were given to determine the quality of the man. The fact that a man rules well his children and his own house shows that he is the kind of man that the church needs to consider for its servants. It appears to us, with the information we have, that the man of our question has the quality the Lord seeks in deacons. He has children; he rules them well (or he did while they lived in his own house). Why, then, would he not be qualified?

Test Your Faithfulness

Jim Stutts, Charleston, S.C.

In the eyes of many, faithfulness to the Lord is only determined by whether or not one attends every service of the church. Although forsaking the assembling is a definite sign of unfaithfulness (Heb. 10:25), there is more to faithfulness than sitting in a building. May we observe some ingredients which prove faithfulness?

Evangelism. The heart and soul of being a Christian is to lead others to the Lord. The purpose of Jesus' life on earth was to save souls (Luke 19:10) and those who would truly be His disciples will make this their purpose as well (1 Peter 2:21). Observe in Luke 19 that Jesus first had to "seek" the lost before they could be saved. In other words, Jesus planned and hunted for the lost and they in turn did likewise (John 1:35-41). In this story Andrew, after having found the Lord, was not content to selfishly hoard Him, but the noble and natural impulse of his soul was to share the Messiah with another. Today, one wonders how many members of the church with the knowledge of the Messiah have never made one effort to share their knowledge with others. For the sakes of our children, our children's children, our country and our world, we need to evangelize. Jesus has commanded us to go and has not rescinded that command (Mark 16:15)! Had Jesus and His disciples been content to merely "attend worship" and hang around the temple, the world would never have heard the gospel (Col. 1:23). Our faithfulness is determined by our influence in leading souls to Christ!

Stewardship. How we manage what the Lord has entrusted us with also becomes a gauge of faithfulness. The Biblical concept of our possessions is that they are **not** our possessions but God's. Psalm 50:12 reveals: ". . . for the world is mine, and the fulness thereof." Whether it be our house, car, job, children, spouse or money, they all belong to the Lord. But we have the responsibility to use what God has given us, with

the long-range, eternity outlook which will govern us in using our all to bring glory to God. When one feels his possessions are his very own, then it is easy to ignore God and please self. But one, knowing that God has ownership of all things, is going to look to eternity and the judgment with the realization that soon these possessions will perish, but souls and God's word will not (1 Pet. 1:23-25)! Possessions must not possess us! Our faithfulness is determined by how we use our possessions (Matt. 25:14-30).

Love. Our love will also indicate our faithfulness. Love is the foundation of Christianity (John 3:16). Love is the ingredient which sets Christians apart from the world and will draw the world to Christ (John 13:35). Without love behind everything we do, all is vain (1 Cor. 13:1-3).

We must set priorities with our love, however. The order of our love is given by Christ in Matthew 22:37: God is first and our neighbor is second. Also, the Lord said that our love for Him was to be of such magnitude that love for our relatives would contrast so sharply, it would appear as "hate" (Luke 14:26). Our love for the church should eclipse that which we might have for any organization (Eph. 5:22-33). When we show loyalty to the church, we show it to Christ, for it is His **body** over which He is the **head** (Col. 1:18).

The love for our brethren in Christ should be stronger than that for worldly friends (Gal. 6:10). "Unfeigned" (genuine), "pure heart," "fervently" are words describing the caliber of love between Christians (1 Pet. 1:22; 4:8). In fact, if one does not love his brother, he cannot be a lover of God (1 John 4:20-21). Thus, one cannot be considered faithful in God's sight unless he loves God, the church, brethren and all people.

Have you tested your faithfulness by these three criteria from God's word? In which area do **you** excel? In which are you growing? In which are you weak? Now, with the knowledge of where you stand in God's eyes, are you truly faithful?

Concerning Anger And Wrath

Roy Z. Kemp, Greensboro, N.C.

(Phil. 2:3.)

The thunder of God's wrath is heard in many instances in the Old Testament, for many reasons and directed toward many persons. In every case, His anger was caused by His observation of sin and disobedience of the people. God cannot condone sin of any kind nor compromise with evil.

And the eyes of Jesus held the fire of anger when He drove the moneychangers from the temple, rebuking them for defiling His Father's house. Thus, divine anger is approved, but human anger is strongly condemned in general, anger that is without just cause. If we wish to live for Christ and to serve Him faithfully, there will certainly be times when we will — and should — show our anger. Justified anger is not condemned.

Anger is without sin if it is used against sin. But anger and wrath should never be allowed to take up permanent residence within our hearts and minds. Neither should these be allowed to spring up suddenly for a certain pique, personal in nature, which momentarily gets us upset.

Ephesians 4:26 warns us, "Be ye angry, and sin not: let not the sun go down upon your wrath." And Psalm 7:11 informs us, "God judgeth the righteous, and God is angry with the wicked every day." However, Psalm 37:8 instructs us to "Cease from anger, and forsake wrath." Ecclesiastes 7:9 admonishes us: "Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools."

We are to control our tongues and are never to harbor madness and resentment in our hearts. When hurt or humiliated or treated wrongly and unkindly, we are to forgive and forget. "A soft answer turneth away wrath: but grievous words stir up anger." (Prov. 15:1.)

God has a particular love for the humble person, one with kindness and humility in heart and spirit. The apostle Paul tells us, "Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem others better than themselves."

To become a master of ourself permits us to become a servant of others; doing such will enable us to truly follow in the steps of Jesus Christ.

There is great evidence in the world today that hatred and dislike rule the hearts and minds of most people, with love and affection and friendship for others too little in evidence. Backbiting gossip has ruined more lives than most anything else, except actual cruelty and madness of some kind. The throngs of teeming city streets seem to be filled with angry, bitter, surly and rude people, whether they are drivers or pedestrians. You can see unsmiling, unfriendly, grim-faced persons who apparently are troubled in heart, mind and spirit, who are fearful and without any concern for others. Each one seems in a hurry to go on their way, pushing and jostling in a constant turmoil to get on with their own private affairs.

Hatred and unconcern for others and self-centeredness are abominations in the eyes of God. None of us should pain God's heart by possessing and retaining such characteristics. Proverbs 27:4 tells us, "Wrath is cruel, and anger is outrageous." And Habakkuk 3:2 says, "In wrath remember mercy."

The apostle James tells us, "Let every man be swift to hear, slow to speak, slow to wrath." (James 1:19.) And in 1 Thessalonians 5:9 we may read, "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

Having fellowship with Christ and a desire to share God's word with others will bring us together joyously in a truly Christian spirit. Thus, if we feed upon the word of God and let His Holy Spirit take control of our lives and serve the Lord to the best of our ability, we can surely avoid the sin of unjustified anger and wrath.

"Even if you are on the right track, you will get run over if you just sit there."

DO THE AN EVA

"I charge you therefore in the presence of God and of Christ Jesus who is to judge the living and the dead, and by his appearing and his kingdom: preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching . . . As for you, always be steady, endure suffering, do the work of an evangelist, fulfill your ministry." (2 Tim. 4:1-5.)

PROGRAM

Monday, April 7

Afternoon Session

1:30-1:45 p.m. — Singing — Daily

1:45-2:45 p.m. — *"Come Now, Let Us Reason Together"*; Open Forum Introduction;
David Pharr, Rock Hill, S.C. — Daily

2:45-3:10 p.m. — *"Whoever Would Be Greatest"*; Ariel Missildine, Asheboro, N.C.

3:10-4:00 p.m. — *"Be Strong in the Grace That Is in Christ Jesus"*; Studies in 2 Timothy;
Franklin Camp

4:00-5:00 p.m. — Group Discussions

5:00-7:00 p.m. — Dinner — Daily

Evening Session

7:00-7:30 p.m. — Singing — Daily

7:30-8:00 p.m. — *Issues and Answers — The War Question*; James Meadows, Spartan-
burg, S.C. — Daily

8:15-9:00 p.m. — *"Preach the Word"*; Ivory Hunter, Asheville, N.C.

Tuesday, April 8

Morning Session

8:30-9:00 a.m. — *"Fulfill Your Ministry"*; Personal Effectiveness; Kenneth Reed, Colum-
bia, S.C. — Daily

9:00-9:15 a.m. — Singing — Daily

9:15-9:40 a.m. — *"Publicly and From House to House"*; Wayne Altman, Summerville,
S.C.

9:40-10:05 a.m. — *"The Lord Was Adding to Their Number Day by Day"*; David
Wheeler, Charlotte, N.C.

10:05-10:30 a.m. — *"Obey Your Leaders and Submit to Them"*; Jerry Senn, Greer, S.C.

10:30-11:00 a.m. — Break — Daily

11:00-12:00 p.m. — *"Be Strong in the Grace That Is in Christ Jesus"*; Studies in 2
Timothy; Franklin Camp — Daily

12:00-1:30 p.m. — Lunch — Daily

WORK OF NGELIST

Afternoon Session

- 2:45-3:10 p.m. — *“Abounding in Real Knowledge and All Discernment”*; John Owen, Clemson, S.C.
3:10-3:35 p.m. — *“Handling Accurately the Word of Truth”*; C.C. Vaughn, Statesville, N.C.
3:35-4:00 p.m. — *“Prescribe and Teach These Things”*; Henry Goodspeed, Durham, N.C.
4:00-5:00 p.m. — Group Discussions — Daily

Evening Session

- 8:15-9:00 p.m. — *“Preach the Word”*; Harold Derr, Greensboro, N.C.

Wednesday, April 9

Morning Session

- 9:15-9:40 a.m. — *“Redeeming the Time”*; Wayland McClellan, Fayetteville, N.C.
9:40-10:05 a.m. — *“Husbands Love Your Wives”*; Stanley Crews, Statesville, N.C.
10:05-10:30 a.m. — *“Where Your Treasure Is, There Will Your Heart Be Also”*; Jim Gardner, Winston-Salem, N.C.

Afternoon Session

- 2:45-3:35 p.m. — *“Present Every Man Perfect in Christ”*; The Minister as Counselor; Dan Blazer, Durham, N.C.
3:35-4:00 p.m. — *“Exceeding Abundantly Beyond All That We Ask or Think”*; Johnny Melton, Charlotte, N.C.

Evening Session

- 8:15-9:00 p.m. — *“Preach the Word”*; Franklin Camp

Thursday, April 10

Morning Session

- 9:15-9:40 a.m. — *“Study to Show Thyself Approved”*; Howard Winters, W. Jefferson, N.C.
9:40-10:05 a.m. — *“The Fervent Prayer of a Righteous Man Availeth Much”*; Hugh Campbell, Wilkesboro, N.C.
10:05-10:30 a.m. — *“But Admonish Him as a Brother”*; Tom Bolick, Shelby, N.C.

Afternoon Session

- 2:45-3:10 p.m. — *“Beloved, Let Us Love One Another”*; Gary Roberson, Columbia, S.C.
3:10-3:35 p.m. — *“These Entrust to Faithful Men, Who Will Be Able to Teach Others Also”*; Floyd Farris, Hickory, N.C.
3:35-4:00 p.m. — *“They Devoted Themselves to Prayer”*; Randy McKean, Columbia, S.C.

Evening Session

- 8:15-9:00 p.m. — *“Preach the Word”*; David Wheeler, Charlotte, N.C.

Potentialities

Have you ever realized that each one of us enters this world with untold or unforeseen potential with which we have been endowed by our Lord? Life amounts to what a Christian does with the potentialities given him. It is understood that none of us can be or can do what he has no potentiality for being or doing. Living is the sum of our efforts to use our talents to the fullest, and to develop them to the utmost as God would have us to. When the Lord calls us from this life, our accomplishments will be measured as the sum total of what we have done with the latent potentialities that accompanied us at the beginning of our lives.

We may as well face it — we are what we are and what we have done with the talents that God gave us. Regardless of how much we wish, such is not going to make us one bit different than what we are. If we are to be a better person, more dedicated to Christ, working for our fellowman, then we must use the potential we have. Wishing and meditating will not enable us to cope successfully with life as it faces us. Hard as it may sound, we must face life as it is! We may wish our heredity was somewhat better, or we may feel sorry for ourselves that our environment did not lend itself to a greater assurance of success, or we may hope that physical disabilities may disappear. Wishful thinking is imagination and will do nothing for us except to make us discontented with our lot in life and can make us completely miserable, frustrated, and harden our hearts. We are not what our fancies would like for us to be! We are what we are — period. And this means we are a bundle of potentialities. Our problem is to understand these potentialities and to see that they are channeled in the right direction in order that they may work for Christ and our fellowman.

It is true that our potentialities are not limitless nor infinite in number. All of us have limitations. No one can go beyond what lies within him. As Christians, however, we have a duty to use what we

have to further the cause of Christ and help our fellowman. True, many have greater talents in more abundance than others. It is just not possible, however, for us to attain a physical height of 6 feet 5 or more, if there was born within us the potential for a maximum of 5 feet 5. Most of us cannot intellectually acquire the brilliance of Thomas Edison, Henry Ford, Bach, Mozart, or Thomas Jefferson, if we have mediocre mental powers. Let us remember that both heredity and environment pretty well set limits for us, and it is just about impossible to go beyond these limits. We can develop what we have to the utmost if we will but do it.

Regardless of our limitations, we do have potentialities. Some limitations we can recognize — yet there are others we may never be able to realize. Some potentialities we have and we know we have them; but again many of our potentialities are wholly outside our realm of recognition. It is for sure that we never know what we can or cannot do until we try. It is surprising that when we put forth the proper amount of effort we are completely amazed at some of the things that we are able to accomplish — things that we previously felt to be completely out of our reach. Too many of us are so obsessed with thoughts of our limitations that we just never try anything because we fear failure. As a result we reach but a marginal level as a Christian and as a human. What if we would put forth our best effort, zeal, and ability in certain endeavors? Who knows what successes might be attained?

What is it that determines the degree to which we use the potential lying within us? For one thing it is the daydreaming we may do! It is the “mulling” over the ways and means of accomplishing a certain task. We must then put this daydreaming and mulling into positive action.

Another measure of our potential is hope. Hope comes from our nature and character. “Hope springs eternal in the

human breast." We do not hope for that which we have, but rather for that which we expect to receive. Hopes are incentives! They are the things that push us ever forward. They are the things of the mind that stimulate us to try many of those endeavors which we have considered impossible.

Many times it is in the crisis of life that we may best utilize our potentialities. It is surprising how tragedy, difficulties, trials, and those situations which each of us will encounter at some time in life will spur us to use the best within us. Often this is when the potentialities that lie dormant come to life and move us onward and upward to overcome these situations.

When we are in trouble we can use our potentialities. Trouble will do one of two things to us — it will make us, or it will break us. It will always do the first if we lay hold on our potentialities and use them to the fullest to meet and overcome or cope with the problem. Any time we meet trouble head on and overcome it, it makes us a stronger person, a surer person, and it better equips us to face the next problem. Trouble will break us if we fail to use the powers that God has given us. One who hides when trouble confronts him is bound to failure.

Another of life's situations that we must come to grips with is temptation. This we cannot escape. The success is not being able to avoid temptation or to sidestep it or to have it moved out of our way. Rather success comes when we face it and overcome it. We thus become stronger. James says that we should consider it a joy when we meet various temptations for this tests our faith and such testing produces steadfastness and further that this steadfastness will make us perfect and complete (James 1:2). None of us know when a fateful choice will face us which may involve our whole destiny. When so tempted we can use the potential that God has given us and make the right choice.

God has given us these potentialities and here is the secret of life. Here is the key to successful and happy living. If we will use potentialities to the fullest when the time comes we can attain victory. Every one of us should rise up and lay hold on our poten-

tials. We must not waste our powers. They were given us that we might make life more satisfying, that we might make the lives of our fellowman more meaningful, that we might be a blessing to the world, and that we will be a glory to God.

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Sow To The Wind . . . Reap The Whirlwind

Thomas F. Eaves, Knoxville, Tenn.

When just a young man I received some very good advice from an elderly friend. He told me to weigh my decisions in life and see where each decision would lead. He told me, "Roll out the ball of yarn and see where it leads before you act." This has been good advice because some activities seem good, promise a good time and happiness until you consider the end of the matter.

Many people, young and old alike, are being influenced by the TV, movie, and magazine philosophy of life. Fast living, everything you desire — this is the fad and playboy and playgirl concept of life.

Consider William A. Shaw, who is 62 years old. "There ain't nothing that means nothing to me now. I've accomplished what I set out to do. I wanted things, and I had them. I always had everything I wanted until right now. I've never been without a dime, until right now." (The **Knoxville News-Sentinel**, Sunday, January 2, 1977, p. G-10.) This is a statement of a 62-year-old man who looks like he is 80, took part in about 115 robberies in his life, spent 42 years of his life in prison, has emphysema so bad he can hardly live, and shakes so bad that his hands will not hold still even for a moment. What does he want now? **To die!**

According to the **Parade** magazine, November 7, 1976, the confessions of two active prostitutes have made the list of best sellers in Paris. (Their memoirs together have sold more than 350,000 copies.) The prostitute who calls herself Ulla has just recovered from her second suicide attempt while the other, Jeanne Cordelier, stated,

"The more I write the more obsessed I become with suicide. A good pistol, blood and brains which spurt out on the wall — that's what I think and write about." (**Parade**, November 7, 1976.)

How tragic, those who have followed the ways of sin, one just waiting to die and two others obsessed with suicide. In these examples we can see where the ball of yarn leads and remember that these life-styles among others are those which are being glorified by magazines, books, movies, and TV. Where do they end? In unhappiness on this earth and eternal unhappiness hereafter (Rom. 6:23; Matt. 25:46; and Gal. 5:19-21).

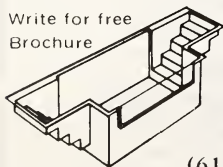
While considering the lives mentioned above take a look at the other side of the coin. In the closing years of his life Paul looked back over his life and stated, "For I am already being offered up, and the time of my departure is come. I have fought the good fight, I have finished the course, I have 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. 4:6-8.) May God help us see the difference of one who had the assurance of eternal joy in heaven, and one who is just waiting to die and two who have prostituted that which God has said is holy between man and wife and are obsessed with suicide. The difference between the life-styles is that one included Jesus Christ and one excluded Jesus. The difference between the results is heaven and hell.

I pray that young people, especially, who are influenced by those who glorify the immoral way will consider carefully the destination thereof. You cannot choose a way of life without accepting its final destination.

If you are not a Christian you can be by obeying the gospel of Jesus Christ (Acts 2:36-47), have abundant life while on earth (John 10:10), and eternal life with God the Father (Matt. 25:46).

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Be Fruitful And Multiply

John Waddey, Knoxville, Tenn.

The first recorded command of God to the human family was not concerned with worship, doctrine, or a moral prohibition. It was that they "be fruitful and multiply and replenish the earth." (Gen. 1:28.) It is worth noting that the Lord did not create an earth full of people, just one couple, male and female. To them He gave the privilege of participating with Him in completing the task of populating this grand abode.

Since that ancient day in Eden, every couple of every generation has shared in the charge to be fruitful and multiply. In our day, however, a new attitude has emerged. Ours has been called the contraceptive age. No longer does conception just happen. Now it is within the reach of every couple to control their reproduction. This power has proven both a blessing and an evil. The advantages are obvious: proper spacing has aided the mother emotionally and physically. Limitation of offspring has helped to stabilize population growth. On the other hand, it has prompted many couples to view sex only from the standpoint of fleshly pleasure. It has emboldened many to engage in premarital sex or even prostitution since the fear of unwanted pregnancy has been removed.

While we do not question the morality of contraception for married couples who wish to plan their family growth, there is an attitude that should be avoided. A young Christian husband was recently heard to say, "We have decided to have no children since it is so hard to raise them today." The idea is faulty for the following reasons:

1. It is a refusal to fulfill one of God's

stated purposes for marital sex (Gen. 1:28).

2. It reflects a willingness to selfishly accept God's gift of sex for personal gratification while refusing a primary purpose of our sexual nature (1 John 2:16).

3. In so doing, a couple deny themselves one of the greatest joys in life, that of parenthood (Psalm 127:3-5).

4. To choose to remain childless is to endanger the success of one's marriage. Studies show that 80 percent of all couples who make such a decision will experience marriage failure. That same selfishness that prompted the choice destroys their love.

5. Your greatest contribution to the welfare of the world will be withheld if you refuse to be a parent. No man can leave the world a greater gift than well-adjusted, well-trained children.

6. Your negative choice will mean that God's kingdom will be denied growth and leadership that comes from the children of Christian homes. The majority of the church's growth is from our children.

7. On the other hand, Satan's cause, i.e., the sinners of the world, will continue to grow more numerous and in so doing gain greater power by sheer numbers. The question should be raised, what if every Christian couple took this course? The kingdom of God would be swamped by a tidal wave of sinners.

It is objected by some that it is too hard to raise children in our degenerate society. But really has it ever been easy to raise them? Every generation of young people has had their temptations. God did not promise us a perfect moral environment in which to raise our children. In reality it is the **quality of the home** that makes the real difference in child-rearing. Noah raised three fine boys in the earth's most wicked generation (Gen. 6:9-12). What if he had refused to accept his duty to father children?

A refusal to have children is a cowardly cop-out. It reflects a lack of faith in God's ability to answer our prayers and help us raise our children to His honor and glory (John 14:13; Phil. 4:13).

Paul wrote: "I desire, therefore, that the

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younger women marry, **bear children**, rule the household, give no occasion to the adversary for reviling." (1 Tim. 5:14.) Let all of God's married children gladly accept the wonderful privilege of joining hands with the divine Creator in producing children. Let us then accept the responsibility of training them "in the chastening

and admonition of the Lord." (Eph. 6:4.)

We certainly do not advocate the irresponsible propagation of children who cannot be properly cared for and educated (1 Tim. 5:8). We do, however, affirm that if one chooses to enter into marriage, he should not refuse to obey the Creator's admonition to "be fruitful and multiply."



BROTHERHOOD NEWS

Jim Stutts, Charleston, S.C.

ON FOREIGN SOIL: DOUALA, Cameroun, Central West Africa — The terror of war scattered Nigerian Christians throughout this country in 1965. With assistance from American missionaries, the work in Cameroun has been a thrilling success story. However, recently, the mature Nigerian Christians have returned to their homeland leaving a relatively new church to continue on its own. It is estimated that about 3,000 Nigerians have left within the last year, leaving a total membership of approximately 4,500. Among the dedicated missionaries here is Paul Kee, who first lived in the Kumba area with his parents when a teenager. He lived in some of the villages and preached then and upon returning to the States, he completed his education, married and at age 25 is again preaching the gospel here.

NAMUR, Belgium — Jacques Marchal reports the baptism of a Catholic woman who heard the gospel over World Radio France, 500 miles from here. Many like her have hope because the air waves carry the truth into places having no church or preacher.

NEW DELHI, India — Missionary J.C. Choate reports radio responses as follows: "For all of the 18 weekly programs, we have received 191,790 cards and letters, 2,333 have been baptized and 99 congregations have been established. Some 60,000 of these have been enrolled for a Bible correspondence course."

VIENNA, Austria — Bob Hare was forced to return to the States due to his wife having a nervous breakdown. Ruth con-

tinues to improve slowly and they plan to resume their difficult work behind the Iron Curtain, in spite of unbelievable hardships and persecutions.

MECCA, Saudi Arabia — Among the approximately 400 missionaries recently listed in a missionary directory, there are five families now living in this country which is 99 percent Muslim, where Christian missionaries are not allowed. How did they do this? Their occupations (petroleum industry) have permitted them entrance. Many countries can be reopened to Christianity if teachers, industrial workers and those with special skills desire to go for Christ.

ON THE HOME FRONT: NASHVILLE, Tenn. — Dr. Russell Artist, one of our most outstanding scientists, continues to lecture widely on Creationism. Now professor emeritus of biology from David Lipscomb College, Artist is presenting seminars for congregations desiring his services. He may be contacted at 1057 Parkwood Terrace, Nashville, Tenn. 37220, (615) 373-0963.

HEREFORD, Tex. — Foy E. Wallace, Jr., passed from this life last Dec. 18. He was not only a devoted Bible scholar but a devoted husband. He and his invalid wife had celebrated their 65th wedding anniversary Nov. 29, 1979.

ATLANTA, Ga. — David Anguish warns that the recent establishment of the American Association of Atheists here in the midst of the Bible Belt should signal a threat to all believers. Anguish reveals they are militant and so must Christians be in the

interest of standing for truth.

Jack Exum recently underwent open-heart surgery here and has cancelled the first quarter 1980 schedule of the "Three Unusual Days" ministry.

MADISON, Tenn. — The Madison church is willing to share their success with other congregations through five

workshops in 1980: March 8, May 10, and Sept. 13. Write to P.O. Box 419, Madison, Tenn. 37115, or call (616) 868-3360.

FROM THE GOOD NEWS: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." (1 Tim. 6:17.)

Carolina Church News

NEWS BRIEFS

by David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Statesville. The campaign which was scheduled for March by the Abilene congregation has been cancelled.

Burlington. Approximately 20 persons responded to the invitation on February 17. The Mebane Street congregation are in a "rededication campaign" and things are looking good.

Greensboro. Brother Roy Z. Kemp passed away on January 10. He was a faithful member of the Wendover congregation and was known to brethren in the Carolinas by his inspirational articles in *Carolina Christian*.

N.C. Baptisms

N. Main, Mocksville, 1; Archdale, Charlotte, 1; Linville Forest 1; Northview, Statesville, 1; W. Innes, Salisbury, 2; Helen St., Fayetteville, 4; Providence Road, Charlotte, 5; Kannapolis 1. Total: 16.



SOUTH CAROLINA

Spartanburg. The elders of the Central congregation were honored by their brethren at an appreciation dinner on February 28. A Teachers' Workshop will be held April 25-26.

Greer. Southeastern Children's Home will buy a house in Greer for an additional cottage.

Columbia. Sister Lillian Dillard died on February 2. She was the widow of Carl C. Dillard, Sr. The Dillards were instrumental in establishing several congregations in the Carolinas. Another long-time member at St. Andrews in Columbia died on the same day. She was Leila Daniel, a member there since the 1930's.

Columbia. Dennis Johnson has returned from a month's work in India. There were 74 baptisms and a new congregation established.

Columbia. The Shandon church has announced plans to begin a bus ministry.

Florence. A note from Bill Young reported the baptism of the Young's daughter. Bill writes, "Praise God. Both our children are Christians now." Two

GOSPEL MEETINGS

North Carolina

- Kannapolis, Johnny Melton.....March 16-19
- Carolina Lectures, Raleigh.....April 7-10
- S. Fork, Winston-Salem, Lectureship.....April 7-11

South Carolina

- Florence, Howard Winters.....March 23-28
- Laurens, Harold Jones.....March 23-28
- Fairview, Spartanburg, G.F. Gibbs.....April 20-25
- Washington Ave., Greenville, David Pharr.....April 20-23
- Northeast, Greenville, David Pharr.....April 24-27

other young people were baptized at Florence last month.

S.C. Baptisms

Myrtle Beach 1; Central, Spartanburg, 1; Mauldin 3; Greenwood 4; Essex Village, Charleston, 1; St. Andrews Rd., Columbia, 3; Shandon, Columbia, 5; Florence 3; St. George 1; Crawford Rd., Rock Hill, 2; Charlotte Ave., Rock Hill, 3; Lakeside, Union, 2. Total: 29.

St. George to Host South Carolina Lectures

JACK COOPER, Reporting: **STOP!** Before you get your calendar filled, remember that there is a very important event in South Carolina in November — the annual South Carolina Lectures. Our lectureship has been changed to the **second** week in November; so go ahead and fill that date in on your calendar. In St. George, committees have already been formed, and work is already being done toward a great 1980 S.C. Lecture. If you have any suggestions about the lectureship please send your important ideas to: South Carolina Lectures, St. George Church of Christ, P.O. Box 516, St. George, S.C. 29477. This lecture helps the cause of Christ in the Carolinas; so, preachers and leaders, plan now for participation in the South Carolina Lectures.

Charleston

JIM STUTTS, Reporting: I am planning to relocate soon. I desire to continue preaching among my beloved Carolinians if possible. Jim Stutts, 6019 Meadowcliff Ave., Hanahan, S.C. 29406, (803) 554-0575.

Woodruff

JESSE HAM, JR., Reporting: The work in Woodruff is moving along fine. We are planning a five-minute radio program five days per week on the local station.

Lakeside Drive, Union

RICK PATERSON, Reporting: We at the congregation formerly known as the Palmetto church have changed our designation to Lakeside Drive church of Christ. We felt this would be more of a reflection of our location.

Last year this congregation was blessed with 13 baptisms and also purchased a second Joy bus. We bring in an average of 35 children from the community to our services. For 1980, we have set a goal of having 30 souls added to the church here through baptism. As of February 1, we had baptized two people.

We hope everyone will join us in asking God to bless our work here in Union.

A Look At Books

Johnny Melton, Charlotte, N.C.

The Bible and Strong Drink, Howard Winters; Win-More Publications, P.O. Box 117, West Jefferson, N.C. 28694, 80 pages, paper \$2.50.

I have read with pleasure this little volume from the pen of the esteemed editor of **Carolina Christian**. Brother Winters unashamedly speaks passionately against the use of beverage alcohol. This short work does not set out to be a technical study of the nature of alcohol and alcoholism. Rather its purpose is to establish the fact, beyond successful refutation, that the Scriptures teach the consumption of beverage alcohol for the purpose of intoxication to be sinful. This short treatise deserves to be widely read and circulated.

Topical Index and Digest of the Bible, Harold E. Monsey, editor; Baker Book House, Grand Rapids, Michigan, 681 pages, paper, \$4.95.

This is a reprint of a work originally published in 1914 under the title **Cross-Reference Digest of Bible References**. It

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contains a short introduction to each book of the Bible. There are also charts containing interesting and helpful information on both the Old and New Testaments. The bulk of the work is a digest of the Bible.

Here one can look up words or topics of Bible interest and find the places where each is discussed in the Scriptures. This is an excellent reference work and would be a fine addition to one's library.

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FOURTEENTH ANNUAL LECTURESHIP

MARCH 23-27, 1980

GENERAL THEME

"The Unchanging Gospel In A Changing World"

Sunday, March 23, 1980

6:00 J. F. Camp: *"Unchanging Gospel Principles"*

Monday, March 24, 1980

8:30 Harold W. Clark: *"The Word of Reconciliation"*

9:30 Mrs. Gerry Nicks: *"Gems from James"*

9:30 John DeBerry: *"The Power of God's Word"*

10:30 Ernest Underwood: *"Dangers of Perverting the Gospel"*

11:20- 1:10 INTERMISSION FOR LUNCH

1:10 Clyde Mize: *"The Truth Shall Make You Free"*

2:10 J. F. Camp: *"Unchanging Gospel Principles"*

3:10 Bob Tillman: *"The All-Sufficiency of the Gospel"*

4:00- 7:00 INTERMISSION FOR DINNER

7:00 Congregational Singing

7:30 Winfred Clark: *"The Gospel of Christ Is Indestructible"*

Tuesday, March 25, 1980

8:30 Neil Myers: *"The Whole Armor of God"*

9:30 Mrs. Gerry Nicks: *"Gems from James"*

9:30 Sorrell B. Wesson: *"Not Ashamed of the Gospel"*

10:30 Robert R. Taylor: *"Holding the Traditions Delivered by the Apostles"* (2 Thess. 2:15)

11:30- 1:10 INTERMISSION FOR LUNCH

1:10 J. W. Nicks: *"Our Source of Authority in Religion"*

2:10 J. Noel Merideth: *"A New Gospel for a New Age Not Needed"*

3:10 W. R. Craig: *"Remove Not the Ancient Landmarks"* No. 1

4:00- 7:00 INTERMISSION FOR DINNER (ALUMNI MEETING)

7:00 Congregational Singing

7:30 Guy N. Woods: *"God Hath Spoken"*

Wednesday, March 26, 1980

8:30 Skip Andrews: *"Handling Aright the Word of Truth"*

9:30 Mrs. Gerry Nicks: *"Gems from James"*

9:30 Edward Ballard: *"The Infallibly Safe Course"*

10:30 Glann Lee: *"Trouble in Israel: What Causes It?"*

11:30- 1:10 INTERMISSION FOR LUNCH

1:10 J. Noel Merideth: *"Enemies of the Cross"*

2:10 John W. Barcus: *"Walking by Faith"*

3:10 W. T. Hamilton: *"Jesus Christ, the Great I Am"*

4:00- 7:00 INTERMISSION FOR DINNER

7:00 Congregational Singing

7:30 J. F. Camp: *"Unchanging Gospel Principles"*

Thursday, March 27, 1980

8:30 Sidney White: *"The Word is Living and Active"*

9:30 Mrs. Gerry Nicks: *"Gems from James"*

9:30 Jim Franks: *"Contending for the Faith"*

10:30 Robert R. Taylor: *"Whosoever Transgresseth"* (2 John 9-11)

11:20- 1:10 INTERMISSION FOR LUNCH

1:10 J. W. Nicks: *"The Last Will and Testament of Christ"*

2:10 Guy F. Hester: *"The Certified Gospel"*

3:10 W. R. Craig: *"Remove Not the Ancient Landmarks"* No. 2

4:00- 7:00 INTERMISSION FOR DINNER

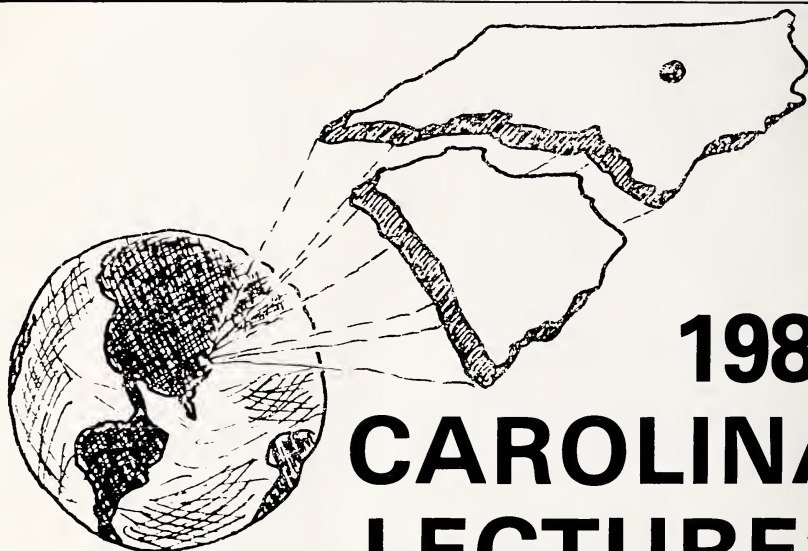
7:00 Congregational Singing

7:30 W. T. Hamilton: *"The Gospel Is Still Adapted to Man"*

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CAROLINA CHRISTIAN

Vol. 22, No. 4, April 1980



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EDITORIAL

"Super-Fine"

Has it ever occurred to you to ask, "What would a great mind think about **Carolina Christian**?" We have decided to tell you what one of the most brilliant men of all times said.

Most of you will recall that the front cover of our January issue carried an editorial concerning the death of Foy E. Wallace, Jr., a man for whom we know no way to measure our high regards. We thought of him as the most powerful spokesman (both orally and with his pen) New Testament Christianity has had since apostolic times. We loved him, the Christ he preached, the church he adored, the Bible he defended, the manner of his defense, and the uncompromising battle he so powerfully waged. We are not alone in considering him a unique man with a unique mind who did a unique work in a unique time. And while we are bound to no man in matters of faith (Christ, revealing His will through His written word, is our only standard of faith and practice), we doubt that there is another uninspired man living or dead with which we agreed on more major and fundamental subjects. This is not to say that there were not many minor and detailed matters upon which we differed: for we did not agree on such things as whether the household of Cornelius were baptized in the Holy Spirit and the date of Revelation. But as far as we now recall there was no fundamental subject upon which we had a basic difference. He was a man who loved the Bible, believed it, preached it, and who had absolutely no sympathy with anyone who would depart from it in doctrine, practice, or disposition.

Because of our love for **Carolina Christian** and our high regards for Foy E. Wallace, Jr., we have decided to share with you part of a cherished letter written to us from Hot Springs, Arkansas. It was in response to our review of his book, **The Present Truth**, and an editorial about him entitled "Read These Men." The letter is handwritten under the date of September 27, 1978:

"Your articles in reference to the books, and your tender and touching remarks about me are moving to the depth of my being, and my appreciation is immeasurable — but they do me too much honor, and I could never merit the praise you have so generously and graciously bestowed. Nevertheless, your words warm the cockles of this older preacher's heart — **Thank you from its depths.**" (Emphasis his, HW.)

Concerning the paper he then added: "Your magazine is fine in appearance, and **super-fine** in contents. Battles do not stay fought — victories do not stay won — it is perennial — **keep on.**" (Emphasis his, HW.)

You now have the judgment of Foy E. Wallace, Jr. What is your judgment?

DISHONESTY

In 30 years of being a New Testament Christian, we have never doubted for a conscientious moment that we have the truth; that the plea we make to go back to the Bible for all religious faith and practice and let it settle every question pertaining to the work and worship of God is the most beautiful and rational thing that can be done in this insane and sinful world; that to speak where the Bible speaks and be silent where it is silent, to do Bible things in Bible ways and call Bible things by Bible names, is the

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Howard Winters, Editor; David Pharr, Carolina News Editor; James Stutts, Brotherhood News Editor.

CAROLINA CHRISTIAN is published monthly by Carolina Christian Publications, Inc., at 5315 Old Augusta Road, Greenville, S.C. 29605. Subscription price: individual, \$4.50 per year; club of five or more, \$4.00 per year; quantity of 15 or more in bundles or direct mailing, 22¢ per copy per month. Publication number, 091160.

Second class postage paid at Greenville, S.C.

POSTMASTER: Send undelivered copies with Form 3579 to Carolina Christian Publications, Inc., P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

RETURN REQUESTED

Address all editorial matter to Howard Winters, P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

All items to be printed in a given month's issue should reach the editor not later than the next to the last Thursday of the preceding month.

Address commercial advertising inquiries to Jacobs List, Inc., Clinton, S.C. 29325. Address all advertising pertaining to the Church of Christ or its members (including related organizations) to Carolina Christian, P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

will of God for all the world; that to restore the New Testament church in all its primitive purity and simplicity is the only answer to the world's ills on one hand and denominational division on the other. If the Bible is not the standard by which all are to be governed, there is no standard; if to go back to the Bible for our faith and practice is not right, there is no right; if to do only what is revealed is not acceptable, nothing is acceptable. This we believe with every fiber of our being.

But there is one thing that disillusioned and disturbs us to no end, and that is the dishonesty of many members of the body of Christ, especially preachers. For example, we have been engaged in a small book business for many years (mostly to finance the publication and promotion of our own works). We often sell on credit. We estimate that about 50 percent pay promptly; 40 percent late; 6 percent when forced; and 4 percent never. Now keep in mind that most of those with whom we do business are preachers and all are making a plea to restore New Testament Christianity. Ten percent who either must be forced to pay or will not pay at all may look small to some, but when one out of every 10 proclaimers of the gospel will not pay their honest debts in an honest way we begin to wonder how serious the world can take our plea. But perhaps more surprising is that the 10 percent covers the whole spectrum, ranging all the way from student preachers to speakers on national (and international) radio programs, including preachers from some of the best churches among us. Bill Smith, the manager of Carolina Christian Book Store, has told us more than once, "I have learned things about people in this business I wish I didn't know." So have we.

Brethren, such should not be. It is unchristian. And a failure to practice Christianity will defeat the holy cause we proclaim. We should remember in preaching, teaching, and practice that we have **not** restored the apostolic church until we have restored honesty in every area of conduct.

CONTENTIOUS WOMEN

The wise man said: "It is better to dwell in a corner of the housetop, than with a

brawling woman in a wide house." (Prov. 21:9.) "It is better to dwell in the wilderness, than with a contentious and angry woman." (Prov. 21:19.) Perhaps different people and different cultures would define a brawling, angry, contentious woman in different ways. And probably most men have thought at times that their wives were a little contentious (and wives have undoubtedly thought the same about their husbands). But what kind of woman did Solomon have in mind? We think it involves more than just everyday anger, frustrations, and irritations. Several years ago we read with intense interest Dr. Will Thomson's description of a contentious woman he saw in action while living in Bible lands (and this may have been the very kind of woman Solomon had in mind — in fact he may have had a few among his 700 wives and 300 concubines). He says, in his monumental work, **The Land and the Book**:

"A quarrel arose between two neighbors about some trifling affair — a chicken, I believe — but it grew boisterous, and raged eleven hours by the watch. Through all these weary hours the 'contentious woman' ceased not to scold, and scream, and curse in a style quite original, and so loud that the whole neighborhood was disturbed. She would rush into the room, then bound out of it, and fly round the court like a fury, throw off her turbans, tear her hair, beat her breast, and wring her hands, screaming all the while at the top of her shrill voice. Sometimes she would snatch up her old shoe, fly at her enemy, and shake it under her very nose, trembling all the while in uncontrollable rage; nor could she be pacified until late in the evening, and then she continued muttering, like a thunderstorm passing away behind a distant mountain."

Certainly it would be better to dwell alone on the housetop or in the wilderness than to live with a woman of such temperament. And while we recognize the fact that contentiousness would be a matter of degree, after reading Dr. Thomson's description of this woman we decided that we had never seen more than one or two contentious women. More irritable ones, perhaps, but not contentious.

UNCERTAIN SOUNDS

“For if the trumpet give an uncertain sound, who shall prepare himself to the battle?” (1 Cor. 14:8.)

This is an age of uncertainty! According to worldly philosophies, such as situation ethics, existentialism, evolution, etc., the only absolute is that there are no absolutes. They are certain that man can know nothing certainly. For example, there is no certain objective moral standard. There is certainly no propositional truth. There is absolutely (and while they can know nothing absolutely they are absolutely certain about this) no infallible or immutable revelation of the will of God. Everything is relative and changeable. Nothing is certain but their uncertain sounds.

These philosophies have been carried over into religion and are applied to the Bible. They may show up in one or more of many ways (false philosophies have many faces and work through many fronts). They may say there is no absolute truth (and they speak as if they know this is an absolute truth). Or that there is no rule or law that can apply to all under all circumstances. Or that we cannot understand the law alike — that at best, even if the Bible were inspired, our understanding of it would be uncertain. The Bible is thus reduced to a mass of uncertain sounds.

But fortunately for us the Scriptures can be understood. They are the revelation of God's will to man. But they could not be a revelation if they could not be understood. They would be a mystery. The Scriptures are God's law — God's rule of conduct. And as Bacon said, “Certainty is so essential to law, that law cannot even be just without it.” But God's law is just. Therefore it is certain. Furthermore, the New Testament Scriptures are called the gospel. “Gospel” is good news. But how could anything be considered good news for us if we cannot understand it? We maintain, therefore, that the Bible can be understood, that it does not send forth uncertain sounds, that when it speaks all the world should bow in obedience. While there is undoubtedly much uncertainty in the world, it does not apply to the Bible and its inspiration and to the soul and its eternal

salvation. The word of God is plain and sure; all can understand it. When some came to Jesus and asked, “How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not.” (John 10:24,25.) He had told them plainly but their minds were dull of hearing. It was not that they could not understand, but that they had refused to accept His words. So it is now with the word of God. When He speaks, man may be uncertain as to whether he will obey or not, but there is no uncertain sounds coming from God.

HAVE WE?

In his autobiography Samuel Rogers, a powerful and well-known pioneer preacher in the restoration movement, tells of the early struggles to get back to the Bible as the only guide in religious matters. The noble souls who first embraced the principles were forced, as they learned new truths from the Holy Scriptures, to abandon unauthorized doctrines and practices one by one and to adopt new practices as they learned them from the word of God. One of the things that had to go, for lack of Scriptural teaching, was the much-loved mourner's bench type of conversion. In telling about this, Rogers makes a pertinent point. He says:

“We had mourners' benches in those days, and they were things unauthorized by the Word of God. We long since abolished them, and we did right in so doing; but I almost fear that we did it in such a way as to abolish the mourners too.”

Have we abolished the mourners (mourners for their sins) in our efforts at conversion in the church today? This is a serious question. Did we throw out the baby with the bath water? Did we burn down the house to get rid of mice? Or in other words, is our preaching leading men to mourn over and repent of their sins, or is it leading them to conclude that they have few if any sins, that they need little or no forgiveness? We have long been convinced that the basic cause for so many of those we reach proving unfaithful or being only half converted is that they have never been con-

victed of sins and are thus not convinced that they stand in need of a divine Savior. The degree of our gratitude to God will be a reflection of what we are convinced He has done for us. "Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little." (Luke 7:47.)

Certainly we do not need to return to the mourner's bench, but we do need to restore the disposition to mourn for one's sins

(Matt. 5:4). This is imperative if we learn to rely upon God for the means of salvation. We must restore the Scriptural (the mourner) and reject the unscriptural (the mourner's bench). While we all know that godly sorrow is **not** repentance, how many of us are aware of the fact that godly sorrow does **work** repentance unto salvation? (2 Cor. 7:10). What we need, therefore, is to leave the mourner's bench abolished (for it is an unscriptural thing) but restore the mourners.

The Church In Chester

David Pharr, Rock Hill, S.C.

The Chester congregation was established June 17, 1956. Chester, a city of 15,000, is located about 50 miles north of Columbia and 45 miles south of Charlotte, N.C. The church meets at 135 Saluda Street.

After commuting from Clinton to Chester during 1979, Duke and Cherie Gregory moved to Chester at the beginning of this year to give full time to the work. Duke began preaching in 1956 at Georgetown, S.C. Other congregations which he has served were in Winchester, Lynchburg, Bethpage, Whitebluff, and Lawrenceburg in Tennessee. Two in Alabama were at Lexington and Florence. He also was at Pearisburg, Va., and Walter-

boro, S.C.

The Gregorys have four children. Duke attended David Lipscomb College, Florence State Teacher's College, and Medical College of South Carolina.

Some who have preached for the Chester church are: Dabney Phillips, Tom Bolick, Charles McClendon, Jim Frazier, Howard Sparks, Jesse Ham, Jr., and Clyde Moore.

The Chester congregation is enthusiastic about the future. Several souls have been recently added. They now have a weekly radio program. Numerous opportunities for teaching are arising and prospects for steady growth are encouraging.

Their building is debt free. Assistance for the preacher's support is coming from Shelby, N.C., Rock Hill, S.C., and Salem church at Lawrenceburg, Tenn.

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OBLIGATION

Henry L. Fuhry, Asheville, N.C.

The parables of Jesus (about 40) are held in deep sentimentality among most men. They are taught, stated, restated, admired, and to a degree, even practiced. There is one parable that seems to be overlooked by most. It is found in Luke 17:7-10. The language is hard, positive, and almost unbelievable. Christianity has been made by men to seem so sweet — but Jesus tears away the coating and exposes the taskmaster — **obligation**. The servant has faithfully worked all day. He comes in dirty, tired, and hungry. A good, hot meal and a word of thanks would no doubt make this day worthwhile. But there is nothing prepared for him; there is no word of thanks. As a matter of fact the "bossman" says, "Get busy and fix me some supper and when I have eaten then fix your own meal." Did he thank the servant? Of course not! Why not? Because the man was only doing what he was obligated to do — it was his duty.

Many dislike the sound of the word **duty**. Yet a great requirement for peace of mind is to come to terms with obligation. Is duty all this bad? In war young men proudly volunteer to fight and die. The service roll has a star for veterans. The government gives medals to those who go beyond the line of duty. Parents are proud of sons who die in line of duty. Duty is not wrong in times of war! Duty is not wrong in business! Each career carries pride of obligation. Doctors have the Hippocratic Oath; lawyers have ethics; there are certain traditions in all professions called duty. If there is obligation in home, school, business, and in life, why not in religion? We are to serve, not rule. Jesus says, "But whosoever will be great among you, let him be your minister." (Matt. 20:26.) God is the main factor in life; we owe Him a particular responsibility. Jesus taught us to pray, "Thy will be done on earth, as it is in heaven." Jesus did the will of God. Voltaire said of religious men, "They salute

but do not follow. Most simply tip their hats to God." There are no executive positions in the church. Too long have we had "too many chiefs, and not enough Indians." Too many desire to be elders, deacons or other leaders for the wrong purpose. They seek such for the glory, prestige, or rulership. God never has wanted rulers nor glory-seekers but simply servants. Service does not give the right to rule. Brethren need to come to terms quickly with duty. Why are we preaching? Why are we working to evangelize the world? Because this is why we are Christians! Is the church obligated to act? Yes — for the unsaved. Should we be obligated to any? Yes! We are our brother's keeper! We must learn regardless of our dedication that what we have done and what we must do is merely our duty.

It seems that all want something for nothing. Just about everybody wants much for a little! Our generation is a "gimme" generation. The prodigal son wanted what his father had, but he did not want his father. We demand good schools, honest politicians, and good civic works, but we refuse to get involved and work. Then we sit back and criticize because the community is not doing this or that. And I am not being a modernist or a liberal in thinking this way! Why should we criticize our elders or other leaders in the church when we are content to sit back and do nothing? Service is not optional; it is obligatory. Duty — Jesus teaches us to do things we do not like to do! The difference between success and failure, the difference between maturity and immaturity, is often doing what we dislike doing! Many young preachers with great potential, ability, and a winning personality have failed! Why? They had dreams and goals — but they never understood duty! A church is built by long, hard, persistent work. It is like plowing a new piece of ground. There are roots, stumps and stones, and the like to be encountered before the ground is fit for planting and cultivation, which of course leads

to a good harvest. Too many want the glory but not the work. Too many look upon the church as a social club! Why don't more of us know the Bible better? Because we cannot or will not get up early and stick to it. Duty quickly separates the men from the boys. Churches that grow keep visiting when others quit. Do not expect a few to do all the work that is necessary to make a church grow. We need members who will do what has to be done — not what is enjoyed. Jesus also infers we must do things at times we had rather not. Our poor servant in the parable had worked hard all day; he dreams of a good hot meal and a soft bed. What does he receive? He receives orders to cook for his master and wait until he is through and then he can fix his own supper. People begin a work with enthusiasm, only to quit one by one. Why? Because routine is duty! Your head hurts! Others' do too! So what? Did the master inquire about the servant's health? No — he told him to get with it and start cooking! This is the real depth and essence of obligation. Go when others refuse; stay with it when others flounder. We need stick-to-it-iveness in the church. Anyone can gripe. Anyone can alibi. Anyone can criticize. Anyone can quit. But it takes a person with "guts" to come to terms with the obligation he has as a follower of Christ. Real dedication is to go and do when all our human urges rebel. Jesus "sweated blood" in Gethsemane but He accepted His "cup." It is a poor excuse to say, "I might as well not do it because my attitude is wrong." Do it anyway; you might change. Anyone can say, "But I have no talent" to do this or that. Give it a try and you might find latent talents within yourself. All can work when they feel like it and enjoy it! There is no joy in being by the side of death, hearing counseling woes, butting heads with "billy-goat" brethren — but it must be done. Are we too good to do it? As Christians we do not have any choice in the matter! Jesus also infers that we cannot pay someone else to do our duty. Ours is an institutional age — we had rather pay than be inconvenienced. The only man worse than he who does not give is he that buys with money. "Take my money and leave me alone." No man can do our study-

ing, no one can do our praying, no one can do our soul-winning, and no one can do our good works! We cannot buy duty. Jesus was rough on volunteers. He told the rich young man in Matthew 19 to "sell out." He also said, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath no where to lay his head." (Matt. 8:20.) Is Jesus against volunteering? No. He is against an idealistic sentimentality that makes Christianity syrupy. He does not mislead any. He wants men who will stick. Too many members float from congregation to congregation or sit idly in a home pew never considering any obligation, involvement, or commitment. Others serve and then conclude, "I've done my duty; now it's your turn." Most church nonsense boils down to a misunderstanding about duty. Let this soak in deep and well. Life is duty. Duty never ends. The reward of work is more work. How many keep coming to serve? Have any of us worked too much? Have we given too much? Is there anyone who has done so much that God is obligated to him? Go plow all day — then come home and cook my supper — then serve me as I eat — then when I am finished, cook your own meal — this is what the game of life is all about — **duty!**

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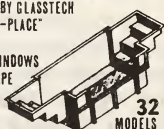
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Jim Stutts, Charleston, S.C

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A man who is on call 24 hours a day though many people think he works only on Sunday for a couple of hours;

A fellow who must drop everything he's doing to be at a member's side when death or tragedy visits, but is expected to meet all other obligations on schedule;

A guy who is expected to have the enthusiasm to reach the youth, the wisdom to impress the middle-aged and the maturity to communicate with the elderly. In other words, if he's not enthusiastic he bores the youth; if he's dynamic he's offensive; if he's fiery, he turns off the older; if he's scholarly, he's dry; if he's bold, he's meddling; if he's not exposing a neighbor's sin, he's a sluggard; if he spends much time studying, he's a bookworm and anti-social; if he visits too much, he's a politician.

He's a daddy who is away helping children who don't have a daddy;

He's a husband whose wife sometimes wishes she could make an uninterrupted appointment with her preacher!

If he asks for a raise, he's "preaching for money"; if he doesn't, he will be fired for bad credit!

If he's a strict teacher, he's a radical; if he is different from other preachers, he's a liberal.

He's a man who is considered self-employed by Uncle Sam, yet is directly responsible to the church he serves;

He's a person whose family is probably the only one in the congregation which had no choice regarding the house they live in.

He's **expected** to dress himself and each member of the family in extra-fine clothes and drive at least two fine cars while putting all his children through Christian schools.

He's a boob who may spend 60 hours on one lesson and not get one compliment;

He's a nut who can preach over a year on only one word of encouragement;

He's a character who must have a lesson needful to all attenders, but he never knows who is going to show up!

He's a counselor who often spends days and nights advising those who are determined to do their own thing regardless;

He is a saint yet a sinner, desirous of perfection but falling short time and again;

He keeps on preaching in spite of indifference, false brethren and criticism because of the loving support of faithful Christians and a burning desire to obey a command — "Go ye therefore and teach all nations . . . baptizing them. . . ."

THE CHRISTIAN WOMAN

Take A Closer Look

Gayle Cooper, St. George, S.C.

I was condemned. And justly so — even in my defiance I had to admit that. I had murdered, robbed, and plundered. And today was my doom's day — the day of execution. I would shake my fist in the face of the highest authority; but with this hour approaching I was scared; I had not slept nor eaten for two days. My tough armor wasn't adequate in the face of sure death.

They came to carry me to — death. Death by horrible torture, excruciating pain. I defied them, I fought, and force was all that could take me. I faced the authorities again. But what was going on? I couldn't understand how or why, but suddenly they were taking another instead of me. And they let me go!

I was too busy celebrating that night to think much of the man who had been condemned in my stead. Occasionally I thought

of him, silently accepting his condemnation, and made jokes to entertain my friends. The meek lamb who like a coward went mute and unresisting when I would have cursed and kicked! What a fool!

The next day I heard talk of the procession up the hill. My head ached, and I wanted not to think about that — but I couldn't stop. It had been on my mind so long — everything I'd ever heard and seen about a crucifixion. And I had been headed certainly for that agonizing death and eternal torture afterward. Now I had been reprieved — saved by a man who submitted to that undeserved fate as though it were his due.

I wondered, who was this man? And why? Why would he submit to bearing another's punishment, without a single objection? I didn't really wish to, but I walked toward the hill. I had to know — who and why?

As I looked upon the suffering one, I reasoned that there must be an explanation. Something like this doesn't just happen. I asked in the crowd — who was this man? Why had he taken my place on the cross? What kind of fool was he? I grabbed someone by his cloak and dared him to deny my question.

It wasn't just my place he took, I was told. He was the Messiah, son of the God of heaven, who was dying for the world. Little by little, in spite of my efforts to push it back, the thought kept trying to surface, and finally crystallized — "I owe him something. I have a decision to make."

The foregoing was part fiction, yet its truth applies to every person. For is not everyone Barrabas? When he looks at the cross, each person should think, "That's where I belonged. I may not have murdered — but my sins have just as surely separated me from God. I must make a decision — do I crucify afresh the one who died for me? Or do I live for Him?"

"When I survey the wondrous cross . . ."

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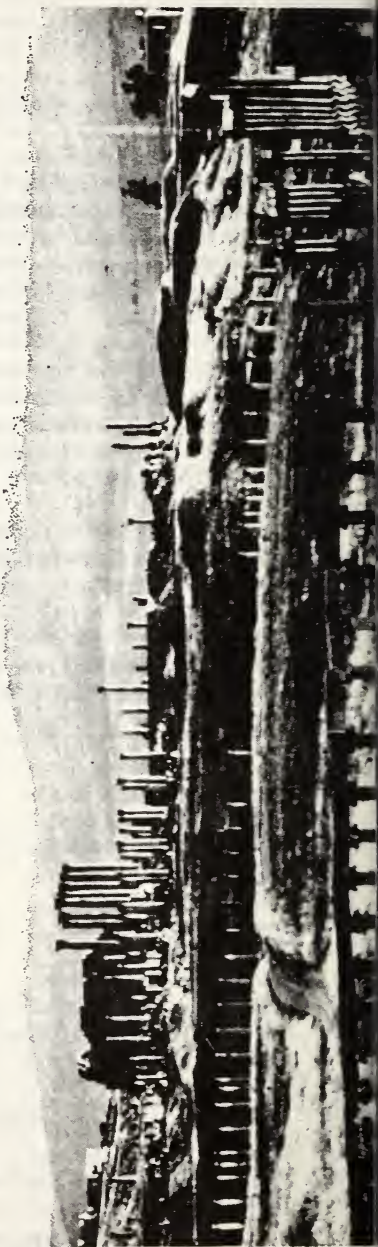
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Carolina Pulpit—Johnny Melton



Jerry Senn

Jerry Senn was born in Columbia, S.C. on June 29, 1938. He is the son of R.W. (Doc) and Vera Senn. His brothers, David and Rudy, are also preachers of the gospel. R.W. Senn is a retired preacher and former elder of the St. Andrews Road church

in Columbia. Jerry attended Freed-Hardeman College and Harding College, receiving the A.A. and B.A. degrees respectively. He has done some further study at the University of South Carolina. He is married to the former Brenda Lane, of Guy, Arkansas. They have three children: Tim, 14; Beth, 11; and Paul, 3. They have worked with churches in the

Carolinas for seventeen years. The churches they have served are: Moore, S.C. (1 year); Selma, Ala. (8 months); Valdese, N.C. (2 years); Augusta Road, Greenville, S.C. (5 years); Morganton, N.C. (3 years). They now work with the church in Greer, S.C. where they have been for six and a half years. He served on the Board of Carolina Bible Camp before moving to Greenville, S.C. and was on the original Board of Palmetto Bible Camp. His work with Palmetto Bible Camp covered thirteen years. He was Chairman of the Board for several years before resigning recently. Jerry was also on the original Board of Southeastern Children's Home, helping get the home started in Sumter, S.C. He is now serving as a member of the Advisory Board of the East Tennessee School of Preaching and Missions.

How To Be Happy

(Phil. 4:4-7)

Jerry Senn, Greer, S.C.

Introduction:

1. When a stranger attends an assembly of the saints in your city is he impressed by our rejoicing spirit? Does he go away saying, "There's a group of happy people who have something I need?" (Acts 2:47.)

2. We must either learn the joy of our relationship to God and one another or stop fussing because nobody wants to hear what we have to say! Sweetness attracts while bitterness repels. (John 13:35.)

3. Circumstances do not determine happiness. (a.) Paul was being confined in prison. (Phil. 1:13; 4:22.) (b.) He had enemies (within the church) who wanted to see him dead. (Phil. 1:15.) (c.) His heart was full of concern for the church. (2 Cor. 11:28.) (d.) Yet, the theme of this book is "I rejoice, rejoice ye."

4. Let's look for some hints about how to be happy in his words.

Discussion:

I. **Be "in the Lord" if you want to be happy.**

A. All spiritual blessings are there. (Eph.

1:3.) (1.) The "elect" (chosen) are "in Christ." (Eph. 1:4.) (2.) The "accepted" ones are "in Christ." (Eph. 1:6.) (3.) The "redeemed" ones are "in Christ." (Eph. 1:7.)

B. All God's children are "in Christ." (Gal. 3:26, 27.) (1.) They live within the scope of His providence. (Rom. 8:28.) (2.) They are heirs of God and joint-heirs with Christ. (Rom. 8:14.)

C. A person can know he is in Christ (have faith). (Rom. 10:17.) (1.) A believer is "baptized into Christ." (Gal. 3:27.) (2.) When one is obedient, he then knows he is saved. (1 John 2:3; Acts 8:29.) Rejoicing always follows obedience.

D. Only those who are "in the Lord" have a reason to rejoice.

II. **Be filled with a spirit of "forebearance" (gentleness) to be happy.**

A. The word "moderation" is translated "forebearing spirit" in NASV.

B. Gentleness springs from constant awareness of God's forgiveness of us. (1 Tim. 1:12-17; 1 Cor. 9:27; 2 Pet. 1:9.)

C. Jesus taught by precept and example

the value of gentleness. (1.) The meek (gentle) inherit (possess) the earth. (Matt. 5:5.) (2.) The merciful obtain mercy. (Matt. 5:7.) (3.) Urged us to refrain from cynical and unfair condemnation. (Matt. 7:1-5.) (4.) Putting the "golden rule" into practice (Matt. 7:12) pays off.

D. The Lord's presence (he is "at hand") is a motive for tenderness in dealing with others. How could one be unkind to others if he is really aware of the presence of Jesus. (Matt. 28:20.)

III. Be Anxious for Nothing If You Would Be Happy.

A. Can one be happy while his heart is filled with worry, fear and frustration? (John 14:1; Matt. 6:25.)

B. The word "worry" comes from the Greek word **merimnao** which is a combination of two words: **merizo** meaning "to divide" and **nous** meaning "mind" (including the faculties of perceiving, understanding, feeling, judging, determining). Worry, then, means "to divide the mind." (How To Win Over Worry, John Edmund Haggai.)

C. Worry is sin and must be rejected to be happy.

(1.) It is sin for two reasons. (a.) It demonstrates a lack of trust in God. (Rom. 8:28; Phil. 4:13, 19; Matt. 6:31, 32.) (b.) It harms the body. (1 Cor. 3:16; 6:19.) Medical men tell us worry causes heart trouble, high blood pressure, asthma, rheumatism, ulcers, cold, thyroid, arthritis, etc.

(2.) Paul gives the cure for worry when he said, "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God." (Phil. 4:6.) (a.) Prayer is placed in contrast to worry. (1 Pet. 5:7.) (b.) Sevenfold secret of effective prayer is worthy of consideration: Intellectually, definitely, intensely, importunately, perpetually, privately and thankfully. (c.) When Christians worry their poor prayer life is showing.

(3.) We must set aside our own strength so God can work in us. (Illustration: How To Float! Give yourself to the water.) (a.) He can do more than we think possible. (Eph. 3:20.) (b.) When we admit our weakness and depend on God, we are strong. (2

Cor. 12:9, 10.)

Conclusion:

1. The results will follow when we are in the Lord, filled with a spirit of gentleness and when we are depending on God and not ourselves. (Prov. 3:5-7.)

2. "... The peace of God . . . shall guard your hearts and your minds. . . ." (Phil. 4:7.) (a.) This is what everyone is looking for but not finding. (b.) Isaiah 26:3 says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."

3. These principles applied to our lives will pay rich dividends both in our personal Christian lives and in our effectiveness in reaching the lost for Jesus.



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EDITORIAL GLIMMERINGS

From Tommy Johnson, Roan Mountain, Tennessee, comes the following questions pertaining to a very sensitive and controversial subject: "Can a Christian fight for his country? Can he defend his home and family? Can he be employed by someone making materials for war?" There are three questions here and we will number them and answer them in order, but first we need to make two preliminary remarks:

1. Our answer is going to differ with many great and good brethren, brethren we love, honor, and respect. Many readers of **Carolina Christian** will also take issue with us, and some may even cancel their subscription. Yet we must say what we believe to be the truth. We will give those who differ with us equal space to either reply to the questions, or our replies, or simply to present the other side as they see fit. This we believe is both fair and Christian.

2. Let it be observed, now and forever, that only the foolish and unchristian desire war. War is the most cruel, destructive, and inhumane force ever invented by the evil minds of men. The "powers that be" can now unleash such destructive forces that it seems incredible that anyone would or could prefer war to almost any other alternative. We hope and pray that it will never come again, that the earth will be free from this curse for all generations yet unborn. But the war clouds are gathering and we must face the real possibility of another worldwide war in our own generation. But whether it comes or not, we do not believe that it is in our being to take up arms against our fellowman. We respect life as a gift of God . . . regardless of who may possess it. And we will do everything God

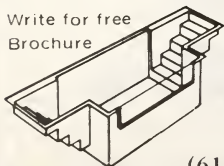
places in our power to see that all nations beat "their swords into plowshares, and their spears into pruninghooks" (or to paraphrase it into modern weaponry, to smolder our guns, planes, and tanks into plows and tractors and our bombs and missiles into harvesting machinery). But with all this said, we are still faced with the real possibility of war. Brutal and power hungry nations do not respect the right of other nations to exist. The peaceful nations (if there are such things) must either resist them or be subjugated — government must protect their people from such subjugation or else fail in the very thing for which God ordained them. And so, regardless of what we might say, do, or feel the possibility of war will not go away . . . nor will the questions that are before us. We might hid our heads in the sand, but Russia is still invading Afghanistan. The question before us is not what we might do in case of war, or how we might feel about it, but what is truth and right. The time is probably as right as it will ever be for some sober thinking and straight talking on the subject. And thus we throw the doors wide open by answering the questions as we believe truth demands.

Now back to the questions:

1. "Can a Christian fight for his country?" The answer to this question depends on whether it is right for his country to fight or not. If his country is doing right in fighting then certainly a Christian can do right. But if his country has no right to fight, no right to protect her citizens, then obviously he cannot fight. A Christian can always do right but it is never right for a Christian to do wrong. In short, a war is either wrong for everybody or else it is wrong for nobody. It cannot be right for the government and wrong for the Christian; nor can it be wrong for the Christian and right for the government. It is either right or wrong . . . for everybody. Thus back of the answer to our question are some other vital questions and answers. For example:

First, does a country (or government) have a right to exist? Certainly so. The

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Bible makes this as clear as a cloudless summer sky. Paul wrote, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." (Rom. 13:1.)

Second, does a government have a right to maintain its existence — that is, does it have a right to make and enforce laws? The very fact that a government has the divine right to exist necessarily implies that it has the right to maintain its existence; otherwise absolute chaos would rule in the kingdoms of men. No one would be safe from power hungry, blood thirsty, ambitious self-serving men who would become dictators at any price. There is therefore no logical escape from the conclusion that a government does have the right to maintain its existence.

Third, does a government have a right to use force (such as a police department, armed forces, capital punishment, etc.) to maintain its existence? If it does not, then it does not have the divine right to maintain its existence. There are times when a nation has absolutely no recourse but force to protect itself. But if it has a divine right to protect itself, and that protection demands force, then it has a divine right to use force. If it has a divine right to use force, then going to war is not and cannot be wrong *per se*. But if it is not wrong to go to war, how could it be wrong for a Christian to participate in that which is not wrong within itself? The only reasonable way to conclude that a Christian cannot participate in his country's defense is to say that the country has no right to defend itself. If it has no right to defend itself, then its defense is wrong; if it has a right to defend itself, then its defense is right. Thus it is wrong for a Christian to participate in war only when it is wrong for his country to be in war.

Fourth, we must go a step further: does a government have a divine obligation to protect its citizens? Indeed it does. That is its fundamental purpose for being. Notice in particular what Paul says: "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not

the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." (Rom. 13:3, 4.) Upon the principle here set forth, we believe that governments do have a divine obligation to protect their people, even if that protection means war. What else could the expression "for he beareth not the sword in vain" mean? But how can it be wrong for a Christian to do for the government what it is not wrong for the government to do — actually to do what the government has a divine obligation to do? For a government to fail to protect its citizens would be for it to fail in the very purpose for which God gave it.

Fifth, do Christians have the divine right to resist or refuse to participate in the government when the government is doing that which it has a divine obligation to do? Regardless of what others say, we do not think so. Thus we might turn the question around and ask, do Christians have the right to refuse to serve their government when the government is doing what it has a divine obligation to do?

Sixth, the whole question boils down to this: do Christians have a right to do right? Or is it wrong for them to do what it would be right for sinners to do (in acting for the government)? Christians always have a right to do right; they never have a right to do wrong.

Thus it seems obvious to us that if a government has a right or obligation to go to war, then it is right for a Christian to fight for his country — it is right for him to do right. On the other hand, if the government has no right to go to war then the Christian has no right to participate. If the government has no right to go to war, then the Christian must be opposed to it (he must oppose all sin). He cannot just oppose

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Christians going; he must oppose everyone going. Going to war for one's country is either right or wrong. It is not right for some and wrong for others. What is right is not wrong for Christians and what is wrong is not right for anyone. We conclude therefore that when a country goes to war it is either right for all the citizens to participate or else it is wrong for all. If it is right, Christians have no right to refuse; if it is wrong, no one has a right to go.

2. "Can he (the Christian) defend his home and family?"

We take it that by home (since it is different from family) the querist means property, and quite frankly we make no pretense of knowing to what extent one would be justified in protecting property. Property is not to be compared with person, life, and freedom. We do know, however, that the principle of private ownership is recognized and approved in both the Old and New Testaments. The command "thou shalt not steal" shows this to be the case. What belongs to one person does not belong to another — no one has a right to take it. But to what extent a Christian might go to personally protect his property from theft and plunder, we do not know. But the very fact that he has a right to it, and that no one else does, seems to imply the right of protection within the confines of law when that right is violated (a Christian never has a right to disobey the law except when that law demands of him something that is contrary to the law of God).

We think the right of self protection is inherent in everyone (it is built into man by his Maker), and that this right extends to the family and other innocent persons when that protection is done by the authority of the state, that is when it is lawful. But even more, we believe the right sometimes becomes a positive duty. Let us illustrate. We have three beautiful and precious grand-

daughters. Suppose their mother should leave them with us while she goes on an errand. While she is gone a drug-crazed youth comes into the house and begins to molest them. Do we have a right to protect them? We think a better question would be, do we have the right not to protect them? It seems to us that here the right becomes a positive duty. Which would be more Christian: to protect the molester (which is precisely what we would be doing if we did not try to prevent his actions) or the innocent little girls? We will take our chance on protecting the girls rather than encouraging the crime by inactivity.

But the right (or duty) of protection carries with it the right to use whatever means (within the bounds of law) which are necessary to the protection. We believe that Jesus clearly recognized this as a valid and Scriptural principle when He said, "How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man?" (Matt. 12:29.) The fact that the strong man must first be bound before his goods could be spoiled necessarily implies that had the strong man not been bound he would not have permitted his house (which may mean either his family or his property or both) to be spoiled. So in view of these facts we believe that a man not only has the right but also the obligation to protect his family.

3. "Can he (the Christian) be employed by someone making materials for war?"

It is a strange quirk in the thinking of some to think that only the one who does the actual killing in war is guilty of sin. We see absolutely no difference in principle in the one who buys the bullet, the one who makes the bullet, and the one who pulls the trigger to shoot the bullet. They are all necessary links in the whole chain. If one is guilty, all are. When a nation goes to war, every citizen in that nation is an inevitable part of it. If the nation has a right to be in the war, none are doing wrong; if it has no right to be in it, all are wrong. It seems incredible to think that we can make the guns, tanks, and bombs, pay for them, support the soldiers, and then no one but the unfortunate man who pulls the trigger or drops the bomb is actually guilty of sin. Thus as

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we see it, either all are guilty or none are. And the only way to determine whether the action is right or wrong is to determine whether the government has a right to be doing what it is doing. If it is right for the government to do it, then we believe that a

Christian can serve as a servant of the government without guilt; if the government does not have a right to do it, then no one can do it without guilt, whether it is to make a gun (for the purpose of war), purchase a gun, or shoot a gun.

Thinking Things Through

God's Work Proclaims His Glory

The whole universe is in perfect harmony in proclaiming that God is — it is a powerful preacher of this truth. This is why the psalmist exclaimed, "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard." (Ps. 19:1-3.) But how do they declare God's glory and existence? In what language do they speak? Who hears them? They declare Him by displaying such stupendous effects that nothing else will serve as an adequate cause to explain them — effects so vast that no explanation short of God will satisfy the demands of reason.

God's power and glory are seen in both His word and His work — both are means of revealing aspects of His eternal power and divinity. His will is revealed in His word. However, it is in His work that His power is most readily observable by every accountable being, regardless of how remote their earthly habitation may be. The vast stretches of space, with its billions of stars, suns, moons, and planets, with all its depths and mystery, declare to all that there is a power behind it all adequate to explain its origin and operation. The universe is so designed that it leaves no doubt as to a source of power greater than itself, and its message is so plain, so certain, so sure, that it leaves the unbeliever and those who close their minds to the evidences without excuse (Rom. 1:20). To reject God is to reject the whole foundation of reason — the only way that man knows how to think.

The mind of man is innately constructed so that it can think only in terms of cause and effect. It rebels at the very thought of an effect without an adequate cause — a

running machine with no origin or source of power. Among the first questions asked by a child are: "Why?" "What makes it go?" "Where did it come from?" "Who made it?" All such questions are seeking a cause behind an observed effect. But the vastest, the most marvelous effect ever observed by man is the universe in which he lives — the whole of creation. When one sees this vast effect he cannot help but ask, "Who made it?" "What is the power behind it?" There is only one answer: God! He is the cause. He is the Creator and Sustainer. This alone satisfies the mind; it alone gives an adequate cause for the things that are. Or as James Warnack expressed it:

"He called himself an atheist.

'There is no God,' said he.

'God is a dream of hopeful fools adrift on a sunless sea.'

Thus did he speak in thoughtless vein until at the close of day

He looked up through a telescope, and knelt him down to pray."

And so must every man who does not abandon reason.

One must do a tremendous amount of brainwashing to keep the concept of God out of his mind — he must constantly deny that there is an adequate cause behind the most colossal effect known to the mind of man. But even with the best effort to remove the cause-effect concept, and when it is denied as pertaining to creation, no one can consistently apply it to other matters. After denying its application to the material universe one will still ask, "Who painted the picture?" "Who built the house?" "Who wrote the book?" But one could as successfully and as reasonably deny that there is an artist behind the painting, a

carpenter behind the house, an author back of the book as he could deny God being the source of the universe. The mind simply will not accept an effect without an adequate cause. Nor can we remove the effect by denying the cause.

It is said that during the French Revolution it was determined by those in power to abolish all religion and everything that reminded the people of God. One of the officials was loudly proclaiming this to a farmer one night. "Everything will be abolished — churches, Bibles, priests. We shall remove everything that speaks of religion or God," he boastfully concluded. The farmer gave a quiet chuckle. "Why do

you laugh?" asked the official. Pointing up to the starry heaven the farmer replied, "I was just wondering how you'll manage to get them down!" The effects (creation) are present everywhere; they will remain as God's spokesmen to declare His glory and power; and they will continue their proclamation until the end of time. Denying the cause does not remove the effects . . . and there are no effects without an adequate cause.

"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.)

Carolina Church News

NEWS BRIEFS

by David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Statesville. The Wayne Hatchers have announced that they will be moving from the work at Abilene about May 1.

Statesville. A Marriage Enrichment Seminar was held for three days in February at Northview. Stanley Crews writes, "Harold Scott and Dr. Tom Drinnen con-

ducted the seminar in excellent fashion, and every comment I have heard has been complimentary of the entire presentation."

Taylorsville. A note in another bulletin reports that Ralph Reaves has resigned his work at Taylorsville.

Charlotte. When other congregations had few, if any, in services during the snowstorm of March 2, Providence Road had over 500 at morning worship. This coincided with their Youth Advance and Marriage Seminar on that weekend. Henry

GOSPEL MEETINGS, ETC.

North Carolina

N. Main, Mocksville, Stanley Crews.....	April 13-18
Cary, Youth Rally.....	April 18-20
Eastchester, High Point, Ladies Day.....	April 19
Northview, Statesville, M.F. Norwood.....	April 20-25
Providence Road, Charlotte, Wayne Kilpatrick.....	May 4-8

South Carolina

Bypass, Union, Jerry Westmoreland.....	April 13-18
St. Andrews Rd., Columbia, Burt Thompson.....	April 18-20
N. Charleston, Bible Bowl.....	April 19
Washington Ave., Greenville, David Pharr.....	April 20-23
W. Columbia, John Wheeler.....	April 20-25
Fairview, Spartanburg, G.F. Gibbs.....	April 20-25
Northeast, Greenville, David Pharr.....	April 24-27
Central, Spartanburg, Teachers Workshop.....	April 25-26
Duncan, Jerry Westmoreland.....	May 4-9
Charlotte Ave., Gus Eoff.....	May 4-9
Shandon, Columbia, S.C. Evangelism Seminar.....	May 9-11

Reynolds has been named as an additional elder at Providence Road.

Winston-Salem. Linville Forest now has a weekly radio program on Sunday, 7:30 a.m., over WTOB. They report good results from their recent "door-knocking" and telephone campaign.

Statesville. Chuck and Sandy Hale have announced that they will leave Broad Street in June for another work.

N.C. Baptisms

Wilkesboro 1; Helen St., Fayetteville, 1; Providence Rd., Charlotte, 4; Linville Forest 1; Westside, Charlotte, 3. Total: 10.

SOUTH CAROLINA

Spartanburg. Central set a new attendance record on March 9, when the David Lipscomb Chorale sang.

Woodruff. Jesse Ham is the speaker on a daily program at 7:20 a.m. over WSJW.

Rock Hill. The Charlotte Avenue building will be the site for a monthly Preacher Training program beginning May 12. The meeting will be from 10:00 to 3:00 and will include: James Meadows, Howard Winters, and Andy Ritchie as regular instructors; plus a guest instructor each month. A panel forum will also be held each month. Write to David Pharr, P.O. Box 988, Rock Hill, S.C. 29730, for additional information.

S.C. Baptisms

Edgewood, Greenville, 1; Windsor Lake, Columbia, 5; Shandon, Columbia, 7; N. Charleston 3; W. Columbia 1; St. Andrews Road, Columbia, 2; Fairview, Spartanburg, 3; Florence 3; Charlotte Ave., Rock Hill, 4; Chester 1. Total: 30.

Washington Ave., Greenville, S.C.

During the latter part of 1979, Washington Avenue was blessed with a weekend meeting on the home. Bob Rigdon was the speaker. April 20-23 David Pharr of Rock Hill will be with us. We are just short of our new budget which was raised \$164.16 per week for 1980. We continue to reach new goals and break old records. Eight responses so far this year.

April 1980

Preacher Available

After more than four years at Colora, Maryland, it is my conclusion that my purpose has been served. I completely reject liberalism, modernism, anti-ism and all other isms that are disturbing the peace and holiness of the Lord's church. Have been preaching since 1952. I was the first full-time preacher in Burlington, N.C. If any may be interested you may contact me — Robert C. Petree, 21 Colora School Road, Colora, Maryland 21917. Phone (301) 658-6931.

A Look At Books

Johnny Melton, Charlotte, N.C.

Is A Job Really Worth It?, Sue Hill Boggs; Quality Publications, P.O. Box 1060, Abilene, Texas, 62 pages, paper, \$1.95.

Sue Hill Boggs writes in an earnest and straightforward manner regarding the need for mothers to stay at home and rear their children instead of taking jobs outside the home. She attacks the arguments that are sometimes put forth to justify a mother taking a job outside the home. The common arguments are: "We need the money"; "I need the fulfillment"; "I'm bored and lonely at home." These arguments are answered and counter arguments presented to show that the needs of children ought to be recognized and fulfilled. The final chapter, "My Children Need Me" is especially well-done. With the home facing so much disruption in our world today, this volume ought to be read widely.

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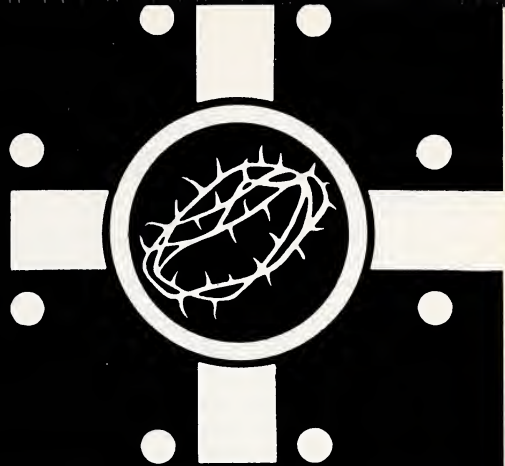
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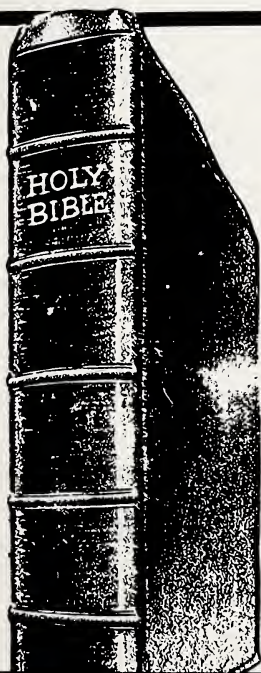
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CAROLINA CHRISTIAN

Vol. 22, No. 5, May 1980



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THE ANSWER

WILL YOU
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QUESTIONS
--- ????

WILL YOU
ACCEPT
ITS
ANSWERS
--- ????

EDITORIAL

GOLDEN OPPORTUNITY MISSED

For 36 years the Carolina Lectures have offered the very finest in fellowship, teaching, and information concerning the work of the church and Christian individuals in the Carolinas. The lectures this year were hosted by the Brooks Avenue church in Raleigh, and what a marvelous job done by the church, her elders, her preachers, and her members. Those who attended the lectures were able to see first hand a church that is on the march for the Lord.

Now it is no secret that this extremely active church (especially in its campus ministry) has long been under a cloud of suspicion. Brethren formerly thought of it as "anti," then liberal, and now as one embracing the "Crossroads Philosophy." All kinds of rumors, suspicions, and accusations of false doctrine have gone out, and it seems that some are going to perpetrate these things without taking the trouble to find out the facts for themselves. We long ago satisfied ourselves that the Raleigh church, along with its elders and preachers, is a serving, solid, sound, Scriptural church. We have talked with the leaders on the issues involved and we have gone and observed the programs of work and we have found not a single thing wrong in what they say or do. (Other men, such as Franklin Camp, James Meadows, and David Pharr, were saying the same thing at the close of the lectures.)

We had hoped (but fear now largely in vain) that many brethren who have doubts about Raleigh would avail themselves of this golden opportunity afforded by the lectures to go, see, and hear for themselves and talk personally with the men involved in the tremendous program of work carried on by Brooks Avenue. We are certain that had this been done, with open and sincere hearts, many more would have come away convinced that here is a church that is serious about restoring New Testament Christianity in the 20th century. We would not say that Raleigh has never made

mistakes or that some of the students converted while in school there have not gone out and both taught and practiced things contrary to the doctrine of Christ. No doubt they have. But the man or church does not live that has not made similar mistakes. Let him who has never made any kind of error in his own life cast the first stone at Brooks Avenue. But we do believe that here is a group of brethren whose heart is in the right place, whose devotion is to the right Person, and whose aim is to know and follow the right Book. Thus we think some (including the critics) missed a golden opportunity to learn the truth about the church in Raleigh by not attending the lectures and making a first-hand observation of the church, the work, the people, and their faith and practice.

NEW SCHOOL FOR PREACHERS

A new program for improvement in the Lord's work, which promises great and far-reaching results, is a monthly school for preachers in Rock Hill, S.C. The classes will usually be conducted on the first Monday of the month and will begin at 10:00 a.m. and conclude at 3:00 p.m. The good elders of the Charlotte Avenue church in Rock Hill are making their beautiful and commodious building available for this purpose. The school will be under the direction

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Howard Winters, Editor; David Pharr, Carolina News Editor; James Stutts, Brotherhood News Editor.

CAROLINA CHRISTIAN is published monthly by Carolina Christian Publications, Inc., at 5315 Old Augusta Road, Greenville, S.C. 29605. Subscription price: individual, \$4.50 per year; club of five or more, \$4.00 per year; quantity of 15 or more in bundles or direct mailing, 22¢ per copy per month. Publication number, 091160.

Second class postage paid at Greenville, S.C.

POSTMASTER: Send undelivered copies with Form 3579 to Carolina Christian Publications, Inc., P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

RETURN REQUESTED

Address all editorial matter to Howard Winters, P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

All items to be printed in a given month's issue should reach the editor not later than the next to the last Thursday of the preceding month.

Address commercial advertising inquiries to Jacobs List, Inc., Clinton, S.C. 29325. Address all advertising pertaining to the Church of Christ or its members (including related organizations) to Carolina Christian, P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

of David Pharr (preacher and one of the elders at Rock Hill) and the instructors will be Carolina men who have something outstanding to offer. For example, James Meadows from Spartanburg, one of the most knowledgeable men in the Scriptures to ever work in the Carolinas, will be a regular teacher. He will deal with all kinds of material relating to the preacher and his work, including the study of certain books of the Bible and special subjects and problems. There is not a preacher in the Carolinas who does not need what he has to offer. Those who will sit at his feet and learn what he teaches will become better preachers and far more effective workers in the kingdom. Others, including David Pharr, Andy T. Ritchie III, and this writer, will offer courses from time to time.

Rock Hill is centrally located and near enough to all of us so that attendance should not be too much of a problem (several could ride together from each area). And the school has been so designed that we can take only one Monday each month to enjoy the fellowship of other brethren, to improve ourselves, and to share what we have with others. It is not a school to train new preachers (although anyone wishing to preach could benefit immensely from it) but one designed to help all of us who are already in the work. It is, therefore, our judgment that every preacher in the Carolinas should take advantage of it. And the only reason we can think of for not doing so is if one is absolutely satisfied with both himself and his work . . . and thinks that he needs no improvement in either.

CHRISTIANITY IN ACTION

We are Christians! We are proud of that fact. And rightly so. It is the most meaningful thing in our lives. But this does not mean that everyone who professes to be a Christian is a practicing Christian. There is a vast difference in being a Christian in theory and in being a Christian in action or practice. Jesus once brought a strong indictment against the scribes and Pharisees of His day by saying, "They say, and do not." (Matt. 23:3.) That is, they knew the law and could tell others their duty pertain-

ing to it but they themselves did not keep it. They had the theory but not the practice. This, we are afraid, is a description of far too many of us. We believe but we do not do. But Christianity is more than just knowing and believing right; it is knowing, believing, and doing right.

To know right is to know what the Bible teaches. This is imperative: for one cannot do until he knows. One might know a lot of things without knowing right as the Bible teaches it; he might know right by knowing the Bible and not know a lot of other things; but he cannot know right, as God has revealed it, without knowing the Bible. (Cf. 2 Tim. 3:14-17; 2 Pet. 1:3,4.)

To believe right is to believe that Jesus Christ is the Son of the living God, with all that is involved in so believing (John 8:24; Rom. 5:1). One cannot believe in Christ as God's Son without believing in God; nor can he believe in Him without believing that His word is the word of God. But if His word is the word of God, it is, by virtue of that fact, the standard by which all faith and practice must be judged and determined. Every action must be conformed to His will. (Cf. John 12:48; 20:30,31; Rom 10:17.)

To do right is to do what God requires in His word. This simply means that God has revealed His will and the purpose of revelation is to inform us of it so that we can do it (cf. Eccl. 12:13). When one obeys the word of God he is doing the will of God. Every matter of faith and practice should, therefore, be settled by the word of God. Or as Isaiah said, "To the law and the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20.) What the Bible says we should believe; what it commands we should obey; what it prohibits we should refrain from. (Cf. 2 Tim. 4:2; 1 Pet. 4:11.) Doing is the object of knowing and believing (Matt. 7:21).

To know and believe and do what the Scriptures teach is to put Christianity into action. Anything short of this would be to shortchange ourselves in eternal matters — in the salvation of our own souls from sin.

FAITH OR OPINION?

The restoration slogan, "In matters of

faith unity, in matters of opinion liberty, but in all things love," contains a fundamental principle which is indispensable to unity among the people of God. By "matters of faith" the leaders in the movement meant those things specifically and clearly taught in the Scriptures (such as the deity of Christ, baptism, the church, the Lord's supper, etc.); by "matters of opinion" they meant the conclusions and judgments reached by the process of human reasoning, even when that reason was based upon insufficient evidence from the Scriptures (such as when the Lord's day begins and ends, whether baptism must be in running water, whether elders' children must be natural or if they can be adopted, etc.) — what is insufficient reason may seem fully sufficient to some. "In all things love" ob-

viously meant that all must love and respect each other, even when they differ in opinion.

But, simple as it is, the heirs of the restoration have never been able to apply this slogan or live together with it. The cause of this lies in the fact that we confuse matters of faith with matters of opinion and our love one for another is too weak to help us over the difficulty. As a rank example of confusing a matter of faith with opinion, consider the following:

In a copyrighted interview in the **Christian Standard** for January 13, 1980, with Joseph H. Dampier, he puts the question of the inerrancy of the original autographs of the Bible into the category of opinion. He says (and I must paraphrase rather than quote because the material is copyrighted) that one may hold an opinion that the autographs are inerrant if he wishes but that he himself cannot make it a matter of faith. Thus he makes the inerrancy of Scriptures a matter of opinion, something not specifically taught by the Scriptures themselves. This, however, utterly destroys the principle set forth in the restoration slogan: for if we make the inerrancy of Scripture a matter of opinion there is then no such thing as a matter of faith. Faith becomes nothing more than opinion. Faith in the Biblical sense (and in the sense of the restoration slogan) is based upon the word of God (John 20:30,31; Rom. 10:17). If it is only an opinion that the Bible is the word of God, faith is based upon nothing more than opinion. Faith has not come from the word of God but only from that which is in one's opinion God's word. But faith cannot be stronger or more certain than the source upon which it is based. Faith based upon an opinion is, in the final analysis, only an opinion. For example, if the Scriptures are not inerrant in teaching that Jesus is the Christ, the Son of the living God, our faith in that facts rest only upon opinion — a verdict reached by evidence which may be erroneous. Either the Scriptures are inerrant or else we cannot know that anything they teach is true. Thus the very foundation of faith may rest on an error — it is only one's opinion that it rests upon truth.

We simply cannot call a thing faith that

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rests on no surer foundation than opinion. Nor can faith rest upon that which may be in error. If it does, we can never be sure that our faith is anything more than opinion. The foundation of our faith is Jesus Christ. But we know nothing about Him but that which the Scriptures reveal. If the Scriptures are not inerrant, nothing we know about Him is anything more than an opin-

ion. Our indictment is therefore true: if the Scriptures are not inerrant (if their inerrancy is only a matter of opinion) there is no such thing as a matter of faith. The inerrancy of the Scriptures therefore must be a matter of faith. Faith (if there is a difference in faith and opinion) must rest on something more secure than opinion.



Gleanings of Encouragement

Trials And Tribulations

Henry L. Fuhry, Asheville, N.C.

Life is not all sunshine. It is not always a bright summer day. On the voyage to the peaceful shore, we will encounter many storms. The contrary winds will seem to sweep us from the course and to thwart our purpose. Business failure, war, rumors of war, temptation, unjust criticism, persecution, and sickness all appear to go against us. The Master may be in the boat with us, yet the rough waves are inevitable. We must remember that into each life some rain must fall; some days must be dark and dreary, sunshine and shadows, winter and summer, storm and calm; all must play their part in the drama of life. Every season has its mission, every trial its purpose. Pray not for the Master to withhold the trials and tribulations, but for strength to endure them.

The storm may come with startling suddenness — a great bereavement, a bitter disappointment, or a crushing defeat. The storm may come slowly; the cloud, no larger than a man's hand, appears in the distance, but the problem which seems so

small and insignificant spreads until it covers our sky and shuts out the light.

How should we behave amid the difficulties of life? **Let us keep our faith.** Because of the contrary winds we lose our bearings. We let go our grip. We do not always keep the simple faith of childhood. We experience a shock. Our confidence is betrayed. Resulting from this, we often lose our faith. Like the disciples on the restless sea, we become fearful and faithless when the "great storm ariseth and the waves beat into the boat." But why should we fear the storm when the Lord of the waves is in the boat with us? While sailing to the city of Rome, the apostle Paul encountered a terrific storm. For many days and nights the sun, moon, and stars were invisible. Yet, that great man never lost faith in the Supreme Power. During the darkness he relied on the Lord, and the Lord brought deliverance. Faith is the light in the storm. **Let us also be hopeful.** At times we allow the clouds to conceal the star of hope. We lose hope because we lose faith, for hope is a child of faith. Instead of mastering our troubles, we allow our troubles to master us. We become resigned to circumstances. Remember that the calm follows the storm, just as the day follows the night, and the springtime the winter.

Another question of equal importance is, **What are the results of the storm?** The storm seems to wreck everything, leaving ruin and desolation in its wake. Nevertheless, the fact remains that the storm is kind. Blessings of life are often in disguise. We never know what adversities do for us until they are past and we calmly take inventory. Let us enumerate six of these bless-

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ings.

1. **The storm reveals character.** The strength of the house is unknown until it is tested by the elements. The strength or weakness of our heart is unknown until trials and tribulations come. These things do not necessarily weaken us; they point out our weaknesses. After weak places in the structure of life are revealed, we can set our hand to the task of repairing them.

2. **The storm strengthens character.** When the howling wind sweeps across the forest, what tree falls first? It is the dead and rotten tree that falls. The worthy tree stands and is strengthened by the storm. When God wants to make a giant oak, He does not plant it in the valley under the protection of the hills, but on the hilltop where it can battle the angry elements. When God wants to make a man, He does not shield him from life's adversities, but places him in an eminent position where the storm can hit with all its force. Some years ago a famous artist painted a picture of many outstanding individuals. "In the foreground," said an eminent writer, "stands the figure of a man who was thwarted in ambition and denied the promised land — Moses! Beside him another figure is feeling his way — blind Homer. Socrates is there holding the cup of poison. Then comes the form of one who had been flogged and pounded out of all semblance of a man — Paul. Dante is there, his face eloquent with grief. Milton is there, blind and heartbroken. Helen Keller is there, blind, deaf, and unable to speak. Now comes the form of one who towers above them all, of whom it is written, 'His name is above all.'" It is our Savior and Lord, Jesus Christ!

3. **The storm binds brother to brother.** Whatever differences man may have with man, he forgets them in the storm. We do not find our best friends by chance. We make them! Mutual sorrows and disappointments tend to unite us, creating in the heart of each a bond of sympathy for his brother.

4. **The storm binds men to the Master.** It is during the tempest that men hasten to the Lord, crying, "Master, Master, we perish." Those who have crossed the great Sahara have learned the value of a refuge. The

hand of love has erected houses here and there across the dreary desert waste as a shelter for those who undertake the journey. For those storm-driven pilgrims on the way to a better land, there is a Sheltering Rock and safe retreat. "God is our refuge and strength, a very present help in trouble." When we learn in the school of painful experience that we cannot deliver ourselves from the threatening disaster we hasten to the Rock of Ages.

5. **The storm reveals the power and compassion of the Savior.** "Carest thou not that we perish?" cried the frightened disciples. Did the Master care? Yes! He came to their rescue and stilled the tempest. Though He was not awakened by the roar of the mighty waves, He was sensitive to the feeble cry of His people. Jesus is concerned when we are tried. He is touched with the feeling of our infirmities.

6. **The storm beautifies life.** The story is told of a man whose loving wife had died after many years of blissful, sweet marriage. The man was heartbroken; his life was turned upside down. The man related his anguish to a very dear friend. He told this friend how at night he and his departed wife would kneel by the bed and she would pray as they held hands. "Well," he went on, "we did that all these years and then — then God took her away, and last night I knelt alone. Out of long habit I put my hand out for hers, but it was not there. It all came over me then how badly I missed her and loved her, and I wanted her so badly I could hardly bear it. I felt as I did long ago when I was a boy and was scared and wanted my mother. I put my head down on the bedside and I guess for the first time in my life I really prayed. I said, "Oh God, I've heard about people really finding you and I believe you do help people. You know how much I need you. I put my life in your hands. Help me, dear Lord." Then this man's eyes filled with tears as he continued and he said, "Do you know what happened?" His words came slowly: "Suddenly I felt what appeared to be a touch on my hand, the hand she always held. It was a strong, kindly touch, and I seemed to feel a great hand take my own. In surprise I looked up but, of course, could see no one. However, all the pain seemed to go out of

my mind and peace came into my heart. I knew that God was with me and would never leave me, and that my dearly beloved wife is with me too." Yes, the storm of life, when endured with an uplifted head, adds to character a beauty, a sweetness, a gentleness like that of the Son of God.

Balmy days and bitter days, sunshine and shadows, calm and storm, all are yet in store for us as we live on this earth. There is a summering and wintering to come, perhaps more wintering than we shall enjoy. But out of these things God will bring a blessing. It is written: "We know that to

them that love God all things work together for good." After the Master spoke, "the wind ceased, and there was a great calm." After a stormy career, Elijah found rest in the bosom of the Father. After bitter persecutions and stones that crushed him, Stephen "fell asleep." After 40 years of wandering in the wilderness Moses fell asleep in God's arms. Some day the Master of the sea will speak to our weary, storm-tossed souls, "Peace, be still." At that very moment will come a great inward calm, and we shall experience that eternal peace "that passeth all understanding."

A Thought For Spring

Jack Cooper, St. George, S.C.

"Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day." (2 Cor. 4:16.)

Spring has come as indicated by the calendar and by the **renewal** that is occurring anywhere one may choose to look. The winter months are beautiful in their own special way, but the birds and animals quietly snuggle, the flowers rest, and the leaves go their way before the wind. After the winter's nap glorious renewal starts, and someone hears the first bird call of spring while another notices that last week's gray-and-brown has a definite green tone. A child at play finds that tiny, delicate purple blossom that is nearly hidden by the grass — something that adults have hardly noticed. Carefully, the child picks the fragile work of God's art, then excitedly runs to proudly announce with a broad smile, "Mamma — here's a flower for you." That is the renewal of spring.

Especially when one considers the **physical** decay, renewal of the **spiritual** man is of utmost importance. The significance of "springtime renewal" is expressed in a song by that world-famous quartet, "The Chuckwagon Gang."

Springtime in Glory

*There is a happy land of sunshine I know,
Free from all sorrow, pain and care;
A happy land where no chilling winds of
death ever blow;
It is springtime forever there.
Springtime in Glory, always springtime in
Glory,
Where the flowers are blooming rich and
rare;
Where happy angels are singing,
Bells of glory are ringing;
It is springtime forever there.*

God is wonderful, and **He is able** to provide man's every need. Is it not great to ponder that by following God's will through faith and by prayer one can be inwardly renewed? This renewal is not annual as is spring, but it is "day by day" while temporal things decay. The challenge, then, is to turn to God for **daily** "spring renewal."

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You Can Do It

Robert H. Carr, Columbia, S.C.

Of all the success stories in the world — of all the self-improvement guides that have been published — of all the teachers' manuals that have been written, two thoughts emerge; and without them, nothing works. No matter how many times or in how many themes it is presented success boils down to this:

1. Set a goal.
2. Then motivate yourself to achieve it.

It's simple, or is it? This whole nation was born and grows on the motivation craze. Home courses, tapes, books, lectures, seminars — you name it — have been created in hopes of getting us motivated.

Most people get motivated for about three days — long enough to get a course on how to lose 30 pounds in 30 days or how to become a millionaire in one year. They read the first two lessons and then go right back to their negative ways, and the book goes back on the shelf. Man, it's easy to get motivated; but it is hard to stay motivated.

GOAL SETTING

Let me tell you about goal setting. It really works. I consider myself successful now, but I could have been ten times as much if I had started setting goals twenty years ago. Looking back over the years, I realize that I was setting vague goals without being aware of it. Now, I set specific goals and work diligently to achieve them, and achievement means success. I have applied my goal setting plan to my present occupation — mechanic — and it works — even in the intangible job of servicing modern vehicles. I haven't broken all records for a single mechanic at my company, but then I haven't set that goal for myself. When I do, I will achieve it. In fact, becoming a mechanic was a goal.

In 1978 I sold a business I had owned for four years. I didn't have a job prospect; I didn't know what field or profession I was going to be in. Some friends were in the maintenance field and persuaded me to give it a try. The challenge was there. Could an ex-businessman become a professional

mechanic? Yes, it was a goal I set and achieved; and I have not regretted it.

SET A GOAL

You hear someone say, "Nothing is impossible if you really believe you can do it," unless your goal is to fly from Columbia to Dallas without any means of transportation, in which case you will be in Columbia a long time. But if your goal is to fly aboard your own twin-engine Cessna, that is possible.

Set a specific goal. Develop a plan to achieve it. Set a deadline; concentrate all your energy and efforts on that goal; and you will make it.

WRITE IT DOWN

Write it down, and it stands a far better chance of succeeding. When I leave home each morning, I know exactly what my first job will be. I try to set a reasonable number of jobs each day because sometimes fewer jobs will be more productive. Sometimes one personal call may be more fruitful than five. If you go out each day with the idea that you must make this call regardless of who or where they may be or just to show someone you are doing it, you are spinning your wheels. It's funny how the simple act of writing down a plan helps to achieve it. Maxwell Maltz, a famous psychocybernetics author, describes it as a servo-mechanism. It guides you to your goal; in this case, it's lost souls. Write down the names of people you want to call on; and if you have any motivation, you'll make them. You will find it almost impossible not to.

ENTHUSIASM

It is a great thing to have but can be overdone. Picture this fellow that bursts through the door each morning with a mile-wide grin, shining cheeks, sparkling eyes, and with a booming voice says, "Good morning, everyone; isn't it a beautiful day?" (when actually there's three and a half to four inches of snow on the ground), kisses all the ladies and compliments all the men's clothing. Phony enthusiasm is worse

than none at all.

There is such a thing as quiet enthusiasm. Did you ever have this school bully come up to you with his body seeming to burst with energy and hardly speaking above a whisper, he says to you: "I saw you talking to Mary Sue last night at the play, and I am going to whip you." Now, that is quiet enthusiasm. What's more, he has set a goal; and in my case he achieved it. I achieved my goal also: I got Mary.

SELF-IMAGE

Do you have a good self-image? Do you picture yourself as a well-groomed, self-assured, aggressive worker for God? Do you enter a prospect's home with the confidence that you are equipped to answer any question he might ask, or at least know where to find the answer? Or do you see yourself being merely tolerated because you are trying to do the works of God. May I quote a poem that I hope will convey much meaning to us all.

*"If you think you are beaten, you are.
If you think you dare not, you't don't.
If you'd like to win, but think you can't
It's almost a cinch you won't.
If you think you'll lose, you're lost.
For out in the world we find
Success begins with a fellow's will.
It's all in the state of mind.
If you think you're outclassed, you are.
You've got to think high to rise.
You've got to be sure of yourself before
you can ever win a prize.
Life's battles don't always go
To the stronger or faster man.
But soon or late, the man who wins,
Is the man who thinks he can."*

You have got to be a self-starter, a self-motivator. Following the path of least resistance is always the easiest. Some preachers I have known have become so far removed from the actual soul-winning scene that once they move to an area and become well known and established in their work with the church, they stop caring whether they ever see another prospect again. Brethren, this simply should not be.

I once heard of a preacher who worked for a congregation for six months and never made a single personal visit. Does that ring

a familiar bell with you? This preacher for a period of time got by on responses and contacts that had been made from the previous preacher and personal workers prior to his arrival. After six months he was fired; and the community lost its respect for the church and its members. This situation occurred basically because of the lack of discipline.

So, set a goal; write down a quota you want to reach involving new prospects. There are certain individuals to whom you hate to talk. Write this individual's name down on your priority list; and then, pray for him; talk with him; and work at reaching this person(s) for Christ. You will succeed.

DO YOU KNOW WHAT YOU ARE SELLING?

This knowledge is a must. James says, "He that causeth sinners to repent covers a multitude of sin and saves a soul," and that, my friend, could be your own. The product you are selling doesn't pay cash but has the greatest dividends of any product in this world or the one to come. There are many ways of presenting a positive approach to soul winning; but we must work at it and never let up.

(WHO, ME?)

It is amazing the number of people offended if you suggest to them trying the positive approach — goal setting-motivation program. Some say, "Who, me? I don't need any of that; I'm doing fine now." "Different strokes for different folks," some will say. But don't confuse wishful thinking or day-dreaming with goal setting. If you work at it, it will work for you.

Let me sum it up for you in this way:

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Biographical Sketch



Clifford S. Davis

Clifford S. Davis was born and grew up in Rubonia, Florida. He finished high school at Dilliard High in Fort Lauderdale. He also received a diploma in Bible from Nashville Christian Institute, Nashville, Tennessee, and studied business

and management at Northwestern Institute in Miami, Florida. In 1975 he was named to Who's Who of North Carolina.

At the age of 14, he obeyed the gospel under the teaching of the late John R. Vaughan and grew up under his teaching at the Church of Christ in Bradenton, Florida. At an early age, brother Davis began to preach the gospel. He preached in the Miami district for about 12 years, and in Fort Myers, Florida, for three years. During this time, he served as minister for the Twelfth Street Church of Christ in Miami, and in Fort Myers he served as minister for

the Douglas Street church.

In 1959 he moved to North Carolina to launch a mission program entitled "Back to the Bible Crusade" of which he is the evangelist.

After coming to North Carolina in 1959 brother Davis served the Capernaum church for 13 years. He has also served the Olga Avenue church in High Point for 18 years and still labors with this congregation as its minister.

During the past 20 years, brother Davis has done extensive mission work and has conducted revivals, gospel meetings, and evangelistic crusades throughout North and South Carolina and many other places in the United States.

Through his evangelistic efforts, hundreds of souls have been added to the Lord and many congregations established during his 32 years of service.

Brother Davis is married to the former Miss Pearl V. Stevens. They have four children. At present, the evangelist resides in High Point, North Carolina.

Sermon

Saving Lost Souls

INTRODUCTION:

Saving Lost Souls Is Important Because:

- A. It is a wise thing to do (Prov. 11:30).
- B. You are working with the most valuable material known to man (Matt. 16:26).
- C. It is the work that will last the longest.

DISCUSSION:

- I. God Promised to Redeem Man.
 - A. This was the first promise (Gen. 3:15).
 - B. The promise was renewed through the prophets: (1) Jacob (Gen. 49:10); (2) Moses (Deut. 18:15); (3) Isaiah (Isa. 9:6).
 - II. Generations After the Prophets Had Spoken We Hear These Words:

- A. She shall bring forth a son (Matt. 1:21).
- B. Behold the lamb of God (John 1:29).
- C. He is greater than them all (Matt. 3:11).
- III. Why Must Man Be Saved?
God does not desire anyone to be lost (2 Pet. 3:9; 1 Tim. 2:3,4).
- IV. God Sent His Son to Save Souls.
 - A. God gave His Son (John 3:16).
 - B. Jesus gave Himself (1 Tim. 1:15).
 - C. He saves to the uttermost (Heb. 7:25).
 - V. To Save Lost Souls Jesus:
 - A. Came to do His Father's will (John 6:38).

- B. Obeyed the Father (Heb. 5:8).
- C. Proved Himself to be God's Son.
- D. Died for all (Heb. 2:9).
- E. Gave the plan of salvation (Mark 16:15).
- F. Invites all to come to Him (Matt. 11:28).
- VI. It Is the Duty of Every Christian to Save Souls. The Great Commission:
 - 1. Teaches us to save souls (Matt. 28:19,20).
 - 2. Commands us to save souls (Mark 16:15,16).
 - 3. Authorizes us to save souls (Acts 1:8-11).
- VII. We Must Save Lost Souls:
 - A. By making contacts (Acts 8:4; 20:20).

- B. By teaching them (Luke 24:46; Rom. 10:13,14).
- C. By our conduct (Matt. 5:16).
- D. By enduring hardship (2 Tim. 2:10).
- VIII. Our Incentives for Being Soul Winners Are:
 - A. Because it is a command (Mark 16:15,16).
 - B. We are workers with God (2 Cor. 6:1).
 - C. We must save sinners (Mark 8:36,37).
 - D. To save ourselves (Ezek. 33:8,9).
 - E. Every man must save himself (Acts 2:40).

CONCLUSION:

Saving souls is fundamental to the Christian system. We must save others if we ourselves are to be saved.

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A Matter Of Liberty Or Faith

Walter Wagner, Slater, S.C.

Many times we hear someone say: "That is not a matter of faith; it is a matter of liberty." It is also true that liberty, or opinions, have caused much division. We need to understand what relationship faith and liberty have with one another. The foundation for faith can be seen in the following verses: "He sent for Paul and heard him concerning the **faith** in Christ." (Acts 24:24.) "The just shall live by **faith**." (Rom. 1:17.) "That ye should earnestly contend for the **faith** which was once delivered unto the saints." (Jude 3.) In each of the verses the word faith speaks of the whole gospel way of life. There is one faith (Eph. 4:5), or one gospel.

Let us look at the matter of liberty. First, we must understand that there is more than one liberty. There is the liberty which the world lives by, which results in eternal bondage in hell, and there is the liberty found in the gospel. When we practice the liberty found in the gospel we are still walking by faith, because it is the gospel that gives us that liberty. This kind of liberty has never divided the Lord's church. When someone says: "It is a matter of **liberty** and **not** a matter of **faith**," he is speaking of a liberty found outside the practice of faith. This is the kind of liberty that has caused division. Let us look at an example.

Liberty is the subject of Romans 14. It begins with the words, "Him that is weak in the faith receive ye," and ends with "for whatsoever is not of faith is sin." The chapter contains many verses on liberty, but verses 3, 13, 15, 16, 19, and 23 give rules of conduct while exercising that liberty. This **liberty is in the faith**, or gospel way of life, and is used by those who walk by faith.

Chapter 8 of 1 Corinthians also deals with the liberty of eating meats offered to idols (verses 1,4-6). Verses 2, 3, 7, and 9-13 have instructions on how one can live in a faithful manner and enjoy the liberty that is in Christ. We must "Stand fast therefore in the liberty wherewith Christ hath made us free." (Gal. 5:1.) But we must "not use liberty for occasion to the flesh, but in love

serve one another." (Gal. 5:13.) Romans 14:3, 13, 15, 16, 19, 23 and 1 Corinthians 8:2, 3, 7, 9-13 make it necessary for those who live by faith to love the brotherhood to think of them first before exercising a liberty. Serving one another in love, and in faith, while exercising a liberty has never caused division in the Lord's church.

The liberty of the eating of meats offered to idols became a sin in the church at Thyatira. "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to **teach** and seduce my servants to commit fornication, and to **eat things sacrificed unto idols**." (Rev. 2:20.) How did the liberty of Romans 14 and 1 Corinthians 8 become a sin? It was no longer an individual liberty; it was now a teaching. They had failed to love the brotherhood and live by faith. The ones who were eating meats offered to idols were doing so outside the instructions of faith, and the church at Thyatira was in error for suffering it to happen. Their **liberty** was **not** a matter of **faith**; it was sin. If they had obeyed the word of God concerning liberty it could not have caused the division in the church. Since the letters of Paul (Romans and 1 Corinthians) were already written they could try to claim that they were practicing a Scriptural liberty, and that John was binding where the Scriptures did not bind. The failure was theirs because they had permitted an individual liberty to become a congregational teaching, beyond the guidelines of faith.

Another example of a liberty that was also a false teaching was the act of circumcision. In Acts 16:3 Paul circumcised Timothy, as an expedient liberty, so the Jews would let him in the synagogue to teach with Paul. Galatians 2:1-5 records where Paul refused to let Titus be circumcised while at Jerusalem because false brethren were teaching that circumcision was essential to salvation (v. 4 and Acts 15:1,24). We again see that one act can be an individual liberty while also being a brotherhood false doctrine. In Acts 15:1,24 this doctrine spread from Judea to Antioch. In Galatians 2:5 Paul said he gave the doc-

trine a place "no, not for an hour."

Paul loved the church and informed the brotherhood about this liberty as performed on Timothy. There can be no doubt of this because we still have the information today. Although he exercised it himself, as a liberty, he refused to let it be exercised as a doctrine in the church.

The liberties of Romans, chapter 14, and 1 Corinthians, chapters 7 to 9:13, are individual liberties. These verses cannot be taken out of context and used as an excuse for congregational practices. In Galatians 5:1-13 Paul is speaking to all the churches of Galatia (chapter 1:2). In 5:1 he is speaking of circumcision when he said, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." The liberty in this verse is not speaking of circumcision as a liberty. It speaks of it as a false doctrine to be free from, or not exercised.

An individual Christian, or a congregation, may exercise certain liberties, if they exercise them according to the guidelines found in the Scriptures. They will check that liberty and prove it, because we must prove all things (1 Thess. 5:21). They will love the brotherhood, and inform them of

the liberty, so as not to cause stumbling. This must always be done because we always have new and weak converts. They make sure their liberty does not become an occasion of the flesh (Gal. 5:13). They make sure their liberty does not become a false teaching and spread throughout the brotherhood as did the eating of meats and circumcision. If a liberty becomes a teaching they cannot object when the other Christians try that teaching, because they are commanded to do so (1 John 4:1). The brethren at Antioch had a God-given responsibility to go to Jerusalem and inquire about the doctrine that came from Jerusalem to Antioch. We today have the same command and an example.

All the letters to the churches command us to love one another. Two good verses are: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." (Phil. 2:3.) "Love the brotherhood." (1 Pet. 2:17.)

When we live by faith, and love the brotherhood, we exercise our liberty **in the faith**, using the gospel guidelines concerning liberty. Worldly religions do as they desire, and their liberty is not a matter of faith.

It Happened At CBC

Howard Winters, W. Jefferson, N.C.

Our Bible camps (both Carolina Bible Camp and Palmetto Bible Camp) provide one of the best teaching and learning situations to be found in the Carolinas. Each camper is taught the Bible in classes and sermons, shown how to live it in recreation, and led into practicing it in spiritual worship. But one does not have to be a camper to learn in Bible camp. Often the teachers and workers learn more than the campers. I want to tell you about one such experience in my own life and what a little girl taught me at CBC. But before I get to her story I need to say a word about a case of child abuse in the Bible.

As shameful as it is, child abuse is on the increase in this country. It takes many forms but, in my judgment, the majority of

cases occur because the God-given rights of children are overlooked, ignored, or abused by parents, especially a class of thoughtless, carefree young parents who use the excuse "We are young but once" to justify their swinging conduct while neglecting their children. But this is not a new problem. It is as old as man himself, or nearly so. I quote a passage from the very first book of the Bible to show that this is true. "And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required." (Gen. 42:22.)

These are sad words spoken by Reuben to his brothers when they sold Joseph into slavery. Many years had passed since they had performed that dastardly deed. Now Joseph was on the throne in Egypt, and the

brothers had come to that country to purchase food because a widespread famine had driven them to want. As God would have it, they were forced to deal with Joseph, even though he was unknown to them. Reuben was reminding his brothers of his words when the sin was committed years earlier, and he was fearful that their present plight was caused by their sin of many years before. And maybe it was. Who can say?

They had abused Joseph, and I am sure that they had learned by this time that in selling him into slavery they had not only sinned against the child but had also committed many other sins. They had sinned against themselves — they had blackened their character and had lived with remorseful conscience for many years. They had sinned against Joseph by letting their envy deprive him of his freedom. They had sinned against their father, causing him to brokenheartedly mourn for his son who he thought was dead. But ultimately they had sinned against God: for all sin is against Him (Ps. 51:4). Thus to abuse or sin against a child is not an isolated crime.

Perhaps I feel so strongly about child abuse because my wife and I have had some firsthand experience with it. Susie, our adorable adopted daughter, had been indescribably abused before she came to live with us. We sought over and over the answer to the following question: "How could anyone, much less parents, so abuse an innocent child?" No answer came . . . because there is no rational answer. But let me tell you about what happened at CBC.

Two years ago in Carolina Bible Camp I was assigned to teach the older juniors — the class turned out to be 11-year-olds. I was a bit concerned about the assignment because it had been years since I had taught this age group (and in the meantime age had rapidly widened the generation gap). I wondered, therefore, if I would be able to communicate with them. This fear was unfounded, however, because this was to become the most memorable class I ever taught.

The day came, the class assembled, and I started. Among the first questions I asked was how many of them attended churches

of Christ back home. It turned out that all of them did except one little girl (I have forgotten her name but I can never forget her story). During the first class period we discussed the home and the right of children. One of the points I made was that parents have an obligation to discipline their children but that no one has a right to abuse a child. I then told the class about Susie and the terrible abuse she had suffered before she came to live with us. The first class period ended and all the children ran off to play (during a 15-minute break) except that one little girl. When they were out of hearing distance she asked, "May I talk with you a minute?"

"Why, yes," I responded, "I would be delighted for you to do so."

"I was an abused child," she said.

"Do you want to tell me about it?" I asked.

"Yes," she said. I sat spellbound as the following shocking story poured rapidly from her lips, repeated as nearly as I can from memory:

"We lived in a northern state [she named the state but I have forgotten which it was] and my daddy abused me and all my brothers and sisters. He would beat us, throw us against the wall, kick us, lock us in a dark room, and throw us to the floor and stamp on us. I remember one night my six-year-old brother came home a few minutes late and my daddy was so mad that he met him at the door with a large pan of boiling water. As my brother entered the house, daddy dashed that whole pan of water all over him. He ran back out the door and down the street screaming at the top of his voice. We never saw him again."

"You mean that you do not yet know what happened to him?" I interrupted.

"Yes. Daddy and mother may have heard, but if they did they never told us." I had to stop her for a moment here while I swallowed the lump that had gathered in my throat, let my spine stop tingling, and get my emotions under control (I did not want an 11-year-old student to see her teacher crying). But shortly she resumed:

"But the worst thing was my sister. We were very close. One day it was raining and there was something [she mentioned the

item but again I have forgotten what it was] daddy wanted her to get from the yard. She made a rapid dash for it and then back into the house without stopping for a moment. But she got wet, and this made daddy so mad that he picked up an iron skillet from the stove and struck her hard with it on the side of the head. She fell to the floor but did not make a sound." She paused for a moment and I asked, "Was she badly hurt?" Tears welled up in her eyes as she said, with heart-rendering emotions, "She was dead! Daddy had sent her out in the rain and then killed her because she got wet." There was no need to go further. I had heard all one teacher could take in a single day. (Incidentally, her father was later sent to prison for the murder and she had found her a good home in which to live, but she knew nothing of her other brothers and sisters or what may have happened to them.)

By then the break period was over and the remainder of the class returned to find a teacher so shaken emotionally that it was difficult for him to speak. When we settled down for the next period I told the class that the little girl had been an abused child and that she had a story to tell. I then asked her to repeat her story to the whole class, which she did with some additional details. I cannot say what the class got out of it (or whether any of them remembered it beyond the class period), but one thing is certain: what the teacher learned was never to be

forgotten by him. An 11-year-old girl had taught me some of the cold, hard facts of life (many of which Christians are sheltered from) and made me (and hopefully I can teach others the same lesson) more thankful for good homes and loving parents, and especially that my own precious children had been protected from such cruelty. It also made me more determined to show kindness to every child I meet and try to help parents build better homes for their children. Children must be given a fair break in life — cruelty will train them to be cruel.

But there is something worse than the physical abuse of children. That is spiritual abuse. Millions of children are being robbed of the necessary training to prepare them for eternity. In this case, it is the soul that is abused. The consequence is far worse than with physical abuse. Every child has a right to be taught the word of God, and when we fail to do so, we abuse him spiritually — we may so damage him as to cause his soul to be lost eternally. To help with this task, Carolina and Palmetto Bible Camps were organized. They are designed to teach young people the Bible. We ought to take advantage of them and send young people by the scores. And adults should set aside some time to work in them every year. The lessons you learn will be for life and, who knows, the soul you save may be your own.

Questions Answered

EDITORIAL GLIMMERINGS

From our good brother Magellan Stevenson, of Statesville, N.C., comes the following request: "We have been bothered for some time with certain preaching brethren who advocate humming in worship to God. There is now a preacher working in this area who is a very strong advocate that humming is Scriptural in worship. I believe this to be unscriptural and wrong. I would like your thoughts on this matter. Perhaps an article in **Carolina Christian** would help many of us. As I see it, in order for a thing to be Scriptural there must be a Scriptural reference of some kind to it in the Bible."

The problem of humming is a relatively

new one (at least to the extent that it has now developed) and it is confined almost exclusively to black brethren (whites are usually so cold emotionally that it is difficult to get them to sing, much less to hum). We are not sure how much help we may be on the subject but we are glad to make a few observations (and perhaps others may want to take up the issue in more detail). In addition to the letter from which we have quoted above, brother Stevenson sent along some bulletin articles which he has written and published in the Redland church bulletin. We will quote some of what he has said in our observa-

tions.

But before we get to humming directly, let us first state some principles which we consider fundamental to our understanding of the Scriptures on this or any other subject:

1. The Scriptures are our only source of authority in all matters pertaining to faith and practice, regardless of whether an act is classed as work or worship. Our only object should be to find out precisely what the Scriptures teach . . . and stand there!

2. Acceptable service to God must be an act of submission to His revealed will, that will being made known to us in the Scriptures. That is, what we do must be done in obedience to His will. Since we cannot know the mind of God until He reveals it (Isa. 55:8,9), we cannot know what is pleasing to Him apart from His revelation. We cannot obey God in unrevealed things.

3. All acceptable services to God are authorized by the Scriptures. The Scriptures authorize in three ways, namely, by direct command, by approved example, and by necessary inference. Of course matters of expediencies are authorized by the commands, examples, and necessary inferences themselves. When God gives a command, the command authorizes everything that is necessary to carry it out. But there can be no Scriptural expediencies where there are no commands, examples, or inferences being expedited. For example, instrumental music in Christian worship cannot be an expedient because there is no command being obeyed when one makes instrumental music. The command is to sing. One is not singing (obeying the command) when he is playing.

4. All approved (or authorized) things can be proven by the Scriptures (1 Thess.

5:21; Rom. 12:2). If they could not be proven there would be no way by which we could know that they were approved.

5. If a thing cannot be proven by the Scriptures it is not authorized and its use must be rejected. Since all acceptable things can be proven, anything not proven by the Scriptures is not acceptable in the service of God.

6. Faithful Christians are content with doing only what the Scriptures teach. To add something to their teaching is a serious offense against heaven (Gal. 1:6-9; Rev. 22:18,19). If it takes more to satisfy us (when we worship God) than the Scriptures have authorized, we are sadly lacking in spirituality. The highest joy of a Christian should be in obeying his Lord's will. If we turn to other things it must be in order to gratify our own selfish or emotional needs. We consider it one of the highest virtues to be satisfied with doing only the will of God as it is revealed.

Now let us return to the subject of humming as an act of worship to God. To determine whether it is authorized or prohibited in worship we must determine whether it is taught in the Scriptures by direct command, approved example, or necessary inference or whether it is an expediency in carrying out a command, example, or inference. If it is not a command, example, or inference, or an expediency in carrying out one of these, it is not authorized. This at first appears to be a simple task — there are no commands, examples, or necessary inferences for humming in the Scriptures, and since there are no commands, examples, or necessary inferences it cannot be an expediency. But the difficulty is a little more complex than that.

We have said for many years that there are only two kinds of music, namely, vocal and instrumental. We have with equal force conceived of vocal music as singing, that and nothing more. Brother Stevenson expresses this well in his bulletins: "Singing is the only kind of music mentioned in our praises to God. Nothing more, nothing less, and nothing else. . . ." "God specified singing. To sing is enjoined . . . the only kind of music in the worship which is authorized."

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There is no question about this being true when applied to singing and instrumental music in worship, but with the question of humming a new issue, not exactly parallel with instrumental music, is forced upon us. We must now take a new look at our concept of "vocal music." Is singing the only kind of vocal music? If so, then the following argument of brother Stevenson is well taken and absolutely conclusive: "Singing is the only kind of music mentioned in our praise to God . . . Humming is another kind of music (strange music) just as truly as oak is another kind of wood than gopher wood (Gen. 6:14) . . . Those who hum are not doing exactly what God said and are not Scriptural in worship." "God specified singing. To sing is enjoined. The word **aduo** involves lyrical participation. Singing is the kind, the only kind of music in the worship which is authorized (Col. 3:16,17; Eph. 5:19). Is not singing one kind of music? Is not humming another kind of music?"

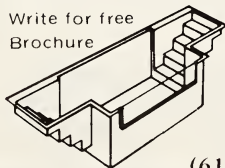
This brings up another question: are humming and whistling vocal music? If there are but two kinds of music, vocal and instrumental, then they must be vocal. They are certainly not instrumental in any sense we can think of. Thus if they are music at all, they must be vocal music. But if they are classified as vocal music, that brings us face to face with another question: did God authorize all vocal music or did He authorize only a specific kind of vocal music (singing)? As we see it, that is the issue that must now be settled among us.

Brother Stevenson gave, in the bulletin articles earlier mentioned, nine passages which, according to him, deal with music in Christian worship. They are: Matt. 26:30; Acts 16:25; Rom. 15:9; 1 Cor. 14:15; Eph. 5:19; Col. 3:16; James 5:13; Heb. 2:12; and Heb. 13:15. When we take a close look at these passages, not a single one of them is general enough for us to conclude that it authorizes vocal music of whatever kind it may be; each one specifies singing. Thus singing is the type of vocal music authorized in these passages (or so it seems to us). We conclude, therefore, that we have in the past made a loose use of vocal music (or else humming and whistling must be classed as something other than music).

Our own conclusion is that when God said to sing He meant for us to sing. Humming (and whistling) is not singing *per se*, although it may be a form of vocal music. One is not singing when he is humming and he is not humming when he is singing. They are two different acts, and we must determine from the Scriptures which is authorized, or if both are authorized. We know the passages that authorize singing but we do not know of any that authorize humming (unless we say that the Scriptures authorize vocal music and humming is vocal music).

Now for those who are introducing the practice of humming in worship, let us ask you some questions: Why hum? Is it because some Scripture teaches you to do so in praise to God? Or is it because you are not satisfied with doing precisely what God has said? Have you grown tired of just following the Scriptures, obeying the word of God? Is your humming designed to please yourself (to arouse emotional response) or to glorify God by obedience to His revealed will? Is singing (the thing which God clearly reveals) not sufficient to feed your spiritual appetite? Do you think you can improve upon the plan of God? We believe all who will sincerely answer these questions will abolish the problem of humming in worship forever.

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Carolina Church News

NEWS BRIEFS

by David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Statesville. The Wayne Hatchers' new address is Route 2, Fairview, TN 37062.

Winston-Salem. Linville Forest now has a radio program on Sundays at 7:45 a.m., over WTOB.

Jacksonville. An Open House was held March 30 to view the new educational wing of their building. This congregation began meeting in a tool shed in 1952 and now has an attendance of close to 200.

Mocksville. A Ladies Day will be held May 31 at the Jericho congregation. Registration will begin at 9:00 and the program will be held from 10:00 to 2:00.

The theme will be "God's Vineyard." The speakers will include Margaret Lowery and Jan McClellan. Sister McClellan is from Fayetteville.

Margaret Lowery and her husband, Harding, have recently moved to Jericho from Louisville, Ky. Harding is preaching for the Jericho church.

Theme subjects will be: "Forbidden Fruit," "Promised Fruit," "The Fruits of the Spirit," and "Bearing Fruit."

N.C. Baptisms

Providence Rd., Charlotte, 3; Archdale, Charlotte, 1; Warners Chapel, Clemmons, 4; Helen St., Fayetteville, 6; Raleigh 10;

South Fork, Winston-Salem, 3; Wilkesboro 1; Burlington 1. Total: 29.

SOUTH CAROLINA

Duncan. Two additional elders have been appointed. They are Paul Burch and J.W. DeYoung. Also Jerry Fortenberry and Roy Burgess were appointed to serve as deacons.

Woodruff. After setting a goal of 200 Bible correspondence enrollments for the year, the Woodruff church has already enrolled 150. No doubt they will far exceed the goal.

Clinton. A three-week areawide campaign will begin May 18. Maurice Lusk III of Southeastern Biblical Institute will preach June 1-8.

S.C. Baptisms

North Charleston 9; Essex Village 2; Duncan 1; Shandon, Columbia, 8; Charleston 1; Greer 1; St. Andrews Rd., Columbia, 2; Myrtle Beach 2; Central, Spartanburg, 3; Bypass, Union, 5; Charlotte Ave., Rock Hill, 6. Total: 40.

"If it is not right, do not do it. If it is not true, do not say it." — Marcus Aurelius, stoic philosopher and persecutor of Christians.

GOSPEL MEETINGS, ETC.

North Carolina

Corinth, Woodleaf, Roy Cox.....	May 11-16
Broad St., Statesville, James Watkins.....	May 12-16
Wilmington, Youth Day.....	May 17
Westside, Charlotte, Albert Gardner.....	June 15-20
Rocky Mount, Campaign.....	June 15-20
Goldsboro, Jim Stutts.....	June 22-27

South Carolina

Charlotte Ave., Rock Hill, David Wheeler.....	May 12-16
Clinton, Maurice Lusk III.....	June 1-8
Woodruff, Jimmy Wright.....	June 15-22

Editorial Book Views

What the Bible Says About the End Time, Russell Boatman; College Press, Joplin, Missouri; 422 pages, cloth \$13.95 (?).

This is not just an ordinary treatment of the subject matter. It is an unusual and stimulating book, one that boldly declares the truth as it is revealed in the Bible. As the title suggests, it deals with what the Scriptures say about the end of the present dispensation and the subjects relating to it. There are 12 chapters dealing with Biblical eschatology — which includes a discussion of premillennial theories (a total refutation of them), Revelation 20, the kingdom in prophecy, antichrist, the rapture (an extremely enlightening chapter), the second coming of Christ, death, and the intermediate state. There are also two addenda in the appendix, "The Big Lie" (original sin) and "The Nature of Man," either of which is easily worth the price of the book. We doubt that there is a book available that would contain more truth or would be more practical on the subject covered (another book in the series, of which this is the first, will deal with heaven and hell). There is very little if anything with which to disagree, but much that can be used to great advantage in the proclamation of the glorious gospel of our Lord Jesus Christ. Not since we read **God's Prophetic Word** by Foy E. Wallace, Jr., and **Prophecy and Premillennialism** by James D. Bales have we seen a volume that so effectively deals a death blow to the millennial follies. We think this will be a blessed addition to your library.

A Devotional Guide to Bible Lands, Batsell Barrett Baxter and Harold Hazelip; Baker Book House, Grand Rapids, Mich.; 295 pages, paper \$5.95.

A marvelous book by two well-known preachers and writers. It contains 43 sermons (Herald of Truth programs) recorded in the land of the Bible. But to add insight and meaning, the geographical and historical background is given to 40 different sites, from which the programs were recorded, such as Egypt, Mount Sinai, Mount Nebo, Petra, the Dead Sea, etc. The combination of the sketches along with the

sermons relating to them makes both the land and the Book come alive. A unique contribution that you will find both interesting and profitable.

A Study of Calvinism, James Meadows; Bible & School Supply, P.O. Box 3252, Montgomery, AL 36109; 63 large pages, paper \$2.25.

James Meadows is, without question, the most polished scholar to ever work among churches of Christ in the Carolinas, and whatever he writes is a valuable contribution to Scriptural study. This book, which is divided into two parts, represents a monumental amount of research, organization, and application. The material was first prepared for and presented at the annual lectureship of the Southeastern School of Evangelism (now Southeastern Biblical Institute) in Atlanta, Georgia. The two parts are: first, "Calvinism in the Religious World"; second, "Calvin's Doctrine of Irresistible Grace." Calvinism has saturated religious thinking for four centuries. This book can help you meet and refute its false premises.

By This Shall All Men Know, Boyce Mouton; College Press; 102 pages, paper — price not given.

An attempt to show how all difficulties, divisions, and shortcomings can be solved by love. And while love is a very vital and necessary force in Christianity, in our judgment this author swings from one false extreme to another. He has many useful things to say (and some valid criticisms to offer), but he ends up making a false dichotomy — love is presented in such a way as to exclude law (rules by which one can be judged). According to him, legalism is the disease; love is the cure. He thus swings from the extreme of the law without love to love without law. Much of what he says may be true in matters of opinion but not in matters of faith. Love demands obedience (John 14:15,21,23,24) and obedience demands a law.

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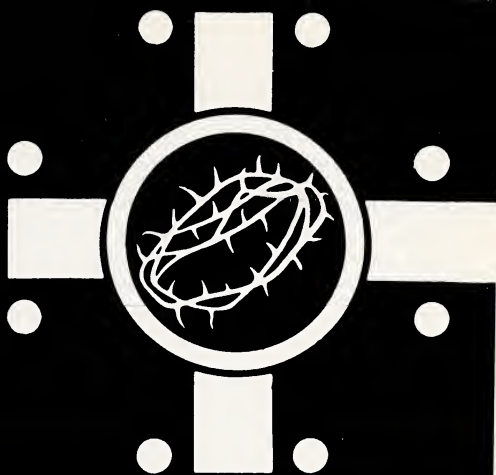
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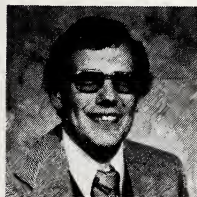
CAROLINA CHRISTIAN

Vol. 22, No. 6, June 1980



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Special Issue:
"I Have Decided to Follow Jesus!"



Rockingham, North Carolina
Inset: Larry Eppley, Local Evangelist

About This Issue:

Larry Eppley*, Rockingham, N.C.

A special issue must have a special purpose. You are reading **Carolina Christian** for one of two reasons. Possibly you are one of the faithful readers who enjoy this paper each month. Or it is just possible that you were given this issue by a friend. In either case, you are going to be faced with a wonderful possibility: the possibility of following Jesus, New Testament style.

What does it mean to follow Jesus today? With the help of several "partners in the gospel" we are going into the New Testament Scriptures and discover some grand insights to discipleship in the first century. We will present articles on following Jesus in conversion, in worship, in spiritual growth, and in evangelism.

ABOUT THE WRITERS:

Harvey Allen: A graduate of Freed-Hardeman College, Henderson, Tennessee, Harvey serves as full-time evangelist for the church of Christ in Bennettsville, South Carolina. His article is entitled, "Following Jesus in Conversion."

Darrell Clark: A native of Anson County, Darrell became a New Testament Christian while in military service as a result of the A.M.E.N. program. Darrell is studying at Freed-Hardeman College and preparing to make full-time evangelism his life's work. "Following Jesus in Worship" was Darrell's assignment.

Will Connell: As associate minister for the Rockingham church of Christ, Will conducts Bible classes and often fills the pulpit. In addition to his evangelistic efforts among college students, Will manages a local farm supply and is developing his own truck farming operation. Will is a native of Richmond County and a graduate of Rockingham High School (class of '72). He holds an agricultural degree from N.C. State University and was married to Doris Hodges in 1978. Will's article is "Following Jesus in Evangelism."

Larry Eppley: Now in his fifth year as

minister of the Rockingham church of Christ, Larry is a native of Charlotte, N.C., where his parents, Mr. and Mrs. Richard Eppley, still live. A preacher of the gospel for 10 years, Larry and his wife, Carolyn, have two children, Richard and Jonathan, and own their home in Rockingham. Larry is a graduate of Freed-Hardeman College, Henderson, Tennessee. He is also the guest editor of this issue of **Carolina Christian**. His article is entitled, "Following Jesus in Spiritual Growth."

Charles Richardson: A native of Rockingham, Charles is the son of O.A. and Annie Richardson (both deceased). A graduate of N.C. State University, Charles also attended Harding College in Searcy, Arkansas. He is a teacher at Richmond Technical Institute, and has served the Rockingham church as elder since November 1976. Charles and his wife, Clydeane, have two children, Eddie and Cindy. A part of the Rockingham church of Christ from the very early days, Charles has supplied us with a history of this congregation.

This issue has two objectives. First, to present the marvelous challenge of following Jesus, New Testament style. And second, to introduce you to the body of believers known as the church of Christ in Rockingham, North Carolina!

EDITORIAL AND PUBLICATION STAFF:

Howard Winters, Editor; David Pharr, Carolina News Editor; James Stutts, Brotherhood News Editor.

CAROLINA CHRISTIAN is published monthly by Carolina Christian Publications, Inc., at 5315 Old Augusta Road, Greenville, S.C. 29605. Subscription price: individual, \$4.50 per year; club of five or more, \$4.00 per year; quantity of 15 or more in bundles or direct mailing, 22¢ per copy per month. Publication number, 091160.

Second class postage paid at Greenville, S.C.

POSTMASTER: Send undelivered copies with Form 3579 to Carolina Christian Publications, Inc., P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

RETURN REQUESTED

Address all editorial matter to Howard Winters, P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

All items to be printed in a given month's issue should reach the editor not later than the next to the last Thursday of the preceding month.

Address commercial advertising inquiries to Jacobs List, Inc., Clinton, S.C. 29325. Address all advertising pertaining to the Church of Christ or its members (including related organizations) to Carolina Christian, P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

*Guest Editor

History Of The Church Of Christ In Rockingham

Charles Richardson, Rockingham, N.C.

(The following was started by O.A. Richardson and edited and finished by his son Charles after his death.)

THE THIRTIES

The first known meeting of the church in Richmond County was in the home of Mrs. G.S. Shepherd approximately two miles east of Pee Dee River on August 28, 1932. Three members of the church from Arkansas were visiting in the Shepherd home and there were no known members of the church of Christ living in Richmond County at the time, so the members from Arkansas held services in the home. Mrs. Shepherd's oldest daughter, Mary, went to Arkansas with the Richardson family and attended school there. Mary became the first convert from Richmond County when she was baptized during the school year. This is sister Mary Shepherd Olonivich presently living in Greensboro, North Carolina.

In the last week of May, 1935, O.A. and Annie Richardson moved to Richmond County with their oldest son, Charles. Starting the first Sunday in June, 1935, the Richardsons began holding services first in the home of Mrs. Shepherd (Annie's sister) and later in their own home. This continued until a meeting place was later rented. During the late thirties while he was located at Wilmington, brother O.P. Baird came once a month to preach for and to encourage the small group trying to spread the word. Bible classes were held in homes or wherever a group could be gathered, and during this time Winnie (Mrs. G.S.) Shepherd and her youngest daughter, Georgia, were baptized. Brother O.P., assisted by his father, also held two tent meetings (1939 and 1940) during which four were baptized. The work was growing slowly, but it was growing.

In 1939 a friend since childhood of the Richardsons visited them on her way home to Arkansas from the World's Fair in New York. During this visit, Lillian Woodson met Jessie Morse of Rockingham and they

were married in the spring of 1940. This added one more to the group since Lillian came to Richmond County as a strong, faithful Christian.

"OVER THE POOL HALL"

Early in 1941, W.F. Richardson (brother of O.A.), with his wife and two sons, moved to Rockingham. About the same time, the congregation rented an "upper room" on West Washington Street in Rockingham and converted it for use as a meeting place. This room was directly above a pool hall and tavern and there were many occasions when the patrons of the lower floor caused the "patriots" of the upper floor embarrassment and some sorrow, but the congregation grew in numbers and in spirit while in this location.

Dr. George S. Benson and 12 students from Harding held campaigns here followed by gospel meetings in 1942 and 1943. One of the students in the first group returned to work full time here. Thus Virgil T. Bentley became the first located minister of the Rockingham congregation. While Virgil served here, war raged and this brought many young men from the homes of Christian parents into the training camps of Macall and Bragg. Out of this need, the Rockingham congregation helped start services in a hotel room in Fayetteville and later in a home in Southern Pines. The Southern Pines work did not succeed then but later a new work in nearby Aberdeen did. Virgil drove or rode the bus between Rockingham and Fayetteville doing double duty until brother Mickel located in Fayetteville.

LEAK STREET BUILDING

The Rockingham congregation started a new building at the northwest corner of Leak and Lawrence streets in 1944. When the building was finished, Andy T. Ritchie from Harding, assisted by C.W. Bradley, held a meeting during which 10 were baptized. Regretfully, several of these have not remained faithful, but two have been strong workers for the Lord: Jessie Morse, who later served as an elder and is still very ac-

tive although his movement is limited by illness, and Martha Brady Whitley, who is now Martha Richardson.

Since at the time of that meeting Virgil and Ann had decided to move to Oklahoma, the church here asked C.W. Bradley to work full time with us. He agreed to return after he had completed previous obligations and had married Roberta. During the time between the Bentleys leaving and the Bradleys arriving, Otis Castleberry worked here before going to Peppertine. While C.W. was here, the church continued to grow and mature.

When C.W. and Roberta moved to Statesville, Joe Riggs came to Rockingham for a while before returning to Tennessee. Then F.R. Milton and Jean came to Rockingham to work two years before going to Panama for two years. During the Miltons' absence, C.R. Franks stayed with us a short while between other works and then Bill and Sue Respass located here until the Miltons returned from Panama.

FIRST ELDERS AND NEW LOCATION

During the second two years the Miltons worked here, the congregation appointed elders for the first time. These were Emory Peek and O.A. Richardson. Plans were also begun towards a new building. Brother Peek later moved, which left the congregation without an eldership for a while but work went ahead and a new building was started in 1961 at the present location off U.S. 74 East at 1013 Wild Cherry Drive. By

the time the work started on the new building, the Miltons had moved to Albemarle and J.B. Whitaker had located in Rockingham. (See cover photo.)

In 1963 J.B. married Carol Richardson and moved to Mocksville. Bill G. Smith and Kaye then began the work in Rockingham. During the six years the Smiths were here, elders were reappointed, the congregation in the Philadelphia community was started and many other works completed. In 1966, Annie Richardson passed on to her reward following a two-year fight with cancer. O.A. later married Martha Brady Whitley and again served the congregation as an elder until his health failed before his death in November 1978.

THE SEVENTIES

During the first half of the seventies, the work here was served by Tom Tidwell, Pat Kirkland, and Dwight Fuqua. In 1976 Larry and Carolyn Eppley came to Rockingham. Larry is the first "homegrown" minister to work at Rockingham, being from Charlotte and having been one of the group that started Westside congregation in Charlotte.

The congregation in Richmond County has been active since the first in helping collectively and individually to spread the word in the Carolinas and have been a part of many works which have grown far beyond this work in numbers. It certainly was a joy to brother O.A. Richardson at the time of his death that one could drive to more churches of Christ in less than two hours than existed in both Carolinas combined when he moved here in 1935. His comment on this was, "We have made a good start."

In the spring of 1978, Will Connell was appointed associate minister of the church. In addition to teaching Bible classes and presenting lessons from the pulpit, Will has also been leading an evangelistic outreach on a nearby college campus.

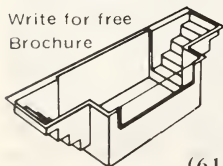
The church of Christ meeting in Rockingham is overseen by elders Earl Johns and Charles Richardson. The deacons are Bill Adams, Bob Britton, Prince Chance, and Larry Eppley. Looking forward to the 80's, the church of Christ meeting on Highway 74 East in Rockingham, N.C., is dedicated to following Jesus!

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Just-A-Minute

Larry Epley, Rockingham, N.C.

"Please stay tuned for just a minute . . ." Those are the words spoken three times a day Monday through Friday by local radio announcers to their Richmond County audience. For this is the "intro" to **Just-A-Minute**, the one-minute religious radio presentation of the Rockingham church of Christ.

Can a preacher say anything in one minute? You bet he can! This one-minute radio spot has become a point of contact for many who as of yet have never visited our services or met either of the ministers. And it is more. The **Just-A-Minute** program allows me to project the philosophy of New Testament Christianity. Often current events which have religious implications are used to challenge the listener to think or even to rethink certain points of view. Controversial subjects are included,

offering a Biblical perspective. And often the humorous, such as the two ladies who read in their Bibles that Adam and Eve were naked in the garden, and concluded that God was telling them to do likewise.

These 60-second spot announcements are aired at the same time every day and are carefully placed in the morning drive, the lunch hour, and the afternoon shift-change. Four different "programs" are prepared, so that the listener who hears the program at the same time each day will not hear the same one twice. Since these are one-minute ads and not 15- or 30-minute programs, the cost is relatively low, and the ads catch far more than the unpredictable Sunday audience. In fact, the not-so-religious person cannot even get to his radio dial before he hears me say, "This is Larry Epley of the Rockingham church of Christ, speaking on behalf of New Testament Christianity. Thank you for your minute!"

A Special Campus Ministry

Will Connell, Rockingham, N.C.

In the spring of 1979 the Rockingham church of Christ began a unique work on the campus of St. Andrews Presbyterian College in Laurinburg, N.C. The purpose of this outreach was to present the teachings of Jesus in an undenominational context. In the tradition of Paul who "reasoned daily in the school of Tyrannus" (Acts 19:9) this approach involves a directed dialogue, as those attending are challenged with the message of Jesus and His apostles.

Known on campus as "Cross-Current," this series of weekly Bible discussions has provided over one hundred students with an introduction to New Testament Christianity. Attendance has been good, sometimes twenty or better, as students from differing backgrounds are encouraged to follow Jesus.

As a result, the Rockingham church has been strengthened by the addition of five new members and encouraged by the

presence of many visitors from the college during the last school year. A very striking characteristic of this work has been the closeness experienced by the college students and the rest of the church. As the spring semester comes to an end, and as these students return home, our loss will certainly be the gain of the Carolina (and other) churches where these will be worshipping.

"So we, who are many, are one body in Christ, and individually members of one another." (Rom. 12:5.)

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Following Jesus — In Conversion

Harvey C. Allen, Bennettsville, S.C.

We do not usually speak of following Jesus in conversion, for He was not converted. However, there is a sense in which we do follow Him in conversion. Conversion is the process in which a man is drawn to Christ and brought into fellowship with Him. We are drawn to Christ when our hearts are sensitive to the gospel message. Therefore even as one begins to develop faith in Christ, he is drawing closer to Jesus. As faith in Jesus increases, he acts on that faith and moves ever closer to Jesus. The Christian's life even after conversion is a continuing effort to follow more closely in the steps of Jesus, to conform more closely to His image, as he matures spiritually (1 Pet. 2:21; 2 Cor. 3:18).

FOLLOWING IN FAITH

Faith is the first step toward Christ as one is motivated to follow Jesus. It is the foundation upon which conversion is based, and it causes a man to start searching for the trail Jesus left. Faith, or trust, comes as we get to know a person and assess his genuineness. Before we are willing to entrust our lives to anyone, we must develop an intimate relationship with that person. Abraham's faith in God caused him to begin a journey not knowing where the Lord would lead him (Heb. 11:8). Christ demands the same kind of faith in His followers, the faith of sheep in their shepherd (John 10:2-4, 14). To follow Jesus in such faith requires a much closer relationship than a passing acquaintance with Him. We must spend time with Jesus as He preaches by the seashore, as He teaches the scholars of the law in Jerusalem, and as He reaches out to meet the needs of people wherever He travels. In order to know Jesus and follow Him in faith, we must meditate upon the passages of God's word that reveal Jesus to us, that show Him as the Way to the Father (Rom. 10:17; John 14:6).

FOLLOWING IN REPENTANCE

There are those who learn of Jesus and begin to develop faith in Him, whose faith

never grows strong enough to cause them to move closer to Jesus (John 12:42,43). As we have noticed, Christ demands much from those who would follow Him. Those of us who begin to see Jesus as the Way, the key to the meaning of life, realize that we are lost without Him. We recognize our own inadequacy and that of other men to plot the course that leads to life everlasting (Jer. 10:23). When faith brings us this close to Jesus, we must decide whether we are willing to change the direction of our lives.

The faith that draws us near to Christ leads us to repentance, a change of heart that leads to a change of life. We change priorities so that the cross is before us and the world behind us. Throughout the New Testament, the message of God to man is an exhortation to repentance. No exception, no excuse (Acts 17:30-31). To follow Christ in repentance is to follow Him to the cross and to death. Repentance is denying self and the desires of the flesh, the crucifying of the old man of sin along with the past way of life (Matt. 16:24; Rom. 6:3-7).

FOLLOWING IN CONFESSION

As repentance is the decision in one's heart to obey the impulse of faith in following Christ, confession is a public acknowledgement of that decision and of that faith. Christ has said it is not enough to be willing to follow Him but you must believe so strongly in the rightness of that decision that you will proclaim it before others, both at conversion and ever thereafter. It is as though Christ had drawn a line in the dust with a sword (as at the Alamo) and demanded that men make their choice. If you are willing to commit yourself to following Christ with all that is in you, step forward and make your confession. Those unwilling to let the world know where you stand need to realize you are not determined to follow Jesus. Confession draws one closer to Christ and to the promise of salvation (Rom. 10:9,10). Refusal to confess Jesus (by words and actions) is to deny Him, to be ashamed of Him (Matt. 10:32,33).

FOLLOWING IN BAPTISM

When we have followed Christ through the steps of conversion to the point of confession, there remains a final condition for entering into fellowship with Jesus. Through our obedience in submitting to baptism, our sins are washed away by the blood of Christ and we stand justified in the sight of God (Acts 2:38; 22:16, etc.). Baptism is important in at least two ways with regard to following Jesus. It is an act of submission, of yielding to the authority of

Jesus, which is the very essence of following Him (Matt. 7:21). Secondly, it symbolizes our following the example of Jesus in the burial and resurrection (Rom. 6:3-5). At that point we arise a new man in Christ to enter that straight and narrow way in which we follow the pattern left for us by Jesus.

Having followed Jesus through conversion, we find our journey has just begun. Then we must continually look to Jesus as our guide to the city prepared by God (Heb. 12:1-3).

Following Jesus In Spiritual Growth

Larry Eppley, Rockingham, N.C.

If I decide to be a Christian, what will I have become? Will I be just what I am now, but with an additional affiliation? Am I just joining a religious club of some sort? Did Jesus come to earth **only** to produce baptized believers? In other words, what happens after baptism?

The preceding questions are important ones and should occur to anyone who is considering discipleship. All of these can be answered in this way: If you become a Christian you are promising God that you will become as much like Jesus as you possibly can. When baptized for the forgiveness of sins, you will emerge to walk in newness of life (Romans 6:3,4). And if we may properly say that the conversion process is complete, we must also emphasize that the spiritual growth process is just beginning. According to Hebrews 5:13, as one who is not accustomed to the word of righteousness you are a babe. Peter likewise reminds us that "as newborn babes, [we are to] long for the pure milk of the word" that we might "grow in respect to salvation." (1 Pet. 2:2, NASB.)

This means that at baptism our personal responsibility for spiritual growth just begins. In fact, it was to the prospect of spiritual growth that we were called through the gospel. The apostle Paul makes this very clear to the Colossian Christians. "And although you were formerly alienated and hostile in mind, engaged in evil deeds, yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless
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and beyond reproach — if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard. . . ." (Col. 2:21-23, NASB.)

An Example for Spiritual Growth

Have you ever considered Jesus as an example of spiritual growth? Now before you answer, let me suggest that I did not merely ask if Jesus were the object or ideal toward which we are to direct our lives. That's true enough. But just here I am considering Jesus as one who grew spiritually. Let's consider the words of Luke 2:52: "And Jesus kept increasing in wisdom and stature, and in favor with God and men." Now it is true that Jesus never sinned, and that He was able to demonstrate godliness while in human form (the only man ever to do so perfectly). But even as He was growing from childhood to maturity, He was growing spiritually — in favor with God. So when thirty years old, the heavenly Father declared, "This is my beloved Son with whom I am well pleased; hear Him!" (Matt. 17:5, NASB.)

There is another sense in which spiritual development was occurring in Jesus' life. "Although He was a Son, He learned obedience from the things which He suffered; and having been made perfect, He became to all those who obey Him the source of eternal salvation." (Heb. 5:8,9, NASB.) The impact of this statement has not been felt by many Christians. "But wait a minute here [some will say], Jesus did not need to grow spiritually, for He was above sin." That's just the point. Jesus could deal suc-

cessfully with sin only because He had grown spiritually. After all, Scripture freely admits that Jesus was not beyond the reach of temptation. "For we do not have a high priest who cannot sympathize with our weaknesses, but one who has been tempted in all things as we are, yet without sin." (Heb. 4:15, NASB.) If Jesus is to be our example for spiritual growth, then we must cast off any misconceptions which prevent us from viewing the Jesus of Scripture as a real flesh-and-blood human being who struggled with sin, but who had the spiritual maturity to successfully deal with it.

Implications of Jesus' Humanity

Notice how "human" Jesus was in Gethsemane Garden when "in the days of his flesh . . . He offered up both prayers and supplications with loud crying and tears to Him who was able to save him from death, and who was heard because of his piety. . . ." (Heb. 5:7, NASB.) Rather than shrinking back from the humanity of Jesus as we often do, should we not relate to Him more readily? "Therefore holy brethren," challenges the writer of Hebrews, "consider Jesus, the Apostle and High Priest of our confession." (3:1, NASB.)

For many Christians, the humanity of Jesus is a bitter pill to swallow. Somehow we reason that if we accept the full implications of His humanity, Jesus will become less than we want Him to be. It is as if we are guilty of profaning the sacred to even suggest that He was a human being, with all the fleshly appetites and physical limitations pertaining thereunto. But isn't the real message of the New Testament that Jesus was "the Word [which] became flesh and dwelt among us . . . full of grace and truth!" (John 1:14.) Paradoxical as it appears, Jesus' real value to us is precisely that He was "tempted in all things as we are, yet without sin."

Jesus and Satan

Do you recall when Jesus faced a special series of temptations in the wilderness? Then you remember that Satan was not paying a courtesy call. He was determined to bring the ministry of Jesus to an end even before it started. As with Adam and Eve in the garden of Eden, Satan brought in his

heavy artillery. "If you are really the Son of God," he challenged, "throw yourself down from the pinnacle of the temple and let the angels bear you up." "If you are really the Son of God, do something about your hunger and command these stones to become food." And finally, Satan offered Jesus all the kingdoms of the world if He would defect from His heavenly Father and join forces with him (see Matt. 4:1-11).

Now Satan was playing for keeps. He knew that Jesus had invaded his territory and he resented it. He was aware that the very presence of the Godhead's Second Person in the flesh was a threat to his dominion. For in the person of Jesus, God had declared war upon Satan! The temptations which Jesus faced in the wilderness were carefully designed challenges directed at the only vulnerable part of Jesus' being — **His humanity.**

Is it too much to suggest that Jesus might have momentarily tasted (in His mind's palate) the food which could be produced at Satan's prodding? Or that a powerful demonstration of His divine Sonship at the temple would not have been momentarily satisfying? Or even that to this one who had emptied Himself of the glories of heaven (Phil. 2:7,8) that Lordship over the entire physical world would have special appeal?

Why Did Jesus Not Sin?

When fully faced with the humanity of Jesus, we are haunted by this question: How, then, did Jesus face such temptations? Why didn't He sin? This is a difficult question. However, the answer must lie in this one fact: Jesus never forgot who He was. He was the Son of God and He knew it! He had been in heaven and He miraculously entered the realm of humanity. "And the angel answered and said to her, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy offspring shall be called the Son of God.'" (Luke 1:35.)

This realization was clearly established by the time Jesus was twelve years old. And as He grew in favor with God and man, this awareness must have intensified. It permeated His thoughts. It seasoned His words. It directed His actions. It gave Him

power over sin.

Jesus and Prayer

There is another indication of Jesus' humanity — one so obvious that its true significance is often overlooked. Jesus prayed! He was the Son of God, and He prayed. He was the "image of the invisible God" (Col. 1:15), the exact representation of the Father (Heb. 1:3). Yet He prayed. For the Son of God was also the Son of Man, the "Word made flesh" (John 1:14).

"He went up by himself to pray. . . ." How often this scene must have occurred! His ministry began in solitude and, no doubt, prayer (Matt. 4:1). And interestingly enough, it ended in the Garden of Gethsemane where Jesus had gone to pray. "Now Judas also, who was betraying him, knew the place, for Jesus had often met there with his disciples." (John 18:2.) So impressive was Jesus' prayer life that the disciples once came to Him with this request: "Lord, teach us to pray. . . ." Luke carefully notes that this occurred while Jesus "was praying in a certain place, after he had finished. . . ." (Luke 11:1.) Jesus did not even choose His apostles until after spending an entire night in prayer (Luke 6:12). He prayed in the evening (Matt. 14:23) and He prayed in the morning (Mark 1:35). The Son of God prayed!

Why labor this point? Simply to ask this question: Why did Jesus pray? Merely as an example for His disciples? No. For Jesus often prayed in absolute seclusion. Suppose we listen to Jesus as He prayed before going to the Garden of Gethsemane where He was later betrayed by Judas and arrested by the Jewish officers. "Father, the hour has come . . . I glorified Thee on earth . . . And now glorify me together with Thyself, Father, with the glory which I ever had with Thee before the world was." (John 17:1-5.)

Is it not obvious upon reflection that for Jesus prayer was the means by which the great barrier between heaven and earth could be penetrated. He may have been the Son of God, but He was also God's servant in the flesh. And prayer is the means which humanity uses to contact deity. As a human servant, Jesus found prayer to be absolutely essential to fulfilling His mission.

Prerequisites to Christlikeness

Now what of us? Simply this. The key to spiritual growth is ever remembering who Jesus is, and striving to become as much like Him as possible. Now there are some prerequisites to becoming like Christ. I must **first** believe that the same God who sent Jesus to earth has a purpose for my life. This must be more than a vague concept such as "taking me to heaven when I die," or the bland "for me to do good." It must involve a precise purpose as individual and personal as my very existence, and the only means to my total personal fulfillment. (See 1 Cor. 12:18.)

Second, I must believe that God's will for me is a part of a larger divine plan in which the visible church is absolutely essential. For according to Scripture, the church is God's means to demonstrating His manifold wisdom (Eph. 3:10). **Next** I must believe that I can function as God's instrument only if I am willing to become more and more like Christ. The fruit of the Spirit listed in Galatians 5:22,23 is nothing more than a description of Christlikeness.

Fourth, I must believe that God through Jesus His Son has power to bring about wonderful changes in my life, as I meditate upon His word and open my life to prayer (Eph. 1:18-23). And **finally** I must believe that when my mission upon this earth is over, I will develop a sense of Christlikeness not possible upon this earth.

"See how great a love the Father has bestowed upon us, that we should be called children of God; and such we are. For this reason the world does not know us, because it did not know him. Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when he appears, we shall be like him, because we shall see him just as he is." (1 John 3:1,2, NASB.)



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Following Jesus In Worship

Darrell H. Clark, Henderson, Tenn.

As adopted sons and daughters of God, we have the privilege of worshipping the most high God. Paul once wrote, "For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's." (1 Cor. 6:20, NKJV.) And in another place he wrote, "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." (Rom. 12:1, NKJV.) From these verses we can see that even the way we live our lives is a worship to God. For in the very next verse Paul adds, "And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God." (Rom. 12:2, NKJV.) Jesus was a perfect example of this, for His life was always in tune with the will of God. According to Jesus, true worshippers must worship God in spirit and in truth (John 4:24). In other words, not just the outer keeping of some law, but a worship that is from the spirit of man, according to the pattern of God revealed in His word.

In addition to laying our lives on the altar of service, there are specific channels of worship for us to use. First of all, there is **prayer**. Jesus prayed often: He prayed when He was tempted, and He also prayed often for His disciples. He even taught them how to pray as they ought (Matt. 6:5-15).

Prayer is the way we can communicate with God our innermost feelings and desires. These prayers are always offered up to the Father in the name of Jesus because He is our mediator with God (1 Tim. 2:5). When we sin, we know God will forgive us when we pray (1 John 1:9).

Since Christ needed to pray often, how much more ought we? Maybe that is why Paul wrote the church at Thessalonica, "Pray without ceasing." (1 Thess. 5:17.)

The Lord's Supper is another communication we have with God. Matthew

records the giving of the command, "Jesus took bread, blessed it and broke it, and gave it to the disciples and said, 'Take, eat; this is my body.' And he took the cup, and gave thanks, and gave it to them, saying, 'All of you drink from it. For this is my blood of the new covenant, which is shed for many for the remission of sins. . . .'" (Matt. 26:26-30; NKJV.) Paul later added to the subject when he wrote the church at Corinth, "For as often as you eat this bread and drink this cup, you proclaim the Lord's death till he comes." (1 Cor. 11:26, NKJV.)

This memorial is a time to reflect on our relationship with our fellow believers in Christ and our God. It also helps us to remember Christ's death on the cross and the price God had to pay to redeem man. We, as followers of Christ, can thank God that He has allowed us to partake of this memorial feast each first day of the week (Acts 20:7).

Another act of worship we have is **studying God's word**. The Bible is God communicating His will, just as praying is our way of speaking to Him. Jesus often used the Scripture to combat His adversaries, such as Satan and the scribes and Pharisees (Matt. 4:7-10; 22:43-45). He also quoted Scripture to show that He had fulfilled them (Luke 4:17-20).

The psalmist wrote about the word of God, "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119:105.) Paul wrote to Timothy, a young evangelist, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15.) And in another place Peter wrote, "But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear." (1 Pet. 3:15.) If we, as the followers of Christ, ever plan to carry out the Great Commission and to grow as God really wants us to, we need to know His word, the sword of the Spirit!

Singing is another channel of worship

through which we can express our feelings toward God. Jesus, our Master, also used this medium; for example, after He instituted the Lord's Supper, He and His disciples sang a song before going up to Mount Olive. The apostle Paul wrote the Ephesian church saying, "And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms, hymns, and spiritual songs, singing and making melody in your heart to the Lord. . . ." As we grow in the Lord, we will want to sing praises to His name more often. This praise will not be just words with melody, but words that express feelings and thoughts of a servant wanting to be more acceptable to his Master. So let us sing out with praises for our King, whose throne is on high.

Last but not least important, we have the

giving of our financial means. God has truly given us much in our great nation. And He expects us to give cheerfully of the abundance of our blessings, so that the world can hear the name of Jesus and believe on it.

Just as the churches of Macedonia did in the first century, we should give ourselves completely to the Lord and our goods will come with us (2 Cor. 8:5). For everything we have is of the Lord, and each one of us should realize this fact and give to the Lord as we prosper.

In closing, we should have the mind of Paul in following Jesus in worship when He said, "And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." (Col. 3:17.)

Following Jesus In Evangelism

Will Connell, Rockingham, N.C.

To follow Jesus in evangelism, we must first look at Jesus Himself as documented in the Scriptures. Our efforts will be to examine first of all the importance placed on evangelism and also the attitudes of the effective evangelist. We begin with the understanding that this study is applicable to all Christians. Since the "word of reconciliation" is committed to the reconciled (2 Cor. 5:18,19), may all the reconciled take note as we look at the Master's life of evangelism!

Evangelism: Not an Option

We need not look very far to see the priority of evangelism in Jesus' life. Immediately following Jesus' baptism and period in the wilderness, He began to preach, "Repent: for the kingdom of heaven is at hand." In Mark 1:38 we see clearly Jesus' sense of urgency to speak the message to those who have not heard. "Jesus replied, 'Let us go somewhere else — to the nearby villages — so that I can preach there also. That is why I have come.'"

In fact, Jesus clearly states in John 4:34

that "My food is to do the will of Him who sent me, and to accomplish His work." This is said in the context of a discussion about personal evangelism, and is a call for the disciples to "lift up your eyes and look to the fields, that they are white for harvest." To follow Jesus demands that the sharing of the good news be a priority in our life.

Evangelism: Offering the Answer

Jesus saw evangelism as filling man's spiritual needs. As He spoke, He did not confront an individual merely with a movement to join, but placed before him the answers to life's questions. Jesus was not sidetracked by the facades of men and women who might appear fulfilled and confident. He saw humanity as having real needs. Collectively, "they were distressed and downcast like sheep without a shepherd." (Matt. 9:36.) In speaking to an individual (the woman at the well in John 4), He told of the fullness that God could give her life. This conversation led right to the point about her life-style and the sin involved.

Just as Jesus was aware of the needs of mankind, He was also confident in the

rightness of His answers to these needs. In John 14:6 Jesus declares, "I am the Way and the Truth and the Life." Can we not also see mankind through the eye of Scripture and look beyond the outward appearance of success and power? When looking at mankind in this light, do we not see people who need the message of a Savior: We can follow Jesus only if we proclaim that it is He who is "the Way, the Truth, and the Life," the only fulfillment for their personal spiritual needs.

Evangelism: Presenting the Challenge

Jesus dared to ask people to become like Him. Not only was it true that "people in darkness will see a great light" (Isa. 9), but also that they would be asked to become like that light. Is this not what Jesus is saying when He says "Follow me"? (Luke 9:23.) His terms of discipleship remind us that in order for Him to be the fulfillment of our needs, our allegiance cannot be divided.

Realizing that this type of commitment would require a convinced decision on the part of the individual, Jesus urged people to "count the cost" (Luke 14:28). To accept Jesus' invitation to become like Him could not be taken lightly. Jesus clearly taught both the value of discipleship and also the cost of that allegiance.

We too must see our challenge as becoming like Jesus. In our evangelism, we must be careful to present the same challenge which Jesus presented — to become like Him, without compromise.

Evangelism: Developing Disciples

Another characteristic of the Lord's attitude in evangelism is that He never sought

numbers for numbers' sake. Never was His message cheapened or diluted to hold the masses. Nor did He coerce men into a superficial allegiance. The very nature of His message tended to turn those away who lacked the depth of sincerity to follow Him on His terms! John 6:31-69 records a portion of Jesus' message and the departing of many followers who were not willing to be developed as disciples. A study of Jesus' relationship with the twelve reveals His design that men and women be converted and from that point continue to grow and develop as instruments of God. Quality of devotion, not mere numbers, is Jesus' pattern in evangelism.

A point of interest here is that Jesus never rejected the masses, but viewed them with compassion (Matt. 9:36). Even though He speaks in Matthew 7:14 of the way to life having few travelers, He points out to those who would follow Him that the fields are white for harvest (John 4:35).

Evangelism: Following Jesus

The power of Jesus' life is evident. He taught and lived a message that centered on the filling of human needs. He made it clear that there was a decision for each individual to make. And as He appealed to men and women, He called for discipleship, not the mere physical presence of would-be followers. Those who answered the call to discipleship became instruments useful to God, developing the same attitudes that had been seen in Jesus. And in Acts 17:6 Jesus' followers were known as those "who have upset the world." The application of His will to the hearts of men today will produce the same results.

"Then Jesus came to them and said, 'All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age.'" (Matt. 28:18-20, NIV.)

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Christ Our Example

Howard Winters, W. Jefferson, N.C.

Everyone who believes the Bible wants to go to heaven. And this is vitally important. But another vital fact has often been overlooked or ignored, namely, for heaven to be heaven when we get there we must prepare for it (and the only time we have for preparation is in this life). Many who cannot enjoy or even endure the service of God here expect to be infinitely happy in heaven (where man's whole being will be devoted to the honor and praise of God forever). How could an alcoholic or a drug addict enjoy heaven when there will be no drugs there to dull and cloud his mind to reality? What is true of the drugged, crazed person is true of all kinds of sin and rebellion against God. Heaven would be a strange place to them — a place contrary to everything for which they have spent their lives, a place for which they have made absolutely no preparation. Thus if we go to heaven, if we enjoy its divine bliss, it seems obvious that we must develop the kind of character here that heaven is made of.

A basic or fundamental aspect of Christianity is to lead men into the development of Christlike characters — the kind of characters who will enjoy heaven. The whole Christian system is designed to make man more and more like the pure and holy God while he becomes less and less like selfish and corrupted man. This is what Paul had in mind when he instructed, "Let the mind be in you, which was also in Christ Jesus." (Phil. 2:5.) To have the mind of Christ is to think as Christ thinks — to see all things from His perspective. But more, to have the mind of Christ results in acting as Christ would act, doing what Christ would do, going where Christ would go, and feeling as Christ would feel (toward the lost, the poor, the outcast, etc.).

Christ is thus our example. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Pet. 2:21.) To follow in His steps is to make Him the standard by which we are to measure both conduct and character. We are to mold our

lives into His likeness . . . in all things! Paul, in an unusual passage, said, "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.) While it is difficult to determine precisely whether Paul was saying that we mirror Christ (as Moffett and Goodspeed translate it) or that we see Christ as in a mirror, the preponderance of evidence favors the latter (or so it seems to me). That is, we see Christ reflected as in a mirror. His image (by means of the inspired word of God) is constantly before us. As we observe Him and follow His instructions, we are changed into His image or likeness. Thus a Christlike character is developed by following Christ — following the instructions He has left for us in His word.

There are many areas of life (ultimately the whole being) in which we need to follow Christ as our example, but space limits us to only a few:

1. **Christ is our example in obedience.** When Jesus was 12 years old His parents left Him behind in Jerusalem, thinking that He was with others in their company. When they found Him in the temple they expressed the anguish of heart they had suffered, but He said unto them, "How is it that ye sought me? wist ye not that I must be about my Father's business?" (Luke 2:49.) There was never a day in the remainder of His life that He was not so engaged. He went about doing good (Acts 10:38), which is just another way of saying He was doing His Father's will at all times. "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." (Heb. 5:8,9.) "He humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2:8.)

The life of Christ was a life of implicit and explicit obedience to His Father's will. And until we develop this characteristic, whether the command is to be baptized for the remission of sins (Acts 2:38), to take the Lord's supper on the first day of the week

(Acts 20:7), or to live faithful in His service (Rev. 2:10), we cannot be said to be following Christ as an example; nor have we developed the kind of character God wants in His people.

2. **Christ is our example in love.** Love is basic to man's well-being. He needs to both give and receive it. And perhaps nothing in the Bible is given a greater emphasis (cf. Matt. 22:36-40; 1 Cor. 13; John 14:15-24; 1 John 4:7-21). But Scriptural love, the love enjoined upon us by the Lord, is not the sentimental, mushy type we read about in sexy novels or see displayed on the screen. When we look at Jesus we see the kind of love God demands. It originates in the will and transcends the emotions. It is unselfish and concerns itself with the welfare of its object.

The love of Christ can be seen in the fact that while we were yet His enemies, He died for us (Rom. 5:6-9) — died that we might live! "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.) But the love of Christ led Him to lay down His life for us while we were yet His enemies.

To follow Christ we must love as He loved — or at least aspire to that lofty level. Jesus said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." (John 13:34.) What is new about this commandment? Not the command to love. This has always been a part of God's law. The new part is the degree of love: as Christ loved, so are we to love. He has set the pace, established the standard, for us. He is our example in love.

3. **Christ is our example in forgiving.** Of course only God can forgive in the absolute sense (cf. Mark 2:7), but there is obviously another sense of forgiveness, one in which we can follow the footsteps of Christ. According to Webster the word "forgive" has two basic meanings: first, to cease to feel resentment against an offender; second, to give up claim to retribution for or grant relief from payment. The former involves only personal feelings or attitudes; the latter means pardon or the release from the penalty. One may forgive in the former sense and the offender still have to meet the demands of the law for his offense. For example, George Wallace was shot while he was seeking the nomination to run for President of the United States. Later he is reported to have said that he held no resentment against his would-be assassin. Now if this is the case Wallace has done what is required of him — he has forgiven. But the man who shot him is still in prison, paying for his crime, and, unless he repents, he will still have to give an account for it on the day of judgment. This distinction is often overlooked in the study of forgiveness, but it is imperative if we are to understand the following words of Jesus and those of Stephen as he was being stoned (Acts 7:59,60).

There are many examples which show the forgiving spirit of Christ, but perhaps the best known (and probably the most difficult one to explain) is His dying prayer.

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When a friend had betrayed Him, a mob had arrested and condemned Him, a trumped-up court had tried and convicted Him with no evidence against Him, an inhumane and heartless governor had given his consent to crucify an innocent man, a cruel crowd had mocked Him, the Roman soldiers had nailed Him to the cross, and He had been left to die the most shameful and painful death ever devised by the wicked minds of men, He cried out to God, "Father, forgive them; for they know not what they do." (Luke 23:34.) It should be obvious from the whole thrust of Scriptural teaching that Jesus was not praying for God to pardon them in their impenitence or to release them from the penalty of their great sin unconditionally (His prayer was answered on Pentecost for some of them when they obeyed the gospel). He was simply revealing the fact that He held no personal grudge against them. His attitude was right. He had no desire to see them suffer the consequence of their crime. This might be called, for lack of a better expression, a forgiving spirit. It is the spirit that holds no ill feelings against another for his action. And this is a characteristic of Christ that every Christian is required to develop.

Those who follow Jesus must dismiss all harmful sentiments or ill feelings against their offenders. That is, they must forgive in the first sense of the word, as defined above. It would not be Christlike to seek vengeance for wrongs done us or desire that the offender pay the full consequence of his

sin. This is one's personal attitude toward the offender. But unless he repents, unless he is forgiven by God, pardoned or has his sins remitted, and that forgiveness is conditioned upon his obedience to God's plan of salvation, made possible by the death of Christ on the cross, he must suffer the eternal vengeance of God. But this has nothing to do with one's own personal attitude toward the offender. He is required to forgive the offender in the sense of holding no resentment against him, but the offender must still satisfy the demands of God if he is to be saved eternally. Thus forgiveness in the sense of holding no resentment against another is entirely different than forgiveness in the sense of pardon or the release from all the eternal penalties.

The forgiving spirit is not an optional appendage to Christianity; it is a necessity. Jesus taught His disciples to pray, "Forgive us our debts, as we forgive our debtors." (Matt. 6:12.) After giving the parable of the two debtors, He concluded, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." (Matt. 18:35.) Jesus forgave those who sinned against Him — that is, He held no personal ill will against them. So can we; so must we if we follow His example.

Conclusion

*Who will follow Jesus?
Who will make reply,
"I am on the Lord's side;
Master, here am I"?*

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Carolina Church News

NEWS BRIEFS

by David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Statesville. The Chuck Hales have moved to Brookville, Florida, to work with the church. The new preacher at Broad Street will be Harmon Caldwell.

Statesville. Johnny Melton and his family are moving to the Abilene congregation. The Meltons have been working with Providence Road in Charlotte.

Elizabeth City. Two men from Ohio Valley College will be working with the church this summer. They are George Pryor and Tim Rine.

Burlington. David Vaughn will be the new preacher at Mebane Street. The Jim Huskeys' new address is Route 2, Box 147, Summerville, GA 30747.

Charlotte. Recent efforts by the members at Westside have resulted in literature distribution to about 1,700 homes. This is part of continuing evangelistic work involving a significant number of the members.

Raleigh. Seven additional deacons have been appointed at Brooks Avenue.

High Point. The Eastchester congregation hosted a very successful "Ladies Day" April 19 with 228 in attendance from three states. Charles Fetters reports that thus far this year they have had 10 baptisms, one restoration and 29 responses for prayer. "The work continues to grow."

Rockingham. After about a year of secular work, Larry Eppley has resumed full-time work with the church. Another deacon was recently appointed.

N.C. Baptisms

Helen St., Fayetteville, 2; Broad St., Statesville, 2; N. Main, Mocksville, 8; Abilene, Statesville, 2; Providence Rd., Charlotte, 10; Warners Chapel, Clemmons, 1; Linville Forest 4; Raleigh 14; Eastchester, High Point, 10; Rockingham 1; Boone 1. Total: 54.

Farewell, Brethren

Since July of 1976, Becky and I have been a part of the Lord's work here in the Carolinas by having labored with the good brethren of the Abilene congregation here in Statesville. As most of you know by now we have accepted a new work in Fairview, Tenn. We plan to leave on April 28, and I say we do so with mixed emotions. A part of our lives will remain behind as we move onward to greater service. We look forward to the new challenges and opportunities for Christ.

The Carolinas have a special place in our hearts because of the many dear Christians we have come to know, and brethren, that's you. Perhaps we will return in the future to be a part once more; we hope so. I appreciate all my wonderful co-laborers in the ministry. Thanks for all the wonderful times we shared at lectureships, gospel meetings, Carolina Bible Camp and other activities. I shall treasure that sweet fellowship forever. We love you, brethren in Statesville, and shall always have a special place for you in our hearts.

Brethren, as we leave, thank you for everything. We plan to keep receiving **Carolina Christian** in order to hear of your work. May Howard Winters and his staff keep up the good work. All readers please stop by to see us as we will be located only 25 miles west of Nashville just off I-40. Take the Fairview exit, go south on Hwy. 96 for about three miles and bear right at the junction of Hwy. 100, and we will be just on your left. Our mailing address will be Route 2, Fairview, TN 37062. May God bless you richly.

Signed: Wayne Hatcher

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High Point

CLIFFORD S. DAVIS, Reporting: I will conduct a Back to the Bible Crusade campaign in Miami, Florida. The campaign will begin on June 15 and continue through June 27. The meeting is under the direction of the Liberty City church of Christ. From March 2 through 13, I conducted a campaign in Winter Haven, Florida. The meeting was blessed with 40 baptisms and 20 restorations.

SOUTH CAROLINA

Myrtle Beach. The church has been able to make the last payment on their property a year in advance. They have a good location on the S.C. 317 Bypass with excellent facilities.

Charleston. Essex Village has asked Barry Fiske to work with them as a youth director, beginning July 1. Essex Village is moving forward. They had 14 baptisms from January through April.

Rock Hill. David Wheeler preached five excellent evangelistic sermons at Charlotte Avenue the second week of May. There were numerous responses including four baptisms. The world needs the kind of forceful, frank, Scriptural preaching that Wheeler did in this meeting.

Also in Rock Hill 28 attended the first monthly preachers' workshop on May 12.

S.C. Baptisms

Windsor Lakes, Columbia, 3; Florence 6; Chester 3; Duncan 6; St. Andrews, Columbia, 3; Greenwood 3; Essex Village,

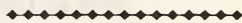
Charleston, 4; Central, Spartanburg, 4; Northeast, Greenville, 2; Shandon, Columbia, 10; N. Charleston 2; Crawford Rd., Rock Hill, 2; Charlotte Ave., Rock Hill 6. Total: 54.

Greenville, Washington Ave.

BILL SMITH, Reporting: Our April meeting with David Pharr set a record in meeting attendance. We taped his sermon on "How to Deal With Church Problems and the Brotherhood Issues." It is excellent, and you can get a copy. Send \$2.00 for the two cassette tapes to David Pharr, P.O. Box 988, Rock Hill, S.C. 29730. Visit with us when in Greenville.

Clemson

DAVID M. CURRIE, Reporting: The Oconee church in Clemson has experienced tremendous growth this year. We have had 17 baptized into Christ since January. A new record in attendance was set in March as there were 130 present for our first Invite Your Neighbor Day. Our retreat in March was a tremendous success with over 350 participating. We are also in the process of acquiring some land for a permanent site for the church. Another piece of exciting news was that Noel Loban, one of the members here, won Clemson University's first NCAA national title ever. He won the 190 lbs. class in wrestling. We have truly been blessed so far this year, and anticipate even greater things as the year progresses.



GOSPEL MEETINGS, ETC.

North Carolina

Westside, Charlotte, Albert Gardner.....	June 15-20
Rocky Mount, Campaign.....	June 15-20
Goldsboro, Jim Stutts.....	June 22-27
Burlington, Campaign.....	July 20-25
Wilkesboro, Youth Rally.....	July 25-26
Jacksonville, Campaign.....	July 27-Aug. 2

South Carolina

Woodruff, Jimmy Wright.....	June 15-22
Newberry, Wayne Meador.....	July 20-24

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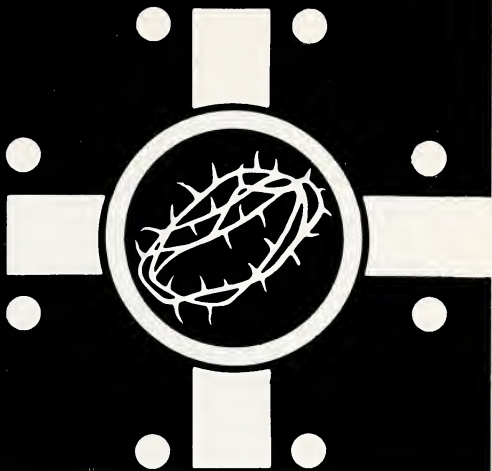
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CAROLINA CHRISTIAN

Vol. 22, No. 7, July 1980



C289.21
C292

So Near, Yet So Far Away

The Persons Concerned	To What Were They Near?	How Far?	What Was The Hindering Cause?	Results
Moses John 3:18 Num. 20:7-12	Canaan Num. 20:12	He Could See It Deut. 34:1, 4	Said and Did Wrong	Did not enter into the Promised Land
Rich Ruler Luke 18:18-24	Eternal Life Luke 18:18	Lacked Only One Thing Luke 18:22	Covetousness Luke 18:23	Deep Personal Sorrow
Foolish Virgins Mt. 25:1-13	Celebrating the Marriage	At the Door Mt. 25:10	Not Prepared Mt. 25:8	Shut Out
Felix Acts 24:10-25	Faith in Christ Acts 24:22	Trembled Acts 24:25	Hardened Heart Heb. 3:13	Lost
King Agrippa Acts 26	Becoming A Christian Acts 26:27, 28	Almost There Acts 26:28	Unknown	Lost
Many Others Mt. 7:22	Heavenly Glory Mt. 7:21	At the Judgment Mt. 7:22	Had not done God's Will Mt. 7:21, 23	Depart Mt. 7:23 25:41

EDITORIAL

RESPONSE

A large part of this issue, as you will soon see, is given to response taking exception to items appearing in **Carolina Christian** in the past few months, but more especially pertaining to the war question. All are written in the spirit of love and concern for the truth, even though different viewpoints are expressed (some strongly contrary to the editor's convictions). We urge all to read and seriously consider what has been said. We believe that all who will receive this issue with the same spirit the writers have manifested will be richly rewarded for the time spent in studying it. There is a great profit in the proper exchange of ideas, and this issue can stretch your mind.

Of course **Carolina Christian** is not setting a new course for itself. It has no intentions, now or ever, of getting bogged down in controversial issues among brethren. That was decided by the Board of Directors long ago. But on the other hand it is not its purpose to be an official voice of the brotherhood, demanding that all accept its conclusions as law and gospel or else pay the consequences of being branded as false teachers. There are some issues that will probably never be settled among us, that is, we may never all agree on them. And while we believe everything we write to be the truth (otherwise we would not write it), we do not believe that we have the final word on such things. There are at least two sides (sometimes many more) to every issue. We do not believe that it will harm the faith of mature Christians to be exposed to both of them. Strife is not the answer; nor is disfellowshipping all those who differ with us. The other alternative, as we see it, is open discussion.

Some papers pride themselves in saying that they allow no controversial issues to appear on their pages. What this means, in the final analysis, is that they allow only one side of a controversial issue to be presented, namely, the side of the editor (who assumes that his side is always non-controversial and right). We do not want **Carolina Christian** to fall into this category.

When brethren have honest differences (as we do on the war question) we will try to fairly state both sides . . . and go on working together to the glory of God as brethren should. While we have no intention of getting bogged down in controversial matters, we believe that others have as much right to be heard as the editor himself. In fact, the editor's views may at times be the most controversial ones to appear. Who, but the Lord, has the right to judge in such matters?

VAIN RELIGION

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. 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 1:26, 27.) These verses set forth two types of religion: one vain and the other pure and undefiled. The former is of this world; the latter is of God. Vain religion may take many forms, but that which is pure and undefiled is revealed in the Scriptures. Those who practice the Scriptures (do what they teach from a devoted heart) are practicing pure religion. And regardless of how he may feel, think,

EDITORIAL AND PUBLICATION STAFF:

Howard Winters, Editor; David Pharr, Carolina News Editor; James Stutts, Brotherhood News Editor.

CAROLINA CHRISTIAN is published monthly by Carolina Christian Publications, Inc., at 5315 Old Augusta Road, Greenville, S.C. 29605. Subscription price: individual, \$4.50 per year; club of five or more, \$4.00 per year; quantity of 15 or more in bundles or direct mailing, 22¢ per copy per month. Publication number, 091160.

Second class postage paid at Greenville, S.C.

POSTMASTER: Send undelivered copies with Form 3579 to Carolina Christian Publications, Inc., P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

RETURN REQUESTED

Address all editorial matter to Howard Winters, P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

All items to be printed in a given month's issue should reach the editor not later than the next to the last Thursday of the preceding month.

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or believe, no one else is.

James gives two characteristics of vain religion: first, when one deceives himself into thinking he is right when he is wrong; second, a failure to bridle the tongue, a failure to control it so as to eliminate the sins associated with it. Just because one is religious does not mean that he is righteous — religion and righteousness are not the same. The vast majority who are religious are wrong — their religion is vain. Vain religion consists mostly of rites and ceremonies and separates itself from character. It sees no connection between itself and truthfulness, honesty, kindness, compassion, etc. It is usually little more than a cloak to hide wicked hypocrisy. It is often legalistic and cruel. It does not get in one's way when he wants to drink, lie, cheat, steal, commit adultery, or especially make money unscrupulously. It is a sham, a whited sepulchre, a disgrace to its practitioner.

Vain religion is illogical and intolerant. While it claims to be the true religion, it uses illegitimate means (that which is contrary to everything true religion stands for) to crush out all opposition. It would rather destroy by coercion than to convert by persuasion. This foolish and illogical aspect of vain religion led Mark Twain to say, with burning sarcasm: "Man is the Religious Animal. He is the only Religious Animal. He is the only animal that has the True Religion — several of them. He is the only animal that loves his neighbor as himself, and cuts his throat if his theology isn't straight. He has made a graveyard of the globe in trying his honest best to smooth his brother's path to happiness and heaven." (**Letters From the Earth**, page 179, 180.) Such cutting remarks have truth in them: they describe vain religion, not the pure and undefiled kind, the religion established by Jesus Christ and practiced by all His true followers. When such accusations are made, it should always be observed that, if there is truth in them, they are made against religions that are vain.

There is one infallible rule by which to measure religion: namely, vain religion is always wrong; pure religion is always right — right and wrong as determined by the holy Scriptures.

A CHOICE

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 John 3:8.) Here we have a clear choice set before us: we may commit sin and thereby serve the devil or we may follow the Son of God who came into the world to destroy sin, its guilt, penalty, and power. This is simply the choice between right and wrong. Right is God's way; wrong is the devil's. The righteous follow God's instructions; the wicked do the devil's will. This is the dividing line between the righteous and the wicked, the saved and the lost, the saint and the sinner.

When God made man and placed him in the garden of Eden He gave him both a charge and a prohibition. His charge was to dress and keep the garden; his prohibition was to refrain from eating from a certain tree (Gen. 2:15-17). To keep the charge and to refrain from the prohibition were right. These were the instructions of God. Thus to do right is to do the will of God as He reveals it to man. Shortly after man was placed in the garden the devil came along and convinced him to do that which the Lord had forbidden (Gen. 3:1-6). He gave them a choice. They could either obey God or follow his enticements. They chose to follow the devil's instructions. In doing so, they sinned and their sin brought death. Thus to follow Satan is sin.

The conclusion is clear: to do the will of God is righteousness (cf. 1 John 3:7); to follow the instructions of the devil is sinful. The way of the Lord is revealed in His word; the way of the devil is the way of the world. We must therefore choose who we will follow: the will of God and be righteous or the instructions of Satan and be wicked. The choice is ours.

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A Disturbing Thought

Doug Milligan, Laurens, S.C.

This author was disturbed this morning to read of a gospel preacher that attended and preached at a service of a religious group so far removed from the truth, they deny the Virgin Birth, Resurrection and indeed the very Deity of our Lord and Saviour Jesus Christ. The religious group in question has even openly opposed and persecuted the Lord's church in past years. They have made a habit of falsely accusing the church of Christ of everything from fanaticism to plotting the overthrow of the government. In spite of these things this brother, without any apologies, went to their building during their regular worship hour and preached for them! What is to be done with a brother who would do such a thing! Does he not know that to attend their services, and to preach for them is to say that he condones their practices and doctrines? Is he not aware that he has endorsed their evil practices by openly attending their services? What makes the situation even worse is the preacher in question has done this repeatedly and without regard to the effect it might have on the Lord's body. What shall be done? Shall we withdraw our fellowship from this man? Shall we refuse to allow him to preach in our pulpits? Shall we refuse to buy his books and throw away those of his books that we already possess? Before you answer, my beloved brethren, consider that the preacher guilty of these charges was the apostle Paul and the religious group to which he preached was a Jewish synagogue and that this author read about it in the book of Acts.

It is true that I was deeply disturbed after reading this passage of Scripture this morning, but not because Paul had preached to a group of non-believers at a false worship service. This author was disturbed because there are brethren today who would deny others the liberty to preach to **brethren** who have been accused of being in error. Beloved, Paul was not ashamed to preach the gospel of Christ to **anyone** (Rom. 1:16), regardless of their relationship with Christ.

There are some today, however, who would say if one preaches for a group of people who are not in fellowship he has endorsed them. Such may or may not be the case. Brethren, let us be careful not to brand one another as dissenters and digressives merely because we have heard that one has preached for a group of brethren who are out of fellowship with us, or who are under question. These are the very ones to whom the gospel need be preached. Let us exercise caution in accusing one another before all the facts are in.

Brethren, questions such as these are matters of judgement. It is for you to decide to whom you will preach, but as for me, as long as I am not restricted from preaching the truth, and as long as the elders of the congregation which I attend allow, I will not refuse to preach the **pure word of God** to any man, whether it be the denominational group down the road or my own brethren who are perhaps in error.

Help me, Please!

To the Editor:

I am a young Christian, presently incarcerated in an Ohio prison. I have been in prison since the age of eighteen. I'm twenty-four years old now. Since I've been in prison I have lost all contact with my family and friends. I have prayed that God would touch their hearts to write me and give me the support I need. I would like to correspond with Christian brothers and sisters on the outside. I need your support and prayers. Will you help me? Please.

Sincerely in Christian Love,
Leonard Leon Wilson, Jr.
#143-701
P.O. Box 45699
Lucasville, Ohio 45699

Carolina Christian

Overcoming Grief

Sara Koontz, Mocksville, N.C.

Note: The following article by Sara Koontz of the Jericho church in Mocksville is representative of the quality of material presented at Ladies Days in our area. She delivered this at our last Ladies Day which took as its theme **Foundations of Faith**. We consider her presentation a modern-day example of great faith.

Her twenty-one-year-old son, Jerry Koontz, was struck by lightning and killed suddenly about two years ago. We would like for everyone to see this as an example of the good things that are taught at our Ladies Days, and hopefully it will encourage all women in the Carolinas to avail themselves of these opportunities to be spiritually inspired and strengthened. — Freda Ramsey, Mocksville.

I have found strength to help overcome my grief by being in Christ and trusting in His promises. Death is a part of life and accepting sorrow is a part of life. We are not promised freedom from suffering and death which are so common in this world. "It is appointed unto man once to die and after this cometh the judgment." (Heb. 9:27.) Christ has given us hope for a better world and higher goals for which to live. I know that I can trust Him who is able to do exceeding abundantly above all that we ask or think. I have found such great strength from Romans 8:28 — "All things work together for good to them that love God." I have learned to say not as I will but as thou wilt.

As I think back over the twenty-one years our son lived I think of the strong faith in Christ that he had. His strong faith has meant so much to me and because of this I have been made a stronger person.

Losing a loved one is not easy as so many of you know, but only Christ can give us peace and strength to go on and finish preparing for a better place where "God shall wipe away all tears from our eyes and there shall be no more death, neither sor-

row nor crying, neither shall there be any more pain for the former things are passed away."

So whatever sorrow may come to you always look to Christ for the peace that only He can give and be thankful for all the things God has given us. I am so thankful for the fine Christian husband and three other wonderful children that I have been blessed with.

As Norman McLeod said, "We picture death as coming to destroy, let us picture Christ as coming to save. We think of death as ending, let us rather think of life as beginning. We think of death as losing but let us think of it as gaining." As Paul said in Philippians 1:21 — "For to me to live is Christ and to die is gain." "We think of death as parting, let us think of it as arriving."

So as Paul said in Philippians 4:13, "I can do all things through Christ which strengtheneth me."

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"Be Fruitful and Multiply" - a Response

Colleen Morrow, Columbia, S.C.

Dear Bro. Winters,

I enjoy **Carolina Christian** and look forward to its arrival. I have noticed, however, that occasionally **Carolina Christian** will publish an article that is way off-base. I can think of three articles published within the last year that would fit that description. I will confine my comments, though, to an article published in the March, 1980 issue. This article is "Be Fruitful and Multiply" by John Waddey of Knoxville.

When God told Adam and Eve to "be fruitful and multiply," the earth had no other people but them. In 1980, we have over-population in most of the world and this in turn, has resulted in numerous problems such as hunger, poor sanitation, high infant mortality and inadequate housing, just to mention a few.

Men and women can now plan their children in accordance with how well they can care both emotionally and physically fit for offspring. Brother Waddey seems to equate contraceptives with even saying that people are encouraged to practice premarital sex and prostitution since the fear of unwanted pregnancy has been removed.

He needs to do some reading and research in this area. People are still getting pregnant when they do not want to be. Many people cannot use certain contraceptives for medical reasons, for example, women with high blood pressure or varicose veins should not use birth control pills. Premarital sex and prostitution were with us even during Old Testament days. Don't blame modern contraceptives for something that has gone on for so long!

If people do not want to have children, they should not have them. Everyone is not suited to parenthood and these child-free individuals should not be made to feel guilty for their decision not to reproduce. If more people had thought about their unsuitability for parenthood, there would not be so many orphanages and foster homes needed to care for unwanted or abandoned children. Parenthood is not a joy for

everyone. Look at the latest child abuse statistics if you do not believe me!

I was rather surprised to see his argument that you should have children for the church. That is a belief of the Mormons and Catholics. The church does not contribute to monetary expense incurred by having children, it does not sit up with a sick child or help to buffer the many life problems that children seem to have. There is no guarantee that "good" parents will always have "good" children.

I am not anti-parent, but the only reason people should have children is because they want them and can afford them, not to satisfy grandparents, church or anyone else. A refusal to have children is not, as brother Waddey says, a "cowardly cop-out." A refusal can mean seeing reality.

Lastly, I can see this article arousing unnecessary guilt in couples that are infertile. I am a social worker with a master's degree. My clients are family planning and maternity patients. These people have a multiplicity of problems, many of them caused by having too many children.

Yes, I do have a child, a seven-year-old daughter that was unplanned but whom I love very much. Thanks for allowing me to reply to this article. I have other criticisms but will let them go in the interests of brevity.

Sincerely,
Colleen Morrow
Clinical Social Worker
Richland County Health Dept.



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Carnal Warfare

EDITOR'S NOTE: The following are responses to our recent answer to some questions on the war question. We promised at that time that we would give an equal amount of space to anyone who wished to present the other side. Just as we expected, a good number have responded. The following are well written and sincere efforts to present the other side. We deeply appreciate the attitude that permeates each item and the force each uses to make his point. Each one approaches the subject from a different angle. We therefore urge you to study each item (including our answers to the questions in the April issue) with an open mind, and then let the Bible settle the matter for you. Both sides in this issue cannot be right, but the Bible is right. And whatever it teaches is the will of God. Thus the Scriptures must be the final word for all of us. But perhaps after most have read both sides they will still be asking, as millions have asked since apostolic times, What does the Bible teach?

Andy T. Ritchie, Greenville, S.C.

Children born of an American mother and a Canadian father reach a point where the laws of our land require that they make a choice between the two countries in which they hold citizenship. While I do not know all that the law states, and that is not our point, dual citizenship can pose serious problems. When the land of one's father and the land of one's mother require the services of the individual in war, which is to be served? Such is the dilemma of the Christian. Our Father has a continuing need for soldiers, while our motherland may demand our services. Which is to be served? It seemed at one time that the battle to convince men that Jesus established His kingdom among men on Pentecost after His ascension into heaven had been won. However, we find that the forces of Satan have returned stronger than ever to proclaim a materialistic, earthly kingdom for a resurrected, glorified Jesus. Such is no more true today than it was forty years ago.

Jesus still says, "My kingdom isn't of this world." (John 18:36.) I believe He has always meant that. Why do we still have trouble understanding that our citizenship is in heaven from which we await a savior (Phil. 3:20 ASV)? In one sense we have dual citizenship, but this world is not our home. We are just temporary residents.

Myron Augsberger writes in Christianity Today that "to affirm that one is a member of the kingdom of Christ means that loyalty to Christ and His kingdom transcends every other loyalty. This stance transcends nationalism, and calls us to identify first of all with our fellow disciples, of whatever nation as we serve Christ together." "Christians can only encourage the government to be government and to let the Church be the Church. We ask the government to be secular, and expect the secular government to let the Church be free to be the Church in society. The Church enriches society by the many things it brings to it, but the New Testament Church in its respect for government, does not subordinate itself to any particular government. Its allegiance is to its own Lord."

Certainly the Scriptures establish the principle that allegiance to God comes before allegiance to civil government (Acts 4:13; 5:29). To assert that Christians should obey the government instead of God is, of course, unthinkable. Equally false is the notion that obeying the government is obeying God. Ordination of government by God does not mean that God approves of all the actions of government. God ordained the Chaldean government (Hab. 1:12) for the punishment of His own people, Israel. But God pronounces doom to the Chaldeans in Habakkuk 2. Ordination never suggests total approval. If God ordaining the Chaldean government meant what is argued by many today, participation and total obedience, then the Jews would have become part of the Chaldean government.

Israel became a subject of Chaldea. Christians today become subjects of civil government. Such subjection does not imply participation nor blind obedience. Why does

one who understands that children in subjection (1 Tim. 3:4) does not mean the children are either participants in governing the family nor obedient to directives of the parents contrary to God's will, have trouble understanding that the Christian subject to civil government does not take part in running said government or in actions contrary to God's expressed will?

Jack L. Mackey, a former FBI agent, gospel preacher and Christian businessman wrote, "For example, Colossians 3:22 binds Christians to obey masters according to the flesh in all things. There would be no quibbling in this matter if some female slave were required to prostitute herself for all would say she is under a higher law to God. Likewise in Colossians 2:20 and Ephesians 6:1 the Christian is under obligation to obey parents in all things but we understand they were under no obligation if commanded to steal." (Christianity and Carnal Warfare, Jack L. Mackey, p. 33.)

Even a casual look at Romans 13:1-6 should indicate a clear contrast between the one who is subject and the one to whom he is subjected. Every soul is subject to government — v. 1. He who resists government — v. 2. Rulers aren't a terror to good — v. 3. He (government) is a servant for Christian's good — v. 4. **He** does not bear the sword in vain. Paul doesn't say anything about you, Christian, bearing the sword, because **he** is the servant of God for the Christian's good. Therefore the Christian is subject (means "to rank under") to government not part of it — v. 5. Subjection is defined in v. 6 as paying taxes and giving respect and honor. Surely there can be no argument but that the New Testament instructs Christians to refrain from acts of vengeance and violence. Jesus said, "Don't resist evil" (Matt. 5:39), "flee Jerusalem" (Luke 21:20-22), and "be peacemakers" (Matt. 5:39). Paul said, "Don't repay evil for evil" (1 Thess. 5:15), "our weapons of war aren't worldly" (2 Cor. 10:3, 4), and "never avenge yourself" (Rom. 12:19).

The argument that the sons (and daughters) of Christians are no better than anyone else's sons and daughters and therefore should kill, is a strange argument. If the premise is true then certainly the con-

clusion is true, but the premise is patently false. Jesus said, "... the world has hated them because they are not of the world. . ." (John 17:14.) Paul said, "do not be conformed to this world. . ." (Rom. 12:2.) There is, and must continue to be, an antipathy between the world and the Christian.

There is no question that up until the fourth century most Christians took no part in civil government and certainly not in carnal warfare. Only when Christianity, an apostate version, became the official religion of Rome did those claiming to be disciples of Christ become involved in the running of the world's affairs. Roland Bainton in **Christian Attitudes Toward War and Peace** has written, "From the end of the New Testament period to the decade A.D. 170-80 there is no evidence whatever of Christians in the army. The subject of military service obviously was not at that time controverted." He, elsewhere in the book, said that up until the fourth century no Christian author had approved of Christian participation in battle.

James D. Bales in **Christ's Teachings on War** made an interesting argument. "The church is universal, not national, and Christians in all countries are members of the same body. Unless they can conceive of God and Christ at war with one another they must not war with one another but manifest love and unity (John 17:20). We should no more shoot a Christian in another country than in our home congregation."

It is too easy to think in terms of killing a political system when we are really killing lost people. I do not argue that Christians should kill brethren, but I would sooner kill a brother than one who is lost because he is out of Christ. The whole point is that as soldiers of the cross we march to a different

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drum. We are commissioned by Jesus to go preaching, to proclaim peace, to declare freedom in Jesus. As Augsburg writes, “. . .whenever a Christian participates in war he has abdicated his responsibility to the greater calling of missions and evangelism. This is to say that the way for Christians to change the world is to share the love of Christ and the good news of the gospel rather than to think we can stop anti-God movements by force. Jesus answered this ultimately in the Garden of Gethsemane and on Calvary's cross. As Christians, our answer to the violence in the world is simply that we do not have to live; we can die. This is the ultimate testimony of our belief in the reality of the kingdom of Christ and the resurrection.”

The law does not require Christians to participate in carnal warfare, it makes exceptions for reason of conscience, but even if it did not the Christian has a higher calling and a more powerful king who demands non-participation. The conflict of dual citizenship is answered by the apostles who said, “we must obey God rather than men.”

T. Carter Geer, Union, S.C.

Your main premise upon which you base your conclusion that it is right for a Christian to fight “for his country” is: if a government has a right or obligation to go to war, then it is right for a Christian to fight for his country.

We agree with you that a government has a divine obligation to protect its citizens and to punish the evil doers. However, we do not agree with you that this means that it is right for a Christian to participate in the acts of protection and punishment. Romans 13:3, 4 appears to us to contain restrictions upon Christians being a part of the avenging power. “For he is the minister of God to thee for good.” **He** (the ruler, the power) is the minister of God. The Christian is not the minister of God in this passage, but, the ruler, the power, is the minister of God, a revenger to execute wrath upon him that doeth evil thereby protecting the Christian, and others in the society, from the evil doer.

The Christian is not to avenge himself (Rom. 12:19). He is to leave this to God and to the ministers appointed of God for this very thing.

Is it sinful for a Christian to do that which it is right for the government of the country in which he lives to do? In some cases we would say, yes. The Christian is not to avenge himself, and, is guilty of sin when he does. However, God has ordained that the ruler, the power, take vengeance upon the evil doer. Moreover, the Bible defines sin as the transgression of God's law (1 John 3:4). God's law says, “Thou shalt not kill,” therefore when one kills he sins. The government may perform capital punishment and put the criminal to death because it is the God-given duty of the government (ruler, power) “to execute wrath upon him that doeth evil.”

Jesus, in Matthew 5:38-48, says that we are not to resist evil and that we are to love our enemies and do good to them. Paul teaches the same in Romans 12:19-21, “If thine enemy hunger, feed him; if he thirst, give him drink.” Is it possible that the Lord means that we should love our American enemies and that it is alright for us to kill our “unamerican” enemies?

Let us look at another Scripture and an illustration. In Isaiah 11:1-9, Isaiah says that “The lion shall dwell with the lamb . . .” and that various other kinds of normally ferocious beasts will feed with and lie down with other beasts which normally they would kill and devour. He also says that, “they shall not hurt nor destroy in all my holy mountain.” We believe that this passage is a prophecy concerning the peaceful nature of the people of God in the Christian age. “My Holy Mountain,” refers to the church and the prophet is saying that those in the Lord's kingdom will be peaceful and will not hurt nor destroy each other.

Now, if Christians in the United States may go to war, then Christians in other countries may also go to war, and, if these two countries go to war against each other, we will have Christians fighting against, and killing other Christians. What then has become of the peaceful nature of God's people?

Because of these considerations and many others we believe that it is sinful for a Christian to engage in combat acts of war.

Concerning a Christian protecting his home — we have just one or two thoughts which we would like to suggest. All of the apostles and many of the early Christians were persecuted and mistreated constantly and many of them were killed for no reason other than that they were Christians. We know of no record of a single one of them making any effort to defend himself with the use of force.

In Hebrews 10:32-34, the writer talks about how they “took joyfully the spoiling of your goods . . .” They did not use force and violence to protect their goods, nor even themselves! They rejoiced in the fact that they were able to suffer for the name of Jesus.

Perhaps, if we would develop the attitude of Abraham and the great men, and women, mentioned in Hebrews 11:13, which all died in faith, and confessed that they were strangers and pilgrims in the earth, we would have better attitudes toward the things of the earth and earthly relationships.

Remember Peter’s admonition, “Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.” (1 Pet. 2:11.) A stranger and a pilgrim in a country has no feelings of permanence nor of possessions which need protection.

Concerning working in a plant which makes war materials — we know of no Scripture which one would violate by working in such a place. Of course, if one cannot work with a clear conscience, if he feels that he is sinning by working there, then he should find another job. However, if we assume that it would be sinful to assist in any way in producing or making things to be used in a war effort, we would be unable to farm and sell our produce, for it might be used by the military. We could not work in clothing manufacture because the clothes might be used for military personnel.

“The best way to save face is to keep the lower end of it shut.”

Alvin C. Bullington, Lenoir, N.C.

We appreciate the fine job brother Winters is doing as editor of **Carolina Christian**. He is usually a clear and logical thinker and we agree with him on most things. However, we disagree with his answer in regard to the war question and are taking advantage of his offer to present a different point of view. It is very important that the answer to this question be correct and we are happy for the opportunity to discuss it. Realizing that space is limited we will present as complete of an answer as possible in condensed form. We suggest that you re-read brother Winters’ article in the April issue as you study the question for yourself.

“Can a Christian fight for his country?” In answering this question brother Winters said: “The answer to this question depends on whether it is right for his country to fight or not. If his country is doing right in fighting then certainly a Christian can do right.” Then he proceeds to show why he believes it is right for human governments to exist and fight to maintain their existence, and he uses the well-known Scripture (Rom. 13:1) in an effort to prove his point. We disagree with his interpretation of this Scripture, not because we want to, but because we are forced (by the evidence of the Scriptures) to disagree. Now it would be much easier (especially in time of war) to accept brother Winters’ conclusion and encourage Christian men to go fight. But we simply cannot do this in view of our understanding of the Bible. All we ask is that you take a careful study of the view we are presenting.

The crux of the whole matter is centered in the meaning of the word “ordained” as used in this passage (Rom. 13:1). First, in order to understand the meaning of the word “ordained” we believe it necessary to take a brief study of the history of God’s rule over man and the origin of the governments of men. In the Patriarchal age God governed through the patriarch or father. The patriarch was head of the family, received God’s laws and offered the sacrifices for the family. There was no unit of government larger than the family. The

families of Noah (Gen. 6:13, 14; 8:20) and Abraham (Gen. 12:1-8) are two such examples. It was not until after the flood that Nimrod (without God's authority) established such earthly kingdoms as Babel, Erech, Accad and Calneh in the land of Shinar (Gen. 10:9, 10).

We believe earthly kingdoms were established contrary to God's will and without his authority for these reasons. (1) They were contrary to God's rule through the family unit. (2) There is no indication that God authorized Nimrod to build them. (3) God gave no laws for governing them. (4) They were governed by men — not God. (5) God, to show his displeasure, confused and scattered the first one — Babel (Gen. 11:1-9). (6) He even destroyed some of them to give the land of Canaan to the people of his kingdom (Deut. 7:1-5). So we conclude that these earthly kingdoms were the result of men rejecting God's government through the family unit and setting up man's government in its place. Nevertheless from this time on earthly kingdoms flourished (Gen. 14:1-9). However, the first and only kingdom which God recognized as his own before the coming of Christ was the kingdom of Israel (Ex. 19:5, 6).

Now the kingdom of Israel was a theocracy, that is, she was governed by God and her government contained the religious, civil and military all combined in one. So the Israelites not only practiced their religion, but punished the evil-doer (civil) and made war (military) — all under the direction of God.

In the kingdom of Christ only the religious aspect is contained in her government. The civil aspect (which includes the punishment of evil-doers) and the military aspect (making war) God has left in the realm of human governments. So in what sense are human governments "ordained" of God? Not that they originated with God or that God approves them because they exist as monuments to the fact that man rejected God's rule over him and set up his own government. Every human government (whether good or bad) has men ruling over others according to the laws of men. The only way in which human governments have a divine right to exist is in the sense

that God tolerates them — not that he approves them. **God, himself, has always wanted to govern his people.** In the latter part of Romans, chapter twelve (verses 17-21) Paul instructs Christians to render to no man evil for evil and to avenge not themselves; "For it is written, vengeance belongeth unto me; I will recompense, saith the Lord." Then in chapter thirteen he points out how God takes vengeance, which is through the governments of men. "For he (Roman government) is a minister of God to thee (Christian) for good . . ." (verse 4.) So the Christian was not allowed to do what the Roman government did. Then Paul said: (verse 4) "For he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil." Paul was making a statement of fact — not approval; for human governments had been doing this very thing for hundreds of years. He is here teaching the relationship that is to exist between God's kingdom and earthly kingdoms, as God's kingdom is to be established in all the kingdoms of the earth. God uses the governments of men for the benefit of his people! We are taught to pray to that end (1 Tim. 2:1, 2).

In the Mosaical age God used Assyria to take Israel into captivity (Isa. 10:5-7). Then he used Nebuchadnezzar, king of Babylon, to take Judah into captivity (Jer. 25:1-11). This was for the good of his people; namely, to bring them to obedience (Isa. 10:20, 21). Then he stirred up the spirit of Cyrus, king of Persia, and caused him to make a proclamation allowing the Jews to return to the land of Canaan and Jerusalem (Ezra 1:1-4). So God, in this Christian age, uses the governments of men to do what he does

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not want his people to do; namely, take vengeance on the evil-doer (civil); and he recognizes the fact that these governments have to make war (military) in order to exist but this does not mean that he approves of his people engaging in carnal warfare.

The differences between the literal soldier (in an earthly kingdom) and the Christian soldier (in Christ's kingdom) are as opposite as day is from night. (1) The literal soldier is taught to hate his enemy, while the Christian soldier is taught to love his enemy (Matt. 5:43-46). (2) The literal soldier fights in an earthly kingdom, while Christ plainly taught that his servants did not fight because his kingdom was not an earthly one (John 18:36). (3) The literal soldier uses a literal sword, while the Christian soldier is to use only the sword of the Spirit, which is the word of God (Eph. 6:17; Isa. 2:1-4). (4) The literal soldier wages war according to the flesh, while the Christian soldier is to fight the fight of the faith only (1 Tim. 6:12; 2 Cor. 10:3-5). (5) The literal soldier tries to kill his enemy, while the Christian soldier tries to save the soul of his enemy by overcoming evil with good (Rom. 12:20, 21). (6) The literal soldier makes

widows and orphans, while the Christian soldier is to help widows and orphans (James 1:27), and (7) the literal soldier does unto (kills) the other fellow before the other fellow does unto (kills) him, while the Christian soldier is to do unto the other fellow what he would have the other fellow do unto him (Matt. 7:12). Can a man serve two masters? Jesus said he could not (Matt. 6:24). What the literal soldier is taught to be, and what he is expected to do are completely against the spirit and teaching of Christ!

We are happy to live under the type of government we have in this country. We feel certain it is the best kind of human government one can live under. Yet it is still a government where men govern men according to the laws of men. We respect the leaders of this country (1 Pet. 2:17) and we pay taxes (Mark 12:13-17) and we obey the laws of the land (1 Pet. 2:13-15) just like the Bible teaches us to do. However, our first allegiance is to God and we must obey him rather than man (Acts 5:29). Finally, we feel that a discussion of our differences, carried on in the spirit of Christ, cannot help but do good.

QUESTIONS ANSWERED

Editorial Glimmerings

The following letter is before us:

"I am a prisoner at CCI penitentiary in Columbia, S.C. I have been in prison since 1954 and four years ago I received the Son of God as my Lord and Savior. I study the Bible searching for the truth that our Lord Jesus Christ has left for us to follow. There is one thing that I have found to be truth and that there are more divisions between Christians than without. If 50 different churches share with us then we are going to be told 50 different things about the same subject. In checking with the word it can easily be found that for each of them to teach their conclusions they must read between the lines (?) or add to them or go to another verse, taking it out of its context to prove the first.

"This Sunday was the first time I had ever laid eyes on a copy of your magazine,

Carolina Christian. Your editorial on 'dishonesty' impressed me very much, especially the first 15 lines. Of course your statement is claimed by all. What makes me write you are passages in 'Uncertain Sounds' and 'Editorial Glimmerings.' They touched me very deeply for I have a deep respect for God's law, given even before the Exodus. This is all I can say for now because I have had too many people step on what to me is God's unchanging revelation and my beliefs. I have no money to pay for your teaching material, papers, books, etc., but I sincerely search for truth and fellowship. What is God's will, God's law, God's rules of conduct? Did Jesus do away with these laws that lead us into a healthier life, towards a holy life, or did He eliminate the ceremony and rites only?" — Signed: Wallace E. Sisk #59671.

As can be seen, this letter comes to us from a prisoner in Columbia who seems to be honestly searching for the truth. He makes some pertinent points and sound observations about religious divisions. No man in his right mind could defend such division, and abuse of the word of God to sustain it, as is practiced today. There is only one way to settle any difference, answer any question, solve any problem, and that is by what the word of God teaches. Men may tell us 50 different things about the word of God, but it teaches only one thing, and it teaches precisely the same thing to everyone. We believe, and have long taught and tried to practice, that every verse of Scripture must be studied within its own context. As someone has well observed, "To take a text out of its context is to make a pretext." Exactly!

It should further be observed that the letter is written in response to our answers to some questions pertaining to a Christian serving his government in time of war. We have quoted the whole letter so as to make this quotation clear, but we are dealing only with the two questions asked toward the end of the letter — the whole letter is quoted so as to keep the questions in the broad perspective in which they are asked. We will return to the two questions presently and deal with them in the order they appear. But before we answer them directly, we must understand and be able to apply some great Biblical principles pertaining to the law and the gospel:

1. There is an Old and a New Testament in the Bible (read Jer. 31:31ff; Heb. 8). This is simply to say that there is an old and new covenant or an old and a new will. Now a will (or a covenant when the new is designed to replace the old) is of such nature that when a new one is made the old one is no longer in effect — that is, the new replaces the old. So it is with the Old and New Testaments. (Cf. Heb. 9:11-17.)

2. There is a difference in the Old and New Testaments — the Old is not the New and the New is not the Old (Heb. 8:6-8). They were given at different times to different people for a different purpose. The Old Testament was designed to serve men until Christ should come. After Christ came

in the flesh and revealed His will, faith (the gospel) was God's order for men (Gal. 3:19-28). When the gospel, which is absolutely perfect and complete, came, the law had served its purpose and was taken out of the way.

3. The Old and New Testaments, being two entirely different laws, do not bind the same things on those living under them. The Old had its systems of types and shadows, built around the ten commandments, pointing forward to the New (Heb. 10:1-4). Christ was its end — that is, the end toward which it pointed (Rom. 10:1-4). The New is thus the substance of which the Old was the shadow.

4. The Old was done away in order to make way for the new (Rom. 7:1-4; Eph. 2:13-18; Col. 2:13-17). To go back to the Old now that the New has come is to reject the New — it is to abandon Christ for Moses, to trade the substance for the shadow, to turn from the reality to the promise, to leave the antitype for the type (Gal. 5:1-4).

5. We are now, in the Christian age, living under the New Testament, not the Old Testament which was given to national Israel. The law was given to one nation for a limited period of time. It was never meant to be universally applied; the gospel, on the other hand, is a world-wide system. Every creature on earth is under subjection to it. (Cf. 2 Cor. 3.)

6. As far as the old law is concerned, and man's duty to obey it, the Scriptures make no distinction between the binding nature of moral and ceremonial law. Of course there are some laws (based on eternal principles) which are moral in nature and some ceremonial. But all are the laws of God when they are in effect. The old law means all that is in the old covenant, regardless of its moral or ceremonial nature. The new law means all that is in the New Testament, with no distinction between moral commands (such as to be honest, pure, and truthful) and ceremonial (such as baptism, the Lord's Supper, etc.). When God gives a command (regardless of what class we may put it in) it becomes a moral issue with us — moral because it becomes our God-given duty to obey it — to obey or not to obey

God is certainly a moral issue. For study purposes it is sometimes useful to divide the commands of God up into neat little categories (e.g. moral and ceremonial), but not so when it comes to our obligation to do His will. When God speaks, when He reveals His will, we must obey Him. And in this sense all the commands of God are moral, moral because we have a duty to obey all the revealed will of God to us.

But we must now return to the questions:

1. "What is God's will, God's law, God's rule of conduct?" God's will or law is His revealed word to the people to whom it is spoken. God has given different laws to different men in different dispensations. What he says to one man or nation in a dispensation does not apply to all men and nations in other dispensations. For example, God's will to Abraham was to leave his country and kindred (Gen. 12:1-3), to circumcise his household (Gen. 17:9-14), and to offer his son Isaac as a human sacrifice (Gen. 22:1-14). To the nation of Israel God's will or law was built around the ten commandments (Ex. 20) and consisted of a system of sacrifices, diet, national laws, and temple worship. The will of God to Israel is generally referred to as the law — the Old Testament system. God's will or law for those of us living today is revealed in the New Testament, the gospel of Christ. It would make exactly as much Scriptural sense to go back and bind on men today the will of God to Abraham (literally leaving one's country and kindred, circumcision, and offering human sacrifice) as it would to bind the law of Moses (the keeping of the sabbath, offering animal sacrifice, following the diet given to Israel, etc.), the law given only to the nation of Israel. The fact is, we live under the New Testament law, not under the law given to Israel or to Abraham. Thus God's will, God's law, God's rule of conduct is revealed to us, all men living today, in the gospel of Christ. As far as our duty to God is concerned, what is revealed in the gospel is bound and by obeying it we honor God; what is not found in the New Testament (even though it may have been a law to Abraham or to ancient Israel) has no religious significance to us and brings no praise to God when we do it.

God's rule for our lives, then, is found only in the New Testament.

But are not the ten commandments still bound on us today? No, not *per se*. Most of the principles, if not all, are embodied in the New Testament and are therefore bound, but they are bound because they are a part of the New Testament system and not because they are a part of the law. (Cf. 1 Cor. 9:19-21.) The law has been done away, and the ten commandments as such were a part of the law. The New Testament with its commands remains. We are now under Christ, not Moses. Paul wrote, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." (Eph. 2:15.) "The law of commandments" mentioned here is the law containing the ten commandments, and Paul says that law was abolished, not just the ceremonial part, but the whole law. Paul further says, "But the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away." (2 Cor. 3:7.) The only law that was ever written on tables of stone, as far as the divine record is concerned, was the ten commandments. Paul here plainly says that they were done away. If they have been done away (as a law for the children of God) why do some try to bind them? Why do they appeal to the law instead of the gospel? Do they think the gospel is incomplete?

But even if they were still binding, the ten commandments did not prohibit the children of Israel from killing in war when they

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were serving their government. The sixth commandment, "Thou shalt not kill," is a prohibition of murder, not a condemnation of capital punishment or killing in war. The very same law that prohibited killing (murder) commanded capital punishment (Ex. 21:23, 24; 35:2; Lev. 20:11; 24:21) and going to war (Num. 31:3; 1 Sam. 15). We must conclude, therefore, that the ten commandments have nothing to say against Christians carrying out the orders of the state in capital punishment or serving their country in time of war. All such questions must be settled by New Testament teaching.

2. "Did Jesus do away with these laws that lead us into a healthier life, toward a holy life, or did He eliminate the ceremony and rites only?" Christ came to fulfill the law, the whole law, regardless of what classification we may make of it, and replace it with the New Testament. He said that **none** of it, not even a jot or a tittle, would pass away until it was **all** fulfilled (Matt. 5:17, 18). Thus if any part, call it moral or ceremonial if you please, is not fulfilled, then no part of it is. The New Testament is sufficient to furnish us with all good works in the Christian age (2 Tim. 3:17) and it provides us with everything pertaining to life and godliness (2 Pet. 1:3, 4). If we must go back to the old law for any-

thing, whether it be moral or ceremonial, then the New Testament is incomplete, that is, it is not a perfect system furnishing us with all we need in matters pertaining to religion. But the New Testament (the gospel) is complete and perfect (Gal. 1:6-9). We conclude therefore that it contains all the laws necessary to lead us into a healthier and holy life. The law was for the Jews (under the Old Testament system); the New Testament is for Christians; and the Bible does not make the mistake of mixing or confusing the two. Each testament stands on its own, independent and complete.

It has always seemed strange to us that some who argue that the moral law (the ten commandments) is still binding and that the ceremonial only was done away are the very ones who bind the ceremonial part of the law pertaining to diet. The ceremonial law (by their own classification) prohibited certain foods (such as swine's flesh). They say this (even though it is a part of the ceremonial law which was taken away) is still bound. Consistency thou art a jewel! It should be observed once and for all that Paul settles the matter of eating meats by saying that nothing is forbidden when it is received with thanksgiving (1 Tim. 4:1-5). Should we believe Paul or bind the law?

A Look at Books

Just For Today, Joe R. Barnett; Baker, paper \$1.95.

This little volume contains daily devotions and a Bible reading schedule. It is an excellent stimulation to daily Bible reading and a devotional period with God. The daily Bible reading schedule is given in Chronological order. The poetic and prophetic books of the Old Testament are inserted in the historical books at the point they are thought to have been written. Likewise, the epistles of the New Testament are inserted in the narrative of the Book of Acts. The devotional section offers a select passage from the Psalms and a choice quotation from various secular sources. All in all this is one of the finest daily Bible reading guides we have seen.

Fireside Chats, Dan Harless; Baker Book House, Grand Rapids, Michigan, 91 pages, paper, \$3.95.

Dan Harless, Associate Minister of the Hillsboro Church of Christ in Nashville, Tennessee is a delightful story-teller. This volume is sub-titled, *A Treasury of Inspiration* and that it is. The stories are told under the following headings: Courage, people, inspiration, values, reflections, caring, choices, contentment, and family. Public speakers will appreciate this work as a source of excellent illustrations. The casual reader will appreciate the author's ability to tell his story and make his point in a short, concise, powerful style. We are happy to recommend **Fireside Chats** to our readers.

Carolina Pulpit - Johnny Melton

Raymond H. Climer is the minister of the Fairview Church of Christ in Spartanburg, S.C. He has been with that congregation for almost seven years. He also serves as one of the elders for this church. Raymond was



born and reared in Dyer County, Tennessee. He was brought up in the Baptist church. He married the former Shirley Garrison also from Dyer County, Tennessee in 1957. They have three daughters and two granddaughters. Raymond obeyed the gospel of Christ in August of 1958. He attended Freed-Hardeman College in 1960-62. He began full-time preaching in 1962. He has served churches in Tennessee, South Carolina, Georgia, and North Carolina. Raymond has worked in both of the Bible Camps in the Carolinas.

THE FIRST AND GREAT COMMANDMENT

Matt. 22:37-38

INTRODUCTION:

The love of God for us is the greatest love ever known and manifested to mankind (1 John 3:1).

A. Man's greatest privilege is that of returning his love to God (1 John 4:19).

B. Loving God with all our heart, soul, mind, and strength is the first and great commandment.

DISCUSSION:

I. THIS IS THE FIRST AND GREAT COMMANDMENT BECAUSE:

A. **Its object (God) is great.** Love is made great only when its object is great. God is the object of our love, God is great, therefore, our love for God can and will make us great. God is love (1 John 4:8); God's great love and sacrifice for us makes Him worthy of our deepest and fondest love for Him (1 John 4:9-10).

B. **The gospel truth is based on God's love for mankind.** There is not one single

command of God given to us that is not based on His love for us. All the laws (commandments) given in the word of God were given because God loves us and wants the best for us. It matters not what commandment we might mention (positive or negative), it is based on God's love for us, and His commandments are not grievous (1 John 5:3). His love makes all of His commandments a joy to obey.

C. **Man's highest ideals are expressed in love.** David was able to overcome the terrible sin that he had committed with Bathsheba (2 Sam. 11) and obtain favor in the sight of God because of his love for God. The book of Psalms is filled with wonderful expressions of David's love for God (Ps. 18:1; 116:1). The love David had for God enabled him to overcome the weaknesses of his life and become "a man after God's own heart." The apostle Paul is another example of man's great love for God and the ability to love helps man reach his highest ideals. Paul was able to change from a murderer of Christians to a preacher of righteousness because of his love for God. Paul knew that he was known and accepted by God because of his love for God (1 Cor. 8:3).

D. **Of its priority in our lives.** Supreme love for God must have top priority in our life even before family love (Matt. 10:37). Remember, as I pointed out earlier, love must have an object and the object of our love determines what kind of love we have. For instance, if the object of our love is money and material things, then we have a worldly love. Yet we read, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the

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Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." (1 John 2:15-17.) If our love is for sensual things, then our love is a brutish love (John 17-19). If our love is for man only then we have a human love (Matt. 10:37). But if our love is for God and His kingdom, then our love is a divine love (Matt. 6:33).

E. Of its blessings. The greatest blessing of love is without doubt or question "the forgiveness of sin" (Eph. 1:3-7). When our love for God leads us to offer our lives to Him through obedience to the gospel of Christ, then His love for us brings the forgiveness of our sins through the blood of His only Begotten Son. The love of God has many (in fact, all spiritual blessings) for those of us who love Him supremely. The love of God will preserve us (Ps. 145:20). The love of God will rid us of fear (2 Tim. 1:7). We are also told that when we love God we shall have the desires of our heart (Ps. 37:4; Matt. 7:7-8).

II. WHAT OF THE REQUIREMENTS OF THIS GREAT LOVE WE ARE TALKING ABOUT? (Read Mark 12:30.)

This requires and involves every part of man. We must love God with **all** the ability we have. We cannot truthfully say we love Him unless we are willing to give our whole self unto Him in His service (Rom. 12:1-2). While we hear much about faith only in denominational circles the Bible speaks of "faith which worketh by love." (Gal. 5:6.) This is the only kind of faith that will save a person.

CONCLUSION:

Man's love to God must be an obedient love. "For this is the love of God, that we keep His commandments: and His commandments are not grievous." (1 John 5:3.) It was Jesus who said, "If ye love me, keep my commandments." (John 14:15.) He also said, "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." (John 14:21.) Again, "If a man love me, he will keep my words: and my Father will love him, and we

will come unto Him, and make our abode with Him. 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 14:23-24.)

Let us always remember that the first and great commandment is loving God with all our heart, with all our soul, with all our mind and with all our strength (Mark 12:30). Man's mind (his intellect) hears, believes, and accepts the truth of the gospel; with his heart he emotionally responds to the love of God through repentance and confession of faith; his soul is then presented to God in obedience to the command to be baptized for the remission of sin, and then his strength is used to live a faithful Christian life.

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NEWS BRIEFS

by David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Mooreville. Five students from Ohio Valley College canvassed about 3,000 homes during the second week of June.

Raleigh. Gaines Turner died on May 31. He was a faithful member at Brooks Avenue and had preached at Burlington the Sunday before his death.

Statesville. The Abilene church will be conducting a "Camp Sunshine" June 19-21. It will be for girls in grades 5-12.

Taylorsville. The Ralph Reaves have moved to Ashland, Kentucky, where Ralph will preach for the Skyline Drive church. Their new address: 3831 Skyline Drive, 41101.

Wilkesboro. Don Kuritz will be working with the Wilkesboro church as an associate minister.

Charlotte. David Wheeler, Providence Road minister, will be one of the speakers in a campaign in Port Antonia, Jamaica.

N.C. Baptisms

Mooreville, 2; Westside, Charlotte, 3; Boone, 3; Linville Forest, 1; Raleigh, 4; Broad Street, Statesville, 2; Northview, Statesville, 2; Elkin, 1; Elizabeth City, 2; W. Jefferson, 2. Total: 22.

Jacksonville

Woody S. Williams, Sr., Reporting: The Country Club Road Church of Christ of Jacksonville, North Carolina had a groundbreaking ceremony on April 16, 1978, for the dedication of a new building. Mathew Moore, Sr., evangelist of the church, said, "This moment has arrived after many years of sacrifice, dedication, and hard work on the part of our membership."

The facility has now been erected at a cost of over \$175,000 and will have a seating capacity of over 355, with 12 classrooms, mini worship, nursery, and many other needed features for comfort and convenience.

The building is located in the heart of the

people, between city and county.

Dedication of the new edifice was June 8, 1980 at 3 o'clock p.m. at 321 Bell Fork Road. It was designated as the "Bell Fork Road Church of Christ."

James Cooper of Mobile, Alabama spoke at the Dedicatory. Zebedee Moore of Jacksonville preached in a series of meetings following the dedication.

SOUTH CAROLINA

N. Charleston. The Jim Stutts family has moved to Jacksonville, Florida, where Jim will preach for the Post Street church. Before his tenure at North Charleston, brother Stutts spent several years with the Eastchester congregation in High Point, N.C.

Spartanburg. A campaign conducted by Central during the last of May and first of June involved visits to over 7,000 homes. Several student workers joined the Central members. V.E. Howard preached during the last week of the effort. Numerous home studies were conducted and several are still in progress. Week night attendance averaged 258.

Columbia. Don Dillard, a zealous and faithful brother in the Saint Andrews Road congregation died on June 13.

Slater. The Slater-Marietta Church of Christ had a gospel meeting June 1-8 with brother Burl Curtis, who worked in Greenville County for 15 years, and is now in Judsonia, Arkansas. The result was 4 baptisms and 2 restored. The Slater-Marietta Church of Christ now has 32 active members plus 6 young people below the age of 10.

S.C. Baptisms

Central, Spartanburg, 3; Shandon, Columbia, 2; Florence, 2; Duncan, 1; Essex Village, Charleston, 2; Northeast, Greenville, 1; Chester, 3; Slater-Marietta, 4; Charlotte Avenue, Rock Hill, 3. Total: 21.

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but don't turn up your nose."*



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CAROLINA CHRISTIAN

VOL. 22, NO. 8, AUGUST 1980



C289.21
C292

The Proof Presented *By An Open Tomb*

- 1. Open Sepulchre**
Jno. 20:1-2; 20:9
Matt. 27:62-66; 28:2
- 2. Empty Tomb**
Matt. 28:11-15
Jno. 20:2-8; Acts 2:24
- 3. Discard Clothes**
Jno. 20:6-7
- 4. His Appearances**
Jno. 20:19-31; Acts 1:3
1 Cor. 15:1-8
- 5. Lord's Supper**
1 Cor. 11:23-30
- 6. Act of Baptism**
Rom. 6:3-4; Col. 2:12
- 7. The Lord's Book**
Jno. 6:39-40, 44, 54
Acts 2:30; Jno. 5:39-40
- 8. Hope Immortal**
1 Pet. 1:3; 2 Cor. 4:14
1 Cor. 6:14; Rom. 4:25

EDITORIAL

THEY NEED IT!

As most of our readers know, we have been (on a personal basis) involved in the sale of religious books (at first as a hobby and now as a means of financing the publication of some of our own works) practically all our Christian life. This has necessitated having books on hand, in the car, at public gatherings — everywhere there might be a need for this service. Observing our careless way of displaying them once at a lectureship, a friend asked, "Aren't you afraid someone will steal them?" We replied lightheartedly (although we have had many stolen and many more purchased and not paid for), "Anyone who would steal a religious book needs it worse than we need the money for it."

We were reminded of this recently as we read an extremely enlightening article in **Liberty**, a magazine published by the Seventh Day Adventist Church. The following is lifted from that article: "It is an ironic commentary on the foibles of humanity that about 20 percent of the Bibles placed in motel and hotel rooms by the Gideons are stolen each year — and 35 percent of those placed in hospitals meet a similar fate, the organization reports. 'When a Bible is missing, we figure the person responsible really needed it, so its purpose is served,' says Dave Hofer, Jr., president of Gideons International."

Indeed! When a person steals a Bible, he needs it! — he needs its divine message of honesty which he has dishonestly taken.

DIVIDENDS

The Bible says, "Cast thy bread upon the waters for thou shalt find it after many days." (Eccl. 11:1.) This verse states a grand principle, one that is found throughout the Scriptures, namely, we shall be rewarded for our acts, deeds, and services. The small things we render either to God or man may someday return to pay us rich and unusual dividends. Regardless of how small the deed or how insignificant we may consider ourselves in God's vast universe, each act may have eternal ramifica-

tions. The world is moved and changed by small acts and deeds. Jesus said, "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." (Matt. 7:2.) This is simply to say that life has an uncanny way of giving back to each one what he gives to it. The following poem, said to be written by Joseph Norris, puts emphasis on the widening circle of influence:

*Drop a pebble in the water,
And its ripples reach out far;
And the sunbeams dancing on them
May reflect them to a star.*

*Give a smile to someone passing,
Thereby making his morning glad;
It may greet you in the evening
When your own heart may be sad.*

*Do a deed of simple kindness;
Though its end you may not see.
It may reach, like widening ripples,
Down a long eternity.*

TAKING A TEXT

Preaching is an indispensable part of God's scheme of human redemption. Its basic purpose is to proclaim the saving message of Christ to the lost world. For this reason no lover of truth, no true servant of God, should be critical of preaching. Paul wrote, "For after that in the wisdom of

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Howard Winters, Editor; David Pharr, Carolina News Editor; James Stutts, Brotherhood News Editor.

CAROLINA CHRISTIAN is published monthly by Carolina Christian Publications, Inc., at 5315 Old Augusta Road, Greenville, S.C. 29605. Subscription price: individual, \$4.50 per year; club of five or more, \$4.00 per year; quantity of 15 or more in bundles or direct mailing, 22¢ per copy per month. Publication number, 091160.

Second class postage paid at Greenville, S.C.

POSTMASTER: Send undelivered copies with Form 3579 to Carolina Christian Publications, Inc., P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

RETURN REQUESTED

Address all editorial matter to Howard Winters, P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

All items to be printed in a given month's issue should reach the editor not later than the next to the last Thursday of the preceding month.

Address commercial advertising inquiries to Jacobs List, Inc., Clinton, S.C. 29325. Address all advertising pertaining to the Church of Christ or its members (including related organizations) to Carolina Christian, P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." "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. 1:21; 9:16.) However, not all preaching is preaching as God would have it. The vital aspect is not preaching *per se* but the message that is preached, the gospel of Christ, God's power to save.

Daniel Webster is reported to have said, "Many of the ministers of the present day take their text from St. Paul, and preach from the newspaper." How true that is! Men take a text from the Bible and preach anything and everything but the Bible. In fact, in most cases, the source of material is anything but the Bible. But the liberals go beyond this in their abuse: they take a text to prove that the Bible is not relevant to the 20th century. This is in essence taking a text to prove that the text is not true, not the infallible word of the living God. What folly!

This should not be constructed to mean that we are opposed to textual preaching as such (especially when it is used along with enough expository preaching to keep a Scriptural balance), but no man has the right to use a Biblical text as an excuse for introducing extra-biblical matter into preaching. All preaching, whether textual or expository, must abide by the limits of Paul's exhortation to "preach the word" (2 Tim. 4:2). Thus when one takes a text from the word he ought to keep it in its context and use it as a spring-board to speak as the oracles of God (1 Pet. 4:11). That is, he should say only what God says. That and nothing more!

HEAVEN: DIVINE, NOT HUMAN

Mark Twain in *Letters From the Earth*, his most blasphemous book (or at least the worst one we have read) has Satan observing the earth and writing "back home" describing things as they appear to him. He ridicules God, creation, man, Christ, the Bible, heaven and everything else holy. He starts out by observing that man has created for himself a ridiculous heaven — the kind of place he cannot endure on earth but

thinks he can enjoy forever after death. He says, "His heaven is like himself: strange, interesting, astonishing, grotesque. I give you my word, it has not a single feature in it that he actually values. It consists — utterly and entirely — of diversions which he cares next to nothing about, here in the earth, yet is quite sure he will like in heaven. Isn't it curious? Isn't it interesting? You must not think I am exaggerating, for it is not so. I will give you details." And as crude as it is, we give here one of the details in order to make our point: "To wit, that the human being, like the immortals, naturally places sexual intercourse far and away above all other joys — yet he has left it out of his heaven!"

Now this kind of crudeness, ridicule, and sarcasm may appeal to some as sound reason, but not to those who will take just a moment to think. Did it ever occur to Mark Twain (or those who follow his form of reason) that his argument against heaven (the absence of the male-female relationship in marriage) proves the exact opposite of what he meant it to prove? Indeed, it does! If heaven is the creation of the fertile imagination of man, it would probably have been an intensification of sexual pleasures (as Twain himself had Satan to describe his heaven). This is the way a material mind would think. But since heaven is a spiritual place for a spiritual people, something man himself could never have imagined, this is proof positive that he did not invent it. And if man did not invent it, it must be of God. And the only way man could know anything about it is by divine revelation. Thus Mark Twain's argument against heaven not only proves that man did not invent it but it also proves that the Bible is from God, a divine book revealing divine things.

THE HORRORS OF HELL

We do not like to think of hell. It is too horrible. But it is a Scriptural reality, and we cannot be true to God or ourselves and ignore it or try to explain it away. Yet there seems to be a growing concern among us as to the justice of and the purpose for eternal punishment. Some are insisting that hell, or the New Testament descriptions of it, is not

a literal place of punishment but rather a figurative expression to depict the horrors of "eternal sleep." This, however, overlooks a very vital fact, namely, the purpose and use of figurative language.

The Biblical descriptions of hell are the most terrifying known to the vocabularies of men. It is described as fire (Matt. 25:41; 2 Thess. 1:6-9; Rev. 21:5-8; 20:15), the most dreadful and terrifying pain known to the flesh; as outer darkness (Matt. 25:30; Jude 13; Matt. 8:12), the most intense anguish the mind can conceive; and as everlasting punishment (Matt. 25:46; 2 Thess. 1:9; Rev. 14:11), the most unendurable of all concepts of punishment. Putting it all together this takes us beyond anything a human being has ever experienced — it staggers the imagination!

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The origin of the Greek word Jesus used for hell depicts its horrors in no uncertain terms. "Near Jerusalem there was a deep narrow gorge in the mountains, called Gehenna, or the Valley of Hinnon. In the times of Jewish idolatry this valley was stained with the blood of their innocent children, which 'were burned with fire for burnt offerings to Baal.' (Jer. XIX., 1-6.) The deepest depths of human guilt and misery were here combined; the guilt of men who compelled the sacrifice, and the misery of the children who were burned, and of the mothers from whose breasts they were torn to be cast into the fiery furnace. When these abominations were suppressed, the most horrible associations were connected with that place. To the superstitious Jew it was a resort of ghosts and hobgoblins, and to the pious it was a place of unspeakable horror. There was no other word in Jewish speech so full of this meaning, and this word Jesus seized upon as the name of that final state where the wicked are enveloped in fire and darkness and continual weeping. He called it **gehenna**, and this, when translated into English, is **hell**." (Moses E. Lard, **Lard's Quarterly**, Vol. II, page 437.)

Figurative language is not used to lessen the impact of a concept on the mind, but rather to intensify it. When the literal breaks down or is unable to convey the full impact, the figurative is then used. Thus if hell is literal it will consist of fire and brimstone, outer darkness, and everlasting punishment; if it is figurative it will be worse than fire, darkness, and punishment. When the literal is not forceful enough, the figurative is used. Thus the figurative would describe greater horrors than the literal. So whether the fires of hell are literal or figurative offers no consolation to the wicked. Either way hell is the most horrifying concept in human language.

There is therefore no escape in making hell figurative. But there is an escape. We can turn to the Lord Jesus Christ in humble obedience to His will and thrust our lives and our souls upon Him. He will save us! And it is far better to prepare for heaven than it is to try to explain away the horrors of hell.

Marriage To An Unbeliever (Part 1)

Glenn D. Martin, Elizabeth City, NC

First Corinthians 7 appears to be the apostle Paul's answers to several questions which were apparently asked of him in a letter from the church at Corinth. But exactly how the questions were worded, we do not know. If, indeed, there was a letter, from what Paul answers in verses 12-16, the question at this point appears to have been worded something like this: "When one of the partners of a marriage of unbelievers becomes a Christian, the other marriage partner refusing to obey the gospel, is such a marriage binding?" For verses 12-16 deals with the problem of whether such a marriage between a Christian and an unbeliever should be dissolved by either separation or divorce.

The situation of such marriages arose, not from a Christian marrying an unbeliever, but from the conversion of one of the unbelieving partners of a marriage between unbelievers. The answer revealed by Paul here is that the marriage stands, unless the unbelieving partner is not willing and will not allow it to stand. In the first eleven verses, Paul had directed his inspired words to marriages where both partners were Christians, but now he introduces another class of marriage when only one of the partners is a Christian. And, of course, the very same situation **can** and **does** happen frequently today, when only one of the partners of a marriage of unbelievers is converted to Jesus Christ. And, when this happens, the marriage, according to verses 12-16, still stands, unless the unbelieving partner will not allow it to stand.

Therefore, unless the unbeliever is not willing to continue, and dissolves their relationship, that marriage becomes one in which the newly converted Christian becomes "unequally yoked with an unbeliever" (2 Cor. 6:14). Would you advise such a penitent believer **not** to obey the gospel until his or her unbelieving marriage partner should come to obedience? And if you think it is not necessary for such a penitent believer to delay his or her obedience of the gospel until such time as the unbelieving

partner comes to obedience, is your decision not based upon the fact that the inspired Scriptures give no such revelation?

Commenting upon, "Be not unequally yoked together with unbelievers" (2 Cor. 6:14), brother Burton Coffman makes the following statement: "Paul was not here discussing the situation where one partner of an unbelieving married couple had obeyed the gospel and the other had not obeyed; Paul had already dealt with that in 1 Corinthians 7:12-16." Yes, that is right, Paul did deal with it to the extent that the marriage still stands, except on the condition that the unbelieving partner refuses to allow it to stand. Also, I believe, God's inspired word does not condone the marriage of one who is already a Christian to an unbeliever. Nor does God's inspired word condone any union that may be lawful but not expedient, or that is not an advantage for the Christian. Nor are Christians exempt from deliberate sin, for James was talking to Christians when he said, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (James 4:17.)

However, although I can find no prohibition in the inspired Scriptures regarding a Christian marrying an unbeliever, there are plenty of passages which warn against the practice. And Paul's exhortation of 2 Corinthians 6:14-15 is one of them. All of our experiences demonstrate that the practice can be disastrous to the happiness of the Christian who sincerely desires to obey God.

Therefore, since Christians are warned, "Be ye not unequally yoked together with unbelievers," (2 Cor. 6:14) and even though marriage is not under primary consideration in the context, this vital human relationship of marriage to an unbeliever figures prominently in this inspired teaching. Certainly no Bible scholar would contend otherwise.

Burton Coffman comments again, concerning 2 Corinthians 6:14: "Any close alliance with an unbelieving partner, in business, recreation, marriage, or any other kind of union can mean disaster for the

Christian." He then gives the following illustration: "Two men went into a business partnership together; one had the money, and the other had the experience. After about a year, the one who had the experience had the money, and the one who had the money had the experience." My dear wife and I can relate to the problems of a marriage partnership between a Christian and an unbeliever, for our marriage, when first begun, was that of a Christian being "unequally yoked with an unbeliever." Unlike the illustration, however, neither one of us had the money, and still do not have it, but we surely have had the experience. Having been, but for the grace of God, the **disaster** of this "unequally yoked union," I am compelled, in all good conscience, to exhort even as the inspired Paul did in 2 Corinthians 6:14-15.

Yes, I know that Paul was not specifically speaking of marriage, but he was speaking with a general application to **all** human relationships. And, what, of all human relationships is closer than marriage? Now, with this thought in mind, let us look at Paul's exhortation: "Be not unequally yoked with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Satan? or what portion hath the believer with an unbeliever?" (2 Cor. 6:14-15.) I submit for your most earnest consideration, a letter published by reproduction in the **Gospel Minutes**, March 11, 1977. A letter from a mother of two boys, seeking advice about her Christian responsibility as a believer unequally yoked to an unbeliever. Beginning with the second paragraph of her letter, she says:

"Dear Brethren,

"I am a Christian mother of two boys, ages 13 and 14. I wasn't a Christian when I married. Neither was my husband, (he still isn't). I didn't become one until 7 years ago. In lots of ways the last 7 years have been very difficult for me. I want so much to keep my boys in church, it is so hard since their dad is a non-believer.

"These boys of ours are becoming more difficult as they get older (about going to church). They continually say, 'Well Daddy

doesn't go, why should we?'

"I need some advice, as it seems my struggle is weakening me more and more about insisting they come with me. Today, Sunday, their daddy said to me, 'I can see you're in for a lot of trouble trying to get these kids to go with you to church, and I'm not making them go.' So naturally my heart was broken again.

"Just how far does my responsibility go, with no help from Daddy?"

And whether it be a marriage in which a Christian marries an unbeliever, or that in which one of the unbelieving partners is converted to Christ, this letter discloses, very graphically, the tragedy of a Christian being unequally yoked with an unbeliever. Would to God, that all our young people would be shown this letter, or one similar, and asked to suggest an easy solution. It would be a very useful discussion for young or old alike, who are contemplating marriage. Useful, even though some will contend: "But this does not apply to me, for I will convert my mate to Christ." Yet, will it ever be, apparently, that the rock bound coasts of eternity will be marked with many shipwrecked marriages that went on the rocks because Christians were willing to marry someone who is an unbeliever, being therefore unequally yoked.

How strong will a Christian be, when there is not the privilege and the power of joint prayer and joint worship with their mate? What boy, who loves his father, will not want to walk in his father's shoes? If the father is not a Christian, or even if the father has been converted to the gospel of Christ while his children are still young, (being himself a newborn babe in Christ) is he likely to heed such exhortation as, "And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord?" (Eph. 6:4.) Nor is there any difference when the mother is the unbeliever.

Never, in all the New Testament, is there any indication that God approves a marriage which is to be entered into by either partner, **except** with the avowed purpose of serving and obeying God through the marriage, and by the marriage furthering and enhancing his or her spiritual devotion to

Christ as Lord of their life . . . day in and day out. And this applies to young and old alike! "But seek ye first the kingdom of God; and His righteousness." (Matt. 6:33.) Needless to say, this can best be accomplished by marrying a devout Christian, in order not to jeopardize, but to, "Walk worthy of the vocation wherewith ye are called." (Eph. 4:1.)

After enumerating a whole catalogue of the vilest of sinners who shall not inherit the kingdom of God, Paul points out to the Christians at Corinth, "And such were some of you; but you are washed, but you are sanctified, but you are justified in the name of the Lord Jesus, and by the Spirit of God." (1 Cor. 6:11.) Then, he points out to these Christians that, "all things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any." (1 Cor. 6:12.) Again, "I speak as to wise men,

judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many are one bread." (1 Cor. 10:15-17.) Then, after pointing out that Christians can not drink the cup of the Lord, and the cup of devils, nor be partakers of the Lord's table and partakers of the table of devils, Paul exhorts once more: "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not." (1 Cor. 10:23.)

Again, in all good conscience I say from firsthand experience in my own life, what I believe to be a fact: If there is **any union** which is lawful, but not expedient, and which will **not edify**, nor be **an advantage** to the Christian partner, it is a marriage union with an unbeliever!



In Memory Of Fred H. Eaton

Jimmy R. Canup, Pulaski, Va.

I rest assured that a large number of the readers of **Carolina Christian** were acquainted with Fred Eaton. He was for a number of years the Canteen Director at Carolina Bible Camp. He also worked with the church in Jamesville, N.C. from 1964 until 1968. Brother Eaton had served the Round Knob church of Christ at Hillsville, Virginia from 1968 until the time of his death, a period of just over 11 years. Brother Fred was well loved and respected by the members of the Round Knob church as well as many individuals in the communi-

ty. On Tuesday, December 18, 1979, he suffered a mild heart attack and was carried to the Pulaski Community Hospital in Pulaski, Virginia. The following day his doctor decided to transfer him to Charlottesville, Virginia, for heart surgery. On Friday before surgery could be performed he suffered a massive stroke, which left him completely paralyzed on his left side. The

following week he was transferred back to the Pulaski hospital where he remained until the first Sunday in February when his daughter transferred him to Harrisburg, Arkansas. During the next several months he suffered several more minor strokes which weakened his condition. On Monday afternoon, June 23, 1980, at 1:15 P.M. brother Fred slipped quietly from this earthly life. The funeral was conducted on Wednesday afternoon, June 25 in Jonesboro, Arkansas with Arthur Blackwell officiating. Burial was in Harrisburg Memorial Gardens in Harrisburg, Arkansas.

As one who was very closely associated with brother Fred in many endeavors of service to the Lord, he is greatly missed. I personally feel a great loss, but rest safely in the assurance of his eternal reward. Of Fred H. Eaton it can be truly said, "He fought a good fight, he kept the faith, and he has finished the course, henceforth there is laid up for him a crown of righteousness."

The Preacher And His Work

A. Lowell Altizer, Collinsville, VA

Parts of the following were selected, parts are original, but it is all for our better understanding.

A proper survey will show that **dedicated** gospel preachers work an average of 70-80 hours per week. They punch no time-clock; they do not get time-and-a-half for overtime; they seldom have time or funds for a vacation. Many times they are considered objects of charity, being "kept up" by the church.

They spend many nights in visiting and doing other "little" things so needful to help the church. Most of their waking moments are spent in thinking about the church, its progress, its faults, its failures and how he, as a preacher, can do a better work in the task before him. Therefore he is happy to be called upon 24 hours a day, 7 days a week!

The preacher has many heartaches and problems that little concern the average member of the church, and of which they never know. He wrestles, many times, for a solution to the problem of another who has come to him for aid and advice. Often one will say to him, "I saw you all dressed up and riding around today, and you didn't even notice me when you passed me at work!" Little did that one consider that, maybe, the preacher was answering a call to mend a broken home; or to share in the sorrow of those who had lost a loved one; or was hurrying to seek and reclaim one who had been ensnared by Satan, and his lack of notice was due to his pondering and praying that he might be able to say the right things.

The preacher is many in one. He is a teacher, student, counselor, psychologist, errand-boy, office-worker, sinner scorcher, saint praiser, servant and public relations specialist for the church. He is supposed to know what to say, when and how to say it on all occasions and in every situation. He is often a go-between in differences among brethren, and many times the scapegoat to carry the blame when things go wrong. He is supposed to warmly greet cold stares and

unfriendly expressions, and be not puffed up when commended. He must smile broadly when unjust criticisms are offered and gratefully receive just criticism.

The preacher's life is filled with mixed emotions. He laughs with the happy and weeps with the sorrowing; caresses the hand of the newborn and holds the hand of the dying; stands before lovers when they are made husband and wife and stands beside them when Satan erases their love and brings their separation. The preacher knows the darkest secrets of many and carries a heart full of grief and pity for them. He seeks to strengthen the morally weak while often ridiculed for his narrowness. His ceaseless aim is to lead souls to eternal life!

To understand the preacher and his work is to appreciate him. But he seeks no favors; asks for no sympathy; desires no pity and expects no special treatment, for his work is the first love of his heart! He is a preacher by **choice**, not by **chance**, and he would be nothing else! He really believes that his work is the greatest work on earth! The approval of the One he serves and the response of the faithful are the silver lining to his every cloud! He asks only that others bear with him and pray for him in his failures and inabilities, and that **all** remember that **he** does not have a preacher to go to with his problems.

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Can One Prove That The Lord's Supper Must Be Observed Every Sunday?

James Meadows, Spartanburg, S.C.

Some say that God has left the time of observing the Lord's Supper in the realm of human judgement. If God has done this, then it is the only memorial in which he has so acted (cf. Exodus 12:3; Leviticus 23:15, 16). By advancing step by step it is easy to establish what God has revealed about when the Lord's Supper is to be observed.

First, the early church assembled. Paul said to the Corinthians, "If therefore the whole church be come together into one place." (1 Cor. 14:23.) Paul and Barnabas assembled a whole year with the church at Antioch (Acts 11:26). The Hebrew writer admonishes Christians to "not forsake the assembly . . ." (Heb. 10:25.)

Second, the early church assembled on a stated day which was called "the first day of the week." The church at Corinth met on the "first day of the week." (1 Cor. 16:1, 2.) The church at Troas came together upon the first day of the week to "break bread." (Acts 20:7). The first day of the week is "the Lord's day" (Rev. 1:10). It was on this day that Christ was raised from the dead (Mark 16:9); Pentecost was celebrated (Acts 2:1; Leviticus 23:15, 16); the apostles were baptized in the Holy Spirit (Acts 2:1-4); the church was established (Acts 2:1-47); and the gospel was fully preached as a fact (Acts 2:1-47). "It is fitting that the 'Church of the Lord' (Acts 20:28 ASV) should assemble around the 'Lord's table' (1 Cor. 10:20, 21), to eat the 'Lord's supper' (1 Cor. 11:20), upon the 'Lord's day' (Rev. 1:10)." (Gus Nichols)

Third, the early church met upon the first day of the week to observe the Lord's Sup-

per. A stated purpose of the saints assembling upon the first day of the week was to observe the Lord's Supper (Acts 2:42; 20:7). The Corinthians came together on the first day of the week (1 Cor. 16:1, 2) to observe the Lord's Supper (1 Cor. 11:20). The church at Corinth came together (1 Cor. 14:23); they came together on the first day of the week (1 Cor. 16:2); they came together to observe the Lord's Supper (1 Cor. 11:20). Since every week has a first day, then the early church assembled every first day of the week to observe the Lord's Supper.

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Carolina Pulpit

Edited By

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Biographical Sketch



Ronald Edwards

Ronald Edwards was born on October 8, 1941, in Belhaven, N.C. to Mr. and Mrs. B.A. Edwards. He grew up in Newport, N.C. where he graduated from Newport High School in 1960. In 1962 he married Anne Gregory, from New Bern, N.C. They

have two children, Sherri, age 13, and Ronald, Jr., age 10. Ron spent four years in the Air Force during which most of his time was spent in Homestead, Florida. While serving in Homestead he and his wife worshipped with the Homestead congregation. After his military service Ron was employed by Western Auto Supply Co. in Florida as a

retail store manager. During the time he worked in Miami he served as a deacon in the Homestead congregation. In 1971 Ron was transferred to Jacksonville, Florida where he worshipped with the Post Street congregation. While attending there he was encouraged to return to school and prepare to preach the gospel. In September of 1972 he enrolled in the Sunset School of Preaching in Lubbock, Texas. Upon graduating from there in 1974 he and his family moved to Sharon, Pennsylvania as part of a mission effort. Together with three other couples they helped the church to multiply and gain strength in a valley of 150,000 people with only one small congregation. Upon completion of the mission work in Sharon, Ron and his family moved to Kinston, N.C. on January 1, 1979.

SERMON

Let The Redeemed Of The Lord Say So!

Psalm 107:1-3

Ronald Edwards, Kinston, N.C.

Introduction

1. This psalm praises God for His goodness and mercy. (a) His goodness and mercy manifested by His deliverance. (b) Those who have been delivered are encouraged to respond by telling others of God's deliverance.

2. My desire is for us to apply this Scripture to our present position as Christians. Let us consider: (a) The redeemed. (b) The redeemed of the Lord. (c) Let the redeemed of the Lord say so!

I. The Redeemed.

A. What is meant by redeemed? 1. To buy, purchase, or pay a ransom for. 2. Can also mean to be delivered, or to liberate. 3. Illustration "The Lost Sail Boat," I made you and I bought you back!

B. Who needs to be redeemed? 1. All who are in captivity to sin (Rom. 3:23; 1 John 1:10; Isa. 59:1-2). 2. All who have sinned will die if not redeemed! (a) Rom. 6:23; Ezek. 18:20. (b) Isa. 59:1-2 "Death is separation from God!" (c) "Pay day is coming."

C. Jesus is the Redeemer! 1. Matt. 20:28 "His life a ransom for many." 2. Titus 2:14 "Gave His life that He might redeem us." 3. Jesus redeemed us with His blood (1 Pet. 1:18-19; Acts 20:28; Rev. 1:5; Eph. 1:7).

D. Those who have obeyed Jesus are the redeemed!

II. The redeemed of the Lord, implies ownership by Him!

A. He made the purchase. Titus 2:14
B. We are bought with a price. 1 Cor. 6:19-20

III. Let the redeemed of the Lord say so!

A. We the redeemed **must say so!** 1. Individual matter the same as redemption. 2. Saved to save. John 15:8 "Bear much fruit."

B. Let us say so to all the world (Matt. 23:18-20; Mk. 16:15-16.) 1. Begin where we are with what we have (1 Thess. 1:7-8). 2. Enlarge our field of endeavor.

C. Say so by preaching Jesus to all! 1. Acts 8:4 "They that were scattered, went about preaching." 2. Ways to **say so!** BCC, tracts, visits, home studies, films, etc. 3. John 12:32 "Lift Jesus up!"

D. **Say so by living Jesus before all.** 1. Matt. 5:14-16 "Ye are the light of the world." 2. What kind of light are we?

E. **No hope** for the lost if the redeemed are **silent!** 1. Illustrate, song "You Never Mentioned Him to Me!" 2. Illustrate, tract "No Hope Not One Chance in a Million" (by Pat McGee). 3. The Lord does not need a **silent** majority, but a **vocal** majority!

Conclusion: 1. What will we the redeemed do? 2. We must say so else the damned have no hope!



GLEANINGS OF ENCOURAGEMENT

Give Of Yourself To Others

Henry L. Fuhry, Asheville, N.C.

Recently I had a discussion with a very dear physician friend of mine. During our conversation he stated, "One thing for certain, if we would have happiness and better mental health we must **give of ourselves to others.**" I have given his statement much thought and come to the conclusion that it is so true. In searching the Scriptures I found innumerable references that we should **give of ourselves to others.** The golden rule, "Do ye unto others as you would have them do unto you," is a strong message on **giving of one's self to others.** This is a most important quality for a Christian and it is very possible that you may not even know you are doing good. Christ enforces this possibility when he related the parable of the sheep and the goats found in Matthew 25:31-46.

Here are just a few examples of giving one's self to others:

Parable of the Good Samaritan (Luke 10:25-37).

Parable of the Sheep and the Goats (Matt. 25:31-46).

Paul gave up a high position and no doubt a lucrative future as a Pharisee to follow Christ and give to others.

The Apostles gave of themselves to go forth and teach others of Christ.

Christ Himself made the supreme sacrifice and gave his life that all mankind might obtain salvation and life eternal.

To **give yourself to others** is a most

rewarding experience. It not only benefits the receiver but it does abundant good to the doer. We know that probably the best therapy for the "blues" (depression) is to go out and find someone to help and can give of ourselves to. **Giving of yourself to others** is like "casting your bread upon waters" (it will come back to you in abundance). It also can be applied to the statement in the Bible, "As ye sow so shall ye reap." In 2 Corinthians 9:8 we read, "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." Many of us think that the giving of money to the Lord's work, or to a needy person, is all we have to do to satisfy God. Of course such acts please the Lord, but the man who gives only money is giving the least of the Lord's blessings. It is when a man **gives himself to others**, doing good wherever he can, that God blesses.

Christianity is such that the little things that we do in giving of ourselves for others is perhaps one of the most important acts that God favors. We know the spread of Christianity requires money to enlarge the kingdom, but merely being a giver of money, and not a doer for others, falls short of what God expects.

In order to emphasize the importance of giving or doing for others permit me to relate a story of a young man upon graduation from high school who wanted to go to a Christian college and become a minister.

The father resisted — “Costs too much, don’t have that type of income,” and similar excuses for denying him the opportunity to go to the Christian school. The young man in his frustration went to his preacher and explained his plight. The kindly preacher agreed to talk to the father with the hope that perhaps he could change the father’s mind. A few days later he visited the father and during the course of the visit he brought up the matter of the son going to a Christian college to become a minister and pointed out all the good that could come from this course of action. The father reiterated his excuses, “Costs too much, too many other bills to pay,” and so on. The conversation ended and the preacher prepared to go. The father said, “Wait a few minutes, I want to show you something really nice.” He led the preacher to a large two-car garage. Two fine new cars were parked outside on the driveway. As the

father opened the door to the garage the preacher saw an expensive, water cruiser with cabin and all the extras as well as an expensive trailer to pull the cruiser. **Here was the answer!** Here was the reason why the father made excuses as to why his son could not go to a Christian college. And herein the father just could not see giving of himself for others, not even his son. He lavished his blessings upon himself! And here was lost a wonderful opportunity to make available to the boy the chance for a Christian education which would lead him to become a preacher for Christ.

Second Corinthians 2:17 tells us what the Lord wants us to do: “Comfort your hearts and establish in every good work and word.” Do good to all with whom you come in contact and **give of yourself to others**. What a wonderful opportunity we have to do these things and what a glorious feeling we will have by doing them.

To Make You Feel Good Inside

Jack Cooper, St. George, S.C.

The McDaniel family has been in the Republic of South Africa for several years now. They are an American family working for the furtherance of the gospel a long way from home. Ernie and Doritta are actually raising their three children, Shane, Michelle, and Jason in a country that is not the land of their fathers. Those children will probably attach a very different meaning to such phrases as “the land of the free and the home of the brave” or “this is my country.” The life of a missionary family is . . . well, it is so many things in a sort of bitter/sweet mixture. This page and more could probably be filled with single word descriptions of what it is like to preach the gospel in a land where the soul-winner is a foreigner. The following is a selection from the life of the McDaniel family with a bit of humor as told by Doritta McDaniel.

“I have a funny story for you. You know we’ve been waiting four years to apply for permanent residence. In August, Ernie went in to apply, and we were told that if

we applied and it was granted we would have two years to refuse it. If we accept it then our children would receive S.A. citizenship and would be called to serve in the army (when they are of age, of course). Serving in the army of another nation means you forfeit U.S. citizenship. We don’t want that. Ernie and I wore the subject out all the way home from the visa offices in Jo’burg — in front of the kids. The other day I heard Shane tell Michelle that Daddy said we would have to leave the country before he is sixteen because we didn’t want him to fight for S.A. “ka-do’ing.” I said, ‘No, Shane. It’s not that. We don’t want to do something that will make you lose your U.S. citizenship — not that that would be the end of the world. If when you are grown you decide to come back here and take S.A. citizenship to preach the gospel then, well, it will be your choice.’ ‘No,’ he said, ‘I don’t want to come back here.’ ‘Oh, where do you want to go?’ ‘I want to go somewhere foreign — like Asia or Australia — or TEXAS.’ ”

Editorial Glimmerings

There is before us a letter from Allen J. McDaniel, Jr. of Abilene, Texas, which takes strong exception to our book, **The Bible and Strong Drink**. The book has drawn rather wide recognition and comments, most of which are highly complimentary, but a few have raised voices of dissent, the present letter being the most radical we have seen. Mr. McDaniel has many uncomplimentary things to say about the book, its contents, and its author (he seems to think that we are both a fool and a liar), and he makes several arguments (?) in an effort to prove that the Bible not only does not condemn strong drink but to the contrary approves it as a great blessing to mankind. Out of the letter we are framing two questions so as to enable us to reply to two of his most forceful (?) and ridiculous arguments. The two questions are: 1. Was Jesus a drunkard? 2. Did Jesus contribute to drunkenness?

But before we take up the questions it might be well if everyone would observe three vital facts:

1. The thesis of our book, namely, the Bible condemns strong drink when used for the purpose of intoxication. We believe that we have proven this by scores of passages (those who are interested may obtain a copy of the book and see for themselves, or they may simply turn to the Bible and see what it says on the subject). What the Scriptures condemn in one place they cannot and do not approve in another. We conclude therefore that the Scriptures always and in every place condemn the use of strong drink as an intoxicant.

2. If the Bible condemns strong drink (and it does) when its consumption is for the purpose of intoxication, any argument that is made in an effort to make the Bible approve it proves one of two things: first, either the Bible contradicts itself (for it would both condemn and approve the same thing), or second, the argument is false. Since the Bible does not contradict itself (it does not both approve and condemn the same thing), we can only conclude that any

argument that is made to show that the Scriptures approve the consumption of alcohol for the purpose of intoxication is a false argument.

3. It is blatant error to assume that the word "wine" in the Bible always means the same as wine today. There are two kinds of wine in the Bible: one is intoxicating and the other is not. Thus the word "wine" may refer to either fermented or unfermented juice of the grape. The context must be studied to determine which is meant. If our count is anywhere near correct, it more often refers simply to unfermented juice. When it is referred to as strong drink it is **always** condemned.

But now to the questions:

1. Was Jesus a drunkard? To even ask the question makes us blush. The Son of God a drunkard! No, a thousand times no! But one of Mr. McDaniel's arguments is designed to show that strong drink is approved and a blessing to mankind because Jesus Himself drank and was the equivalent of a drunkard. As shocking and blasphemous as it is we quote his whole argument so that no one can think that we have lifted something out of context:

"You mentioned that John used no wine or strong drink, but was he a Nazarite? If so, grapes and raisins were also forbidden to him. But John is no example for Christians. One song begins, 'Sweet are the promises.' It ends with the words, 'He the Great Example is, and pattern for me.' Have you sung it? — have you meant it? Jesus said, 'John came neither eating nor drinking. . . . The Son of man came eating and drinking, and they say, Behold, a gluttonous man and a winebibber.' Jesus drank and was called the equivalent of a drunkard by His own statement."

Here we have a perfect example of eisegesis (reading into a text what one wants it to say) rather than exegesis (drawing out of the text what it actually teaches). The texts referred to are Matthew 11:19 and Luke 7:34, parallels but Matthew's is a little more detailed. Matthew's account, along with the

three preceding verses, reads: "But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children."

Now it is as plain as day to anyone who will look at this passage (even with one eye closed and the other only half opened) that Jesus is rebuking a frivolous generation for its lack of consistency and its refusal, like fickle children, to be satisfied with anyone or anything. John had come as a Nazarite, living a life of austerity, abstaining from many types of food and fleshly gratifications (he did eat and drink but his diet was extremely limited). However John's habits did not please them. On the other hand Jesus came eating and drinking, just as other men ate and drank (not a word is said about what He ate and drank except for the false accusation made against Him), that is, He followed no specialized diet. (This no more means that He ate and drank everything, such as strong drink, than it means that John ate and drank absolutely nothing.) Yet they were not satisfied with Him either. They said He was a gluttonous man and a winebibber.

Was Jesus a gluttonous man? Was He a winebibber? Of course not! The accusation was false, the complaints of those unstable and faultfinding people who were dissat-

isfied with Him (and everyone and everything else). If this passage proves that Jesus was a winebibber, it also proves that he was a gluttonous man — it proves that He was a sinner: for both drunkenness and gluttony are condemned in the Bible. But if Jesus was a sinner, He was not the Son of God; if He was not the Son of God, He does not have power to save; if He is not the Savior, we are all still in our sins; if we are still in our sins, we are hopelessly lost. But thanks be unto God, Jesus is our Savior; He is the spotless, sinless Son of God. And being the Son of God He was neither a glutton nor a drunkard. The inconsistent generation to which He spoke had falsely accused Him of gluttony and winebibbing. And any man, then or now, who can see Jesus as a drunkard sees Him as someone less, far less, than the sinless Son of God. Jesus came to save men from sin, not to encourage them in their sins.

There is no question about the fact that Jesus ate and drank as all men of His day did. He was on an ordinary diet. His diet no more contained strong drink than it did an excessive amount of food. So we must conclude that our Lord was not a drunkard, nor did He ever engage in or approve of the consumption of strong drink for the purpose of intoxication, which the Bible condemns from the beginning to the end. Indeed, one would have to be depraved, dishonest with the Scriptures, hard pressed to prove a practice, or have his sense of reason woefully distorted to even think of Jesus as a drunkard, much less to try to prove it by the Bible, God's grand and sober old Book.

2. Did Jesus contribute to drunkenness in others? This question is derived from a second argument in which Mr. McDaniel contends that Jesus made an intoxicating beverage and it provided to men who were already drunk. Here are his exact words:

"What kind of wine was originally served at that wedding feast? It was probably the type we call American Malaga, or Jewish Sacramental, such as La Chayim, Maneschevitz, or Mogen David, such as might be found at Jewish weddings today. As an experienced drinker, by your own account, you should know what the Master of the Feast was talking about. First one sets on

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good wine, then when people are no longer able to tell the difference, cheaper material is supplied.

“The King James Version reads, ‘when men have drunk.’ Martin Luther’s version, ‘**trunken geworden sind,**’ when they are drunk. De Reina’s translation, ‘**ya han bebido mucho.**’ *Biblia Sacra*, ‘**cum inebriati.**’ There are a number of other versions, in a number of languages, and John 2:10 should be plain enough.”

This is a severe indictment against the Lord of glory. If the wedding party were already drunk, as Mr. McDaniel concludes, and if Jesus provided for drunk men more intoxicating drink (somewhere between 100 and 150 gallons), there can be absolutely no question about it: Jesus contributed directly (with divine approval) to drunkenness. But if Jesus was sinless, as the Scriptures clearly teach (1 Pet. 2:22; 1 John 3:5; Heb. 4:15; 2 Cor. 5:21; John 8:46), and if He contributed to drunkenness, as Mr. McDaniel argues, then drunkenness (not just drinking) is right. But if drunkenness is right, then the Bible is wrong when it assigns it to the works of the flesh (Gal. 5:19-21). This puts Jesus and the Bible on different sides of the issue.

*“O, what a tangled web we weave,
When first we practice to deceive.”*

— Walter Scott.

But the truth about the matter is that drunkenness is sinful and Jesus never contributed to or in any way encouraged man in doing wrong. Thus we are forced to the conclusion that what Jesus made at the wedding feast was not an intoxicating wine. It was simply the unfermented fruit of the vine.

But again let us go to the Scripture referred to and see that this is the case. Jesus and His disciples were the guest at a marriage in Cana of Galilee. The host ran out of wine. “And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the

water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.” (John 2:6-10.)

There are four things in this passage that have led us to the conclusion that “wine” here means no more than pure grape juice:

First, the governor’s statement, when he said “When men have well drunk” does not mean, as Mr. McDaniel has concluded, that they were drunk or intoxicated. But to the contrary, it means that they had drunk until they were full — that is, they had freely drunk. There is no indication whatsoever that they were intoxicated; yet they had drunk until they were full. Thus there is no reasonable conclusion to reach but that what they had drunk was not an intoxicating wine.

We have taken the time to check 24 English translations of this verse and only two (both of which have reason to put Jesus in the worst possible light) translate the verse to mean that the people were drunk. The two which so translate it are **The New World Translation** of the Jehovah’s Witnesses and **The Authentic New Testament** by Hugh J. Schonfield, a Jewish scholar. All others are in complete agreement that the expression means “when they had drunk freely.” To drink freely (which could be said of water, grape juice, alcoholic beverages, or any other liquid) and to be drunk are two entirely different concepts. (But even if it could be proven that the expression means that the subjects were intoxicated, it would not prove that the people at this wedding feast were drunk. This is the statement of the governor of what generally happens at such feast, not necessarily what had happened here. There is no indication of how much wine was available at the beginning of this feast. We only know that they had run out, regardless of whether the original supply had been great or small, and that the wine made by Jesus was considered better than the original.)

Second, the meaning of the word wine.

As we have already said, "wine" may mean either fermented or unfermented beverage. The meaning must be determined by the context (and in no case must we apply the modern meaning of wine to the word, as Mr. McDaniel has done). There are a large number of words translated wine in the Bible. They range all the way from the growing fruit on the vine (Judges 9:13) to strong drink or intoxicating wine (Prov. 20:1). Thus we do the Bible a grave injustice to read the modern meaning of the word into every passage where wine is mentioned (and we think this is especially true of John 2:1-10). Young's Concordance defines the New Testament word (*oinos*) as "Grape juice." And that is precisely what it should be taken to mean unless the context defines it as strong drink (in which case it will always be condemned). In addition to the two references already given (the growing fruit and the fermented wine), the word also refers to the cluster of grapes (Isa. 65:8), to the firstfruit, or the first gathered fruit (Num. 18:12), to dried up clusters of grapes (Joel 1:10) to that which is gathered in, the fruit itself (Jer. 40:10), to the treaded out juice of the grape (Isa. 16:10), and to the pure juice of grapes still in the vats (Joel 2:24). There is nothing in this context that indicates that Jesus made intoxicating wine. All the evidence is to the contrary. Hence we conclude that "wine" here means nothing more than the unfermented fruit of the vine.

Third, the amount of wine Jesus made indicates nothing more than grape juice. There were six waterpots which held two or three firkins each. Authorities are not agreed on the exact amount of a firkin, but it was probably somewhere between eight

and a half and ten and a half gallons. By using the smallest figures, this means that each of the waterpots held either 17 or 25 gallons. When this is multiplied by six, it means that there could not have been less than 100 (maybe 150) gallons of wine made by Jesus. Now assume that there were 100 people at the wedding feast (and that number seems overly generous to us) and you have Jesus providing a gallon (or a gallon and a half) of wine for every guest. Now if, as Mr. McDaniel says, they were already drunk, and if Jesus made intoxicating wine, then we have Jesus providing a gallon (or a gallon and a half) of intoxicants to those who were already drunk. In which case Jesus would have contributed to drunkenness. Now if a man can believe that Jesus contributed to drunkenness, after all the Bible has said against it, he is one of those characters who can believe anything — believe anything because he will not permit facts to get in his way. We therefore conclude that the amount of wine made by Jesus necessarily implies that it was not intoxicating.

Fourth, "good wine" here means nothing more than the pure unadulterated juice of the grape. It is erroneously concluded by some that good wine (in the Bible) means wine higher in alcoholic contents. The exact opposite is true. The less alcohol the better the wine. Albert Barnes has an excellent comment on this, which we quote in part: "Pliny expressly says that a 'good wine' was one that was destitute in spirit (lib. iv. c. 13). It should not be assumed, therefore, that the 'good wine' was stronger than the other: it is rather to be presumed that it was milder. The wine referred to here was doubtless such as was commonly drunk in Palestine. **That was the pure juice of the grape.** (Emphasis mine, HW.) It was not brandied wine, nor drugged wine, nor wine compounded of various substances, such as we drink in this land. The common wine drunk in Palestine was that which was the simple juice of the grape. We use the word wine now to denote the kind of liquid which passes under that name in this country — always containing a considerable portion of alcohol — not only the alcohol produced by fermentation, but alcohol added to keep it

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or make it stronger. But we have no right to take that sense of the word, and go with it to the interpretation of the Scriptures. We should endeavor to place ourselves in the exact circumstances of those times, ascertain precisely what idea the word would convey to those who used it then, and apply that sense to the word in the interpretation of the Bible; and there is not the slightest evidence that the word so used would have

conveyed any idea but that of the pure juice of the grape, nor the slightest circumstance mentioned in this account that would not be fully met by such a supposition." Precisely stated!

We conclude, therefore, with full confidence that our conclusion cannot be gained, that Jesus did not contribute to drunkenness by making intoxicating drink for those who were already drunk.

Carolina Church News

NEWS BRIEFS

by David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Cary. In the past year and a half there has been a membership increase from 85 to 155, including 35 baptisms. Cary is a suburb of Raleigh. William F. Pendergrass is preaching for the Cary congregation.

Greensboro. Wendover Avenue is sending information into area homes to seek enrollments in their Bible Correspondence Program.

Salisbury. After nine years with the church in Salisbury, Joe Adams, Jr. will locate with the church in Mt. Dora, Florida. John Crosslin will be moving to the Salisbury work from Plymouth, Michigan.

Kannapolis. We want to call special attention to the October 5-10 meeting with C.W. Bradley. Brother Bradley is well known in the Carolinas and many will be anxious for this opportunity to hear him.

N.C. Baptisms

Salisbury, 1; Raleigh, 15; Burlington, 1; Boone, 3; Hickory, 1; Rockingham, 1; Westside, Charlotte, 2; Helen Street,

Fayetteville, 1, Eastchester, High Point, 6. Total: 31.

Eastchester, High Point

CHARLES FETTERS, Reporting: We had a successful gospel meeting the last of May with 3 baptisms and 7 responses for prayers. Brother Lamar Plunket from Sheffield, Alabama held our meeting. In the following weeks we experienced 3 more baptisms. To date we have had 17 baptisms and 38 responses. We just concluded a six-day Vacation Bible School with over 110 attending each night. The work continues to grow.

SOUTH CAROLINA

Charleston. Barry Fiske is now associated with the Essex Village church as another full-time worker.

Greenville. Northeast has resumed bond sales. Contact them for information. Andy Ritchie, III will be leaving Northeast after October 26.

Allendale. The new preacher is Keith Dixon.

Clinton. The door-to-door and preaching campaign was a great success. Twelve obeyed the gospel during the effort and one afterward. Over 400 Bible studies were conducted during the week-long campaign. Others are expected to be baptized soon.

S.C. Baptisms

St. Andrews Road, Columbia, 2; W. Columbia, 3; Bypass, Union, 4; Woodruff, 2; Oconee, Clemson, 10; Duncan, 2; Essex Village, Charleston, 1; Central, Spartanburg, 4; Shandon, Columbia, 12; N. Charleston, 4; Clinton, 13; Charlotte



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Clinton

PAT KELLY, Reporting: Here is an update of the Lord's work in Clinton. We are happy to report what we believe to have been a very successful campaign. There were 11 baptisms as a direct result of this campaign effort. Including the children of these new Christians, the attendance here has increased by 15 people. Over 300 Bible studies have been conducted in Clinton in the last five weeks. The word is being sown! We want to publicly thank the congregations that helped support this effort. It

could not have been the success it was without their help. Along with this good news, however, we have a sad note. Due to transfers in jobs and a desire to continue education, several members working with us will be leaving us soon.

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- Jacksonville, Hugo McCord..... Sept. 14-17
- Kannapolis, C.W. Bradley..... Oct. 5-10

South Carolina

- Duncan, Malcolm Lammons..... Sept. 21-26
- Chester..... Sept. 21-28

Editorial Book Views

Going On to Maturity, Rubel Shelly; The Christian Teacher, P.O. Box 678, Nashville, TN 37202; 165 pages, paper \$3.50.

Those who know Rubel Shelly know that nothing but quality material comes from him, and this new book lives up to the standard he has set in the past. Its first chapter deals with conversion and the remaining eleven show how to go on to maturity as a Christian. A few of the vital subjects treated are "Life in a sex-oriented society,"

"Living spiritually," "Attitudes," and "Obedience." It is designed for classroom (young people especially, but also suitable for adults) or personal study. There is no one among us who is so mature spiritually that he will not profit from this book, especially young people and young Christians. We think it is a gem and we suggest that preachers use it as a basis for a series of sermons on this subject.

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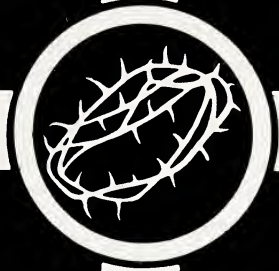
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CAROLINA CHRISTIAN

VOL. 22, NO. 8, SEPTEMBER 1980



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C292

Ariel Missildine, Jr.
Thirteen Years In Asheboro — See Page 10

EDITORIAL

WELCOME ABOARD

To replace Jim Stutts, who has moved out of the Carolinas, we have asked (and he has graciously consented to serve) Dennis Conner of Yadkinville, N.C. to serve as our Brotherhood News editor. Thus his name appears this month in our editorial information box. However, his first installment may be delayed a month or two while we get our exchanges and sources changed over to his address.

Dennis is a native Carolinian, a graduate of David Lipscomb College, a forceful young preacher, and potentially one of the best writers now living in the Carolinas. He is a popular speaker and worker among young people. He serves as Sports Director at Carolina Bible Camp (and is also on the Board of Directors of CBC). We at **Carolina Christian** feel ourselves fortunate to be able to obtain the services of such a capable young man. Watch for his column. You will profit by it.

JIM STUTTS

After many years of faithful and profitable service in the Carolinas, both to the Lord's church and to **Carolina Christian**, Jim Stutts has moved to another state, where he will continue to preach the gospel to the lost and build up the saints. Jim served well as our Brotherhood News editor for nearly a decade, in which he was often able to display his sound and conservative stance in relation to the work of our Lord and Savior, Jesus Christ. His column, each time submitted, also showed his intense interest in foreign mission work. He loved the church and its work in the Carolinas (circumstances beyond his control necessitated his move to Florida) and was active in nearly all efforts, such as **Carolina Christian** (he served on the Board of Directors as well as other activities for the paper), Carolina and Palmetto Bible Camps, the Carolina Lectures, etc., to promote the cause of Christ in both states. He was a leader against such things as the Equal Rights Amendment, the sale and consumption of alcoholic beverages, the theory of evolution, etc. He

was always on the firing line for what he believed to be truth and right, regardless of whether his stand was popular with the brethren or not. In fact, some considered him too aggressive against (and for) too many things. We cannot help but wonder, though, what they would think of the apostle Paul. But regardless of what one might personally think of Jim's activities, all must agree that he left his footprints on the sand of time in the Carolinas. And his aggressive leadership will be sorely missed.

THE LORD IS COMING!

“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.” (Rev. 1:7.) This verse contains the following vital components:

1. **Behold, he cometh with clouds.** This is a declarative: the Lord is coming! He has promised to come again (John 14:1-6) and He is not slack concerning His promises (2 Pet. 3:9). While the time of His coming is a secret known only to God, the fact of it is revealed on nearly every page of the New Testament. That He will come with clouds is reminiscent of the promise made at the time of His ascension. His apostles watched Him as He was taken up into heaven and a

EDITORIAL AND PUBLICATION STAFF:

Howard Winters, Editor; David Pharr, Carolina News Editor; Dennis Conner, Brotherhood News Editor, Johnny Melton, Carolina Pulpit Editor.

CAROLINA CHRISTIAN is published monthly by Carolina Christian Publications, Inc., at 5315 Old Augusta Road, Greenville, S.C. 29605. Subscription price: individual, \$4.50 per year; club of five or more, \$4.00 per year; quantity of 15 or more in bundles or direct mailing, 22¢ per copy per month. Publication number, 091160.

Second class postage paid at Greenville, S.C.

POSTMASTER: Send undelivered copies with Form 3579 to Carolina Christian Publications, Inc., P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

RETURN REQUESTED

Address all editorial matter to Howard Winters, P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

All items to be printed in a given month's issue should reach the editor not later than the next to the last Thursday of the preceding month.

Address commercial advertising inquiries to Jacobs List, Inc., Clinton, S.C. 29325. Address all advertising pertaining to the Church of Christ or its members (including related organizations) to Carolina Christian, P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

cloud received Him out of their sight. "And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:9-11.)

2. **Every eye shall see him.** His coming will be public and universal. He will not come just to certain groups or hide Himself in some mystic chambers. It will also be personal and literal. While there are some figurative comings mentioned in the New Testament, the second coming does not fall into that category.

3. **And they also which pierced him.** This undoubtedly has reference to those who pierced His literal side while He was hanging on the cross (John 19:32-34), but in a broader sense probably includes all those who in any way contributed to His crucifixion. And the principle would extend even to those who, in any fashion, have pierced the spiritual body of Christ, the church, which is made up of His people. At the judgment Christ will say, "Inasmuch as ye have done it [or did not do it] unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40,45.) But there is a further implication here: if those who pierced Christ shall see Him at His coming, then they must first be raised from the dead. This implies that all the wicked dead will be raised at the coming of Christ. Thus there is no separate resurrection for the wicked and the righteous dead. The two statements "every eye shall see him" and "they also which pierced him" taken together simply teach that everyone who has ever lived, both of the living and the dead, will see the Lord at His coming.

4. **All kindreds of the earth shall wail because of him.** Those who are prepared for His coming will receive Him with joy, but the kindreds or nations of the earth (those not prepared) shall wail because of (or over, ASV) it. They will wail because they will have wasted their lives, been unfaithful stewards, trifled with the will of the Lord, and trampled underfoot the blood of Christ, the only sacrifice for human

redemption. They will wail because the day of reckoning will be upon them. As it was with the foolish virgins in the well-known parable of the Lord, they shall cry, "Lord, Lord, open to us." But He will answer, "I know you not." (Matt. 25:11,12.)

EFFECTIVE PREACHING

The first chapter of John (vv. 29-51) gives the fundamental elements of successful preaching — preaching that gets the right results.

First, successful or effective preaching points lost men to Jesus, the Lamb of God, the only means by which the lost can be saved. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." (v. 29.) This is the Scriptural purpose of preaching. Thus any preaching that points men to anything or anyone else, or which does not have as its fundamental purpose the salvation of souls from sin, misses the mark.

Second, successful or effective preaching must motivate lost men when they are pointed to Jesus (when they learn what they must do to be saved) to follow Him. "Again the next day after John stood, and two of his disciples; And looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus." (vv. 35-37.) The disciples of John (the product of his preaching) followed Jesus! This should be the end result of all preaching. The teacher or preacher who, by his teaching, leads converts to follow Jesus is successful. No one else is. Any preaching that motivates men to follow anything or anyone else is not gospel preaching.

Third, successful or effective preaching motivates those who follow Jesus to bring others to Him. Andrew brought Peter and Philip brought Nathanael. "One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus." (vv. 40-42.) "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses

in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." (v. 45.)

Effective preaching is thus preaching that points lost men to Jesus, that motivates them to follow Jesus, and that instills such love in them for the lost that they seek to bring others to Jesus to follow Him.

REARING CHILDREN

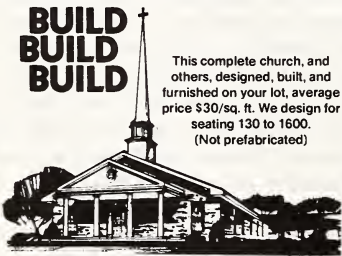
Just as no child can be born into this world without parents, God never intended for children to be reared outside a Christian home (that is, in the Christian age). Thus it is the obligation of parents to provide the kind of home God's design calls for children to have. Those who fail in this fail in their duty to God, to the world, to themselves, and to their children. As a general rule, children will be just what their parents lead and train them to be. This is a part of God's plan.

This makes rearing children a grave responsibility, one that every young person should seriously consider before entering into marriage. The person one marries becomes the father or mother of his children. Of course we have more in mind here

than just becoming the biological parents. The person one marries will influence his children more than anyone else on earth, excepting only himself. Thus when one marries, he is not only choosing a life-long mate, he is also choosing the one who will most influence the children, for good or for ill.

It is no wonder then that the Bible instructs, "Train up a child in the way he should go and when he is old, he will not depart from it." (Prov. 22:6.) To this Paul adds, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:4.) While children are young their minds can be easily molded — they can be trained to think and do right. But once they are mature, once they have settled into a way of life, the task becomes more formidable. Parents should train their children while they are young in the way they want them to go. And to do so they must set the example themselves and start early, much earlier than most of us would like to think.

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Motive And Evangelism

Dennis Conner, Yadkinville, N.C.

The most noble task that any individual can ever undertake is to preach and teach Jesus Christ and Him crucified. Yet, as we go about that task today there is a discrepancy that exists between evangelism in the first century and evangelism today. The discrepancy is not found so much in the aim of our evangelism as in the methods employed and the motives provided. I fear that we may be succumbing to the gimmickry and high pressure salesmanship that is so characteristic of our times. We have become so oriented to programs, schemes, and gimmicks, yet we notice a lack of them in the New Testament. There is no denying the place of proper and genuinely effective methods in the evangelistic outreach of the church, but is methodology really the key to successful evangelism?

I am also concerned that at times we may be providing people with less than satisfactory motives for reaching out to the lost. We often seek to motivate otherwise complacent Christians through guilt, fear, or salvation by our own merit. Instead, it is important that we discover and emphasize the proper motivation for evangelism, for motivation and methodology are vitally connected. The motive for evangelism and mission in the New Testament was simply the gospel of Jesus Christ. The better we come to understand and appreciate that message, then the stronger our motivation and the sounder our methods. But what motives for evangelism can be found in the good news message of Jesus Christ?

An Understanding of God's Grace

An appreciation of grace begins with an understanding and conviction of sin. Only when we are convinced of the terribleness of our sin (a conviction that is lacking on the part of many Christians) will we really appreciate the effect and meaning of God's gift of salvation. Note Paul's attitude in 1 Timothy 1:12-15. He seemed amazed that God would save such a wretched sinner, but God did. Paul's conviction of his sin only served to heighten his appreciation of

God's grace in Christ.

In Ephesians 2:10 we find that the result of salvation by grace through faith is a life of good works. Such a life constitutes a proper response to God's grace and fulfills His intention for our lives. In 1 Corinthians 15:10 we read of the motivational factor of God's grace in the life of Paul, "But by the grace of God I am what I am: and his grace which was bestowed upon me was not found vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me." Behind Paul's unparalleled activity in service to Christ was a keen appreciation for the loving grace of God.

Gratitude for the undeserved factor and love of God ought to motivate evangelistic activity. The gospel is the good news of salvation by the grace of God and those who are grateful for all that has been done for them by the loving favor of God are compelled to share that good news with others. More Christians will become involved in evangelism when we cultivate within them a greater knowledge and appreciation of grace.

Understanding the Plan of God

From the beginning God's will was that all the nations would be blessed (Gen. 12:3). The promise to Abraham found its fulfillment in Christ, as explained by Paul in Galatians 3:16. That promise to Abraham reveals the universality of God's plan of salvation. All have sinned against God (Rom. 3:23), meaning simply that all need to be reconciled to God. In Christ God has made salvation available to all (Titus 2:11). Therefore, Christ represents the answer to the universal dilemma of man (sin).

In 2 Corinthians 5:19 Paul speaks of the ministry of reconciliation. In the context it is the apostles who are under consideration. However, Jesus makes it abundantly clear in Matthew 28:19-20 that no Christian is exempt from the ministry of seeing men reconciled to God through Christ. We all have that responsibility. An understanding of God's plan for the redemption of man, coupled with gratitude for God's loving

grace, ought to result in the desire in the believer to see God's plan carried out and His name glorified.

Self-Esteem As A Christian

It is clear from even the briefest study of the New Testament that those early Christians were not ashamed of their relationship with Christ. To them it was a noble thing to be a Christ and an honor to suffer for their risen Lord. Peter speaks of the nobility of the Christian in 1 Peter 2:9-10 and notes that as an elect race, a royal priesthood, a holy nation and a people who belong to God, we are to publish abroad the excellencies of Him who has blessed us with such nobility. As a matter of fact, the purpose of our being raised to that noble station in God's sight is that we might be about proclaiming the virtues of God.

Perhaps if more Christians today possessed a higher view of themselves as Christians they would be more inclined to proclaim the virtues of God. Instead of making them grovel in their guilt, preachers ought to help them to develop a positive self-image as a child of God. There is a difference between false pride and feeling good about what we are as Christians. When we feel good about something, we want to talk about it. When we come to feel good about our name as Christian, we will want to talk about it.

Love As Motivation

The all encompassing motivation for evangelistic activity is love. All of the other motivational factors we have discussed can be summed up in love.

The kind of love we are contemplating here is a love that is a response on our part to the love that God has so graciously lavished upon us (1 John 4:19). When we find ourselves possessing a genuine and mature love we feel a sense of urgency to communicate the good news of salvation to those who are spiritually lifeless and who are separated from God. However, such love is not a work; it is a fruit. That fruit must be watered and nurtured through the knowledge of God. A steady diet of gimmicks and programs will not provide the proper nutrients.

Conclusion

We must seek to instill in Christians proper motives for evangelizing the lost. We will not reach the height of our effectiveness until we are genuinely motivated by the simple yet powerful message of the gospel of Jesus Christ. When we feel compelled to reach out to the lost because of our gratitude, our understanding, and our life, it will not be programs and gimmicks that will then speak to the hearts and needs of the lost, but the evidence of our caring and the validity of the gospel message. When our motives for evangelizing are proper, our methods will then be sound and effective. Some may view this approach to evangelism as more idealistic than practical, but I suggest that if it met the needs of man in the first century it will still meet their needs today.

Jesus—The Way

“JOHN 14:6”

James Meadows, Spartanburg, SC

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.” (John 14:6.) Someone has said “Buddhism is the religion of a method; Mohammadanism is the religion of a book; Christianity is the religion of a person.” Jesus Christ is the person. He spake as no other one ever spoke (John 7:45, 46), and when he did speak the people were **astonished** (Matt. 7:28). He did not merely say “I speak truth” or “I reveal life” but he said “I am the way, the truth, and the life. . . .” He further said (1) “I am that bread of life” (John 6:48); (2) “I am the light of the world” (John 8:12); (3) “I am the door” (John 10:9); (4) “I am the good shepherd” (John 10:14); (5) “I am the resurrection, and the life” (John 11:25); (6) “I am the true vine.” (John 15:1)

A way is “that along which one passes or progresses to reach some place. . . .” Christ is the way, the means by which one is brought, or has access to the Father. He is the way through which all divine blessings come from God to mankind and the way through which man can approach God.

The importance of Christ the way cannot be overemphasized. He is the only way of salvation (Acts 4:12). He is the only way of access to the Father (John 6:44, 45; 14:6; Eph. 2:18). He is the way to the knowledge

of God (2 Cor. 5:17-19). In the book of Acts Christianity is spoken of as the way, i.e., "the path by which sinful man returns to the affectionate interest and regard of a righteous God." (Acts 9:2; 16:17; 18:26.)

Marriage To An Unbeliever (Part II)

Glenn D. Martin, Elizabeth City, NC

The basis of Paul's demand that no compromise be made with unbelievers, in his exhortation of 2 Corinthians 6:14-15, is the metaphor, developed extensively in the first letter, but reinforced in 2 Corinthians 6:16 with his quotation from Exodus 29:45 of the Old Testament. The principle is that wherever God dwells is the true temple of God. "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." (2 Cor. 6:16.) Paul was dealing with **any union** of a Christian with unbelievers, which certainly includes the marriage union.

It is true, of course, that Paganism has lost its old forms; but no responsible person can be unaware that all the old essentials of Paganism are still operative today. Satan has not gone away! In fact, he is as active as ever, and is especially active with a Communistic inspired tool of **Humanism** which is designed to destroy the very first institution of God, of which marriage is the key, the family or the home.

Certainly Paul's exhortation (2 Cor. 6:17) to "come out from among them (unbelievers), and be ye separate, saith the Lord" cannot be understood to **exclude** the marriage union of Christians with unbelievers. And, then, look at Paul's conclusion, "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all defilement of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1.) This conclusion is the command of "be ye separate" reinforced by Paul's appeal to the "promises of God" given to the Christian as the "temple where God dwells."

Can a Christian be separate and unequal-yoked to an unbeliever at the same time?

Can such a union, be in any way, expedient or an advantage to the Christian, even though it be lawful? Paul is appealing to Christians to voluntarily let ourselves be cleansed, and to voluntarily let ourselves perfect holiness in the fear of God. It is revealed in Hebrews 12:10 that God chastens Christians for their own profit, that we might be partakers of His holiness. And Hebrews 12:14 reveals that Christians are to "Follow peace with all men, and holiness, without which no man shall see the Lord. It is admitted that perfect holiness, in any absolute sense, is simply impossible for mortal man. The answer, therefore, lies in the perfection of Jesus Christ. We can only be partakers of God's holiness by putting on Christ. By their obedience to the gospel of Christ, "as many as have been baptized into Christ, have put on Christ." (Gal. 3:27.) Jesus said, "Now ye are clean through the word which I have spoken unto you, abide in me and I in you." (John 15:3, 4.) Therefore, in the state of being "in Christ" and of Christ being in the Christian, all the perfection of Christ Himself is credited to the Christian, as a member of Christ's body, the church.

This is why Paul said, "Christ, whom we preach, Warning every man in all wisdom, that we may present every man perfect in Christ Jesus." (Col. 1:28.) But note carefully that Paul did not say that "we will" present every Christian, but "we may," indicating that Christ's perfection, while certainly available to every Christian, does not pertain to every Christian automatically. The Christian must work at the perfection of holiness of the perfect Christ. God does not require of man a perfection which is beyond man's power, and God promises to forgive every sin that is repented of, but the Christian must constantly work toward that perfection of Jesus Christ, and never stop

trying.

Which lawful marriage, therefore, will be expedient or which will be an advantage for the Christian, a marriage with another Christian, or a marriage with an unbeliever? Which lawful marriage will be the most helpful for the Christian to perfect his or her holiness in the fear of God? Certainly we will all agree that the safest and most Scriptural course is to marry another Christian who also is constantly seeking to cleanse himself of all defilements of flesh and spirit, and who is striving to perfect holiness in the fear of God (2 Cor. 7:1).

In one sentence, the true marital criterion, or basic rule that will not fail, is this: Marry someone who loves God **more** than he loves you! You can totally trust a marriage partner who loves God first, for this mate will treat you right, because of his or her commitment to God, in and through Jesus Christ. This mate will obey God, whether you do or not. This mate will not sin or forsake the worship of Christ's church, because you do, or for any other excuse. And then, apply this thought to **self**, if this is my need, in one sentence, it is also the need of my marriage partner. Therefore, I must love God first, and what I wish of my mate, must be first in me.

Believing as I do, these exhortations and warnings of the inspired Scriptures, I cannot but teach, in all good conscience, even as Paul, "Be ye not unequally yoked with unbelievers." (2 Cor. 6:14.) Yet, knowing full well, from experience, and from what is revealed in the inspired Scriptures, **some** Christians will be in this very state of being unequally yoked in marriage with an unbeliever. And it is a known fact that many of the marriages between a Christian and an unbeliever have proven to be the means of converting the unbeliever to Christ, a fact which I can certainly attest to. But the inspired Scriptures certainly do not advocate that any Christian marry an unbeliever in order to convert him. Marriage is never, in all the New Testament, regarded as an instrument of evangelism. Evangelism many times is the reason why such a marriage exists, for it is not always possible to convert both partners of a marriage relationship. But there is absolutely no authority, what-

soever, for a Christian to regard marriage as an instrument of evangelism. And, when Peter touches upon this subject (1 Pet. 3:1-2) he is addressing the believing wives who had unbelieving husbands because they had been converted after they were already married, but their husbands had not obeyed the gospel of Christ.

And this is yet another reason why being unequally yoked in marriage **cannot** be expedient or advantageous, especially if the believing partner is the wife. Peter said, "Likewise, ye wives, be in subjection to your husbands, that even if any obey not the word, they may without the word be won by the behavior of their wives; beholding your chaste behavior coupled with fear." (1 Pet. 3:1-2.) Paul revealed, "The head of every man is Christ; and the head of every woman is man; and the head of Christ is God." (1 Cor. 11:3.) Therefore, wives are to be in subjection to their husband, regardless of their husband's religious beliefs. But Peter says, if the Christian wife can show that she can live in obedience to God, and still be in subjection to her unbelieving husband, she may be able, by her chaste general life and conduct, to set before him the principles of the word of God, whereby her husband can see God's word, as it is practiced by his wife, and he may be led thereby to obey the gospel through her. However, unless the Christian wife loves God more than she loves her husband, not only could this not be possible, but her own salvation would be in jeopardy as well. For unless she puts God first, even to the extreme of obeying God, when and if it becomes necessary, at the expense of not being in subjection to her unbelieving husband, she has forfeited her soul's salvation for her love for her husband.

In fact, only if her husband observes his Christian wife as being that dedicated a Christian, which prompts her into such an attitude in which she loves God **first**, only by such godly influence and example may he come eventually to obey the gospel of Christ. These words of Peter, therefore, give at least a glimmer of hope to the Christians who find themselves, for whatever reason, unequally yoked by marriage to an unbeliever.

But even though the marriage is lawful in God's sight, never is it an advantage or in any way expedient to the Christian's spiritual life, in Christ Jesus, the Lord. For God expects from the Christian partner of such a marriage the very same commitment as any other Christian who is married to a believer, but with the added responsibility of being evangelistic, not only for the souls of a lost and dying world, but also of his mate and their children, with little or no cooperation from the mate.

Such a marriage partnership will always be a disadvantage to the Christian partner, whose own soul is at stake, but also, what is even more sobering, is that the children's souls will be at stake. Having been the unbeliever of such an unequally yoked marriage, and being indeed thankful for the good examples of my beloved helpmate,

even to the extent that we were united in Christ, within about a year after we were united in marriage, yet I hasten to say that I know from experience that even a newborn babe in Christ, as I was during our children's most formative years, was **not** an advantage for our children.

No better advice could be given than to repeat what I have already said, marry someone who loves God more than he loves you. For Jesus said, "If any man come to me, and hate not his father, and mother, and wife, and children, and sisters, yea, and his own life also, he cannot be my disciple. And, whosoever doth not bear his cross, and come after me, cannot be my disciple." (Luke 14:26-27.) Therefore, dear Christian, **why** make the bearing of your cross even more difficult by marrying an unbeliever who does not love God first?

Baptizing Children

David Pharr, Rock Hill, S.C.

Children brought up in "the nurture and admonition of the Lord" usually express an interest in being baptized at an early age. Parents are rightly concerned about giving their children proper guidance in this. They want to avoid a stand which appears to hinder the child's obedience to God. But at the same time they do not want the child to act prematurely.

A young person should not be baptized (1) until he has a genuine understanding and conviction about sin; (2) until he understands and believes the fundamental facts of the scheme of redemption; and (3) until he is ready to accept the responsibilities of the Christian life.

Understanding the fundamentals of the scheme of redemption is more than merely being able to recite that baptism is "for the remission of sins." Grace, atonement, the Diety of Christ and His sacrifice in our behalf must also be understood. Certainly these things must be taught to a child on a child's level; but a person is not ready for baptism without knowing and believing these fundamental matters. We fear that too often we have "explained" baptism to those who lacked a sufficient foundation in other matters to receive it.

Baptism is not the end. It is the beginning. The commitment to Christian discipleship is not an easy commitment. Parents should be careful to explain this to their children who desire to be baptized. The tragedy is that sometimes parents have set such a poor example themselves that they are unable to properly teach this. Some parents want their children to be baptized, but they don't want them to attend faithfully. We can see this to be the case because the parents don't bring them. Some parents want their children to be baptized, but they want their children to be more a part of the world than of the church.

Young people should not be baptized because they have reached a certain age. The calendar has nothing to do with it. Neither should they be baptized because their peers have been. We love to see children give their lives to Christ. But this requires more than just baptism.



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Thirteen Years In Asheboro

Ronnie Missildine, Pensacola, FL

The Ariel Missildine family has moved from Asheboro, NC. They had moved there from Montgomery, AL in 1967. The work there was struggling, as is the case in many of the mission fields of the Carolinas. The church which meets on Meadowbrook Road was being largely supported by congregations in Kentucky and Tennessee. The membership was small and leadership scarce.

Ariel had never done full-time work and was somewhat apprehensive as to whether he was the man for the challenge. With God's rich blessings, the support of a great wife and son, and the willingness of the few local brethren to work, he proved to be just what God needed in Asheboro . . . for thirteen years.

At first, there were several unfaithful members restored. Then baptisms began to take place. Ariel and Merle conducted many, many, personal Bible studies and through the years many, many individuals and families were converted to New Testament Christianity. Ariel knows the exact numbers, but for fear of "bragging" he never divulged them to **Carolina Christian** or other publications. But from watching the congregation grow over the years, this writer knows firsthand that there are many faithful Christians in Asheboro because Merle, Ariel, and Brent lovingly taught

them. This writer has had the privilege of preaching in several gospel meetings in Asheboro and the growth in numbers and especially in spirituality has been phenomenal!

The congregation now has a regular attendance of near 100. It is not only self-supporting, but supports other works which, as they once were, are struggling. A beautiful addition of an educational wing to the building has been constructed. Because of the brethren's hard work under Ariel's leadership, the community is now familiar with Restoration principles and the conversions to those principles have made a definite impact on the denominations.

Ariel would never take the credit. And so be it. It **does** belong to God. But let us hasten to apply the Bible principle of "honor to whom honor" for his work's sake. Ariel, Merle, and Brent Missildine deserve the honor because of their love for the Lord's work. And the very fact that they do not seek that honor makes them deserve it all the more.

The Carolinas will miss the Missildine family after their move to Linden, Alabama. But their influence will be felt as long as the Lord's church lasts in North Carolina. Their long tenure and its results set a strong example of how the work for the Lord can and should be accomplished, especially in the Carolinas.

GLEANINGS OF ENCOURAGEMENT

Do Good To Them That Despise You

Henry L. Fuhry, Asheville, N.C.

"Love your enemies, do good to them that hate you." (Luke 6:27.) We owe love to all men, whatever their attitude toward us, whatever they may do to us. It is our Christian duty to love our enemies as well as those who are not antagonistic to us. However bad they are, however much they hate us, regardless of how they treat us, however serious the injury they do us, we are to dismiss the deed and discharge the

debt we owe them by extending love to those of our kind, charity to those made of the same clay as we. We must remember that all mankind are God's children and never should we show respect to one to the detriment of another.

Loving our enemies is not the same kind of love we extend to our families. The latter is an emotional love while loving our enemies means to do them good, be kind toward them, judge them not, look for the

good in such enemies, and see if we can't bring them into the right relationship with Christ.

Love for an enemy must come from a different love than we normally have. Keeping the command to love enemies is possible only to one who has been born again and is in the right relationship with the Lord, one who draws heavily upon the love that God and Christ have for him. To have such love, we must separate the person from his deeds. We are to love the sinner but hate the sin. The person who does evil is also capable of doing good. Through love and understanding, it may be possible to win him from his evil ways and bring him to Christ. God loved us when we were lost in sin and

enemies against Him. He reached out in love, and made it possible through the death of His son upon the cross, and brought us to Himself. When we love our enemies, we reflect the love of God which He expressed to us.

If we show love only to our families and fellow Christians we are as the heathen because they likewise love their families and their immediate friends. We are to go well beyond this responsibility and reflect our love for those who do not care for us and may even mock us. Love is the greatest of all Christian qualities. Love can do all things. Love will win our adversary much quicker than scolding or chastising those who do us wrong.

A Little Child Shall Lead Them

Bill Dorriety, Winston-Salem, N.C.

Several years ago, I had the opportunity of visiting in the home of an elderly sister in Christ who had recently lost her husband. Many widows would have been too emotional to talk about their husband of many years, but this dear lady was anxious to relate the fond memories of their life together. One such account concerned factors that led to his conversion, and I think it is a priceless lesson for parents and children.

"Though we had been married long enough to have twin boys, four years old, and a daughter, age two, Eddy had never been in a church building . . . not even to a funeral. One Sunday morning as the children and I were getting ready to go to services, one of the boys said, "**Mother, why do we have to go to church . . . why can't we stay home with Daddy?**" I replied, "**Because you cannot serve the Lord and stay home.**" Eddy looked rather strangely at the boy and quietly walked away and started getting ready to go to services. We never discussed this incident, but that was the beginning of his conversion. He was baptized into the Lord's church in 1931 and was faithful until he died in 1975. He was a good Christian father and faithful elder in

the church because one of our little children loved him enough to want to be with him."

I have thought about this story many times since she wrote me about it. Our children will be what we teach (or allow) them to be. Our children are capable of teaching us by their example. How do we relate to our children?

Permissively?

Lovingly?

Domineeringly?

Spiritually?

Jesus said, "Except ye be converted; and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." (Matt. 18:3,4.)

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Editorial Glimmerings

Here are three more questions on the Holy Spirit — they keep coming and we keep replying. The querists are unnamed but the first two are from Tennessee and the third is from North Carolina.

1. "Does the Holy Spirit dwell in Christians personally?"

No, we do not believe that He does. It has been our contention for several years that He indwells us indirectly, that is through the medium of truth, the inspired word of God. This is discussed at some length in both of our books on the subject (**The Work of the Holy Spirit and The Holy Spirit — His Indwelling and Work**), and we see no need to repeat the arguments here.

But obviously the proper answer would depend to a great extent upon what one means by "personally." The Holy Spirit is a person (a God person, not a human person), and what He does He must do as a person, but this does not mean that He does everything He does personally, directly, or without the use of means. To illustrate this, let us change the question to ask, "Does the Holy Spirit work personally in conversion?" Certainly the Holy Spirit as a person works in conversion, but does He work personally? We must answer in the negative, but when we do so we suggest to millions of minds that the Holy Spirit does not work at all in conversion. Thus a negative (and correct) answer may convey a totally unscriptural concept. But on the other hand, to answer affirmatively would be to say to millions of others that He works directly and miraculously (that is without means) upon the human heart. Again this would communicate an utterly false conclusion.

If there is one thing that the leaders in the movement to restore New Testament Christianity have understood in common about the Holy Spirit (and denominational leaders have never even faintly grasped), it is the fact that He works indirectly (through the truth) in the conversion of sinners. We are not aware of a single dissenting voice among the leading proponents of this

movement. All have understood that the Holy Spirit works in conversion, but that He does so indirectly or through means. This does not, however, change the fact that He works. We have no trouble seeing that. Why then can we not understand that exactly the same principle is true when we come to His indwelling. The Spirit indwells Christians but He does not do so directly. He indwells them through means. But His indirect indwelling does not change the fact. He still indwells.

The problem here seems to be a failure to see that it is the Spirit converting and indwelling regardless of whether they are done personally or through the medium of truth. We have fallen into the habit of thinking that if the Spirit does not indwell personally, directly, and without means that He is not indwelling at all. But this is a false conclusion. It is a fact that He indwells, and that fact is not changed when He does so indirectly.

2. "Does the word of God that dwells in us represent the Holy Spirit?"

No. The word of God is the word of God and the Holy Spirit is the Holy Spirit. The word is the medium through which the Spirit works, but they are not the same. One might as well say that a handsaw or a hammer represents a carpenter in the building of a house as to say that the word represents the Spirit in a Christian. The saw and hammer are the tools of the carpenter; the word is the tool (the sword of) the Spirit. We do not believe that a representative indwelling can be even remotely sustained by the Scriptures. (Of course we understand that some brethren use the expression "representative indwelling" to mean an indirect indwelling, and there may be some sense in which the word does represent the Spirit, but this contributes to fuzzy thinking by confusing two things which should be kept clearly distinct.) Again the truth may be seen by changing the question: "Does the word of God represent the Holy Spirit in conversion?" Of course not. The two are entirely different. The Spirit works

through the word to convert. And, in the same manner, He indwells through the word.

The problem here is a total failure to grasp the fact that the Spirit may indwell indirectly and still be indwelling just as He may work indirectly and still be working. At the risk of becoming tedious, let us consider another illustration. In the beginning God made an apple tree. He made it directly and personally. That is to say that the first apple tree was made by a miraculous act of God. After that first one, God ceased to make apple trees personally (by a personal and direct act). But this does not mean that God went out of the tree making business. The fact is, He makes apple trees every day. But how does He do it? He makes them indirectly through apple seeds (His law of reproduction). Now let us ask: "Does the apple seed represent God in the tree making process?" No. The seed is simply the means by which God works to produce apple trees. But it would make as much sense to say that a seed represents God (that God is not actually at work through the seed) as to say that the word of God represents the Holy Spirit in a Christian. The fact is, as we have stated a thousand times before, the Holy Spirit indwells Christians through the word. The Spirit is the actor; the word is the medium through which He acts. Quite frankly, we are at a total loss to see how anyone can miss this simple truth.

3. "The Bible teaches that God is no respecter of person. He converted Saul (Paul) by a miracle. Why doesn't He convert everyone in the same way?"

It is true that God is no respecter of persons (Acts 10:34; Rom. 2:11). But it is not true that He converted Saul by a miracle. We need to understand the difference between miracles in connection with a conversion and a miraculous conversion. When we see this, we can readily see that all who are converted are converted in precisely the same way, including Saul. People are converted by hearing, believing, and obeying the truth. This is what changes a lost man to a saved man, not a miraculous act of God. There has never been a conversion to Christ on any other grounds. And as far as we

know or are able to find out there has never been a miraculous conversion in the history of the world. A conversion in which God miraculously changes the heart, without the consent or action of the converted, would be a violation of the free will of man. And a conversion in which man gives his consent, a conversion by the law of God, is not miraculous.

Thus Saul was not miraculously converted, as our querist erroneously concludes. Nor were any others whose conversion is recorded by inspiration. The concept of a miraculous conversion was born in denominationalism and has absolutely no basis in the Scriptures. The concept was nourished because man refused to see that God may (and does) work indirectly. A miracle is a direct act of God (God working by means other than His law — God producing without the means of production). Seemingly it is difficult for man to conceive of God working if He does not work directly (that is, miraculously). But the fact is, God works in at least two ways: miraculously (or directly) and through means (indirectly or non-miraculously). In conversion, God has always worked indirectly, through His truth, His plan, His word.

Conversion is a command for man to obey (Acts 3:19), not something God does for man. If God converted one by a miracle and did not so convert all, He certainly would be a respecter of persons. It would mean that the lost or saved condition of all men would depend wholly upon God. God would have worked a miracle on the saved, resulting in their salvation; His failure to perform a miracle would be the cause of the lost being lost. Thus if God has not acted miraculously to save one it is His failure, not that of the sinner. God has arbitrarily chosen to save some (by changing them miraculously) while He has refused or failed to save others. This certainly would make Him a respecter of persons — make Him directly responsible for the damnation of the lost.

Of course there were miracles in connection with Saul's conversion, just as there were miracles on the day of Pentecost. But the miracles were incidental to the conversion. The conversion was the result of hear-

ing, believing, and obeying the truth. This was true in Saul's case; it is true in every case. On Pentecost the miracles occurred with the apostles, not on the sinner. In the conversion of the Ethiopian, the miracles pertained to Philip, not to the eunuch (Acts 8). In the conversion of Saul, the miracles pertained to his call to the apostleship, not to his conversion *per se*. And so it is in every case. All who were converted were presented God's marvelous scheme of redemption; they heard the glad tidings; they believed in Christ as God's Son and their Lord and Savior; and they obeyed all He required of them. Thus conversion was wrought, not by a miracle, but by hearing, believing, and obeying the truth. This is the only way anyone was ever converted; it is the only way one can be converted now; and it is the only way anyone will ever be converted. There is no such thing as a miraculous conversion revealed in the

Bible.

The purpose of miracles was to reveal and confirm the truth (Mark 16:16-20; Heb. 2:1-4). When the truth was revealed, all were and are required to obey it. A miracle might be a strong motivating factor in helping one believe the truth, but in the final analysis the individual must believe for himself. A miracle was never worked to put faith in one's heart directly; a miracle never made repentance easier; a miracle never put one into Christ without baptism (Rom. 6:4; Gal. 3:27). Every man must hear and weigh the evidence for himself; he must either believe or disbelieve; he must either turn away from his sins or remain in them; he must be baptized into Christ or he must remain in the world. Saul was no exception to this rule. He was converted in precisely the same manner as everyone else, through the truth of God and not by a miraculous change of heart.

The End Result Of Denominational Philosophy

Jim Stutts, Jacksonville, Fla.

The rotting bodies of over 900 members of the People's Temple have been removed from the jungle of Guyana, where they either voluntarily committed suicide or were murdered. While we agonize over the senselessness of these deaths and while we keep asking "why" we really should not be too surprised that such finally happened. If we look carefully at denominationalism in general and the so-called "Pentecostal" movement specifically, it is not difficult to see that Jim Jones traveled the same path others have also been traveling, the only difference being that Jones followed the path to its conclusion!

Direct Operation of the Holy Spirit is advocated to some degree by most denominations, with the cults carrying this concept the furthest. Plainly stated, this concept says that the Holy Ghost **directly** influences, inspires, leads, teaches or performs miracles through those called by God. Some maintain that the Bible is a result of the Holy Spirit's work, but they deny it is complete, final and all that is

necessary for salvation and Christian living (2 Tim. 3:16,17). Some examples of the result of this idea are: the Catholic Church, the Mormons, Christian Science, Herbert W. and Garner Ted Armstrong's World Wide Church of God, the Jehovah's Witnesses and many major religious denominations. Millions pledge their allegiance to said concept. Each of the advocates of "direct operation" believes that "God has laid it on my heart," "the Holy Ghost told me," or "God revealed it in a dream or vision" — separate and apart from the Bible.

Those who condemn, tolerate or practice the direct operation doctrine are not able to condemn the Jim Joneses of the world! How can they say Jones is wrong when he merely advocated what they do, that God directs apart from the Bible? But the true Christian can know that denominationalism, cultism and the Guyana tragedy are all wrong because **the Bible** says so! (John 20:20,21; 1 Cor. 1:10; 6:19).

The Bible teaches that the miraculous is confined to the first century and that only the preachers, writers (apostles and proph-

ets) of the early church possessed that which many claim to have today (1 Cor. 13:8-10). Those advocating what the Bible does not authorize are false teachers (Gal. 1:6-9).

The Terms "Reverend" and "Father" are pompous titles worn by many religious leaders and both were worn by Jim Jones. Not only were the members of the People's Temple naive in referring to Jones with such labels but so are millions of others. Our world should know that the Bible reserves such titles as "Reverend" and "Father" for God (the Bible authorizes children to address the male parent as "father" — Eph. 6:2; Ps. 111:9; Matt. 23:9). For people to blindly follow a man because he speaks from the Bible and is called "Reverend" or "Father" is to invite spiritual suicide! (Matt. 15:14).

Prophetic Powers have been claimed by many preachers and their followers for many years. Jones predicted the end of the world would come several years ago. How sad it is that his followers did not see that he was an imposter as the Scriptures reveal (Deut. 13:1-4). Jesus said while on earth that only God knew the time of His return for the destruction of the world (Matt. 24:36).

Resurrections of the Dead were claimed by Jones and his cult. These claims were investigated by the authorities in Medocino County, California, back in 1972, and of course such did not and could not occur. We again must be reminded that such claims are widely held by many preachers, churches and especially television evangelists. The city of Charlotte, North Carolina, was visited recently by a well-known TV faith healer who during a "healing" service prohibited rescuers from saving a heart attack victim because he said that the man was possessed by the Holy Spirit. The man died as a result of the Jones-type propaganda being believed. When will our world read the Bible for themselves to learn that the next resurrections will be done by Christ when He returns? (1 Cor. 15:52).

Money, Power and Prestige are characteristics of the cult. Usually one man is at the reins controlling man and money.

These men usually split from an organized religious body and start their own "club," "evangelistic association" or radio/TV program. They receive the power by divorcing themselves from the control of organized religion and the money by begging from those of different denominations. The wisdom of God is seen inasmuch as the church of Christ is to be controlled locally by a plurality of elders, with the preacher working under the oversight of those elders, being supported by the church, not the general public (Titus 1:5; Acts 20:28; 1 Cor. 9:7-14).

Sexual Immorality flowed in Jones' commune. Reports tell of Jones having a mistress and when one member's wife refused to become a member, Jones merely appointed another wife for the man! It is strange that immorality is overlooked by many "religious" (?) folk who fellowship fornicators and adulterers (Matt. 5:32; 19:9). The word of God still condemns such (Gal. 5:19-21).

We kindly ask those who embrace the denominational concept if one church is still as good as another. If so, what about Jones'? Is any man to be followed just because he is called Reverend or carries a Bible? If not, what is the standard by which a man can be called a false teacher? Is sincerity all that pleases God? If so, what about these cult members?

It is our prayer that our world will wake up to the deception found in following a man or religious body without comparing their teachings with the Bible. May we all carefully study God's word, follow Jesus only, and be a member of His church, not any man's.

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The Folly Of Modern Miracle-Workers

It comes as a surprise to most to learn that miracles in Bible times (and there are no miracles in the Scriptural sense of the term in any other times) were not performed for the personal benefit of single individuals. The sick were not healed just for the sake of being well; the blind were not given their sight for the sole purpose of enabling one to see. There was always a higher reason for the miracles. Of course it is true that when the sick was healed or the blind's sight restored the individual did benefit from it. But his benefit was a matter of serendipity — that is, something aside from the basic aim or purpose. While the benefit was received by some individual, there was a higher purpose in the miracle than the healing of an infirmity. Miracles were designed to confirm the word of God (Mark 16:20; Heb. 2:1-4), to guarantee that the Scriptures as given are the infallible revelation of the will of God. Incidental to the confirming of the revelation (which is the fundamental purpose of the miracle) was the healing. But healing, just for the sake of healing, was never the prime object of any miracle recorded in the Bible. They all had a higher purpose. Their purpose was to confirm the word; the healing was incidental.

But modern miracle-workers are the exact opposite of this. They have for their aim the healing; there is nothing confirmatory about them. (Incidentally, they are neither modern in the sense of being new — such go all the way back to the centuries following the apostolic age — nor are they miracle-workers — a Biblical miracle is far more than just an extraordinary event; it is the direct act of God, God producing without His natural means of production.) This makes the purpose entirely different than miracles in Bible times. Then miracles were to confirm the word and any benefit derived therefrom was only incidental; now the benefit to the individual is the fundamental purpose with not even an incidental confirmatory purpose.

But if modern miracle-workers do not perform miracles, how do they deceive so

many people? They do so by getting themselves and their followers into a vicious cycle. This can be illustrated by the following by Boyce Mouton:

“Hans Christian Anderson has given to the world a great many folk stories and fables which have profound implications. One such story is of an eccentric emperor who was obsessed by clothing. His uncontrollable desire for something new and novel made him an easy prey for two swindlers. The swindlers pretended to be weavers and boasted of the ability to make a miraculous garment. The miracle of the garment was this — to everyone who was unfit for office or hopelessly dull, the clothing became invisible. Thus the emperor, by wearing this apparel, could immediately discern all who were worthy in his kingdom.

“The foolish ruler paid the swindlers a large sum of money and they began their pretense upon an empty loom. Periodically the emperor would send one of his officials to check on their progress. Each was shocked to see absolutely nothing but was too timid to tell the truth. If he admitted what he saw he feared that everyone would think he was incompetent. The clever criminals described in great detail the imaginary garment so that each intimidated ‘observer’ would carry a consistent report to the emperor.

“At last the deluded ruler himself was brought in to see his expensive and elegant clothing. He too was too proud to tell the truth. And thus upon a special day he removed his real clothing and draped in nothing but his imagination he paraded through the town for all to see.

“Everyone saw that the emperor was naked but no one had the nerve to say it. Each assumed that such a statement would be an admission of incompetence. At last a little child cried out, ‘But he has nothing on!’ The initial implications of this bold assertion brought out feelings of sympathy and compassion for the poor little innocent child, so void of understanding. The longer they thought about it, however, the more

reasonable it seemed. Soon everyone, even the emperor, was aware that he was naked.

“The saddest part of the story is that even then he refused to hide himself in shame. Instead he stiffened himself with pride and marched on.”

Now in this story substitute healing for the clothing, the healer for the emperor, and the subjects for those who follow the healer and you can see the folly of the modern miracle-worker. He proclaims healing is available (and the vicious cycle starts). They must accept it as a fact or else they will be branded as unbelievers. He declares that healing has taken place, even though the sickness or disease may still be apparent. They must believe that the healing has taken place or they are unbelievers. He further instructs that only believers can be healed. Thus one must believe against all evidence that he is healed or else he cannot be healed; when he is not healed (which is always the case except for psychosomatic disorders) he must believe that he is healed

or else he becomes an unbeliever and as an unbeliever he cannot be healed. He cannot admit the truth because the truth would eliminate him from the healing. And so both the healer and the followers go on pretending that extraordinary healings are taking place, even though they cannot see them or feel any results from them.

Just as with the emperor, one must see the clothing or else admit his incompetence; so with the healers, one must be healed or admit that he is an unbeliever. When, oh when, will a little child cry out among them, “But there are no miraculous healings!” This would sound and look reasonable, but perhaps none would heed it. They would just go on in their delusion — they would rather claim healings (which never occur) than to be branded as unbelievers. Such deception and folly does not come from heaven, but from the source of all evil, the devil, and those whom he is able to deceive into this vicious cycle.



God's Message To The Mormons

John Waddey, Knoxville, Tn.

On June 10, 1978, the Church of Jesus Christ of Latter Day Saints made a momentous decision. They decided to admit blacks to the “lay priesthood.” This was a long and difficult decision for the Mormon hierarchy concerning those of African descent.

Beginning with their allegedly “inspired” prophet, Joseph Smith, they were told that the blacks were not worthy of the gospel. For years no efforts were made to evangelize them at all. In his book **The Way to Perfection**, Elder Joseph Felding Smith, one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints, gives us a good summary of their doctrine:

“Cain became the father of an inferior race. A curse was placed upon him and that curse has been continued through his lineage and must do so while time endures. Millions of souls have come into this world cursed with a black skin and have been denied the privilege of Priesthood and the fullness of the blessings of the Gospel.” (p. 101.) “What evidence do we have that the

Negro of the present day is the descendant of Cain. . . . There is no definite information on this question in the Bible, and profane history is not able to solve it. From the **Pearl of Great Price** and the teachings of Joseph Smith and the early elders of the Church who were associated with him, we do obtain some definite instruction. . . .” (p. 103.) Mormon president Brigham Young is quoted as saying, “Any man having one drop of the seed of Cain in him cannot receive the Priesthood. . . .” (p. 107.)

Only when Mormon George Romney began campaigning for the Presidency of the nation did the Negro begin to rise in Mormon estimation. The particular factor was that blacks were furious at the thought of a possible Mormon President who would not even consider them of equal human worth. At that point the presiding council of the Utah Sect claimed a Revelation from God to “let the blacks” in as members only. Now some 15 years later they claim God gave the poor blacks another goodie — admittance to the **lay** priesthood. No word on the higher priesthood and offices as yet.

This earth-shaking, newsmaking event prompts a few questions.

1. Since both Joe Smith and president Spender Kimball are said to have received their contradictory messages from God, which one are we to believe?

a. If the all-wise, unchanging God changes His mind about such important issues, how can we be sure about any other Mormon doctrine? Will He change them too?

b. Would changing social-political pressures to accept blacks as equals have anything to do with a change of doctrine?

c. Do Mormons pray for God to change His will on other unpopular doctrines?

d. Now that "God's will" allows blacks to be priests, does that mean that Joseph Smith's teaching was in error?

e. Will the holy books of Mormonism now be revised to teach the new doctrine? (**Book of Mormon, Doctrine and Covenants, Pearl of Great Price.**)

Is this really a blessing to the Negroes of the world? Now they will be subjected to the proselyting attempts of yet another false religious cult. Some will actually fall for this dry morsel tossed out by the Mormon leadership, viewing it as a chance to move across former forbidden boundaries.

How grateful every child of God should

be that we have a "faith once for all delivered to the saints." (Jude 3.) Our creed (the new covenant of Jesus) needs no revision. The Lord's church gladly accepts that ancient faith as its complete and final authority in all matters moral and religious (2 Tim. 3:16,17). Never are we embarrassed by a foolish or contradictory teaching such as Mormonism's "black doctrine." This is a good example of the defectiveness and deficiency of human doctrines and alleged revelations. They are obviously inferior to the Holy Bible in quality and character.

It is of interest that Joseph Smith, Jr., founder of the Mormon Church, found a nucleus of early followers among a group of unstable members of the Lord's church in Ohio. Sydney Rigdon, an apostate preacher of the church who had already wandered into Pentecostalism, became one of Smith's chief supporters and confidants. A valuable lesson of warning can be drawn from this experience.

Last, if a religious group with such bizarre and changing doctrines can attract the members it does and grow, surely the pure gospel of Christ preached by the Lord's people will make His church grow even faster. The reason for their growth is obvious: i.e., the sending out of their young men by twos for a missionary tour. We need to utilize this great source of evangelistic power in our youth. We must be as wise as the sons of this world (Luke 16:8).

Carolina Church News

NEWS BRIEFS

by David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Asheboro. Ariel Misseldine and family have moved to Linden, Alabama. Their new address: 303 Wolfe St., 36748.

Fayetteville. Helen Street now has three elders with the addition of Lewis Scott.

Linville Forest. An additional elder and four more deacons have been appointed.

High Point. Charles Fetters writes: "To date we have had 18 baptisms, 42 responses and 1 restoration. Contributions have held up well during our summer months and we

have exceeded our budget so far for the year."

Mocksville. North Main recently contributed \$1000.00 to the Pageland, S.C. building fund.

N.C. Baptisms

Providence Road, Charlotte, 5; Northview, Statesville, 1; Elizabeth City, 2; Salisbury, 2; Burlington, 4; Raleigh, 3; Jacksonville, 2; N. Main St., Mocksville, 2; Helen Street, Fayetteville, 1. Total: 22.

C.W. Bradley at Kannapolis

C.W. Bradley, one of the most loved preachers who ever worked in the Caro-

linas, is scheduled to preach in a meeting at the Plymouth Street church in Kannapolis October 5-9. Ed Hill writes, "We believe his many friends in this area will want to come and hear him during this period." Services will begin each night at 7:30.

Asheboro

ARIEL MISSILDINE, JR. Reporting: After almost 13 years of preaching in Asheboro, I will be moving to a new work in Linden, Alabama. I would like to express my love and appreciation for all the faithful brothers and sisters that I have met and been associated with in the Carolinas. My prayers will always be with the work of the Lord's church in the Carolinas, as you work and continue to uphold New Testament Christianity. We invite any of you who have opportunity to visit with us in Alabama. Our address: 303 Wolfe St., Linden, Ala. 36748.

SOUTH CAROLINA

Spartanburg. Central set a new attendance record August 3 with 307 present for morning worship. Their previous high was 291 in October 1979. Jack Rogers, a recent Freed-Hardeman graduate, has been added to the staff at Central.

Duncan. Citing poor health, Paul Burch has resigned as an elder at Duncan. The other elders are Oscar Craft, J.W. De-Young, and B.A. Graydon.

Columbia. The Shandon church recently decided to send \$1000.00 to the new congregation at Winstonsboro to help them purchase

property.

Chester. Duke Gregory writes: "Since my last report we have had 3 baptisms and 4 restorations. Attendance continues to climb. We are now having 40-50 at worship. Interest is high and unity prevails."

Woodruff. Effective September 1, the church has assumed its own financial support, thereby relieving the congregation that has been assisting in their support.

S.C. Baptisms

Bypass, Union, 1; Northeast, Greenville, 1; Florence, 1; Greer, 1; Newberry, 1; Central, Spartanburg, 6; Shandon, Columbia, 10; Charlotte Avenue, Rock Hill, 1; St. George, 1; Laurens, 2. Total: 25.

St. George

JACK COOPER, Reporting: The St. George Church of Christ is excited about hosting the 1980 South Carolina Lectures, and we hope that S.C. congregations will share in the excitement. Now is the time for plans to be made about participation in the 1980 South Carolina Lectures.

A packet of information has been sent to congregations for whom we had an address. If your congregation has not received information about the South Carolina Lectures, just let us know and send your correct mailing address.

The lectureship for 1980 is designed specifically with the Carolinas in mind. The 1980 S.C. Lecture theme: "Building the Lord's church in South Carolina." Y'all come!

GOSPEL MEETINGS

North Carolina

Wendover, Greensboro, John Clayton.....	Oct. 1-3
Abilene, Statesville, Ladies Day.....	Oct. 4
Kannapolis, C.W. Bradley.....	Oct. 5-10
Helen Street, Fayetteville, Youth Rally.....	Oct. 17-19
Wilson, Campaign.....	Oct. 19-23

South Carolina

Greer, Retreat at Palmetto Bible Camp.....	Sept. 19-21
Duncan, Malcolm Lammons.....	Sept. 21-26
Gaffney, Carter Geer.....	Sept. 21-26
Singing at 3:00 p.m., Sept. 21	
Chester, Artie Collins.....	Sept. 21-28
Greer, David Wheeler.....	Oct. 24-26

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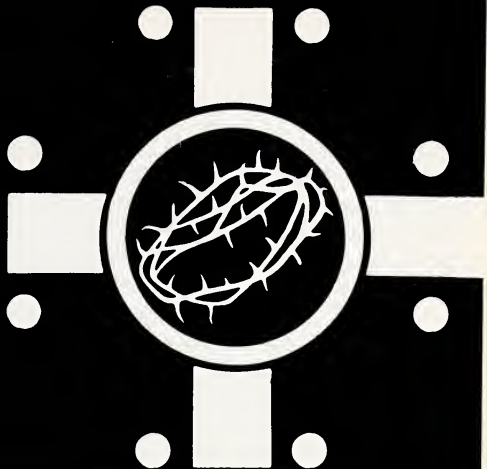
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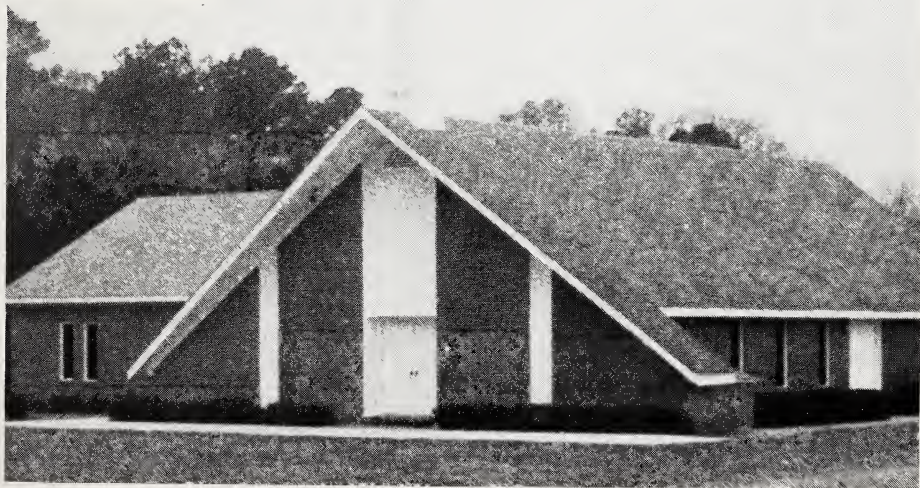
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CAROLINA CHRISTIAN

VOL. 22, NO. 10, OCTOBER 1980



C289.21
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St. George (insert Jack Cooper) — Site
of the 1980 S.C. lectures — See Page 7

EDITORIAL

A GREAT TRAGEDY

Evolution is one of the most destructive theories ever invented by the mind of man — destructive because it is opposite God, His word, and all the moral values He has revealed. Christians must be aware of the extent of this plague and arm themselves well to win the battle for the minds of men.

One of the finest opportunities presented to Carolina families, young people, church workers, and churches in many years was the all-day evolution-creation seminar conducted at the North Carolina lectures in Winston-Salem on Wednesday, September 17, by Dr. Burt Thompson of Cookeville, Tennessee. While the complexities of this subject seem to terrify most people (or is it an abysmal lack of interest?), no issue confronting society in the twentieth century could be of greater importance (that is, outside of the Lord Jesus Christ Himself, and even the truth about Him is involved here). The theory has saturated our whole secular educational system and has thus effected the whole thinking process of man (for if man is no more than a monkey he has no reason to act differently from a monkey). It has become so widespread that it threatens both the faith of Christians and the values and morals of society — it is literally turning the world wrong side up. We thus need to be informed about the theory and all the ramifications that necessarily follow it. To be uninformed, ill-informed, or misinformed invites disaster, both to society and to the church. We therefore conclude that everyone should be excited about any opportunity to learn more about this theory, what it is doing and how to refute it.

But unfortunately, as this seminar demonstrated, this is not the case. Dr. Thompson (who is a Christian scientist with a profound faith in God and the Bible as His inspired word) presented a golden opportunity to all of us in the Carolinas. Hundreds of people, and at least 150 preachers, should have been there. But to our shame only a handful showed up. The seminar went on with one of the most marvelous presentations we have ever heard . . . but without

most of us. What an opportunity we missed! And what a great tragedy for us that we missed it.

ANOTHER TRAGEDY

Winston Churchill, England's extraordinary leader during World War II, said: "To every man there comes in his lifetime that special moment when he is figuratively tapped on the shoulder and offered that chance to do a very special thing, unique to him and fitted to his talents. What a tragedy if that moment finds him unprepared or unqualified for the work."

But there is an even worse tragedy in the church. When that moment comes and each member is offered the chance to do a very special thing in the service of God and humanity, too often those who are prepared and qualified for the work are simply too indifferent and too unconcerned to do it. They thus leave the work to other hands and forfeit their chance to make an eternal difference for good in God's divine order of things.

A WORSE FOOL

"The fool has said in his heart, There is no God." (Ps. 14:1.) If this is true (and it most assuredly is), where does it leave the millions of people who confess their faith in

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CAROLINA CHRISTIAN is published monthly by Carolina Christian Publications, Inc., at 5315 Old Augusta Road, Greenville, S.C. 29605. Subscription price: individual, \$4.50 per year; club of five or more, \$4.00 per year; quantity of 15 or more in bundles or direct mailing, 22¢ per copy per month. Publication number, 091160.

Second class postage paid at Greenville, S.C.

POSTMASTER: Send undelivered copies with Form 3579 to Carolina Christian Publications, Inc., P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

RETURN REQUESTED

Address all editorial matter to Howard Winters, P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

All items to be printed in a given month's issue should reach the editor not later than the next to the last Thursday of the preceding month.

Address commercial advertising inquiries to Jacobs List, Inc., Clinton, S.C. 29325. Address all advertising pertaining to the Church of Christ or its members (including related organizations) to Carolina Christian, P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

the existence of God, that God is and that he rewards those who diligently seek him, but who live as if He were not? Who is worse, the man who denies God outright with his word or the one who denies Him with his action — one who believes Him to be the Creator and Ruler of the universe but will not permit Him to rule his own heart and life? One who does not believe in God (if such there be) has no reason to obey Him; one who believes has no reason not to obey. Thus it seems to us that one who professes faith in God but does not submit to Him as the Ruler of his life is a worse fool than one who foolishly says there is no God. Both faith and knowledge bring obligations. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (James 4:17.) How could it be otherwise?

WORSHIP

There is perhaps no single aspect of the work of the church which holds the family of God together more than Scriptural worship. Those who worship together in spirit and truth can work together in love and harmony. While we do not conceive of this as the primary purpose of worship (primarily it is to honor and praise God), we should not overlook the benefits derived from it for every child of God. Worship enables us to grow in the grace and knowledge of our Lord Jesus Christ. As we grow worship will become more meaningful, and as it becomes more meaningful it will stimulate more growth. Thus the true worshiper develops the characteristics of a faithful active child of God. This is why it is so vital that each member of the body of Christ worship regularly. To miss worship is to miss something one needs for himself, something the church needs, and something that will honor and praise God.

But for worship to fill its God-given function (to praise God and benefit man) it must be kept pure — that is it must be kept free from everything fleshly. Worship is spiritual and its design is to advance the spiritual part of man. While it may be enjoyable, it was never meant to be entertainment *per se*; while it benefits man, its primary function is to praise God; while the body is necessarily engaged in it, it is de-

signed for the spirit; while it helps hold the family of God together, its primary end is to bring man to a recognition of God as His maker and ruler; while it is done on earth, its aim is to reach heaven. True worship thus praises God and lifts the worshiper to a higher level.

FAMILY

Family ties are among the sweetest known to man. But they do not come without responsibilities. To be an honorable member of a family one must bring honor to the family. Privileges do not come without obligations.

The church is the family (house) of God. So said Paul when he wrote, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3:15.) Thus wherever a congregation of God's people exist there should be a family relationship between its members (but the family relationship should not end with congregational membership: for every born-again person, the world over, is a child of God and a part of His family). This is vital and indispensable to brotherly love and Christian fellowship.

It is heartening to see this being recognized more and more. It is not uncommon now to see the expression, when someone is baptized into Christ, "Welcome to the family." This is as it should be. As members of the Lord's church we are a family, the Lord's family, the family of God. For this reason we call each other brothers and sisters in Christ, not as titles of distinction but in recognition of family relationship.

There are some things that should characterize family members, such as:

1. Desiring to be together.
2. Doing things together.
3. Helping one another, especially in time of need.
4. Encouraging one another.
5. Looking out for each other's welfare.
6. Standing together.
7. Protecting each other from threats and danger.
8. Working together to build a better

family.

9. Resisting all detrimental outside forces.

So should it be in the family of God!

WISH WE'D SAID IT

From the White Station church bulletin, Memphis, Tennessee, we lift the following beautiful statement by Phillip Morrison which we wish we had had the ability and foresight to say first:

"A few years ago I enjoyed reading a book by former Harding College dean L.C. Sears, **For Freedom, the Biography of John Nelson Armstrong**. Brother Armstrong was intimately involved with six Christian colleges, as a teacher in two, and president of four others. He is perhaps best remembered for his work as the first president of Harding College. As outstanding men usually do, brother Armstrong had a view of things not limited to his own time and place. The following statement is particularly impressive:

"To have a group of men tell us what the Bible means in every instance and what all must teach and believe, would be placing a human yoke upon the necks of us all. It would be signing away our very birthright. So long as men are made free to study God's Book independently, unfettered by ecclesiasticisms, priests, and preachers, there will be honest mistakes in interpretations of the devout, the consecrated, and the most godly of God's children. It has always been so. And no church of our Lord has a right to pass upon the scruples of the most humble and the most untrained in God's House. "One man esteemeth one day above another; another esteemeth every day alike. Let each man be fully assured in his own mind. . . Who art thou that judgest the servant of another? To his own lord he standeth or falleth."

"The concept of restoring New Testament Christianity rests squarely on the ability of every person to understand what God wants him to do. Our commitment is to be New Testament Christians, not to create or maintain any human substitute. We are happy to be in bondage to Christ, but we must never be bound by man or by Satan."

We add only one thought to this vital statement, namely: when a man or a group of men try to bind their opinions or judgments upon others they have abandoned both the New Testament and the principle of the Restoration Movement. Every man and every church must be left free, under God, to do what he/it understands the Bible to teach. The Scriptures alone are the only standard of faith, practice, and teaching. We must learn this well . . . and practice it faithfully.

U.S. POSTAL SERVICE STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Required by 39 U.S.C. 3685)		
1. TITLE OF PUBLICATION Carolina Christian	2. REGISTRATION NO. 09111610	3. DATE OF FILING 9-15-60
4. PREVIOUS DATE OF ISSUE Monthly	A. NO. OF COPIES PUBLISHED 12	B. ANNUAL SUBSCRIPTION ESTIMATE \$4.00
5. LOCATION OF HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHER (Not printer) 5315 Old Augusta Road, Greenville, S.C. 29605		
6. NAMES AND COMPLETE ADDRESSES OF PUBLISHER, EDITOR, AND MANAGING EDITOR		
PUBLISHER (Name and address) Carolina Christian P.O. Box 5423, Sta. B Greenville, S.C. 29606		
EDITOR (Name and address) Oswald Hiltner P.O. Box 5423, Sta. B Greenville, S.C. 29606		
MANAGING EDITOR (Name and address) Oswald Hiltner P.O. Box 5423, Sta. B Greenville, S.C. 29606		
7. GIVES (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of each stockholder owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual must be given. If the publication is published by a nonprofit organization, its name and address must be stated.)		
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8. KNOWN BONHOLDERS, MORTGAGEES, AND OTHER SECURITY HOLDERS OWNING OR HOLDING 1 PERCENT OR MORE OF TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES (If none on file, so state)		
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A. TOTAL NO. COPIES PRINTED (Net Press Run)	2654	2750
B. PAID CIRCULATION 1. SALES THROUGH DEALERS AND CARRIERS, STREET VENDORS AND COUNTER SALES	NONE	NONE
C. MAIL SUBSCRIPTIONS	2389	2395
D. TOTAL PAID CIRCULATION (Sum of B and C)	2389	2395
E. FREE DISTRIBUTION BY MAIL, CARRIERS OR OTHER MEANS SAMPLER, COMPLIMENTARY, AND OTHER FREE COPIES	73	73
F. TOTAL DISTRIBUTION (Sum of D and E)	2462	2466
G. COPIES NOT DISTRIBUTED 1. OFFICE USE, LEFT OVER, UNACCOUNTED, SPOILED 2. OTHER	192	282
H. RETURNS FROM NEWS AGENTS	NONE	NONE
I. TOTAL (Sum of F, G and H) - should equal net press run shown in 10A	2654	2750
11. Certify that the statements made by you hereon are correct and complete.	SIGNATURE AND TITLE OF EDITOR, PUBLISHER, BUSINESS MANAGER, OR OWNER Oswald Hiltner Board member 811 G. St. S.W.	
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Speaking The Truth In Love

L. John Bost, Gaffney, S.C.

In Ephesians 4:7-16, Paul explained that God gave spiritual gifts to men to perfect the revelation of God's will and to assist the growth of the church to maturity. This was in order that all Christians by "speaking the truth in love, may grow up into him in all things which is the head even Christ." Of importance for the present discussion are the words "truth" and "love."

The church is largely made up of four groups of people: (1) those who seldom, or never attempt to teach others, (2) those who attempt to teach others, but fail because they have a poor understanding of the truth themselves, (3) those who attempt to teach others but fail because they teach the truth with the wrong attitude, and (4) those who "speak the truth in love."

If one attempts to teach who is lacking in either truth or love, he is almost certain to fail. If he attempts to teach a neighbor a Biblical truth, but is not able to demonstrate why he asserts it to be true, his neighbor is likely to reject it as a personal opinion rather than a truth. A Christian teacher must "be ready always to give an answer to every man that asketh you a reason of the hope that is within thee," (1 Pet. 3:15.) This does not mean he will be able to answer every question that is asked of him. No one can do that. But he must be able to back up what he teaches with Scriptures. That is possible only with regular, diligent study (2 Tim. 2:15; Acts 17:10-12).

No matter how well a person knows and understands the truth, if he does not exhibit love in the way in which he teaches it, failure will result. It is **truth in love** that succeeds. One cannot tell another, "I'm right, you're wrong, and that's that." One cannot declare, "The church of Christ is right and everyone else is wrong." It is especially disastrous to tell someone, "If you keep believing that, you are going straight to hell." To be successful one must first let the other know that he loves him, and then demonstrate that love throughout the study together.

Arguing usually serves only to drive a person further away from the truth. Often Christians win arguments and loose brothers. Success comes when the teacher lets the Scriptures do the talking. Success does not come when the teacher demonstrates a lack of patience when the other person does not quickly come to an understanding of the truth. Insulting expressions such as "If you can't see that, you're blind!" have often driven people away when patience may have won them.

Studies which are carried out with the attitude of showing someone where he is wrong seldom succeed. Those that succeed are those that are conducted with the attitude of a person who loves lost souls and wants them to come to a knowledge and obedience of the truth.

Often any opportunity which may have been available to teach visitors, and attending non-Christians, is destroyed by the things which are said in the classes and other assemblies about those outside of Christ, and about backsliding Christians. When church members display an attitude of superiority, or "holier-than-thou" attitude over others, outsiders become determined to remain outsiders. Love must be real, not something that is faked in a study with a lost soul, and abandoned behind his back. We have all been guilty at one time or another of calling the names of denominational churches in conversations. This is embarrassing to those who are members of these denominations and puts them on the defensive, as well as those who have invited them to the services. We must carry the truth to them in love.

This does not mean that we must not stand up for the truth. On the contrary, we **must** stand for it (Jude 3). What we must guard against is behaving ourselves in such a way that others cannot see through the attitude which we present and see the truth.

Let me urge you to study diligently God's word. When you have done that, I urge you to work together with other Christians and save souls by "speaking the truth in love."

An Open Letter To Carolina Christians

(Part I)

Jim Stutts, Jacksonville, Fla.

With great delight my family moved me to North Carolina in 1955 in my early teens. We worshipped the Lord in first a house, then an old rented store building and then we eventually acquired property owned by the church. I had the distinction for an extended time of being the only male member and the only teenager! In short, I grew up in, was born-again in, taught my first Bible class in, preached my first sermon in, taught my first prospect in, saw them obey Christ in, married in, fathered two of my four children in, and preached full-time more in the Carolinas than any other place. I state all this not to prove I know everything about the work in the Carolinas, but to at least let the reader know I should know something concerning the work.

These thoughts I am writing from another state where I am now enjoying a new, wonderful work, but my thoughts and prayers are often with my brothers and sisters in the Carolinas. It was only after many tears and prayers that we made the decision to work elsewhere — the most difficult decision of my life. My only consolation is knowing that I have gospel meetings and lectureship appointments for several more years in the Carolinas and also the realization that work for the Lord is not confined to just one part of the world. Now, to the purpose of my letter, some views, for whatever they are worth, to help God's church in the Carolinas grow strong.

SOMETHING IS WRONG WITH CHURCHES WHICH ARE NOT WINNING SOULS. Many churches have fine buildings, good preachers, elders (or leaders), three services per week, two gospel meetings per year, yet few are baptized! Why? Most congregations will sing well over 800 songs, pray over 624 prayers, hear over 100 sermons and Bible lessons, yet convert few. Why? We, however, staunchly claim to be the church that one can read of

in the New Testament. But, just a casual reading of the New Testament will reveal that the church of the first century was a thriving, growing, converting, baptizing, evangelizing body of soul-conscious Christians (Acts 2:41; 6:1, 7; 8:4). The church of yesteryear took seriously what Jesus said (Mark 16:15-16) and consequently "every creature" on earth in their generation heard the gospel (Col. 1:23). Without telephone, telegraph, radio or TV, they accomplished what Jesus commanded. Though the New Testament church was not perfect and fell short in many areas, it did not fail in preaching to all the world and being successful in rapid and astonishing growth in spite of severe persecution, poverty and transportation handicaps.

Often no-growth or slow growth is blamed on the preacher, leaders, location, denominational strength ("this is a hard place," excuse) or other means to salve the conscience. But the plain truth why too many Carolina churches are not evangelistic is because of indifference. In the 1950's, it was nothing for brethren to drive a hundred miles to a gospel meeting; now gospel meetings are poorly attended even by the local members! Years ago "cottage meetings" were conducted with regularity and success, while today in far too many cases, brethren are letting the charts, films and projectors gather dust, and I know of one congregation which does not bother to keep water in its baptistry! Though I rejoice at the rapid continuing growth in several Carolina churches, the monthly record in **Carolina Christian** of conversions is not what it ought to be.

When we had no buildings or inferior ones, it seems we worked hard to build the church. A spirit of teamwork was characteristic. Now that we have better facilities, in too many cases we have gotten comfortable in our air conditioned buildings and on our padded pews, forgetting the mission before us. (Continued next month.)

The Lord's Church In St. George, S.C.

Compiled by Jack Cooper, based on filed information as well as interviews with brother Birdie Nettles and sister Irma Hill.

St. George is a small rural town of less than 3,000 population in the South Carolina low-country. The Lord's church as it presently exists in St. George started when Birdie Nettles, Stella Nettles, and Doug Marchant were baptized into Christ on July 27, 1965. The Nettles family is still a part of the St. George church, and brother Nettles teaches the adult Sunday morning Bible Class. Another family of Christians had been in the area for some time, but in 1965 they were still driving to Charleston for worship. When the newly converted group started meeting at the American Legion Hut this family group became a part of what is now the St. George church.

While the church was not established as a congregation until 1965, the presence of members of the church in the area dates back to earlier times. In August of 1946, Joe and Irma Goldman and children moved to Dorchester (near St. George) on his job with Southern Railroad. At that time the nearest churches of Christ were Shandon in Columbia (70 miles) and Hester Street in Charleston (50 miles). The Hester Street congregation later moved to Durant Avenue and ultimately became the North Charleston church. The Goldman family went some to Charleston for services along with brother George Smith from Summerville. At other times the Smiths and Richardsons came to the Goldman home in Dorchester. The Richardson's were the parents of Ralph Richardson of North Charleston. As often as possible Kenneth Inabinett brought young people from Charleston for a Tuesday evening Bible study and fellowship.

When Joe Goldman retired from Southern Railroad he went to work in St. George, and the Goldman's had worship in their home on Johnston Street in St. George. The preacher from Hester Street in Charleston, a brother Laird, along with some young men of the church helped with

services. Brother Laird also conducted a Thursday Ladies' Bible Class followed by lunch. The class sometimes included neighbor ladies from the community.

In June of 1955, brother Goldman accepted a position in forestry at Walterboro, S.C. So the family moved there. A church in Tennessee provided support and a building for starting a church in Walterboro, but the ministers sent were "anti-orphan's home." The group now included L.D. Simons who had married the Goldman's daughter, Jo Ann. In December, 1956, brother Goldman died and the family moved back to St. George. Later the Walterboro church property was sold by the church in Tennessee. At this time the family group started driving to Charleston for worship at Durant Avenue, and they were still doing so when the church as it now exists was implanted in St. George. Irma Goldman Hill and the Simons family are still a part of the St. George church.

In 1965 the present St. George church first started meeting at the Nettles' old home place right outside of town on Quaker Road. Joe Nettles had been converted by members of the Parks Street (now St. Andrews Road) congregation in Columbia. Joe's baptism led directly to the baptisms of Birdie and Stella Nettles through mission work by those who had converted their son. Two elders, Ralph Jones and Haskell Yenny, and the preacher, Gene Lindsey, followed up the conversions and thus established the new congregation. Some time in 1966 the church needed more room than the Nettles' house, so the new congregation of babes in Christ, aided by mature Christians from Columbia, began meeting in the American Legion Hut. It was at this time that sister Irma Hill and the Simons family began worshipping with the newly formed St. George church.

The church continued to grow under the leadership provided by the good brethren from Columbia until in 1969 the St. George congregation was ready for a full-time minister. The first full-time gospel preacher for the church was Ron Wilson, who was a

graduate of Sunset School of Preaching in Texas. Other ministers include Forrester E. Russell, Walter Ashenfelter, R.W. Senn (known and loved throughout the Carolinas), and the present preacher, Jack Cooper, whose work in St. George began in June, 1976.

In April 1971, the St. George church began preparation to move out of the American Legion building as plans were made for a church building. L.D. Simons offered one acre of land to the church as a gift. The brethren decided to give the Simons \$500, then the paper work was drawn up and the acre became the legal property of the church. On January 16, 1972, the new church building was dedicated with a special service which introduced a five-day gospel meeting.

The original building consisted of what is now the auditorium with three rooms across the back. The present building adds a specially-designed multi-purpose classroom wing to the original structure. The present classroom structure was completed in October of 1977. The church gives thanks and glory to God for the beautiful facilities for assembling to worship.

This record of the St. George congregation would be most incomplete if the support for this work were not mentioned. The Church of Christ in Muleshoe, Texas, gave support financially as well as with a full-scale campaign/gospel meeting. From the beginning St. Andrews Road in Columbia

gave money, manpower, and moral support. In 1976 the Lord's church in Robertsdale, Alabama, began sharing the financial support with St. Andrews Road. In November of 1977 Robertsdale became sole outside financial support, which is presently \$125 per month.

The St. George church of Christ is small but active as indicated by the fact that the 1980 South Carolina Lectures will be hosted there. The congregation has engaged in gospel meetings, campaigns, Vacation Bible School, and other means to reach out with the message of Christ. The present statistics look fairly good as the average Sunday morning worship attendance is mid-forty to low fifty with an average contribution just above \$500 per week (not including outside support). Just fifteen years ago, a handful of people began meeting in a house. . . .

Not too long after the church began meeting in St. George, someone from the First Christian Church in Harleyville asked Birdie Nettles about just coming over and joining forces with them. Harleyville is only about ten miles from St. George. Of course, that denominational person said that there was not really any difference. There was also an indication that they had tried "church of Christ" and it just had not worked out (so died the no-difference argument). However, the Lord's church is in St. George still, and it is working!

The 1980 South Carolina lecture program takes for its theme "Building the Lord's Church in South Carolina." Many speakers, from both North and South Carolina, will speak on different phases of the theme. The lectures will start on Monday, November 10 and close on Wednesday, November 12. Starting Monday at 1:30 P.M. they will continue with morning, evening, and night sessions until the close.

St. George is located approximately 50 miles west of Charleston and approximately 70 southeast of Columbia, and is near the junction of Interstates 95 and 26; both of these Interstate highways have St. George exits. Highways US 15 and US 78 intersect in St. George. The church building is located north of town on Highway 15. For more information call 563-4820 or 563-4454.

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Building The Lord's Church In S.C.

Jack Cooper, St. George, S.C.

Churches of Christ are supposed to be built. After all, the Lord's church is founded on the promise that Jesus made to **build** his church upon the foundation of his lordship as confessed by Peter (Matt. 16). On the day of Pentecost following Christ's ascension, Peter preached the death, burial, and resurrection of the Messiah — King of kings and Lord of lords (Acts 2). Three thousand souls obeyed the gospel that day, and thus the Lord's church was built in Jerusalem on the foundation, "Thou art the Christ, the Son of the living God." The book of Acts is a great account of the **building** of churches of Christ according to the divine blueprint. The church of our Lord can and should be built today.

Of course the church is a spiritual building composed of living stones on a living foundation (1 Pet. 2:1-10) rather than a man-made building of mortar and brick. The Bible does not give a blueprint for church meeting houses. The pattern is given for the church itself, that is the **ekklesia**, the called-out body of Christ "from whom all the body fitly framed together through that

which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love" (Eph. 4:16).

The "1979 Directory of Churches of Christ in the Carolinas" lists nine South Carolina counties with no known assembly of the Lord's church. A casual reading of the directory will reveal that there are only a few large self-supporting congregations in the state. The great challenge is for the house of God (1 Tim. 3:15) wherever it exists to add on new parts (members) and for new structures (congregations) to be erected.

The Lord's church is built when members carry out the commission for Christ's disciples to go into the world and convert more disciples to convert more disciples, **ad infinitum** (Matt. 28:18-20; Mark 16:15-16). A good plan of action for "Building the Lord's Church in South Carolina" or anywhere else is found in Acts 5:42: "And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ."

STATEWIDE YOUTH RALLY

Place: North Charleston Church of Christ

6337 Rivers Avenue, Charleston Heights, S.C. 29405

Dates: December 29, 30 and 31, 1980

Registration: Dec. 29th — 7:00 P.M. to 11:00 P.M.

Departure: Dec. 31st — 11:30 A.M.

Speakers: Rubel Shelley — Nashville, TN

Glenn Colley — Henderson, TN

Tim Alexander — Memphis, TN

Theme: *Young People Make Moral Decisions*

Recreation and entertainment is planned

Classes on a variety of moral issues

Question and Answer period

Song Leader — Jack Cooper — St. George, S.C.

Biographical Sketch



Ted Rush

Ted Rush was born in Augusta, Georgia in 1940. He is the son of Theodore T. (deceased) and Martha Rush. In 1962, after a two-year tour in the navy, he married the former Elizabeth Scott whom he met during his tour in the service. In 1964 Ted

and Scott (Elizabeth's nickname) obeyed the gospel in Augusta, Georgia. Both were raised in denominationalism.

In 1967 Ted received the A.A. degree and in 1968 the Third-Year Certificate in Bible,

both from Freed-Hardeman College. In 1969 he received the B.A. degree from Oklahoma Christian College.

Since May of 1969 Ted has been preaching the gospel full-time. He has preached for the Lord's church in McLoud, Oklahoma (2 years), Clinton, S.C. (6 years), Homerville, Ga. (23 months), and since December of 1978 has been preaching for the Westside Church of Christ in Charlotte, N.C. During the 11 years and 5 months that he has preached full-time, 7 years and 10 months of this has been in the Carolinas. On July 2, 1971 while preaching at Clinton, S.C., Ted had the wonderful privilege of baptizing his mother and daddy into Christ.

Sermon

The Christian's Hope

Ted Rush, Charlotte, N.C.

INTRODUCTION:

1. Titus 1:2, Titus 2:13, 1 Peter 1:3-4.
2. Today . . . talk about the subject "THE CHRISTIAN'S HOPE."
3. Before we discuss this subject: (a) Need to point out what people **must do** in order to **become Christians**. (b) Because it is obvious that a person must first become a Christian before he can have the **hope** that a Christian has.
4. In order to become a Christian, people **must**: (a) Believe, John 14:1, John 8:24. (b) Repent, Luke 13:3, Acts 17:30-31. (c) Confess their faith in Christ, Rom. 10:9-10, Matt. 10:32-33. (d) Be baptized into Christ for the remission of sins, Mark 16:15-16, Acts 2:38, Gal. 3:26-27.

DISCUSSION:

I. THE CHRISTIAN HAS HOPE "IN THIS LIFE"

A. The Christian has **hope** "in this life"

because he has been **forgiven** of his sins through the blood of Christ. 1. Eph. 1:7, Col. 1:13-14. 2. When a person believes, repents, confesses and is baptized into Christ he receives the **forgiveness** of sins.

B. Hope because the Christian life is an **abundant life**, a full, complete life. John 10:10.

C. Hope because God is concerned about, provides for, and blesses His children. Matt. 6:24-34. Mark 10:28-30.

D. Hope because children of God have **peace**. 1. There is a lot of talk in the world today about peace. 2. But the only way to have true, genuine, lasting peace is by being a Christian — a child of God. 3. Philippians 4:7. 4. As we read and study the Bible we learn that: (a) Jesus is the "Prince of Peace" Isa. 9:6. (b) The gospel is the "Gospel of Peace" Rom. 10:15, Eph. 6:15. (c) The kingdom of God (the church) is a "Kingdom of Peace" Rom. 10:17.

5. 2 Tim. 2:22 teaches that Christians are to "follow peace."

6. Col. 3:15.

7. The Christians have peace with God, his fellow man and self. (a) Peace with God by obeying God and living with Him. (b) Peace with his fellow man by following the principles laid down in Matt. 7:12. (c) As a result of having peace with God and with his fellow man the Christians have peace with self.

E. Hope because the Christian life is filled with joy and happiness. 1. The Christian life begins in happiness. Acts 8:35-39 — the conversion of the man from Ethiopia. 2. Psalms 68:3; Proverbs 29:6; Phil. 4:4; 1 Thess. 5:16. 3. Joy is a "Fruit of the Spirit" Gal. 5:22.

II. THE CHRISTIAN HAS HOPE "IN

DEATH."

A. Hebrews 9:27.

B. The lost have **no hope** in death. Matt. 25:41; Prov. 14:32; Psalms 116:15.

1. If you were to die this very hour would you die as a saint or a sinner? John 14:1-3; 1 John 5:11; 1 John 2:25; 2 Tim. 4:6-8.

2. Song . . . "To Canaan's Land I'm on My Way," Matt. 25:21, 34.

CONCLUSION:

1. The Christian has **hope** "in this life."

2. The Christian has **hope** "in death."

3. In order to become a Christian and have the promise of Eternal Life you **must obey Christ**. Matt. 7:21; Heb. 5:8-9; 2 Thess. 1:7-9. (a) Plan of Salvation. (b) Rev. 22:14.

4. Are you a Christian?

Are You Going To Church More But Enjoying It Less?

John Waddey, Knoxville, TN.

Institutional church membership is declining. People are turning away from the established churches in great numbers. Why?

In many churches, people who went to hear a message from God's word only heard the Bible discredited and ridiculed.

They went to worship God and the preacher told them He was dead.

They went to learn of Christ, to be saved. They heard him dethroned by preachers who denied his virgin birth, his miracles, his resurrection, his divinity.

They went seeking communion with God and food for their souls, but heard a harangue on politics and social problems.

They took their children to learn God's rules for right living. They were given lectures on situation ethics and civil disobedience. Homosexuality and free love were extolled. The forces of law and order were castigated.

They gave their gifts to God to care for the needy and evangelize the world for Christ. The money was given to radical militants; to political lobbies. It provided worldly, sinful entertainment for their young.

They sought to sing praises unto God, but were forced to listen to the blare of a "spiritual jazz concert."

Does some or all of this sound familiar? Are you going to church more but enjoying it less? What would you give to worship as the first Christians did? You can, you know. There is a group of dedicated Christians near you practicing First Century Christianity. They are a church you can read in your Bible. They have rejected the corruptions to which we have referred. They honor the Bible as God's holy word. It is their only guide.

Who are these people? They are the "churches of Christ." (Rom. 16:16). By following the Scriptures alone you can learn about the church of the New Testament and how you can worship and serve God as a member of it today. We urge you to take time to consider this thought and to investigate the church of Christ near you.



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The Amazing Providence Of God

Providence is a very precious and meaningful subject to all Christians . . . or at least it should be. Those who conceive of the fact that miracles have ceased as a method by which God deals with men, and yet fail to see the significance of divine providence, are unlikely to fully appreciate the power of God at work in their own lives in a non-miraculous way.

The Scriptures clearly depict God working by two different methods, namely, by the miraculous and through providence. We should have no problem seeing the distinction if we understand that a miracle is a direct act of God — an effect produced without natural causes, an effect divinely and directly caused. Providence, on the other hand, is God acting through His laws — producing effects through natural causes. While we, limited to physical means and by a finite mind, may not always be able to make the sharp distinction between the two methods that we would desire, the Scriptures reveal both with astonishing clarity. God created the heaven and the earth by a miracle, but He sustains and maintains them through His laws. He made the first man and woman miraculously (man is here by a creative act of God and not by the process of chance evolution), but the human family is perpetuated providentially by the law of reproduction. He made the first oak tree by a miracle, but He continues to make oak trees through providence — through His law which says that everything will reproduce after its kind. Or as Joyce Kilmer puts it:

*“Poems are made by fools like me,
But only God can make a tree.”*

God’s method from the beginning has been to establish a system by a miracle, but once the system is established He then usually works through the system in a providential way. However, on rare occasions and for special purposes of proving His power and the divinity of His revelation to man He has intervened into His systems to perform miracles (cf. the crossing of the

Red Sea on dry land by the Israelites, prophecy, the virgin birth of Christ, the resurrection of Christ from the dead, etc.) Thus for the most part, from the very beginning, when God has established a system He has worked through that system providentially instead of intervening miraculously — that is to say that He works through His laws.

One unerring example of the amazing providence of God is the promise made to Abraham (Gen. 12:1-3), in which He promised to make a great nation of him (which He did by multiplying his seed and giving them a land for their own possession, Joshua 21:43-45; 23:14) and to bless all nations through his seed (and that seed was Christ, Gal. 3:16). The same promise was later made to Isaac (Gen. 26:24), to Jacob (Gen. 35:11), and to Judah, the fourth son of Jacob (Gen. 49:10). For God to keep His promise the family of Abraham, through Isaac, Jacob, and Judah, had to be securely preserved until Christ came. The line was later narrowed to the family of David (2 Samuel 7:12-16). All this means that Christ was to come through the seed of Abraham, Isaac, Jacob, Judah, and David. Not one generation could fail without fouling up the whole scheme. Each father had to produce a son and that son had to survive sickness, accident, war, famine, persecution, etc., to produce yet another son, and that without fail from generation to generation.

When the fulness of time arrived for Christ to come into the world (Gal. 4:4-6), his ancestry had been protected, perpetuated, and kept distinct for a period of nearly two thousand years. The genealogy of Christ is therefore Scripturally established all the way back to Abraham (Matt. 1:1-18 — actually it is traced all the way back to Adam, Luke 3:23-38). This was necessary to prove that God had kept His promise to Abraham. Every link in this long chain was kept intact by the guiding hand of God. And as marvelous as it may seem, few if any miracles were performed for the specific purpose of preserving the chosen

line. Surely it was all done by God. But how did He do it, if not miraculously? By His amazing providence.

But there is yet another fascinating aspect of this: when Christ came, died on the cross for the redemptive price of lost souls, ascended back to the right hand of the Father on high, and the church was established, the gospel proclaimed, and the revelation of God's will was completed, the promise of God was absolutely fulfilled. Not one thing was missing. The blessing (of salvation) was extended to all nations. But amazingly enough at this very time the genealogy of all the remaining tribes of Israel was destroyed (in the destruction of Jerusalem in A.D. 70), never again to be restored or preserved by the protective hand of God. The protection had served its purpose when the promise reached its consummation in Christ. Only the blind could fail to see that the safe preservation of this family for two thousand years had to be under the guiding power of God. Only providence can explain it — explain its long history and its sudden demise as soon as the promise was consummated.

But now to make this practical for us we need to raise a question, namely, does God still work in His world? The answer is a resounding yes. But by what method does He

work? By miracles? No. He works today through providence. Does this reduce the value or power of God's work? Certainly not! If anything it enhances both. And we need to learn, once and for all, that whether God works miraculously or providentially, it is still God at work. When He works miraculously, the results are seen instantaneously; when He works providentially, we must trust Him to bring about His ultimate will in due time. The children of Israel could see the sea divided and they could walk through it on dry land, but they had to trust God over long centuries to keep His word that the world's Savior would come through them. Thus in the long run God's power is displayed as much and is just as significant as His power in the miraculous (and perhaps more so). And so it is in our lives that we must still see the hand of God at work. He is not working miraculously but providentially. And we must trust Him to use the proper causes to produce His desired effects for our lives.

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Help Needed For Black Mountain

Gene Lindsey, Andalusia, Ala.

On June 10-13 it was my good pleasure to direct an evangelistic door-knocking campaign for Christ in Black Mountain, N.C. This effort was accomplished because of the interest of several Christians who attended the Blue Ridge Encampment in 1979. Because there is no church in Black Mountain, brother Harold Duncan of the Karns church in Knoxville, Tenn., brother Wayne Miller of Pittman, New Jersey, and this writer corresponded by telephone and letters throughout the year in order to organize and develop the plans for the week's work.

On June 10, eighteen workers from five states — Florida, Alabama, North Carolina, New Jersey and Kentucky — met in order to go "from house to house" in order to establish Bible studies and Bible Correspondence courses. During the three and one half days we worked, we knocked on 262 doors, set up 130 Bible Correspondence courses, established ten home studies for further followup and had a number of studies during the week. Twelve hundred and thirty pieces of literature were distributed during the week. During the 1980 Blue Ridge Encampment some of the workers had other Bible studies with the contacts made the week before.

On Sunday afternoon of June 15, this writer met with the good elders of the church in Hendersonville, N.C. The purpose of this meeting was to discuss with them the possibilities of their sponsoring and overseeing the hiring of a preacher for the work in Black Mountain, and to lend assistance and encouragement to the church when it was established. This they have agreed to do. However, since the church itself is in a mission field and because they moved into a new building this past year, they do not have the funds to hire a preacher to begin a work there.

The church there has established a special account in the bank in which money will be set aside for the purpose of hiring a

preacher. The church there needs help from the brethren to send a man to Black Mountain. This area is Billy Graham's home. In fact, he owns the radio station in Black Mountain. But everyone in the town was so gracious and receptive to us as we tried to spread New Testament Christianity. There is much disenchantment with the established religions. The field there is white, but laborers are needed! The gospel of Christ must be planted there and soon!

Are there several churches or brethren that will help? Can we count on the Blue Ridgers across the nation to help?

Send all contributions and correspondence to the Church of Christ, 1975 Haywood Rd., Hendersonville, N.C. 28739. The elders are: Ken Merritt and J.B. Henderson. If you need to call to investigate the work more closely, call (704) 693-3749 or 693-4960. These are the elders' numbers. Or, you may call (704) 692-0306 at the church building. Brethren, please write or call if you have questions, but please support this work.

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BROTHERHOOD NEWS

Dennis Conner, Yadkinville, N.C.

Foreign News:

India — Brother J.C. Bailey recently reported in the "World Radio News" that New Testament Christianity continues to make great progress in India. Among the more exciting news to come from India is that of John Raj Singh who recently baptized more than 300 people from a single tribe.

Thailand — Ted Lingren has been conducting an inspiring work in Northeast Thailand under the oversight of the Wooddale church in Memphis, Tennessee. Thus far in 1980, 215 souls have been converted to Christ. Since 1974 there have been more than 800 led to Christ through this ministry which is centered in Northeast Thailand near the Cambodian border. Lingren is currently in the United States trying to raise \$25,000.00 for the Thailand work and the refugees that have inundated the region. Churches interested in sponsoring or supporting the work in a province in Thailand should contact: Wooddale Church of Christ, 3509 Boxdale, Memphis, Tennessee 38118.

Lae, Papua New Guinea — The July newsletter from David Lock reports that the church in Lae continues to grow steadily and rapidly. There have been more than 200 baptisms in Papua New Guinea to date this year. Presently there is fighting going on in the Chimbu province and the churches in that area have been suffering persecution.

Uganda — In 1973 Christian religious groups, including the church of Christ, were banned in Uganda. That ban was lifted with the fall of the Amin regime and our brethren began worshipping publicly again. However, the country is still politically unstable, often resulting in religious persecution. On June 30, 1980, churches of Christ made up of Christians from the Bakonjo tribe in western Uganda came together for a meeting. The house they were meeting in was attacked by the

Batoro tribe, natural enemies of the Bakonjo, and hired Tanzanian soldiers. One brother was killed and the others scattered. Do Christians in America dare to take for granted the right to worship freely?

National News:

West Monroe, La. — The elders of the White's Ferry Road church have announced a change in speakers for the 15-, 25-, and 30-minute programs aired by World Radio Bible Broadcast. In a change that became effective August 3, Calvin Warpula, minister at White's Ferry Road, has replaced Tom Holland, a member of the Bible faculty at David Lipscomb College and minister of the Crieve Hall church in Nashville. Holland had been the speaker for the past five years. The elders at White's Ferry Road have publicly expressed their thanks to Holland for his work and the success enjoyed as a result of his broadcasts.

"The Christian should make the Bible his guide, and give no thought as to whether it makes him like or unlike others." — R.L. Whiteside.

GLEANINGS OF ENCOURAGEMENT

The Storms Of Life

Henry L. Fuhry, Asheville, N.C.

I. Read Mark 4:35-40. Life is not all sunshine. On the voyage to the peaceful shore, we will encounter many storms. The "contrary winds" will seem to sweep us from the course and to block our purpose. Business failure, temptation, unjust criticism, persecution, sickness, tragedy, loss of loved ones, all appear at times to go against us. The Master may be in the boat with us, yet the rough waves are inevitable. We must remember that into each life some rain must fall; some days will be dark and dreary.

Sunshine and shadows, winter and summer, storm and calm, all play their part in our lives. Every season has its mission, every trial its purpose. The storm may come with suddenness — a great bereavement, a bitter disappointment, a crushing defeat. Or the storm may come slowly. The cloud, no larger than a man's hand, appears on the horizon; but the problem which seems so small and insignificant spreads until it covers our sky and shuts out the light.

II. Since the storms of life are inevitable, a question of importance is, "How should we behave amid such difficulties?"

1. **Because of contrary winds** we lose our bearings. We experience a shock. Our confidence wavers. Resulting from this we often lose our faith. Like the disciples on the restless sea, we become fearful when the storm arises. Why should we fear the storm when the Lord is in the boat with us? While sailing to the city of Rome, the apostle Paul encounters a terrific storm. For many days and nights the sun, moon, and stars were hidden. Yet, Paul never lost faith in God. During the darkness he relied on the Lord, and the Lord brought deliverance. Faith is the light in the storm.

2. **At times we allow the clouds to conceal our hope.** We lose hope because we lose faith; for hope is a child of faith. Instead of mastering our troubles, we allow our troubles to master us. Remember that the calm follows the storm, just as the day follows the night, and the springtime the winter. When we see the storm approaching, we must cast our anchor. Hope is the anchor of the soul, both sure and steadfast; and far through the grim shadows and over the dark ocean, it opens a trace of golden splendor and unfolds the glimpse of the glory to come.

III. **What are the results of the storm?** It seems to wreck everything, leaving ruin and desolation in its wake. Nevertheless, the fact remains that the storm is kind. The blessings of life are often in disguise. We never know what adversities will do for us until they are past and we sit down and calmly take inventory. Here are six facts that point out the good that we can experience from the storms of life:

First, **the storm reveals character.** The

strength of the house is unknown until it is tested by the elements. The storm does not necessarily make weak places, but it points them out and brings them to light. The strength or weakness of our heart is unknown until trials and tribulations come. These things do not necessarily weaken us; they point out our weaknesses.

Second, **the storm strengthens character.** When the mighty wind sweeps across the forest what tree falls first? It is the dead tree that falls. The worthy tree stands and is strengthened by the storm. When God wants to make a giant oak, He does not plant it in the valley under the protection of the hills, but on the hilltop where it can battle the angry elements. The tree that stands alone, unshielded, is the last to fall. When God wants to make a man, He does not shield him from life's adversities, but places him in an eminent position where the storm in full force can strike him.

Third, **whatever difference man may have with man, he forgets it and should forget it in the storm.** We do not find our best friends by chance. We make them! Mutual sorrows and disappointments tend to unite us, creating in the heart of each, a bond of sympathy for his brother.

Fourth, **the difficulties of life bind men to the Master.** It is during the tempest that men hasten to the Lord, crying, "Master, Master, we perish." Those who have crossed the Sahara desert have learned the value of a refuge. The hand of charity has erected houses here and there, across the dreary desert waste as a shelter for those who undertake the journey. For those storm-driven pilgrims on the way to a better land, there is a Sheltering Rock and a safe retreat. "God is our refuge and strength, a very present help in trouble." When we learn in the school of painful experience that we cannot deliver ourselves from the threatening disaster we hasten to the Rock of Ages.

Fifth, **the storm reveals the Power and Compassion of the Saviour.** When the frightened disciples cried "carest thou not that we perish?" Did the Master care? Yes! He came to their rescue and stilled the tempest. Jesus is concerned when we are tried. He is touched with the feelings of our

infirmities. He knows of our anguish and sorrow, just as He knew of the sorrow and anguish of Mary and Martha when their brother Lazarus had died.

Sixth, the storms of life, when endured with an uplifted head, adds to character, a beauty, a sweetness, a gentleness, like that of the Son of God. Balmy days and bitter days, sunshine and shadows, calm and storm, all are perhaps yet in store for us. There is summering and wintering to come,

perhaps more wintering that we shall enjoy. But out of these things God will bring a blessing. We know that to them that love God all things work together for good (Rom. 8:28). After the Master spoke, the wind ceased, and there was a great calm. Some day the Master of the sea will speak to our weary, storm-tossed souls, "Peace be still." At that very moment will come a great inward calm, that eternal peace that passeth all understanding.

Carolina Church News

NEWS BRIEFS

by David Pharr, Rock Hill, S.C.

NORTH CAROLINA

New Bern. Garland Wollard will be moving to New Bern as their preacher.

West Jefferson. A new contribution record was set in July with \$625.51 given on one Sunday. Attendance was 39.

Salisbury. John Crosslin is now the preacher at the W. Innes Street church.

Williamston. Paul Ditoro, of Birmingham, Alabama, is working on plans to move to Williamston in eastern North Carolina to establish a new work. Brother Ditoro is an experienced gospel preacher. He will be sponsored by the Cox Boulevard church in Sheffield, Alabama; but additional support is needed. Anyone knowing

where help might be obtained is asked to contact Paul Ditoro, 1-205-853-8434. Williamston is in Martin County, which is one of seven counties where there is no faithful congregation.

N.C. Baptisms

Brooks Avenue, Raleigh, 9; Mebane Street, Burlington, 1; Providence Road, Charlotte, 1; Helen Street, Fayetteville, 2; Wilkesboro, 1; Linville Forest, Winston-Salem, 1; Northview, Statesville, 1; Jacksonville, 1; Westside, Charlotte, 1. Total: 18.

SOUTH CAROLINA

Florence. The church recently received a gift from the Temple Hills, Maryland church of \$9,526.53, which has been applied to the building fund.

GOSPEL MEETINGS

North Carolina

- Helen Street, Fayetteville, Youth Rally..... Oct. 17-19
- Wilson, Jerry Humphries..... Oct. 19-23
- Northview, Statesville, Leon Cole..... Nov. 9-14
- Helen Street, Fayetteville, Dayton Keesee..... Nov. 9-14

South Carolina

- Bypass, Union..... Oct. 19-24
- Greer, David Wheeler..... Oct. 24-26
- Rock Hill, David Pharr..... Oct. 26-29
- St. George, S.C. Lectures..... Nov. 10-13
- Helen Street, Fayetteville, Dayton Keese..... Nov. 9-14

Charleston. Sid Fulford has begun his fifth year with Essex Village. They report twenty baptisms since the first of the year.

Union. The Bypass church will use each of their elders as the speakers in a six-day gospel meeting, October 19-24.

Columbia. From the St. Andrews Road congregation, Bob Brandon, Robert Carr, and Bob Calderwood are conducting regular classes at the Kirkland Correctional Institute and the Central Correctional Institute.

Spartanburg. Jack Rogers is now with Central as an associate minister. James Meadows' new address in Spartanburg is 1514 Fernwood Road, telephone 582-6236.

St. George. A weekly article, "Good News Gleanings," is being placed in the Dorchester Eagle Record.

S.C. Baptisms

Bypass, Union, 2; Florence, 1; Essex Village, Charleston, 3; Shandon, Columbia, 4; Greenwood, 1; Northeast, Green-

ville, 2; Edgewood, Greenville, 1; St. Andrews Road, Columbia, 2; Crawford Road, Rock Hill, 1; N. Charleston, 4. Total: 21.

North Charleston

NEILL H. GRAHAM, Reporting: As of September 1, Richard McWilliams began his work with this congregation as the full-time minister. He and his wife, Karen, and their three children moved here from Memphis, Tennessee, where Richard recently completed the course of study at Harding Graduate School of Religion. Richard, of course, is no stranger to us in the Carolinas, having been here for several years as our associate minister. We are looking forward to a long period of growth while Richard labors with us.

During the month of August we had four baptisms. We also had three families and two single people to place their membership with us at North Charleston.



Editorial Book Views

The Instrumental Music Question, Foy E. Wallace, Jr.; Foy E. Wallace Jr. Publications, PO Box 7410, Ft. Worth, TX 76111; 571 pages, cloth \$16.50.

Few things have been more exciting in our lives than to receive a new book by Foy E. Wallace, Jr. And without much questions historians of the restoration movement will consider him the most powerful and influential writer of the 20th century. His books are among our most valued treasures. His latest book, published posthumously, brought both a thrill and a shudder — a thrill because of its powerful contents and a shudder because this is probably the last one that will ever be published by him (he died late last year and we know of no further manuscripts he left). And in our judgment this is a worthy climax to his life's work. While one may be disappointed with the amount of it written by Wallace himself (actually less than two-fifths of it), he will not be disappointed in the contents as a whole. It contains a whole library on the subject of instrumental music in Christian

worship. It consist of five sections plus the author's preface. Only two sections (section two and three) are the author's work, but these two sections are priceless — they are written in the author's powerful and irrefutable style and contain material that everyone should have and master on this subject, much of which could not be found elsewhere. The other three sections are rich sources of Scriptural material. The first one reproduces five items from M.C. Kurfees, Adam Clarke, Don Morris, and Moses E. Lard. The fourth is a complete book by Kurfees entitled **A Review of O.E. Payne's Book on "Psallo"** (long out of print but one of Kurfees most scholarly works). The fifth section consist of a whole book by John L. Girardeau, a Presbyterian preacher, published in 1888, entitled **Instrumental Music in the Public Worship of the Church** (a book that you will be glad that you can at long last own a copy of). All in all, here is a book that will be widely welcomed by lovers of truth, and more especially those who love and appreciate the works of Foy E.

Wallace, Jr. It should be in every home and library, large or small.

Jackson-Bayer Debate on Pentecostalism, W.N. Jackson (Church of Christ) and R.E. Bayer (Pentecostal); Sowing the Seed Books, P.O. Box 251, Fulton, Miss. 38843; 328 pages, paper \$8.50.

The full transcript of a debate on Holy Spirit baptism and baptism in the name of Jesus **only**, conducted in Fulton, Mississippi in the summer of 1979. Both sides of the propositions are argued with force. And while there is a considerable amount of time taken up with side or minor issues, there is a vast amount of grounds covered, truth taught, and error refuted. Jackson has more than 60 pages of charts, which for some will prove more valuable than the debate itself. We think you will enjoy reading this one.

What You Always Wanted to Know

About Your Preacher, But You Never Cared Enough to Ask, Steve Williams; J.C. Choate Publications, Burton Drive, Winona, Mississippi 38967, 68 pages, cloth, \$4.00.

This little book discusses the multifaceted nature of the life and work of a preacher. Some of the questions raised and answered in this work are: Where do preachers get their sermons? How much do preachers get paid? What is it like being a preacher's kid? What is it like being a preacher's wife? Why does the preacher not come to visit me more often? What happens to older preachers? It is written in the tradition of the little work by Charles Hodge, **Your Preacher**. We believe that it deserves a fair reading.

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CAROLINA CHRISTIAN

VOL 22, NO. 11, NOVEMBER 1980



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C292

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Most holy place Ark of covenant	Holy place Table of Altar Lampstand
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— Clayton Winters

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EDITORIAL

A GRAND EXAMPLE

Deep convictions for truth and right are not dead in the Lord's church in the Carolinas. There are still those who practice what they believe without consideration of the cost involved. The following, taken from the Burlington, N.C., bulletin and written by David Vaughn, the church's new preacher, is a grand example of this. We know well and love deeply Shelton Poythress and his decision has meant a tremendous amount to us personally. We have seen churches rent asunder by the beer business and it has broken our hearts. And all the problems have been because professed Christians did not have the convictions of Shelton Poythress or else because they did not have the courage to stand for their convictions in the face of ungodly gain. One cannot work for the Lord with one hand and promote the devil's cause with the other. We need to stand against the wiles of the devil. This is the only way to win the victory over evil. But the item:

"One of our elders earns his livelihood by driving a truck. As a young man he began driving, and in order to continue driving he became a member of a union. This man worked and contributed to the union by means of dues. Part of the benefits he earned as a union member was a certain amount of income when he retired. The company for whom this man worked filed bankruptcy just **64 days** before he could have retired. Because of his union membership, he will still get some retirement income, but had he been able to work the remaining **64 days** his retirement income would have been over **\$400 more** per month.

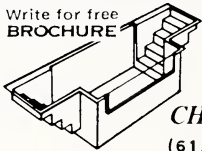
"I asked him if he could not find another job driving a truck to finish out his **64 days**. He told me that he had been offered only one union job driving. I then asked him why he had not taken the job for just **64 days**. He replied, 'The job was driving a truck hauling beer cans, and I do not think that is the kind of job a Christian should be doing.'

"What a powerful example! I am so thankful we have elders with that kind of

courage and devotion to the Lord! If anyone could ever rationalize, surely he could have. Nearing retirement, most of his retirement income taken away by just **64 days**! Surely a man could haul beer cans for just **64 days**! That does not mean he will be drinking beer. He is not selling it, just delivering cans, and that for just two months! When he gets the extra retirement income from that period of employment, he will have more money to give to the Lord's work. He could do this, he could do that . . . we could certainly rationalize and . . . on and on we could go.

"Such a decision takes faith in the Lord, recognizing God's standards, and seeking first the kingdom. I believe the Lord will take care of Shelton Poythress when he does retire."

This is an example of Christianity at its best — Christianity as it should be. And anything short of Christianity as it should be is a compromise with the power of darkness, the infernal ruler of hell.



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CAROLINA CHRISTIAN is published monthly by Carolina Christian Publications, Inc., at 5315 Old Augusta Road, Greenville, S.C. 29605. Subscription price: individual, \$4.50 per year; club of five or more, \$4.00 per year; quantity of 15 or more in bundles or direct mailing, 22¢ per copy per month. Publication number, 091160.

Second class postage paid at Greenville, S.C.

POSTMASTER: Send undelivered copies with Form 3579 to Carolina Christian Publications, Inc., P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

RETURN REQUESTED

Address all editorial matter to Howard Winters, P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

All items to be printed in a given month's issue should reach the editor not later than the next to the last Thursday of the preceding month.

Address commercial advertising inquiries to Jacobs List, Inc., Clinton, S.C. 29325. Address all advertising pertaining to the Church of Christ or its members (including related organizations) to Carolina Christian, P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

It's Time To Go Through Samaria!

Benjamin J. Barr, Sumter, S.C.

Samaria is centrally located between Galilee and Judaea. "He left Judaea, and departed again into Galilee. **And he must needs go through Samaria.**" (John 4:3, 4.) Jesus dared to go through the forbidden province of Palestine. For years, no devout Jew would consider such a route. Yet, this was the nearest way to Galilee. To avoid coming in contact with the Samaritans, the Jews would cross the Jordan, come up the east side of the river, cross the river again and enter Galilee. This course was twice as long.

Why go to all of this trouble to avoid Samaria? About 720 B.C., the Assyrians invaded the northern Kingdom of Samaria. The people were captured and subjected to their rule. The religious leaders and affluent members of their society were carried off into a foreign land. The remainder of the people were made to dwell in the newly acquired territory along with refugees deported there. Inevitably, the people mingled among those who remained and began to intermarry. By Jewish standards, this was an unforgiveable sin. They lost their racial and religious purity.

Regardless of these traditional feelings and prejudices, Jesus saw the need of going through Samaria. He taught them of their need for "living water." He challenged tradition nearly 2,000 years ago (John 4:34-35). As disciples of Christ, we too must change the course of tradition. Our commission says **go**, not just in favorable areas. We can no longer regard the varied reasons for failure to evangelize these areas as in the past. The time has come for us to "go through Samaria."

There are still many Samaritans in America today, hundreds of areas where the pure gospel has not been preached. There are also many small, struggling congregations that need ministers and strengthening. The southern and eastern United States are such areas. There are thousands of people here who have never heard of the Lord's church. One such mission field that I am personally

familiar with is South Carolina. The harvest is plentiful, but laborers are few. We can no longer bypass this Samaria (verse 35).

South Carolina has 46 counties, the majority of which have no congregation of the Lord among the Black populace. I am presently located in Sumter County, a central area of the state. In this general area, within a radius of 50 miles, there are approximately one-half million Blacks **without Christ**. Nearby Orangeburg County has about 50,000 Blacks with 4 colleges and no workers for the Lord among them. Of the 46 counties, 37 have no church.

All souls are important, but being who I am, I am doubly concerned about evangelizing these areas. The previously mentioned area has so much potential for reaching the rest of the state. Having a campus ministry on the college campuses will give us access to unlimited communities throughout South Carolina. Reaching these young minds now is our key to strong churches today and tomorrow. Are you willing to help us launch such an effort for Christ?

This appeal, brethren, comes from a heart of love and concern for lost souls. **We Need Help In Going Through Samaria!** The time is right. The people are becoming learned and dissatisfied with denominationalism. Are we going to let the Adventists and Jehovah's Witnesses continue to capitalize on such situations and leave us the scraps? The longer we procrastinate, the more difficult it will be to get these souls out of sin and darkness.

The good news is: they can be reached with your help. Now is the time to invest in the future of the church and our rapidly decaying nation. Christ was not deterred from going through Samaria. We cannot let this harvest of fruit perish. Let us make a difference! (John 4:31-42.)

For more information, contact the following: Benjamin J. Barr, 1786 Kolb Road, Sumter, SC 29150, 1 (803) 481-3631. Plaza Church of Christ, c/o Carl Hogue, Miller Road and Oxford Street, Sumter, SC 29150, 1 (803) 773-3760. Red Bank Church of Christ,

Redeeming The Time

Dennis Conner, Yadkinville, N.C.

Perhaps nothing reveals as clearly the many inconsistencies of human attitudes as our attitude toward time. We cherish it and yet we take it for granted. We use it, we waste it. There are occasions when we long for more time, but then there are others when it seems the time cannot pass quickly enough. We bless it and with the same tongue we curse it. The only thing more fascinating than man's contradictory feelings toward time is time itself. No matter what happens, time continues on with nothing impeding its course. With one tick of the clock the future becomes the present and the present becomes the past, with all our successes and failure being forever locked in the corridors of the past.

Time is one of the most precious and vital gifts that God has bestowed upon us, so it is necessary for the Christian to utilize that gift responsibly. The phrase "redeeming the time" appears only twice in the New Testament, once in Ephesians 5:15-16, "Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil," and again in Colossians 4:5, "Walk in wisdom toward them that are without, redeeming the time." In both of these instances there are important and practical truths that each of us must take to heart.

Literal Meaning

In the phrase "redeeming the time" the verb comes from **agorazo**, to buy. In Ephesians 5:16 and Colossians 4:5 it is used metaphorically to mean to buy up for oneself. The noun comes from **kairos**, a fixed time or particular season for doing, an opportunity. Thus, the phrase can be literally rendered "buying up the opportunity.

"Redeeming the time" does not merely convey the idea of paying a price, as we normally think of redemption, but of mak-

ing the most of an opportunity. As used in the texts under consideration it means to completely buy out an opportunity, to take all that the opportunity has to offer since it cannot be recalled once it is missed. The phrase has to do with the way in which we conduct our lives and expend our efforts in view of the opportunities available.

Ephesians 5:15-16

Here Paul uses the phrase in the context of an exhortation to wise and proper conduct. The apostle tells the Christians at Ephesus that they are to see to it that they are walking accurately. They are to examine carefully how they conduct their lives, living as the wise, not the unwise. The unwise have no care concerning their manner of life, while the wise individual will be concerned. In view of the literal meaning of "redeeming the time," the wise person is one who is careful to take advantage of every opportunity to do good. The wise Christian makes the most of the opportunities of life, buying them up as they become available. The unwise, in contrast, allows those opportunities to slip by unredeemed, never to be regained.

According to Paul, the reason for the wise and prudent use of time's opportunities is that the days are evil. The more that evil abounds, the greater the temptations and allurements that challenge our intent to do good. In evil times, times such as our own, it is more difficult to accomplish any good of a lasting and meaningful kind. Therefore, Christians are to take advantage of the opportunities that are available. It is simply pitiful and unwise to allow them to pass by without being bought up.

Colossians 4:5

The previous text has to do with the general conduct of life, whereas this passage has to do specifically with our con-

duct toward those who are outside of Christ. Our word "without" as used here comes from a Greek word that means outside, external. Paul's reference is to those who are outside of the body of Christ, the unregenerate.

The apostle's exhortation to the Colossians is that they too conduct themselves with wisdom, just as he had exhorted the Ephesians. However, the Colossians were to exercise wisdom specifically in connection with opportunities related to the non-Christian. They were to buy up every opportunity to proclaim Christ and His good news to those who were outsiders. The aim of their proper exercise of wisdom was to bring those spiritual foreigners within the realm and citizenship of Christ's kingdom. The lesson for the church today is obvious. As we come in daily contact with those who are outside of Christ we are to be wise by taking advantage of the opportunities to speak to them about Christ. We might observe that the successful soul-winner is one who is simply wise enough to seize the daily opportunities that become available to speak of his Lord. He is one who buys up the opportunities to live in a Christ-centered way that will bring outsiders inside. He realizes that by allowing just one of

those precious moments to slip by without being redeemed, he has forever lost an opportunity to bring someone within the family of God.

Conclusion

There is no denying that we are living in evil times today. Presently there is widespread alarm and concern over the decline of growth in the church. Still, God continues to bless us with opportunities to proclaim the saving message of Christ and to serve. In these crucial times it is imperative that Christians redeem the time, grabbing up all opportunities to do good and to speak out for Christ. Shall we conduct ourselves as the foolish, or the wise?

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Departure: Dec. 31st — 11:30 A.M.

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Glenn Colley — Henderson, TN

Tim Alexander — Memphis, TN

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Question and Answer period

Song Leader — Jack Cooper — St. George, S.C.

An Open Letter To Carolina Christians

(Part 2)

Jim Stutts, Jacksonville, Fla.

Problems within the organization of many churches in the Carolinas are stifling the Lord's work. Many congregations do not have elders and deacons. Far too often the local preacher is forced to make major decisions which should be handled by elders. Some congregations have existed for many years and have no elders. These congregations work through a business meeting composed of those with experience and maturity along with the inexperienced and immature. Though it is better to be unorganized Scripturally than to be unscripturally organized, the business meeting method is only to be temporary. Unfortunately with too many Carolina churches it has become permanent! Cleon Lyles said at one Carolina Lecture: "Some business meetings have no business meeting!" May we remember that God's ultimate, mature plan of organization is qualified elders over each congregation (Titus 1:5).

On the other hand we see congregations with elders and the Lord's work is still not thriving. May it be clearly stated that merely appointing elders does not automatically solve church problems. In some cases it has caused more problems! Some Carolina congregations have fallen into a trap because its members believe a church must have elders to be a church of Christ. Often, members moving to the Carolinas from other states where churches were more organized, refuse to worship with congregations having no elders. I guess they would have refused to worship with the Jerusalem church before it had elders! A church does not have to have elders to be a church of Christ, but it should be working to mature and qualify men for the office.

Another trap congregations have fallen into is the result of this "elder fever." One brother told me once that he was going to leave unless we appointed elders. I asked him who we should appoint and he replied: "Just appoint the best you have!" I replied:

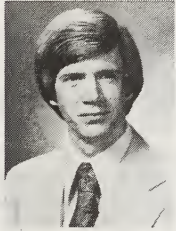
"The best we have are women!" He left! The qualifications set forth in 1 Timothy 3 and Titus 1 do not say, "Appoint the best you have," but they say we are to only appoint the Scripturally qualified. When unqualified men are appointed, not only have the Scriptures been disregarded, but serious problems in leadership can be magnified.

The preacher's responsibility is clear in regard to appointing elders. Titus 1:5 states that he is to, "set in order the things that are wanting," before appointing elders. Titus 1:6 says, "If any be blameless. . ." etc. Notice the word "If." Paul did not say, "appoint elders in every city," but do it "if" there are those qualified! By the word "qualified" I mean meeting the Scriptural guidelines. "Qualified" does not mean perfect. Too many Carolina members oppose having elders because they are seeking perfection. Of course, congregations with the perfection concept will never have elders. We must understand that all men serving as elders **must** meet the qualifications. However, different elders may have differing degrees of a qualification. For instance, "apt to teach" (1 Tim. 3:2) is a requirement of every elder. One elder may be a polished public speaker and teacher — he meets that qualification. Another elder may not be capable of polished public speaking, but may be an excellent personal worker and soul winner. In other words, there are differing degrees of qualifications, but each elder must have **some** degree to be qualified. The idea that all the elder's and their various qualities be added together to arrive at a grand total which fulfills the qualifications is unscriptural. Each individual elder must not only meet every qualification to be appointed, but he must continue to exhibit these qualifications to continue as an elder.

Carolina Christians should be thankful for qualified leadership if such exists where they work and worship. These men need your encouragement and prayers.

(continued next month)

Biographical Sketch



Joseph Terry
Wheeler

Joseph Terry Wheeler was born in Atlanta, Georgia, in 1954. He graduated from Bremen High School, Bremen, Ga., in 1972, and from Freed-Hardeman College with a B.A. degree in Bible in 1976. During the latter three years of college,

as evangelist for the church at Duncan, S.C. He participates at various times in radio ministries for the Spartanburg and Laurens areas with James Meadows, Doug Milligan, and Pat Kelly.

While with the church in Spartanburg, he was blessed by the Lord to be involved in a ministry geared toward alcoholics and other drug abusers for about two years. Though the program has now been suspended, he hopes to see a revival of this specific work in the Carolinas in the near future. He is a very young preacher involved in the greatest of all works; he and those like him having only the experience of youth desperately need your prayers, rebukes, and encouragements which are in Christ, that they may fulfill the ministry entrusted to them by the Lord.

he was blessed to work as a co-laborer with the church at Austin Chapel, Tenn. Parts of the summers of these years were spent in South Miami, Florida, and Montreal, Canada, helping as a co-laborer with the churches there. After college he worked in the grace of God with the Central church in Spartanburg, S.C., from June of 1976 until October of 1979. He has since been serving

Sermon

Do Not Do Accordingly

Text: Matt. 23:1-12

Terry Wheeler, Duncan, S.C.

Theme: *To warn the brethren of the pharisaic tendency among us all to bind conscience and tradition upon another.*

1. It is always commendable to be zealous for what is good. (Gal. 4:18.)
2. However, misguided zeal means improper emphasis to what is right, to what is authority. (Rom. 10:2, 3.)
3. The Pharisees may have desired the upholding of the law and the exultation of the fathers, but their practical application was, "Yield to me!" How did they do this, and how may we avoid it?

1. They promoted and maintained lordship over men and their consciences.
- A. They would impress men with their own righteousness to gain the needed

respect for leverage. They did this through their: (1) Dress. (Matt. 23:5.) Phylacteries. (Deut. 11:18.) Borders of their robes. (Num. 15:37-41.) (2) Acts of worship for the public's "benefit." (Matt. 6:1-18). Giving to the poor. Prayers. Fasting.

B. They would then emphasize their "rightful" preeminence. (1) They would bind heavy burdens on men but were unwilling to help in the least. (Matt. 23:4.) They put their traditions equal to God's authority. (Matt. 15:1-9). They put their consciences equal to God's authority (Matt. 12:1-8; Luke 13:10-17.) (2) They loved and sought recognition among men. (Matt. 23:6, 7.) They sought out chief seats at feasts and at the synagogues. (Luke 14:7-11). They wanted salutations of

respect in public places. (Matt. 23:7). They wanted titles of distinction to separate them from their brothers. (Matt. 23:7.)

II. This attitude invaded the church. Gal. 2:3-5.

A. Those brethren of the Pharisees wanted to make the Gentile Christians Jews. They did this through **pushing** as **necessary**: (1) Circumcision. (Gal. 6:12; Acts 15:1.) (2) "Keeping the Law." (Acts 15:5.) (3) Observing special days as holy. (Gal. 4:9-11; Col. 2:16, 17.) (4) Avoiding certain foods. (Col. 2:20-23; 1 Tim. 4:1-5; Heb. 13:9.)

B. Who can dare say that many of them were not sincerely conscientious in these things? (1) They cared for the teachings of Moses and the "proper" traditions. (Acts 15:21; 21:20, 21.) (2) They were allowed freedom by God in these things for their own conscience's sake. (Acts 21:21-26; 1 Cor. 7:17-20; Rom. 14:1-13.)

C. They were wrong, not so much in their own practices for their conscience's sake, but in their **demand** for their conscience to bind others. (Rom. 14:22, 23.)

III. How can such attitudes be stopped and avoided today?

A. Be righteous for God and His praise

alone. (Rom. 2:29; Gal. 1:10.)

B. Do not seek prominence among men. (Prov. 25:6, 7.) (1) Clerical robes and titles have no place among brothers in Christ; all are equal with each other in God's sight. (Matt. 23:8-12; 1 Cor. 3:5-7.) (2) Job descriptions in both spiritual and physical realms are allowed by the Lord, but not for titles of separation. (1 Cor. 4:14-17; Eph. 4:11; 6:4.)

C. Be slaves for each other's needs. (Gal. 5:13-15.) (1) Slaves have no authority of their own. (Rom. 14:4; John 13.) (2) Slaves do not decide upon their master's worthiness. (James 4:6-12.)

D. Realize our consciences are not equal to God's mind. (1) Consciences are **always** and **only** personal, for ourselves alone. (Rom. 14:22, 23.) (2) Even the apostles did not dare to bind their own consciences upon others or allow others to do so with them. (2 Cor. 1:24; Gal. 2:3-5.) (3) On the other hand, they freely bent their own will to the conscience of another according to the need in Christ and commanded us to do the same. (1 Cor. 9:19-23; 8:1-13.)

Conclusion:

1. Let us listen to the Lord Jesus and His apostles in these matters.

In dealing with the perfect Law of liberty, the New Testament, let us stand stedfast and give no quarter, including this matter of pharisaism in the church.

3. My conscience, being within Christ's allowance, is binding, but only on me. May our God help each one of us to remember this.

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Editorial Glimmerings

From North Carolina comes the following question: "We say that we are trying to go back to the Bible and do exactly what it teaches in everything, that and nothing more. If this is true, then tell me why some preachers are saying that the Wednesday night service is as essential as the Sunday service? Where does the Bible command Christians to assemble on Wednesday night?" The queriest goes on to say that he is not opposed to having a Wednesday night service and that he thinks such is a good thing, but he does not understand how it can be equal with the Sunday service when the Lord commands both the day and the assembly then but commands neither on Wednesday night (or any other day of the week except Sunday).

This question should not be brushed off lightly because it contains a Scriptural principle that we as a people may have ignored. When this question has come up in the past we have simply brushed it aside by saying that those asking it are simply seeking an excuse for not attending the mid-week services. And perhaps this has too often been the case. But let us deal with the question as being from a sincere seeker after truth and right and not as from one who is seeking an excuse to neglect his duty in the Lord's service. We believe such a study will be both refreshing and rewarding, although undoubtedly a little controversial.

It is true that we are seeking to restore the New Testament church by returning to the Bible for everything pertaining to our faith and practice in religion. But it is also true that some preachers, in their zeal to encourage attendance of all members at every service of the church, have overstepped Scriptural bounds by failing to make a distinction between what the Lord has appointed and what has been appointed by good brethren in trying to do the will of the Lord. This failure has led to making all assemblies of the church equal to the one appointed by the Lord on the first day of the week. And our queriest is right in asking us to take a more serious look at this

matter.

All assemblies of the church are vitally important to the life and work of the church, otherwise the Lord would not have appointed the Lord's day assembly and brethren would not have appointed the other ones. Thus we need to learn to make a distinction between the Lord's appointments and those of the elders or leaders. We may (and in this case do) have an obligation to both, but not from the same angle.

It has long been our contention that Hebrews 10:25 must be understood in the light of some expected disaster (probably the destruction of Jerusalem). It is a reminder to Christians that they have a divine obligation to keep the assembly of the church alive and thriving, regardless of what the consequence may be. They must not abandon (or forsake) the assembly even in the time of great persecution. The writer is essentially saying that we may be driven from our homes, that we may become wanderers in the wilderness or mountains, that we may have to live in the mountains or caves, that we may be scattered broadly, threatened with imprisonment or even death, etc., but we are not to abandon the assembling of ourselves together. When we do the church will die — we will be killing it. The assembly is the heartbeat of the Lord's church and the center from which it works. When there is no assembly, there is no functional church. Hence the Lord instructs, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Heb. 10:25.) It is therefore the personal obligation of every child of God to keep the assembly alive. And since this is an obligation of all we can say that no Christian has a God-given right to abandon (in the sense of wilfully ceasing to assemble) the gathering together of the saints. It is dangerous both to the soul and to the life of the church. (For further discussion of this view of Heb. 10:25, see the October 1976 issue of *Carolina Christian*, pp. 12-14.)

When the inspired writer instructed Christians not to abandon or forsake the assembling of themselves together, what assembly did he have in mind? Obviously the Lord had appointed one or else He could not have prohibited Christians from forsaking it. But the fact is, He has not only appointed an assembly, He has also appointed the day upon which it is to occur, namely, the first day of the week (Acts 20:7; 1 Cor. 16:1, 2). And what the Lord appoints no man has a Scriptural right to change. Christians, therefore, have no right to either change the day on which to meet or to abandon the assembly on that day. To do either would violate the Lord's will, put our own souls in jeopardy, and kill the active work of the church. Surely then no Christian who loves the Lord or is interested in lost souls (including his own) would wilfully forsake the assembly on the Lord's day. It is not an option for the faithful.

But is the church limited to the Lord's day assembly? No, by no means. It seems that the early church met daily (Acts 2:46). Much of the early preaching, especially to the Jews, was done on Saturday, the Jewish sabbath (e.g. Acts 16:13-15). And Paul called the Ephesian elders to meet with him at Miletus, where he delivered to them his fairwell address (Acts 20:15-38). A church may meet as often as the need arises or when such a meeting is useful and serves a Scriptural purpose. These meetings may be for special purposes (such as singing classes or personal work instructions) or for the general good of the congregation (such as the Wednesday night Bible study). While there is no command from the Lord to have a Wednesday night service, such are authorized by the commands pertaining to the work of the church. Thus the Wednesday night service is a part of the overall work program the church is carrying out. And each Christian has an obligation to it just as he has an obligation to any other of the church's work programs. In our judgment it would be idealistic to say that every member should assemble for a specialized personal work class (while every Christian is to do personal work in some sense, it is impractical to expect all of them to do so in

the sense we are here using the term), and it would border on the ridiculous to say that any Christian should consider himself exempted from a Bible study period with the whole church. While we may not all be personal workers (in the sense of actually conducting home studies), we are all students of the Bible. And no one ever outgrows his need to study the Scriptures. Bible study periods (whether it be on Wednesday night or some other day of the week) is for the general good of all members of the church. We therefore think every Christian has an equal obligation to them. And no one who has an opportunity to attend should absent himself. But still we must keep in mind that such periods have been appointed by the church for the good of the church. What the church appoints it may change, modify, or discontinue; what the Lord appoints cannot be changed, modified, or discontinued. We therefore need to keep this distinction in mind. We may have a binding obligation to both, but from different angles.

No assembly of the church should be taken lightly by its members. We **must** meet together on the Lord's day. This has been appointed by the Lord and we cannot change it. And to abandon it would be to say (in attitude, if in no other way) we have no obligation to Christ or His appointments. On the other hand, the church for its own good, and for the good of its members, may appoint other times to meet (such as Wednesday night). And as a matter of expediency, this may be changed by the church; yet it is an overall work the church is doing. Thus each member has an obligation to the assembly because it is a work of the church. To neglect it is to say in essence that we have no obligation to the church's overall work program. This no Christian can truthfully say.

What shall we say then? Shall we forsake all the assemblies except that on the Lord's day? God forbid! We must not forsake the Lord's appointed assembly on His appointed day, and our love for the Lord, for the church, and for the lost should compel us not to forsake any other to which we have an obligation.





BROTHERHOOD NEWS

Dennis Conner, Yadkinville, N.C.

The Foreign Scene:

Austria — Last May 30, Bob and Ruth Hare returned to the mission fields in Europe following a nine-month visit in the States. With their return to the European continent the Hares began their 30th year of mission work. Over that period of time brother Hare has preached in twenty-two of the twenty-eight European countries. Theirs is a tremendous record of dedication and service.

Nepal — There are now 29 New Testament Christians in this country of 14 million people. The dominant state religion is Hinduism with a following of 80% of the population. There are no full-time church workers in Nepal, which is partly due to the fact that it is illegal to seek religious converts. The brother who leads the work in Nepal is employed by the Wycliff translators.

The National Scene:

Denton, Texas — Thomas Warren will defend the Christian system against an

unbeliever for the third time in five years. Brother Warren will be debating Dr. Joe E. Barnhart on the subject of ethics and morality. Brother Warren's position is that an act is right or wrong on the basis of the standard of God's word. Dr. Barnhart, a professor of Philosophy at North Texas State University, will maintain the position that if an act brings pleasure, it is right. If an act is unpleasant, it is wrong.

The debate will be held in the Main Auditorium of North Texas State University, November 3-6. There will also be daily lectures on Christian evidences at the University Church of Christ in Denton.

McMinnville, Tenn. — The Mt. Leo church reports that it now has a Bible Correspondence Course enrollment in excess of 88,000 students. Wallace Skipper is the minister of the Mt. Leo congregation and Phillip Lappin the correspondence director. Anyone desiring information on how to start a correspondence school can write to Phillip Lappin in care of the Mt. Leo Church of Christ, Mt. Leo Street, McMinnville, Tennessee 37110.

In The Name Of Jesus Christ

David Pharr, Rock Hill, S.C.

Seven brothers took it upon themselves to exorcise a demon in the name of Christ. They were not followers of Christ. They had no authority from Him. They appropriated the use of the name of Jesus Christ for their own purposes. Their efforts ended in embarrassing failure. The man in whom the evil spirit dwelled leaped on them and they were driven out of the house naked and wounded. (Acts 19:13-17.)

There is a parallel between this incident and the statement of Jesus in Matthew 7:21-23. "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. Many will say to

me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." It is a mistake to think that merely claiming to act in Christ's name makes one's actions truly in His name. Neither miracles, doctrines nor service is in the name of Christ simply because someone says that it is.

"In the name of Jesus Christ" means by this authority. He has all authority (Matt. 28:18). The apostles did miracles "in the name of Jesus Christ" because they were acting by His authority (Acts 3:6). Christ had given them authority to do this (Mark

16:14-20). When the seven sons of Sceva tried to work a miracle in Jesus' name, however, they failed. Christ had not authorized them to do this. Their saying it was in Christ's name did not make it in His name.

There are friends today who say they cast out demons and do other miracles in the name of Christ. Many people seem to think this is great work in the name of the Lord. But when men teach and practice things which are without Bible authority (Christ's authority) it is not in Christ's name. Their saying it is does not make it so any more than it did in the case of Sceva's sons. This is precisely the point of Matthew 7:21-23.

All religious groups which practice baptism say it is in the name of Jesus Christ. It is possible, however, for one to have been "baptized," for it to have been said that it was "in the name of Jesus Christ"; but still it was not truly in His name. For it to have been in His name it would have to be by His authority. That which He authorizes is found in the New Testament. Any baptismal practices which are not taught in the New Testament are not by Christ's authority and are not in His name, regardless of what might be said at the time of the baptism.

Baptism "for the remission of sins" is

"in the name of Jesus Christ" because He authorized it (Acts 2:38). Baptism which follows an assumption of being already saved cannot be in Christ's name because He has not authorized it. Preachers who teach people that they are saved first, then baptized will claim to baptize in Jesus' name. Such claims are as useless as when made by the sons of Sceva.

Baptism of penitent sinners who believe in Christ is in the name of Christ because these are the persons he has authorized to be baptized (Matt. 28:19; Mark 16:16; Acts 2:38; 22:16). Baptism of innocent babies is not in His name because the Bible does not authorize it. (There is not so much as a hint of infant baptism anywhere in the Scriptures. This is a tradition of men.)

Being "buried" in baptism (immersed) is in the name of Jesus because this is by His authority (Rom. 6:4; John 3:23; Acts 8:38-39). Sprinkling as a substitute for baptism cannot be in Christ's name because the Bible does not teach it. When a minister holds an infant and drops some water on the child he may say, "I baptize you in the name of Jesus Christ," but his saying these words does not make them true. The persons involved may be quite sincere, but such practices are not in the name of Christ because He has not authorized them.

GLEANINGS OF ENCOURAGEMENT

This Man Trusted God

Henry L. Fuhry, Asheville, N.C.

I. Read Isaiah 38:1-8. The Bible is a fascinating book about interesting people. It is not a systematic theology; it is rather God's dealings with people. Two great partners in God's work were Hezekiah, the king, and Isaiah, the prophet. Isaiah was rated as the Messianic prophet — one of the best. Hezekiah was a great king of Judah. It was providential that they lived and worked together. Israel was falling and Assyria had threatened Judea. Righteousness was crucial. Isaiah was a preacher to politicians and Hezekiah was one of the few good politicians. Let us take a look at Hezekiah!

Hezekiah was a good son of a bad father. His father, Ahaz, was a superstitious, sinful king who rejected even a sign offered from

God. Hezekiah ascended the throne at twenty-five and reigned until 54. Twenty-nine years. 2 Kings 18:5 says he trusted God more than any king; 2 Kings 18:3 tells us he did what was right in the eyes of God. You can count on the fingers of one hand those kings who were like him. 2 Kings 18:6 suggests that he "clave to God." 2 Kings 18:4 lists his reforms as tearing down the high places and images plus destroying the brazen serpent of Moses which had become a superstition. God prospered him! He was a good man suited for a crucial time!

But now he is sick unto death at the age of 39. This was not God's punishment, but a fact of life. Yet, Hezekiah was privileged! God sent him word to prepare because death was imminent. Old men must die; the

young may and do die, but few are warned in advance. Isaiah's task was difficult. No doctor or minister enjoys being a prophet of doom. Hezekiah was in the prime of life. Yet he was to die. What did Hezekiah do when he learned he was to die? How did he react?

II. Hezekiah had a burdened heart and he turned his face to the wall and wept sore. God saw his tears. What a remarkable revelation about God! He sees every tear that falls from His children's eyes. An omnipotent God impressed with tears! But Hezekiah cried. Perhaps we are too indifferent or too hard-hearted to cry. We sometimes simply do not care! We seem to love dry-eyed preachers preaching dry-eyed sermons to dry-eyed members. Hezekiah was burdened. It is a fact that the church must be burdened if the world is to be converted.

III. The Bible teaches us that Hezekiah argued a consecrated life. It is one thing to tell a man you do not care and that you are as good as he is. But it is another thing to talk to God, claiming a righteous life! Hezekiah offered an inside look — a perfect heart; he also offered an outside look — a walk before God. Hezekiah dared God to evaluate his life. Would we do this? Job is another Godly man who, when he was sick unto death, told God that he had done all that was right in God's sight. Job also told God that he just could not understand how or why he was suffering such trials and tribulations.

IV. Then Hezekiah turned his face toward the wall and prayed unto the Lord. Some men would have taken the advice of Job's wife and cursed God. Some frantically would have fought death. Hezekiah prayed! What would we do under similar circumstances? This question involves depth. We would easily pray for others, but would we pray for ourselves? Our question is good. It is not wrong to pray for personal blessings — even life itself! Now notice the results that occurred when Hezekiah prayed.

V. Hezekiah received a personal blessing in that he was given fifteen additional years. This means his disease was cured and he was given fifteen years guaranteed. He still

died young at 54. Fifteen guaranteed years — what an unusual blessing! Let us make an observation at this point. Hezekiah was a good king at a crucial time. His death could destroy Judah. Don't you know Isaiah the preacher was sad to know his ally king would die? This would have crushed Isaiah's hopes. Can't you see him running back to Hezekiah with joy to announce 15 more years? In those days it was a mark of divine displeasure to be cut down in the prime of life. This would discredit Hezekiah — his life, all that he stood for, all that he fought for. Hezekiah's prayer involved more than his living — it involved the purpose of God and the destiny of Judah. Perhaps this is why only fifteen years were granted him. Hezekiah did not die with many years but golden opportunities.

VI. Judah also received a community blessing. Hezekiah wanted more than simply to live. He wanted to fulfill his purpose. Isaiah, speaking for God, promises salvation from Assyria. Assyria conquered Israel (the northern Kingdom). Assyria could take Jerusalem without firing a shot. But Assyria did not! Why, because Hezekiah prayed! Ten men could have saved Sodom! We will never know the effects of our prayers and lives with the destinies of the world! Too many of us view a sinful world as innocent bystanders. We must understand we are part of the corruption and can be a great part of the correction.

VII. The world received the impossible — a miracle. The sun-dial turned backwards! Hezekiah did not ask for a sign, yet received one. His father, Ahaz, refused one, yet Hezekiah had one. 2 Kings 20 elaborates this part of the story. Hezekiah was asked whether he wanted the sun-dial "speeded up" or "turned backwards." He chose the latter. Let us explore this. The sun-dial was an invention of the Babylonians. Hezekiah's father had one built on the palace grounds. Since sun-dials shadow the sun, a solar miracle is involved. How do you make a sun-dial run backwards? This is a great problem. I think, unconsciously, we discredit many miracles. With a snap of the finger we say, "God can do anything," or perhaps in this sun-dial incident something little and insignificant happened in a man's

backyard. But read 2 Chronicles 32:31. The princes of Babylon sent ambassadors to Hezekiah concerning the wonder that was done! Whatever happened in Hezekiah's backyard shook faraway Babylon! There are no simple, "snap the finger," miracles. I do not propose a solution. I do not know what God did. This I do know — when dedicated men pray, God listens and answers and works miracles when necessary.

No, not the kind worked by Jesus, His apostles and others, that we find in the New Testament and were worked during the first century, as we know those were worked to prove that Jesus was the son of God, our Savior! We may never know the cosmological effects caused by one of our prayers! The whole world shook because one man prayed.

Does The Bible Condemn The Use Of Tobacco???

John Waddey

This question is often asked by sincere Christians and it certainly deserves a definite answer. Turning to God's book, we do not find the word tobacco, either approved or condemned. We do find numerous principles for Christians to live by. If the use of tobacco violates any one of these principles, it is wrong. We shall present these principles in the form of questions.

1. Do you have doubts about it? "He that doubteth is condemned . . ." (Rom. 14:23.)

2. Is the consumption of tobacco physically harmful? "Your body is a temple of the Holy Spirit." (1 Cor. 6:19.) "If any man destroyeth the temple of God, him shall God destroy." (1 Cor. 3:17.)

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3. Can you glorify God in your body as a user of tobacco? (1 Cor. 6:20.)

4. Can you smoke, chew, or dip to the glory of God? "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10:31.)

Will using tobacco cause your neighbor to stumble? "Woe to that man through whom the occasion (of stumbling) cometh." (Matt. 18:7.)

6. In using tobacco, do you imitate Paul and Jesus? (1 Cor. 11:1.)

7. Would you encourage your children to smoke? "Be thou an example . . . in manner of life." (1 Tim. 4:12.)

8. Would you offer Jesus a smoke if He visited you? If not, why not?

9. Would you approve of me, a preacher, using tobacco?

10. Do not many spend more for tobacco than they give to their Lord? "Lovest thou me more than these?" (John 21:15.)

11. Does not smoking tend to addict its patrons to the habit? (2 Pet. 1:6.)

Dear brother, be honest with yourself and your God. Is not the tobacco habit wasteful, useless, harmful, and sinful? God's word shows us that it is just that! Cast aside this sin as a defilement of the flesh and spirit, perfecting holiness in the fear of God (2 Cor. 7:1).

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Alcoholism

Since our book, **The Bible and Strong Drink**, was published late in 1979, many things, from many different places and sources, have been called to our attention which confirm the truthfulness of the thesis set forth therein, namely, that the Scriptures condemn as evil all use of alcoholic beverages for the purpose of intoxication. One of the most forceful has been a growing awareness of the staggering number of alcoholics in this country. An alcoholic is more than just a drunk, although a drunk he is. He is one who has lost his power to control his drinking — he is hooked, addicted. Since he lives for no purpose but to drink, his life has become useless to himself, to his family, to the world, and to God.

Alcoholism is an outgrowth of drunkenness, and drunkenness is one of the most raging sins of America. Of this, there can be no doubt. Its popularity can be seen everywhere, on television, in books, at the movies, and at the vast majority of market places. Approximately 110 million Americans now consume alcoholic beverages on a more or less regular basis. This is one half the population. But even more unfortunate is fact that 11 million are alcoholics. This number is so large, so staggering, so inconceivable that it will likely not register on our minds — it will more likely be just a number rather than multitudes of troubled people, lost in a nightmare of hellish despair. To help us realize the magnitude of this problem, consider the following:

One out of every 10 people who drink is an alcoholic. This means ten percent of all drinkers and five percent of the total population.

There are three alcoholics in this country for every member of the Church of Christ. In the past 10 years alcoholics have increased far more rapidly than membership in churches of Christ.

The Mormon religion is said to be the fastest growing religious body on earth. It now numbers around four million members. Yet for every three Mormons there are

five alcoholics.

The old historic Methodist Church (it has been here since the birth of America) is said to have around 10 million members. That means there are more than one alcoholic for every member of the Methodist Church.

The Southern Baptist Convention is the largest protestant church in America, now numbering about 14 million members. This breaks down to about four alcoholics for every five Southern Baptists.

Combine all the members of the churches mentioned above and there is one alcoholic for every three members.

This is serious business — there is a terrible plague in the land! A plague that needs to be understood! A plague that should be staid! A plague that suggests to our mind four questions:

1. What can be done about it? We can stop making, selling, and consuming alcohol. We cannot have the rewards of making, selling, and drinking without reaping the consequences. We cannot drink our way to sobriety.

2. What is the cause of alcoholism? Regardless of what some may say to the contrary, the cause is alcohol. No one ever became an alcoholic without alcohol. This is a fact that cannot be confuted — a fact known by all, even though many will not admit it.

3. Is there a cure for alcoholism? Indeed there is. Take away the cause and there will never be another alcoholic as long as the world stands. Of course we are aware of all the sophisticated arguments which say that alcoholism is a disease for which no cure is presently known. And while one may call it a disease, the fact remains that it is an addiction of alcohol, and the cure is total abstinence.

4. What does the New Testament teach about drinking and drunkenness? First, it is listed among the works of the flesh (Gal. 5:19-21) and Paul concludes that those who do such things shall not inherit the kingdom of God. Second, it is a work of the night (1 Thess. 5:7), a work of darkness, a work of

sin. Third, it is positively forbidden. Paul says, "Be not drunk with wine . . ." (Eph. 5:18.) One who obeys this Scripture will never be an alcoholic because he will never be drunk. And a simple fact that we must face is this: there is no drinking without drunkenness to some degree. Fourth, it is to walk after the lust of the flesh, a practice of the Gentiles (or heathen) of which Christians have had enough in times past — had enough when they lived as the Gentiles (1 Pet. 4:2-4.) Fifth, the church is instructed not to keep company (fellowship) with

drunkards (1 Cor. 5:1).

Since alcoholism is an evil, condemned by both God and man, and since alcohol is the cause of alcoholism, it seems obvious to us that Christians should have absolutely nothing to do with its manufactory, sale, or consumption. To do so would be to go contrary to all the principles of truth and right. We cannot promote evil with one hand and righteousness with the other. Or to say the same thing another way, we cannot promote evil in our work and practice and righteousness in our word and preaching.

Carolina Church News

NEWSBRIEFS

by David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Boone. Don Prantl has moved to Missouri. Park Therrell will be filling the pulpit, as well as continuing his campus work. A remodeling project on the building and grounds is nearly complete.

Raleigh. A total of 964 people assembled for the morning service August 30. This was part of their 1980 N.C. Evangelism Seminar. Persons from twelve states attended the seminar. The 1981 seminar is scheduled for September 4-6.

Mocksville. The following address changes have been made: church building, 605 North Main Street; and preacher's home, 197 Park Avenue.

Charlotte. Tom and Ann Turnbull have moved to the Providence Road congregation. Tom will work for the church primarily as a campus minister.

N.C. Baptisms

Helen St., Fayetteville, 1; Raleigh, 7; Hickory, 1; Burlington, 1; Westside, Charlotte, 2; Northview, Statesville, 3; Broad St., Statesville, 1; Jacksonville, 3. Total: 19.

Raleigh

AL BERGERON, Reporting: The 1980 North Carolina Evangelism Seminar was a great success. We had people from many cities and states. Our guest speakers were Lindsey Garmon, of Corpus Christi, Texas;

Humphrey Foutz, from Baltimore, Maryland; and Abe Miller, of Byesville, Ohio. In compiling our information we found that we had 49 people from West Virginia, 12 from the Washington, DC-Maryland area, 48 from Virginia, 14 from South Carolina, 216 from North Carolina (outside Raleigh) and 17 from 7 other states plus 1 from England. We were thrilled on Sunday morning of the seminar to have 964 assemble for worship and most people stayed for the fellowship and lunch at Meredith College that afternoon. But most of all we enjoyed the spiritual feast of that weekend as Lindsey, Humphrey and Abe, along with others, presented the Bible in a practical and inspiring way. We all went home richer for having been here. We are looking forward to next year's seminar with even greater excitement and hope even more will share in that weekend than did this year. The dates for the seminar next year are September 4, 5, 6, 1981.

SOUTH CAROLINA

Columbia. On October 5, Shandon congregation had 525 present. This was 25 more than their goal and included approximately 300 visitors.

Chester. Duke Gregory reports, "We have had 6 restorations and 2 baptisms. Our meeting was a great success and many new doors of opportunity for teaching have been opened."

Columbia. The St. Andrews Road bulletin reports that Bob Brandon recently suffered a mild stroke, but is recovering.

Woodruff. Milton Parker recently preached in a gospel meeting. Brother Parker is well-known and loved in South Carolina.

Rock Hill. The schedule for the monthly Preachers' Workshops is as follows: November 24, December 15, January 19, February 16. Sessions are held from 10:00 a.m. til 3:00 p.m. Preachers, elders, and others, men and women are welcome.

Laurens. Doug Milligan reports that their recent preaching series with Floyd Dethrow was very successful. There were visitors at every service. One was baptized and one restored. A campaign is planned for next year.

North Charleston. There has been a substantial increase in contributions and attendance in recent weeks. Since the last report there have been four baptisms and one to place membership.

S.C. Baptisms

Shandon, Columbia, 11; Duncan, 3; N. Charleston, 4; Laurens, 3; Bypass, Union, 1; Central, Spartanburg, 4; Charlotte Ave., Rock Hill, 1; Crawford Road, Rock Hill, 1; Northeast, Greenville, 1; Essex Village, Charleston, 51 Total: 34

S.C. Evangelism Seminar

Good news is always meant to be shared and so we wish to share this information with you. The 1981 SOUTH CAROLINA EVANGELISM SEMINAR will be held in Columbia, South Carolina, on the weekend of January 9-11.

The featured speakers for this great event have already been secured: JERRY JONES, head of the Bible department at Harding College; MARVIN PHILLIPS, minister of the Garnett Road church of Christ in Tulsa, Oklahoma; CHUCK LUCAS, minister of the Crossroads church of Christ in Gainesville, Florida; and KENNETH REED, minister of the Shandon church of Christ in Columbia, South Carolina and author of the book **What Controls Your Life?** Also, several other very capable men will be teaching practical classes on the most vital needs of the church today.

We of the Shandon church believe that

the mission of the church is to seek and save the lost. This seminar is geared to teach Christians of all backgrounds and ages how to win people to Christ and how to keep them faithful. We have been blessed abundantly by the Lord in the past several years of the work here in Columbia. Since we have begun our evangelistic thrust only three years ago we have seen over 185 people baptized with 80% remaining faithful. We have had, over 65 conversions in 1980 and plan to reach our goal of converting 100 people by the end of this year. These conversions are people of all ages and backgrounds. We would like to share this special weekend with all of you as we all learn how we can become more and more effective in our mission of seeking and saving the lost.

Remember January 9-11 for the 1981 SOUTH CAROLINA EVANGELISM SEMINAR. Brochures will be coming soon with complete details, but set aside these dates now and get a bus load from your congregation to participate in what promises to be a tremendous weekend of learning and encouragement. Please pray for our continued efforts for the cause of Christ in the Columbia area.

Preacher Needed

The church of Christ on Ray Road is seeking a full-time minister to work with us. Please call 803-277-8748 or write to Church of Christ on Ray Road, Rt. 4, Box 50, Piedmont, S.C. 29673, c/o James H. Daily for additional information.

Columbia, Shandon

RANDY McKEAN, Reporting: We had a "Bring Your Neighbor Day" a few weeks ago. We had 525 people here for Sunday morning worship — it was the greatest day in the history of Shandon!

RECORD ENROLLMENT AT TENNESSEE BIBLE COLLEGE

Tennessee Bible College opened its fall session with a record enrollment of forty-five students. Fourteen students are enrolled in the graduate school with thirty-one enrolling in the undergraduate program.

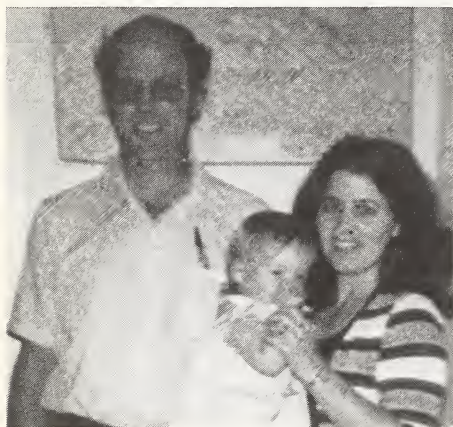
Tennessee Bible College continues to make progress in its pursuit to obtain accreditation. In a meeting July 21, 1980, the Tennessee Higher Education Commission granted T.B.C. the authority to grant the M.A. and Ph.D. degrees in Christian Doctrine and Apologetics. (The Commission had already approved the granting of the

B.A. degree). While this is not accreditation it is a crucial step in quest for the goal.

For a copy of the 1980-81 catalogue write: Tennessee Bible College, P.O. Box 865, Cookeville, Tennessee 38501. (Please specify graduate or undergraduate program.)

Help Needed

FORREST AND KATHY McDONALD plan to enter the Lord's work in Paraguay, South America, April 1, 1981. They will leave the United States February 1, 1981 and attend the Spanish language school in



Quetzaltenango, Guatemala for 8 weeks before arriving to work in Asuncion, Paraguay.

The McDonalds need a responsible eldership to oversee this work for a minimum of two years, although they welcome a longer commitment of 5 to 20 years by the elders. Other needs of the McDonalds include:

- three congregations willing to provide \$200/month support each
- funds for transportation and shipping to Paraguay
- equipment purchases

Forrest, a graduate of Abilene Christian University (1965) and Sunset School of Missions (1978), preaches for the Lord's church in McDade, Texas. He will come and speak to you about the need in Paraguay at a time convenient for you.

The Lord wants Paraguayans to be saved. Forrest and Kathy McDonald are prepared to take the gospel to them. Your help is needed. Will you help send the McDonalds? An overseeing eldership and additional funds are needed. **Contact:** Forrest E. McDonald, Box 471, McDade, TX 78650, (512) 273-2661; or Elders, Northside church of Christ, Box 4011, Austin, TX 78765, (512) 453-2702.

A Look At Books

Johnny Melton, Statesville, N.C.

Attitudes, I, Virgil Leach; Quality Publications, P.O. Box 1060, Abilene, Texas 79604, 116 pages, paper, \$2.50.

This 26-lesson book is designed for young people. There is a uniform format in which various attitudes are discussed. Each lesson has a short lesson followed by a fill-in-the-blank exercise and then questions for discussion. The attitudes in the first volume are: cooperation, patience, reliability, respect, friendship, generosity, happiness, morality, ambition, adaptability, kindness,

cheerfulness, good temper, preparation, loyalty, humility, courage, knowledge, good workmanship, ideality, good speech, self-reliance, industrious, discernment and foresight. In the short lessons, brother Leach combines quotations from literature, history and the Bible. This factor makes the book an excellent source for illustrations on the topics covered. Teenage classes or young people's devotional groups could use this book with good results.

Attitudes, II, Virgil Leach; Quality, 116 pages, paper, \$2.50.

This volume also contains 26 lessons. The

following attitudes are discussed: responsibility, sincerity, interest, reverence, tenacity of purpose, observation, self-control, tact, charity, thoroughness, carefulness, self-judgment, hospitality, gratitude, honesty, helpfulness, proper thinking, sympathy, truthfulness, reason, investigation, wisdom, punctuality, courtesy, unselfishness, spirituality. The lessons follow the same format as Volume One. Brother Leach has again combined quotations from literature, history and the Bible in the lessons that made them not only interesting for the student, but also of value as a source of illustrations on the topics discussed. The church will be benefitted if these lessons are learned well and practiced.

The Wise Woman Builds Her House, Bessie Patterson; Quality, 159 pages, paper, \$2.95.

Bessie Patterson has made a significant contribution to the available literature for Christian women with her latest book, **The Wise Woman Builds Her House**. This book, with 13 chapters, is excellently suited as a study guide for a Ladies' Bible Class. It is also written in an easy-to-read style that will cause many women to want to get it to read on their own. The first two chapters are introductory and are especially well done. Chapter one, "The Wise Woman," gives a Biblical description of the wise woman. Chapter two, "Builds Her House," contrasts the wise woman with her foolish counterpart regarding the way she develops the various areas of her life. Chapters 3-13 are discussions of various elements that go into building a happy life, such as: listening carefully, faith, obedience, spiritual growth, worship, prayer, service, confidence, consecration, thanksgiving, and reverence. **The Wise Woman Builds Her House** deserves a wide circulation.

Great Doctrines of the Bible, M.H. Tucker, editor; East Tennessee School of Preaching and Missions, 6608 Beaver Ridge Road, Knoxville, Tennessee 37921, 349 pages, \$6.00, paper, \$8.00, cloth.

This volume contains the lessons delivered at the Sixth Annual Lectureship of the East Tennessee School of Preaching and Missions. This school is conducted by

the Karns church of Christ in Knoxville, Tennessee. Twenty-nine lessons are included in the present volume. In these lessons great doctrines of the Bible are discussed by capable men. Hugo McCord discusses the doctrine of God; Noel Meredith discusses the doctrine of the Holy Spirit; Jesus — His Eternal Nature is one of the topics assigned to Wayne Jackson; M.H. Tucker deals with the doctrine of Providence; Thomas Warren presents a lesson on Church Unity; Jessie Barker discussed the Bible doctrine of Evangelism; Rex Turner discusses Church Government, George Carlise deals with the Future Life; Irene Taylor has two lessons for women entitled "The Role God Has Ordained for Us." Other important subjects are discussed by dedicated proclaimers of the word. This volume would be a worthy addition to every Christian's library. It needs to be placed in every church library.

Fire In My Bones, Glover Shipp, J.C. Choate Publications, Burton Drive, Winona, Mississippi 38967, 236 pages, cloth, \$6.00.

This work is subtitled "Great Mission Messages From the Bible — Genesis to Jeremiah." Glover Shipp is presently living and preaching in the country of Brazil. He has labored in this mission field for over 10 years. The Old Testament is not usually regarded as encouraging missionary zeal. However, Shipp finds encouragement for mission work in passages from Genesis to Jeremiah. The author plans a second volume of missionary messages based on passages from the remainder of the Old Testament and all the New Testament. The title for this work is taken from the statement made by Jeremiah, "If I say I'll never again mention the Lord — nevermore speak in his name — then his word in my heart is like fire that burns in my bones, and I can't hold it in any longer." (Jer. 20:9 TLB.) Encouragement of mission work is indeed a Biblical topic. The lessons in this book are refreshing and challenging. We recommend that this volume be widely read.

"To err is human — but it can be overcome."

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CAROLINA CHRISTIAN

Vol. 22, No. 11, December 1980



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Groundbreaking in Lexington, S.C.
(See page 9)

EDITORIAL

The 1980 S.C. Lectures

It looks as if a great new day is dawning for the S.C. Lectures! When we arrived home from the 1978 lecture program conducted by the Windsor Lake church in Columbia we were filled with gloom and was extremely fearful for the future of the lectures. In fact we immediately sounded a warning in an editorial that unless there was an increase in interest (and consequently attendance) by brethren all over the state their demise was soon and certain. We said then, in part, "Although the lectures have been announced for the next two years . . . it is our candid judgment that they cannot survive unless preachers get behind them. Thus the preachers of South Carolina must make a decision: if they want a lectureship they must support it; if they do not support it, then it will die. While we may continue to give mouth service to the lectures, our presence or absence next year will be a vote for them or against them. Which will it be?"

Last year the vote was positive. When we came home we were excited because the lectures had been much better attended in Florence than ever before and a fresh breeze was astir among us. Bill Young, backed by a good church, with unbounded enthusiasm, had been able to put new life back into a dying cause. The lectures were an exciting experience.

This year we are delighted to be able to announce that the trend is continuing and gathering momentum. Under the direction of Jack Cooper, and hosted by the good church at St. George, the lectures reached a new height of soundness, interest, attendance, and practicality. The preaching was powerful. The attitude was positive. The program was outstanding. The fellowship was heavenly. The love and appreciation one for another was moving. The experience unforgettable. The whole program demonstrated again that there is no place in the Lord's church for bad attitudes, ill-feelings, and division over human judgments, opinions, and propositions. As brethren we must learn to live together or else we are going to die separately. We see

no other alternative.

The positive note (the fresh breeze that was blowing last year appears to have turned into a forceful wind) was greatly enhanced by the St. George church and by Jack Cooper, its able minister. We all owe them a deep debt of gratitude for giving more thrust toward a live, enthusiastic, vibrant, sound, Scriptural, and practical lecture program in South Carolina. It will be most difficult for anyone to equal, much less surpass, this one. While we failed to inform ourselves as to who will host the lectures next year (watch for a later announcement), we hope and pray that the present trend will continue in it.

THE RESTORATION PLEA

The restoration plea is a plea to go back to the Bible and do all things precisely as the Scriptures teach them to be done. This is a vital principle, one that all religious people should consider. For it is either the right thing to do or else it is not the right thing to do. If we go back to the Bible for anything, there is no reason not to go back to the Bible for everything; if we go back to the Bible for anything, then we ought to go back to the Bible for everything. If any one verse, doctrine, or principle (which is applicable to us) of the Scriptures is bound in

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Howard Winters, Editor; David Pharr, Carolina News Editor; Dennis Conner, Brotherhood News Editor, Johnny Melton, Carolina Pulpit Editor.

CAROLINA CHRISTIAN is published monthly by Carolina Christian Publications, Inc., at 5315 Old Augusta Road, Greenville, S.C. 29605. Subscription price: individual, \$4.50 per year; club of five or more, \$4.00 per year; quantity of 15 or more in bundles or direct mailing, 22¢ per copy per month. Publication number, 091160.

Second class postage paid at Greenville, S.C.

POSTMASTER: Send undelivered copies with Form 3579 to Carolina Christian Publications, Inc., P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

RETURN REQUESTED

Address all editorial matter to Howard Winters, P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

All items to be printed in a given month's issue should reach the editor not later than the next to the last Thursday of the preceding month.

Address commercial advertising inquiries to Jacobs List, Inc., Clinton, S.C. 29325. Address all advertising pertaining to the Church of Christ or its members (including related organizations) to Carolina Christian, P.O. Box 5423, Sta. B, Greenville, S.C. 29606.

the twentieth century, then surely all verses, doctrines, and principles are bound. Who has the right to determine that we must go back to the Bible on the subject of faith but not on baptism? Who can decide that we ought to return to the Bible's teaching on repentance but not on the matter of the Lord's supper upon the first day of the week? Who can say that we must appeal to the Bible for blood atonement but not for the blood-purchased church? The fact is, we simply have not been given the divine right to choose and select the Scriptural subjects we will accept and practice. We must accept them all or else we have no reason to accept any. We must either obey the Bible as a whole or else we must wholly reject it. There is no reasonable middle grounds.

When one accepts any part of the Scriptures as an authoritative rule of faith and practice, he has in principle accepted the restoration plea. When one appeals to the Scriptures on grace, faith, blood, mercy, etc., he is in essence saying, "Let us return to the Bible on grace, faith, blood, mercy, etc." Thus it is that no man can appeal to the Scriptures as authority without embracing the restoration plea in principle. The only question that remains is: how much of the Bible shall we restore? Denominationalism answers, "Only the subjects we choose and select — only the subjects we have subjectively determined is essential." We answer, "All!" How could we consistently do otherwise? To plea for a return to the Bible for anything is a plea to return to it for everything. Nothing added, nothing subtracted. Nothing substituted. "If any man speak, let him speak as the oracles of God." (1 Pet. 4:11.)

A CONTRAST

Jesus, in the conclusion of His recorded remarks to Nicodemus, made a marvelous contrast between those who love evil and those who love the truth. He said, "For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought to God," (John 3:20, 21.) Goodspeed makes this even more vivid in his translation: "For

everyone who does wrong hates the light and will not come to it, for fear his actions will be exposed. But everyone who is living the truth will come to the light, to show that his actions have been performed in dependence upon God."

Those who do wrong hate the light and will not come to it. "Those who do wrong" are those who live in sin, those who practice things contrary to the plan, design, and will of God. "The Light" is the light of Christ, given through His holy word. Those who sin hate the light — they hate the truth because it condemns their conduct. And they will not come to the light because it will reprove and expose their evil practices. Sin, all sin, is an action of darkness. It is shameful. It cannot stand exposure. When sin is exposed to the light of the gospel, one of two things occur: 1. Sin is manifested and the sinner is condemned; 2. Sin is exposed and the sinner is convinced, convicted, and converted — he moves from darkness to light.

Those who practice the truth come to the light. Those who practice the truth are those who love the Lord and humbly submit to Him in complete obedience to His word. Truth is the revelation of God's will (John 1:17; 17:17; Rom. 10:17.) Those who love truth come to the light. One who does right has no reason to hide his action under the cover of darkness. Instead he comes to the light so that his deeds may be known — known because it is clear that they are done in dependence upon God in obedience to His word. Their deeds can be honorably displayed because they are approved by both God and man. Right has no fear of light.

Thus the contrast:

Those who sin must do so in darkness (that is, all sin must be committed contrary to the truth). Any exposure to truth condemns their conduct. All who practice evil must hide their deeds from the light of truth. Light brings shame and condemnation.

Those who do right do so openly and honorably — exposure to truth (light) brings them approval. The righteous walk in the light; they have nothing to hide. Light provides honor and salvation.

WORK

Every able-bodied person should be at work, doing something constructive for both God and the world. This is the will of God. Man was made to work, not to idle his time away in things of no profit either to the body or soul. God's first recorded assignment to man was the charge to dress and keep the Garden of Eden (Gen. 2:15). From that moment on the Bible has viewed work as honorable, something in which every capable person should be engaged. But the Scriptures go a step further: they condemn without sympathy those who will not work. Paul wrote, "For even when we were with you, this we commanded you, that if any would not work, neither should he eat." (2 Thess. 3:10.)

The Bible says, "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." (Eph. 4:28.) Here Paul gives three fundamental reasons why work is honorable and why every capable person should be happily engaged in an honest and honorable occupation:

1. **Work produces that which is good.** That is, the end results of honorable labor is good. Unfortunately all work is not honorable. We are instructed to work with our hands that which is good. Thus before one works at any occupation he should consider the end product. This is the reason why a Christian should not be engaged in the manufacture or sales of alcoholic beverages, operate gambling devices, or any other business which is not constructive to society. To determine whether a work is honorable, look at its product.

2. **Work enables one to have for himself** — that is, he lives from his own labors. This is an honorable situation. There is something demeaning about an able-bodied person living off the labor of another, even when that living comes in the form of a government check. This does not suggest that it is wrong to either give or receive help in times of need. The Bible has a great deal to say about both giving and receiving, especially when they are done properly. But there is a vast difference in giving or receiving help in time of need and in being a

parasite leeching off the labor of another.

3. **Work provides us with the means of helping others.** Our Lord said, "It is more blessed to give than to receive." (Acts 20:35.) Why is this so? No doubt there are many reasons, but consider this: one could not give unless God had first blessed him with something to give. To be able to give necessarily implies that one has already been abundantly blessed by receiving. One cannot give that which he does not have. Hence the giver is twice blessed: he is blessed in receiving and he is blessed in giving.

Carlyle said, "Blessed is he who has found his work; let him ask no other blessedness."

Each morning sees some task begun,

Each evening sees it close;

Something attempted, something done,

Has earned a night's repose.

— Longfellow

MATERIAL THINGS

Material things have their place in the world and in our lives — in fact, we could not live without them. They are not wrong within themselves. Or to state it positively, they are right when honestly acquired and properly used. God made the world and all things that therein is, and He placed man here as His steward to watch over it. Man has been given freedom to use and appropriate everything for his well-being and soul's salvation. Paul stated this profoundly when he said, "Therefore let no man glory in men. For all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; And ye are Christ's; and Christ is God's." (1 Cor. 3:21-23.) All things are ours, not because we have a title deed to them, but because God has given them to us — they are ours to properly use. Thus everything is right, and a great blessing to man, when it is used for the purpose for which God made it. It is, therefore, not money, but the **love** of money, that is the root of all evil (1 Tim. 6:10). We should note well this distinction.

Material things are ours to use, but not to abuse. We may and should love them enough to enrich our lives, but not enough

to permit them to turn us away from God as our refuge. We may delight in them but never trust them for the security of either body or soul. We may accumulate them but not for the purpose of trusting in them (Mark 10:23, 24). Material things then are a blessing when we recognize the fact that God, not the things of this world, is our refuge, the giver, sustainer, and savior of our souls. The Bible therefore instructs,

“Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.” (1 Tim. 6:17-19.)

Must We Divide?

Rubel Shelley, Nashville, Tenn.

(Editor's Note: While some of us may have reached a different conclusion on the status of a remarried divorcee than Rubel Shelley, all of us should wholeheartedly agree with him in what he says in this excellent article. It is our firm conviction that on any subject or difficulty, division in the church should be the last recourse. If everything else has been tried and absolutely no other course is possible without violating Scripture or conscience, then division may be justified, but not until then. As God's people we must learn to live and work together with our differences or we are going to die separately. In our judgment Rubel Shelly is one of, if not the most brilliant young man in the church in this century. He has already made a vast contribution to the cause of Christ and if God permits him to live, his efforts may well equal or exceed that of Campbell, Lipscomb, Wallace, Woods, etc. **Carolina Christian is honored to have him submit this article and we recommend the practice of it with all that in us lies. Our hearts are bleeding because of the division we see in the Carolinas (not necessarily over the divorce issue) and we pray God that something can be done before we experience a rift the like of which we have never witnessed before. Read carefully and prayerfully what brother Shelly says.)**

The elements of division are appearing again in our brotherhood. This time the issue is not premillennialism or orphans' homes but divorce and remarriage.

I have strong convictions to the effect

that only such persons as have put away fornicators have the right to marry again following divorce. Those who divorce for a trivial cause or who are responsible for breaking a marriage commitment through sexual infidelity are, on my understanding of the Scripture, guilty of the sin of adultery if they remarry. I have elsewhere argued this case from the Bible and am convinced it is correct.

The purpose of this article, however, is not to argue the issue of divorce or remarriage further but to **appeal for cooler heads among disputants in the matter and to sound a warning against dividing the church over this issue.**

Brethren with equally sincere motives and demonstrated concern for the kingdom of God hold views contrary to my own. We cannot both be right. And much serious, prayerful, and diligent study needs to be done in an effort to come to unity of belief among us.

My intellectual powers are not infallible, and I may be wrong about what the Bible teaches on divorce and remarriage. I must maintain a calm and reasonable spirit while studying through this difficult subject. Of course, those with a contrary view are not claiming infallibility either; and the willingness to reconsider the merits/demerits of a view is a virtue which persons on both sides of the matter must exhibit. **Only the Word of God is infallible**, and we are seeking to come to agreement about its teaching on a subject everyone admits to be challenging — both intellectually and practically.

Let egos be restrained. Let voices be lowered. Let abusive **ad hominem**

arguments cease. Let threats and talk of disfellowship be discontinued.

Let us accept the fact that we are in a time of study, discussion, and inquiry.

We have managed to live with one another for decades in disagreement on this topic — as well as the war question, the indwelling of the Holy Spirit, etc. There is no reason to divide the church over it now —

unless we degenerate to the carnal state of the Corinthians and choose up sides by the names of our champions. God forbid that we should do so!

We should never have divided over the issues mentioned in the first paragraph of this article. May we show more maturity and love for the body of Christ than to rip it asunder over this one.

Biblical Inerrancy And Authority

Jack Cooper, St. George, S.C.

The Bible is the book from the heavenly Father telling mankind how to seek God and find salvation. Through the ages God's word has been subjected to doubt, unbelief, suspicion, criticism, attempts of physical destruction (Bible burning), etc. Some interesting material has come forth recently by a group of people who want to uphold the inerrancy of the Bible as God's word. Some very good arguments are presented by these folks in favor of the Bible. In times like these, that is very refreshing.

However, there is something about all this that is hard to understand. Those producing said material upholding the Bible are

leaders in denominational (man-made) churches. Doesn't it seem rather inconsistent for someone to uphold the Bible in one hand while holding onto unbiblical doctrines with the other? One of the **basic differences** in the church of the Bible and the denominations is the view of **God's plan** for saving man. How can anyone hope to uphold the Bible as God's inerrant word while he fails to believe in **fundamentals** of the gospel? This kind of situation constitutes only partial belief in the Bible as God's authority for those who would be his people — the Christians. All people who believe in God should study the Bible to reach the point of complete faith (2 Tim. 3:16-17).

Christian friends, things like this help develop an understanding of what is faced when one goes out to teach Christ and him crucified. Many people have a partial faith based on the Bible; they have just enough to feel comfortably safe with a belief in God along with some acceptance of the Bible (they may even "come on strong" in defense of the Bible). Most of them say, "We're all (meaning all denominations) following the Bible!"

Until the friends and neighbors of Christians are made to realize that the Bible is not only true but also authoritative, they will remain lost in unbelief. Men and women will be lost in vain religions that are not based on God's authority, the Bible. Some words of Jesus are very appropriate here: "Howbeit in vain do they worship me, teaching for doctrines the commandments of men . . . And he said unto them, full well ye reject the commandment of God, that ye may keep your own tradition." (Mark 7:7 and 9.)

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Scriptural Use Of Scripture

David Pharr, Rock Hill, S.C.

“Not handling the word of God deceitfully . . .” (2 Cor. 4:2.)

We are well aware of the wresting of the Scriptures which is done by proponents of false doctrine. (See 2 Pet. 3:16.) It is to be expected that one who teaches error will not hesitate to try to make the Scriptures support his position. Even Satan did this (Matt. 4:6). There are many deceivers (Titus 1:10), who will not hesitate to make arguments which involve misusing the Scriptures and faulty logic.

But let us consider another side of this. It is possible for a person who is seeking to uphold the truth to misuse Scripture or to use faulty logic in doing so. Sometimes one may hold the right position, but misapply the Scriptures in defending it. It is certain that an erroneous use of the Bible is unacceptable, even if it is intended to correct some grievous heresy.

It is a fundamental rule of interpretation that no passage of Scripture can mean anything except what it meant when it was written. For this reason the context cannot be ignored. It is also important to think through the consequences of a position before we adopt it. If the logical and consistent consequences of our use of any passage would place us in a position that is unscriptural, our position should be re-examined.

An obvious misuse of a text is the application of Colossians 2:21-22 to show the sin of drinking whiskey. It is true that drinking is wrong, but this must be established from other passages. “Touch not; taste not; handle not” applies to false religious ordinances and doctrines, not to alcohol.

The Scriptural steps in conversion are faith, repentance, confession of faith, and baptism. (See Mark 16:16; Acts 2:38; Rom. 10:9-10.) False teachers have circumvented this and taught people to “pray through” for salvation. We know that there is no authority for teaching alien sinners to pray for salvation. But we should be careful in using John 9:31 to answer the error. “Now

we know that God heareth not sinners” was spoken by a man, so far as we know, had no credentials of authority. What he said was true, but he should not be quoted as if he were inspired.

We are anxious to show people the importance of attending services. (See Heb. 10:25.) We are also encouraged by the Lord’s approval of our faithful worship even when there is only a small number present. But to apply Matthew 18:20 to the assemblies of the church is to ignore the context. Verses 18 and 19 obviously pertain to the authority of the apostles. The “For” which begins verse 20 connects it with the preceding verse. We do not doubt the presence of the Lord in the smallest assembly. For that matter, is not Christ with even one alone in prayer? But does the context show that the statement, “For where two or three are gathered together in my name, there am I in the midst of them,” has reference to the assembly of the church, or does it apply to the actions of the apostles?

It is not unusual to hear James 4:17 used to prove the necessity of attending mid-week services or to prove that every Christian must be engaged in some worthwhile activity because it is a **good** work and “the Bible says, ‘Therefore to him that knoweth to do good, and doeth it not, to him it is sin.’ ” But a little reflection may show that this application of the passage might be pressed to an unreasonable conclusion. For example, we know it would be a “good” thing if we could attend every gospel meeting within driving range. Does it follow, therefore, that if one does not “do good” by attending all gospel meetings within driving range he has sinned? The application of the passage is to the one who knows the **revealed** requirements of the Lord and does not obey them. The principle is parallel to the discussion in 1:22-25. It is not the importance of attending classes that we are questioning; but whether this specific passage should be so applied.

“Abstain from all appearance of evil.” (1 Thess. 5:22.) Does the word “appearance” mean (as it is sometimes applied) that

anything that might look wrong to others should be avoided? While every Christian should be careful about his influence and should want to avoid actions which would

appear evil to others, this is not the sense of "appearance" in this passage. The more correct translation is "Abstain from every form of evil."

An Open Letter To Carolina Christians

(Part 3)

Jim Stutts, Jacksonville, Fla.

For the Lord's church to be successful in the Carolinas, individual Christians must be successful in carrying out their personal responsibility to Christ. Churches grow when committed leaders continually challenge the members, feed the flock, discipline the wayward and effectively communicate with each member without fear or favor. Churches grow when the members respect their respectable leaders by backing them in every good work (Heb. 13:17). Churches grow when the truth is taught in love and members love one another (Eph. 4:15; John 13:35).

In recent months, several Carolina congregations have suffered because of division. A cloud of suspicion has eclipsed the love of brethren in too many congregations. Though I do not know firsthand all the causes, maybe by pointing out the extremes we can see the reasons. On the one hand are those who have created suspicion because of their fear of "mind control, prayer partners, campus ministries, bus ministries" and any other idea different from the traditional. These brethren quickly mark those about whom they have no firsthand knowledge, as liberals. In their book, those congregations which are growing, must be com-

promising the truth and are therefore erring.

I was told by some that one beloved preaching brother's last sermons on the Sunday he collapsed, were exposes of some of the before mentioned things. When listening to the tapes of said sermons, I learned that such was not true! We must avoid such extreme measures in defending what we believe to be right. Right cannot be defended by doing wrong!

On the other hand is the proverbial ostrich posture. Open-mindedness is indeed a necessary characteristic of Christianity (James 1:21). However, open-mindedness to the extent that our brains fall out is not characteristic of Christianity! We must be conscious of the efforts of Satan to infiltrate the ranks of God's army with his own soldiers (Acts 20:29-31). Elders must insure that the congregation under their oversight receives only "sound doctrine" and the "gainsayers" must be stopped (2 Tim. 4:1-5; Titus 1:9-11). Merely because one is able to speak fluently and quote from the Bible, does not make him a teacher of truth (1 John 4:1). We must be "set for the defense of the gospel" and willing to "earnestly contend for the faith once delivered" (Phil. 1:17; Jude 3).

In short, Carolina Christians must learn to "discern both good and evil," opposing vigorously every false way when we personally know it is such; and rejoicing when good is being accomplished by other brethren. Open-mindedness to new truth and new methods, yet close-mindedness to new ways of error and old falsehood.

My prayer for churches in the Carolinas is that unity may be pursued, that love may prevail, that truth be proclaimed and that the lost and erring be plucked from destruction.

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Lexington Church Has Groundbreaking

Don Nix, Lexington, S.C.

The Lexington church of Christ broke ground Sunday, Oct. 26, as it began the construction of its first permanent building.

Presently under construction at a two and one-half acre site on Barr Road approximately two miles off Highway 1 is an educational building which will have space for a temporary 140-seat auditorium. It will later be converted into classrooms as additional buildings are completed. A completion date of February 1981 has been projected for this first building.

The Lexington church presently meets at the Round Hill Community Center on Old Two Notch Road at Barr Road. Services are at 9:30 a.m., 10:30 a.m. and 6:00 p.m. on Sundays and at 7:30 p.m. on Wednesday

nights. The regular minister is Don Nix of Lexington. The congregation has about 60 members.

Trustees W.J. Berrier, Charles Davenport and Ralph J. Jones state that future building plans will include a permanent auditorium and an activities/office building in addition to the educational building now underway. A 112-space parking lot and picnic area are also planned. All aspects of this building program are expected to be completed within the next ten years.

The new educational building for the Lexington church is being built by Farley Construction Company of Columbia. Financing was arranged through Lexington County Savings and Loan Association.

Better Television Begins With You!

Thomas F. Eaves, Cookville, Tenn.

Influence of Television on America

Don Johnson, president of the J. Walter Thompson Co. (the nation's largest advertising agency), said that an analysis of existing scientific and social research on T.V. violence reveals the following areas where he believes "damage is caused."

1. "If they (children) are constantly given models of violent behavior, their behavior will probably turn violent."

2. "Incidents have been reported in which unstable adults have modeled crimes on television dramas."

3. "Excessive doses of violence tend to desensitize even stable adults. They become indifferent to the suffering of others."

4. "Heavy watching of T.V. violence contributes to the tide of paranoia that afflicts a major part of the population . . . caution is a useful emotion. Terror is not." (Article, **Chattanooga News-Free Press**, Wednesday, June 9, 1976.)

Many citizens are aware of the tremendous influence of television upon the viewers and deplore the fact that most programs have turned in the direction of con-

doning profanity, nudity, immorality, violence, and alcohol.

The Fight for Clean Television Programs

Several months ago concerned citizens began an effort to clean up television. This effort was directed toward the F.C.C., the major television networks, and government officials who were asked to assist in this worthy project. Most of the government leaders were sympathetic to the cause and promised support and encouragement. As far as the replies from the networks and the F.C.C., it was somewhat like the proverbial dog chasing its tail. The networks encouraged us to write the F.C.C., the F.C.C. suggested that we write the local T.V. stations, the local stations told us to write the major networks, so "around and around we go."

Two replies, however, are worthy of comment:

1) "If you don't like the program, turn it off."

While this is true, still it will influence for evil those who do not turn it off, and this affects society in general — where we live. The Christian is not only to refrain from

evil, but is to **actually stand** against evil!

2) "Programs are produced to meet the generally accepted standards of taste and propriety."

This statement probably reflects the policy of the major networks, but it also points out very vividly that they are interested in

filling the current market and feel no sense of responsibility to upgrade the moral climate of our nation. By merely filling the current market they are contributing to and creating a greater market for the programs which glorify immoral standards of living.

GLEANINGS OF ENCOURAGEMENT

Were Not Ten Cleansed?

Henry L. Fuhry, Asheville, N.C.

In Luke 17:11-19 we find the story of Jesus approaching a village when He saw a customary sight — begging lepers. This particular group numbered ten. They stayed the legal one hundred paces away as they cried, "unclean," "unclean." Leprosy is a terrible sight. First the disease discolors — the first is pink, then brown, then black. A companion disease is tuberculosis. This makes the warning outcry a difficult, painful cry of hoarseness. Leprosy ulcerates into sores. The hair falls out, eyes, ears, nose, and throat are affected. Leprosy ravages both skin and bone. Jesus saw ten outcasts holding up fingerless hands, handless arms, ears, eyes, noses were missing. No family, no job, no normalcy. Leprosy as a disease is fearful, aggravating, humiliating, and a terrible sight to see. Not only did Jesus see them, he walked close to them. With a command he sends them to the priests for re-admission to society. They were healed as they walked. Can you imagine the feeling? Healed, cured, normal, healthy! Can you imagine the soundness returning to their bones?! Eyes healed, skin healthy, sores removed, vitality returned! Tiredness, itch, the fire of pain, humiliation all taken away in the stride of a step. "I can go home," "I can return to work," "I am whole and in good health again." These are some of the thoughts that must have been running through their minds. Is there any sin exceeding ingratitude? But one of the lepers returned to thank Jesus. The one who returned was a Samaritan. Jesus asked "Where are the nine?" "Were there not ten cleansed?" Would we be any different? If we are not thankful for what we have, would we appreciate a miracle? Of all the

hurts and injustices inflicted upon Jesus, is any greater than this? How hurt Jesus must be with us! We may not be cured from leprosy, yet we have our blessings! Do we count them? Do we weigh them against adversity we may encounter on the march through life?

Common blessings are commonly overlooked. Are we thankful for daily care? The sun, moon, food, birds, flowers? Are we thankful for our health, our home, our job, friends, freedom, and country? A little boy was visiting a grouchy old man. Listening to the old man the boy inquired, "Is there nothing that you are glad about?" The old man sarcastically said, "Nothing." Since it was Thanksgiving the little boy quipped, "You should be glad you are not a turkey."

Special blessings are soon forgotten. The ten lepers of our story had a special blessing — the healing touch of the Master's hand. But only one was concerned enough to return and offer his thanks and gratitude to Jesus for this miracle. Today there are so many blessings that are soon forgotten. The Lord has given us so many blessings that they are too numerous to try to even count. A special blessing is a pledge, an inspiration for a greater life. What are some of the special blessings we may enjoy? I can think of many but will mention just a few — being reared in a Christian home; having opportunity to hear and know the gospel; having the opportunity for a Christian education; meeting a mate that can help save one's soul; being privileged to know some great saints. These are some blessings that are soon forgotten.

The Greatest Blessing So Tragically Ignored. Jesus did more for us than He did for the lepers. He saved them, yes, from a

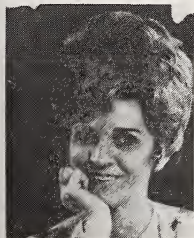
tragic condition, but He died for us. He saved us from sin, self, and damnation. Tragically, many wish for a miracle when they need salvation. In every congregation there are those who have heard the gospel at every service for years and years, never to obey it! Of what purpose is the Samaritan in the story? Jesus was not cruel — He was not trying to browbeat the Jews. He was fingering a sad fact of human experience — sometimes religious men know not the basic principles, when heathen do! Are we Christians really thankful for Christ? Are we saved — then proceed merrily on our selfish

way? Are we a debtor like Paul? Paul considered himself the “chief of sinners.” Do we think we deserve salvation due to our faithfulness? Can the Samaritan teach us something in the story? Are we thankful for the church? For our leaders, teachers, preachers, and others who devote themselves to the church and to us? May we imagine were the nine ever thankful? Did they later wonder “who that healer was?” Or “Where is he now?” Did any try to find and thank him? We will never know. We do know Jesus asked bitingly, “Were there not ten cleansed? But where are the nine?”

WARNINGS!

(Editor's Note: The Federal Bureau of Investigation has asked us to inform all churches in the Carolinas of the following person, who may be located in one of the two states. While it is not our purpose to locate criminals, we believe that the protection it could offer to churches justify our cooperation with the FBI. If you should know or know the whereabouts of this person, please contact the FBI near you or Special Agent in Charge, Robert L. Pence, 1120 First Union National Bank Building, Charlotte, NC 28282.)

Audrey Marie Hilley, also known as Audrey Frazier, Emily Stevens, Margarette Key and Marie Williamson. She is known to be a regular attender of the Church of Christ.



Audrey Marie Hilley

On October 25, 1979, she was indicted by a Calhoun County, Alabama Grand Jury for attempting to poison her 19-year-old daughter, and for check fraud violations. On January 11, 1980, a Calhoun County, Alabama Grand Jury indicted her for the murder of her husband by arsenic poisoning. On January 22, 1980, a Federal complaint was

filed before a U.S. Magistrate at Birmingham and a warrant was issued charging Marie Hilley with Unlawful Flight to Avoid Prosecution for Murder; Attempt to Poison; and Check Fraud. She is known to have suicidal tendencies and should be approached with caution.

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Editorial Glimmerings

The following challenging and somewhat complex question (or questions) comes from a devoted brother in Columbia, S.C. It was sincerely asked and we will deal with it just as honestly as we know how. It gets right to the heart of some difficulties facing members of the body of Christ in today's world — problems brought to the front by the vast amount of knowledge we now have about the universe in which we live and the scientific atmosphere that permeates all our thinking. Consider carefully the question:

"If your definition of miracles is correct, and if they have ceased, and if God works today only through His laws, this takes the teeth out of both prayer and providence for me. Why pray if God does not answer prayer apart from His laws of nature? And why believe in providence if God works only through His laws? Surely God does something when we pray and surely He works in providing for us. If not, neither prayer nor providence change things. Or to borrow some words from Peter (in 2 Pet. 3:4), where is the promise of His help? For since the fathers fell asleep, all things continue as they were from the beginning of creation. And they shall so continue until the end, if nothing more than the laws of nature are at work in the world."

It will be obvious to most of our readers that these questions have as a background one of our arguments for an indirect indwelling of the Holy Spirit in Christians today. We argue that if the Holy Spirit dwells in a Christian directly, and does anything there, that His actions would be a miracle, since a miracle is a direct act of God. When one applies this principle to prayer and providence, he is acutely faced with the difficulties here raised. Thus for the benefit of those unfamiliar with the subject, it will be beneficial to state some principles and definitions:

1. The meaning of a miracle. A miracle is a direct act of God — it is God intervening into (or momentarily setting aside) His natural laws. It is an effect with no cause

other than a direct act of God. This can be seen by the following examples of miracles. "In the beginning God created the heaven and the earth." (Gen. 1:1.) God was the only cause of creation. Hence creation was a miracle. God made the first man and woman by a direct creative act (Gen. 1 and 2). They had no parents in the ordinary sense of the term. Their only cause of being was a direct act of the Almighty. This was miraculous. The first oak tree was made by God directly. This too was a miracle. The universe, man, and the first oak tree were created directly by the hand of God — they were all effects without natural causes. And that is a miracle in the Scriptural sense of the term.

2. The meaning of providence. Providence simply means that God will provide. This concept underlies the whole Bible — the provision of God permeates every transaction. God provided Abraham with a lamb as a substitute burnt offering for his son (Gen. 22:7, 13). He provided Jacob with the means of being independent of his father-in-law after he had worked for him for fourteen years (Gen. 30). He provided for Joseph after his brothers had sold him into slavery (Gen. 45:3-5). He provided for the children of Israel as they wandered in the wilderness (sometimes this was done miraculously). He provided for Ruth, and David, and Solomon, and Esther. He provided for Peter and Paul and the early Christians. And He has promised His care and providence to all who will love Him and put His kingdom first in their hearts and lives (Rom. 8:28; Matt. 6:33). Providence differs from a miracle in that in the miraculous God works directly to produce an effect; in providence He works through His established laws. For example, God made the first man by a miracle but He has made all men since through the process of conception and birth (His law of reproduction). He made the first oak tree miraculously, but He has since that time made all other oak trees providentially (that

is, through the acorn). Providence is God at work through His laws or established systems.

3. The meaning of natural laws. When we say that God is now at work through His natural laws (and by "natural laws" we mean the rules or systems established by God through which He now works) most people seem to jump to the conclusion (as did the good brother who raised the questions we are now considering) that this means that God is not at work at all. They seem to think that the effects are caused by the laws, in and of and by themselves, not by God working through the laws. But this is far from the case. God is at work, regardless of whether He works miraculously or providentially. We believe that man by birth is as much the work of God as man by creation. The only difference is the method used by God. David said, "I will praise thee; for I am fearfully and wonderfully made: marvelously are thy works; and that my soul knoweth right well." (Ps. 139:14.) We are all fearfully and wonderfully made because God made us all. He made Adam miraculously; He makes the rest of us providentially. The same is true of the oak tree. God made the first one by a miracle, but He continues to make oak trees by His providence. It is still true, however, as Joyce Kilmer put it:

*Poems are made by fools like me,
But only God can make a tree.*

Do we believe it or do we just say it to hear the sound of beautiful words? Thus by natural laws we mean **God at work** through His established systems. We do not mean, by any stretch of the imagination, that the natural laws, acting upon their own power and resources are producing without the power of God.

4. The meaning of the power exerted. Once we say that God does not work now directly (miraculously) but indirectly (through providence), a vast majority seem to conclude that God is not really at work then. But a question is in order: does God exert more power when He works miraculously than He does when He works providentially? Perhaps we cannot give a positive answer to this question but to raise it helps us to focus in on the subject. Take

the example we have already used: did it take more power for God to make a full-grown man (as He did in Adam) than it does to make one through His natural processes? Did it take more power to make the first oak tree than it does to make an oak tree now through an acorn? (To emphasize this point, I once made the proposition to a person who thought it would take more power to produce miraculously than it does providentially that if he would produce an oak tree from an acorn — he of course would have to make the acorn for he could not use God's acorn — then I would in turn produce one without an acorn.) Thus we can see that God is powerfully at work in His world today, even though He works through providence. The power to produce, whether miraculous or providential, is the power of God.

If these four principles are fairly comprehended then one should have no problem with the fact that God answers prayer and works in providence (we do not mean that we can fully comprehend all the ways and means of God: for it is certain that we cannot; but we can see that the power of God is as much at work in providence as in the miraculous — and that is our point here). If one does not grasp these principles, then perhaps no amount of reason and explaining can put teeth back into prayer and providence for him. We now answer the questions in view of what has already been said:

1. "Why pray if God does not answer prayer apart from His laws of nature?" Well, in the first place we should pray because God has granted us, as His children, the privilege to pray. If we could understand nothing else about the subject, this would be reason enough to pray — reason enough to accept God's invitation to petition Him, trusting Him to keep His promise (even if the method by which He does it is totally unknown to us). But as we have seen, God is still at work in His world — He is still the cause behind all lawful effects. He now produces providentially rather than miraculously, but this in no way removes God from the scene of action. Actually the question assumes (an erroneous assumption that is all too frequently made

by religious people) that if prayer is answered indirectly or by means of natural law then we are indebted to the law (not to God) for the answer. This is not so. While we may not be able to comprehend fully how God answers prayer through His established systems (that is how He makes a difference when He answers), we can be assured that God is powerfully at work, even though He works indirectly (mediate-ly) rather than directly (immediately). We would limit the power of God were we to limit Him to direct (miraculous) work alone. God can and does work indirectly (that is, providentially or through means). And His indirect work is just as much His work as His direct work. This we need to understand.

2. "Why believe in providence if God works only through His laws?" If we believe in providence at all we must believe that He works through His laws. God working through His laws is providence. God working without His laws is miraculous. All we need to see in order to grasp the proper answer to this question is to define providence (which was done above). To say that God works through His laws is not to remove Him from the picture. It is

simply to recognize the method by which He is at work today in His world. (For more on providence see "The Amazing Providence of God" in the October 1980 issue of **Carolina Christian**.)

The problem raised here about prayer and providence is identically the same problem we have been discussing for several years on the indirect indwelling of the Holy Spirit. When we say that the Holy Spirit indwells Christians indirectly, through the word of truth, it is erroneously concluded that if this is the case it means that the Holy Spirit does not dwell in Christians at all. But not so. The indirect indwelling of the Spirit does not change the fact of His indwelling. He dwells in Christians but He does so indirectly. The method does not change the fact. Nor does the indirect work of God in prayer and providence change the fact that God is at work in both. God answers prayer and He works in providence, but He does so through His established laws. Thus we must be careful to distinguish between facts and methods. Fact: God answers prayer and works in providence. Method: God does both indirectly, through His laws or systems. The method does not change the fact.

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Registration: Dec. 29th — 7:00 P.M. to 11:00 P.M.

Departure: Dec. 31st — 11:30 A.M.

Speakers: Rubel Shelley — Nashville, TN

Glenn Colley — Henderson, TN

Tim Alexander — Memphis, TN

Theme: *Young People Make Moral Decisions*

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Song Leader — Jack Cooper — St. George, S.C.

Redeeming The Time

"Redeeming the time, because the days are evil." (Eph. 5:16.) "Walk in wisdom toward them that are without, redeeming the time." (Col. 4:5.) As we look at these verses, four questions come to mind: What does it mean to redeem? What is time? Why redeem time? And how can time be redeemed?

To redeem means to buy back, but since time once passed cannot be bought back — no price can bring back a single day, an hour, a minute, a second, no, not even a fraction of a second — the expression obviously carries the connotation of buying up time. **Cruden's Complete Concordance** says it means, "To embrace and improve every opportunity of doing good."

Time is that precious commodity that God has given to each of us, the period in which we have to live. It is the ever recurring present.

But why redeem time? Because the days are evil — evil is a waste of time. We must therefore make every minute count for truth, every act profitable, every word good, every instruction to the point, every example right. Evil, the thief of time, lurks at every turn.

Time can be redeemed only by saving it or making a wise use of it. A man who counts on a second chance is as one who writes his autobiography in the dust or in the sand of a seashore at low tide. To redeem time we must use every minute wisely — use every minute as a gift of God never to be possessed again. How then can we redeem time? Here are a few answers:

1. Redeem time by not wasting it. We are all time wasters to some extent — we whittle and pine and thus waste time. But time cannot be stopped or turned back. The clock keeps ticking it off — and it goes on even if we stop the clock. It waits for no man or thing. A sobering thought is that not a single minute of wasted time can ever be salvaged. The time we have now must be used now or not at all.

The prodigal son, after he had left home and wasted his fortune on riotous living, was sent by a certain citizen to feed swine,

one of the most despicable occupations one could assign a devout Jew. But it was while he was in the hog pen that he came to himself. He realized he was meeting his time. And he decided that he would rather be a servant in his father's house than a free man in a foreign country. "And he arose, and came to his father" — he redeemed the time. (See Luke 15:11-32.)

If one is away from the house of God, the church, he should do as the prodigal did; stop wasting time, arise, and come home.

2. Redeem the time by refusing to procrastinate. The procrastinator, like the slothful, waits for a more convenient time. His philosophy is that which was well stated by a friend once when he said, "Never do today what you can put off until tomorrow." Solomon's description of the slothful fits him well. "I went by the field of the slothful, and by the vineyard of the man void of understanding; And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep; So shall thy poverty come as one that travelleth; and thy want as an armed man." (Prov. 24:30-34.) Ah, just a little more rest, a little more sleep, a little more time and the slothful would clear his fields, cultivate his vineyard, and repair his broken walls. Tomorrow, tomorrow, but never today! But to the contrary, if we are to redeem the time, we must learn to do today's work today; we must refuse to put off until tomorrow what can and should be done today. Tomorrow will have enough burdens of its own without today's being carried over.

Today is the day of salvation (cf. Heb. 3:7-11). No one on earth has been promised a tomorrow. People often plan to become a Christian someday, but too often that someday never comes. Billy Voss once observed, "There is no someday on the calendar. There is Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, and Sunday. But no someday." He is absolutely

right! We must therefore refuse to procrastinate; instead, we must redeem the time.

3. Redeem the time by using it wisely. Too often we waste time with trifling matters and have none left for the more vital things of life. As someone put it, we major in minors and minor in majors.

To use time wisely we must make plans . . . and then work the plans we make. As far as planning is concerned, all of us fall into one of three categories: (1) those who make no plans at all and do little or nothing because they have no plans; (2) those who plan but never follow their plans — they

usually expect the plans to work themselves; (3) those who plan and then go to work implementing their plans. The third group is the one that gets things done — they redeem the time. The first two are wasting time.

The wisest thing that anyone can do, the one thing that time is given to us for, is to prepare to meet God. Anyone who is not working to save his soul, and the souls of others, is not using his time wisely.

Redeem the time. It is all that you have, and you will never be given any more!



DIVISION

Jim E. Waldron, Hong Kong

Nearly seventy years ago (April 14, 1912) one of the finest ships ever built, **The Titanic**, went down with 1500 lives; she had been built as a great sea-going vessel, but when the sea got into her she went down. The church is in the world to preach the gospel to all creation in order that the world might be saved, even as 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.) Yet, the various denominations have so compromised with the world that people on the outside can see little or no difference between the lives of worldly people and church members. Jesus said, "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.)

One thing that has led to the continual weakness of the established churches is their divisions into sectarian parties. The Scriptures condemn immorality as sin, but along with this it also condemns "jealousies, wraths, factions, divisions, parties" (Gal. 5:20) as works of the flesh. Now who has been more guilty of such sins as these than the various denominations in "Christendom?"

Jesus promised to build his church (Matt. 16:18), even as it is written "upon this rock I will build my church." He promised only to build his church and never promised to

make all the denominations that are now in the world. Yet, because of powerful religious leaders pulling factions after them and because each sect has written its own creed book or catechism to (as they think) supplement the Bible and to protect their own sectarian views we now have more than three hundred parties in the world all professing to follow Christ. However, the Saviour, himself, says, "Every city or house divided against itself shall not stand." (Matt. 12:25.) Thus, we now see this coming to pass as church buildings close their doors and sit like ghost houses on the landscape as hundreds of new families rush past them into eternity, ignoring them as antiquated institutions that have failed them. This disenchantment with denominationalism is particularly observable among young people where they find even local congregations split into cliques, parties and factions led by vested interest groups who see their house of splinters coming down, but are so wedded to their traditions they will not turn to the word of God to find relief. Jesus said, "Full well do ye reject the commandment of God, that ye may keep your traditions." (Mark 7:9.)

God is to be glorified in his people (the church) for his word says, "Unto him be glory in the church and in Christ Jesus unto all generations for ever and ever." (Eph. 3:21.) Yet, denominationalism and religious traditions have so turned the masses away from religion that it will take major surgery with the sword of the Spirit (the word of

God, Eph. 6:17) to make them see and understand the truth about the one original church which Christ established in Jerusalem in 29 A.D. and which the "gates of hades" were never to prevail against.

Remember Christ Jesus our Lord said: "Not everyone 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); and that his work of redemption was not only to save us from sin, but to redeem us from "vain conversation (manner of life) received by tradition from your fathers" (1 Pet. 1:18.) Let us call people out of the Babylon of denominationalism.

Carolina Church News

NORTH CAROLINA

Jacksonville. Ed Glover is organizing an Australian Campaign for October 1981. Anyone interested in going should contact him at 347-1122 or 347-1805.

Raleigh. Brooks Avenue reports a recent attendance record of 722 for a regular Sunday morning service.

Statesville. The Abilene congregation set a new contribution record recently with \$1,101.

Woodleaf. Gary Johnson has moved from the Corinth church to a new work in Texas.

Winston-Salem. The new preacher at South Fork is Jim Coviello.

N.C. Baptisms

South Fork, Winston-Salem, 1; Northview, Statesville, 2; Elizabeth City, 2; Hickory, 1; Mebane Street, Burlington, 1; Raleigh, 9; Helen St., Fayetteville, 2; Providence Road, Charlotte, 7; Jacksonville, 2. Total: 29.

Clyde

HOWARD HORTON, Reporting: My name is Howard Horton and I am one of the full-time ministers for the Central Haywood church of Christ (formerly the Old Thickety church of Christ). My co-worker and co-preacher is Mike Burns. He is formerly of Monterrey, Tennessee. We are both supported by the Sycamore church of Christ in Cookeville, Tennessee, and just wanted to let you know about the work that is going on at this time.

My family and I have been here about 6 weeks and the Burn's have been here about 3 weeks. In this time there have been two (2) baptisms and we thank God for His increase. The new building is almost finished. It is located on Jones Cove Road, just on the outskirts of Clyde, N.C. It is about half a mile from the Haywood County Hospital.

Both Mike and I are trying to average a total of 300-400 doors a month but find this hard to do because the interest of the people is great. These people LOVE to discuss and study the Bible. So, getting people to discuss God's book is no problem, however, getting them to let go of their generation religion is no easy chore.

Brother Mike is a graduate of Freed-Hardeman and I am a graduate of Preston Road School of Preaching. Mike is 24 and I am 34. We are trying to get a radio program established, but at this time the funds will

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not allow it. I spent 10 years in broadcasting, one of them at Texas' largest regional network, T.S.N.

We are both married. I have a precious, intelligent, beautiful little boy, Joel Vincent. Mike and Cathy have one on the way.

We most likely will be in the new building in about one month if we can get the brickmen to work. This building project is the work of several congregations: Sycamore in Tennessee and Huntingdon in Tennessee also. There are numerous people that have given of themselves to the work here in Clyde.

SOUTH CAROLINA

Laurens. Terry Wheeler of Duncan is now assisting Doug Milligan in the radio program "Questions and Answers From the Bible." This live 30-minute broadcast is heard every Friday morning at 10:05 over WLBG. "Gospel Minutes" is presented daily at 12:30 over the same station.

Florence. A booth was operated at the county fair, with good results.

Spartanburg. Central recently acquired an additional building (next door) and have relocated their offices in it. Their recent attendance drives have proven quite successful.

Greenville. Northeast has added three ad-

ditional deacons. They have also resumed their bond program. Anyone interested in an attractive bond investment should contact them.

Columbia. Jim Lane of Chickasha, Oklahoma, who plans to return soon to missionary work in Thailand, spoke at St. Andrews Road in a gospel meeting. He also presented the need for support in the Thai work at St. Andrews and in several other congregations over the state. Saint Andrews Road people gave \$1,768. Charlotte Avenue in Rock Hill promised the November 30 contribution. Other places plan to help.

St. George. The church is to be recommended for their planning and work in providing the 1980 S.C. Lectures. It was an excellent program.

North Charleston. Rubel Shelley will be the featured speaker at a "State-Wide Youth Rally" December 29-31. The theme will be "Young People Make Moral Decisions."

S.C. Baptisms

Northeast, Greenville, 6; N. Charleston, 3; Central, Spartanburg, 4; Shandon, Columbia, 7; St. Andrews Road, Columbia, 1; W. Columbia, 1; Newberry, 1; Duncan, 1; Crawford Road, Rock Hill, 4; Charlotte Ave., Rock Hill, 1. Total: 29.

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RANDALL LAWLESS, Reporting: The Lord's blessings have been great with us in the last year. The support of faithful brethren in our area continues to be encouraging. The congregation has sponsored a very successful meeting and VBS in 1980. Our gospel meeting was conducted by James Kennedy of I-85 in Greenville. We highly recommend him to all brethren. On March 9, 1980, after much prayer, con-

sideration and study, it became necessary for the souls of men, for us to withdraw from several brethren. Our love and desire is still to call them back to the Lord. We understand that these who have withdrawn have formed together and established a congregation called Moonville church of Christ or Ray Road church of Christ at Piedmont, S.C. We hope to have your support as we serve God and always desire faithful brethren's prayers.

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