

SEARCHING *the* SCRIPTURES

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me" — John 5:39.



"These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

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MISSIONARY SOCIETY EXPIRES

J. Edward Nowlin

About three years ago some zealous brethren out in Texas established another missionary society by the name and style of "Campus Evangelism." They called it, "A vision of the young (Joel 2:28)," which is a travesty upon Joel's prophecy. They said, "The idea of a Campus Evangelism type of program resulted from a 'confluence' in the concerns of several participants in the Abilene Christian Lectureship of 1965." It seems that the question of whether the gospel of Christ is penetrating the campuses of the nation was brought up, and received a negative answer. "Thus in 1965, challenged in an address by evangelist Wesley C. Reagan at the ACC lectures, young Lubbock, Texas, associate ministers prayerfully envisioned a nationwide movement linking autonomous Christian campus groups in a concept of a **total** campus ministry. So Campus Evangelism was intended, and so it has become" (GO, February, 1970, Vol. III, No. 5).

BIG BOOM!

Obviously, this human organization with a nationwide mission was the brain-child of young Lubbock, Texas, associate ministers" (whatever this denominational language indicates), who knew less about the organization and autonomy of New Testament churches than they did about campus conditions over the land. Not content to respect the congregational independence of churches of Christ by doing their bit on a local basis, they **had a vision** (such as was never authorized by Joel 2:28) of "a nationwide movement." Forgetting that the gospel is addressed to units of one (Mark 16:15), they sought to involve hundreds of churches on the theory that bigness is goodness. They persuaded, probably without too much effort, the Broadway Church of Christ, in Lubbock, to "sponsor" this human organization, and spent hundreds of thousands of dollars conducting seminars, workshops, and rallies over the country. They circularized the nation with their paper, "GO," participated in "Retreats" for college students, and

held two big conventions in Dallas, the last one attended by about 12,000 youths, which just happened to come at the same time as the "Holy Spirit retreat" of December, 1968, in which a woman tried her hand at casting out demons.

UNDERGROUND MOVEMENT

Leroy Garrett, in **Restoration Review**, Volume 11, No. 1, January, 1969, identified Campus Evangelism as a part of the underground movement. He says, "One important expression of the underground Church of Christ is the Campus Evangelism, conducted by the Lubbock Church of Christ. While its efforts are directed toward winning the college campus, which it will not even begin to do until it becomes less Church of Christ-like ... For the most part the whole works is in the hands of the young princes, who allow only enough orthodoxy to keep the show going. This of course is the wisdom of the underground. One misses the real spirit that is at work in the Campus Evangelism thing if he fails to talk to the kids themselves. They are of course born and bred Church of Christ, all of them, but they are so different from main-line thinking that it sometimes startles even me" (p. 6).

CAMPUS ADVANCE

That "like begets like" is well-proven in the natural realm, and the rule seems to apply in the spiritual realm, also. At any rate, in the Spring of 1969, "Daytona Advance" made its appearance as "an evangelistic endeavor conducted by Campus Advance at the University of Florida, sponsored by the Beville Road Church of Christ in Daytona, and assisted by the Campus Evangelism staff, Lubbock" (GO, April 1969, Vol. II, No. 5). This issue was given over to pictures of Pat and Shirley Boone, Ray Walker, and others of about 150 students and professors trying to entertain and "teach" thousands of beer-drinking, bewhiskered hippies and semi-naked youths on the beaches, and to "testimonials" of "converts," one of whom said, "Thank God for organizations like Campus Advance ...". Obviously, he never thought of the church for which Christ died as having anything to do with saving

souls! The human organization was the important thing to him. Campus Evangelism staff members attending evidently were Jim Bevis and Rex Vermillion.

NEW SPONSOR

On April 15, 1969, Rex Vermillion resigned to go into business, and in May, Campus Evangelism was moved from Lubbock to Pasadena, Texas, to the sponsorship of Burke Road Church of Christ, "to seek a more central location," they said. What the Gulf Coast of Texas is more central to, we fail to see, but they needed some excuse for publication. Under this new sponsor they planned great things. The February, 1969, issue of "GO" set forth great claims for the past and greater for the future. With a budget of \$196,000 they proposed to spend \$12,500 distributing 100,000 copies of I Corinthians 13 to college students on the Gulf Coast, to be followed by seven million copies over the country in 1971, 1972. They planned to spend \$5,500 conducting "Vital Issues Workshops" on race relations, morality of war, violence in society, etc. For a "Third International Seminar" at Shamrock Hotel in Houston next December, they planned to spend \$7,500; for "Regional Seminars" in Philadelphia and Seattle, they budgeted \$2,000. "Field Staff Program" was to take \$8,360; "Vanguard Prayer Fellowship" would cost \$4,000; "Conference on Understanding the Student World" would cost \$7,700; "Direct Information Service" would cost \$1,310; "Faculty Fellowship," another \$3,850; "Urban Environment Program," no price stated; "CE Book Views," \$3,450; "GO," \$27,500; and "Publications," another \$6,000. This accounts for \$89,670, which leaves \$106,330 unassigned.

BIG BUST!

Just what happened to all these plans goes unsaid, but the April, 1970, issue of "GO" records the death-bed cogitations of Campus Evangelism as follows: "Programs, like men themselves, live and die in cycles and under circumstances for which the finest of minds and the profoundest of revelations often cannot explain. There may be no apparent explanation . . . The world has learned by experience that it marches to two different drumbeats, the sublime and the ridiculous, the real and the absurd, and that it is not often given to man to realize how God — as He most assuredly does — will triumph at the end. It is within this context that Campus Evangelism announces its termination of April 30."

The above would indicate that they do not know why they are folding up. A hint is given, however, in a final appeal for MONEY! Then in an effort to die with dignity, they quote from "The Last Will And Testament of the Springfield Presbytery" of 1804: "With this letter, we declare the name, staff, and the program of Campus Evangelism dissolved on the 30th day of April, 1970, 'and sink into union with the Body of Christ at large; for there is but one body, and one Spirit, even as we are called in one hope of our calling.'" The signatures of Jim Bevis, director, Charles Shelton, director of evangelism, and Dudley Lynch, director of communication, were affixed. It seems that all the staff mem-

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bers were "directors" of something. Perhaps they had too many chiefs and not enough Indians! Their quotation from The Last Will And Testament might indicate an identifying of their unscriptural organization with that self-confessed unscriptural organization, the Springfield Presbytery; hence, dying was the best way that Campus Evangelism could serve God. At any rate, if they intended this as a death-bed confession, no matter how oblique, we who stand for the New Testament pattern welcome it. So "mote it be!"

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EDITORIAL

I. E. Phillips, Post Office Box 17244, Tampa, Florida 33612

In view of the present drive to enroll "Christian Colleges" in the budgets of churches all over the and, I want to quote a few excerpts from the **Tampa Tribune** of Sunday, April 19, 1964 concerning Florida College, Tampa, Florida. I believe this would be of interest to all those who oppose church supported colleges.

I would like to make it clear that I am in no way connected to this school and never have been. I am personally acquainted with the members of the board of directors and the administration of Florida College, but I have consulted none of them in these matters which are to follow, with the exception of asking president Cope if he provided the information that appeared in the **Tampa Tribune**. He assured me that so far as he knew no member of the administration was contacted about the information given in the **Tribune**. Obviously, the information was taken from published records of the past concerning this college. To me it is a wonderful thing to publicly state one's convictions relative to any controversial subject to the extent that even non-Christians will understand his position.

Four separate articles appeared on pages 13-E and 14-E by staff writers of the **Tribune**. On page 13-E an article begins: "Early in 1942 a group of Florida businessmen began holding informal meetings over the state in an effort to promote interest among members of the Church of Christ throughout Florida to build a liberal arts college somewhere in a convenient location in Florida.

"On June 6, 1944, a statewide meeting was held at Lakeland, a board of directors was selected and a finance committee was appointed. It was decided the school would be a privately operated, independent, coeducational school which would provide a good moral and spiritual environment for students who were serious about their college education. Under the chairmanship of C. Ed Owings, someone referred to the college as 'a friend to youth,' which designation has remained with the school through the years that have followed."

The author of this article then says: "Every student has a daily Bible class, which is fully accredited and fully transferable on the same basis that other courses at Florida College transfer to other accredited colleges and universities. **It should be pointed out here that this school is not a church-related or church-supported college. It receives no funds from churches but does attempt in addition to the accredited courses in Bible, to provide the student with a good moral and spiritual environment which is likewise designed to aid in the development of the whole man**" (Emp. mine—H.E.P.).

This author knew that Florida College was NOT a church-related or church-supported school. This is because of the publicly expressed and published policies of this school concerning this matter. It is

exactly as it ought to be: a school and not a church organization.

On the same page another article appeared which stated that the college expects to double its enrollment by 1970, which would make the enrollment between 600 and 700 students. Then regarding the cost of college education, the author said: "Despite the rapid advance in cost of college education Florida College has tried to keep expenses as low as possible. Tuition, room and board for the average student now is about \$1,400 for two semesters. Profit-making industries of Florida College (which pay taxes as do all profit making industries) have through the years managed to keep the cost at Florida College to a minimum."

On page 14-E an article appeared which "EXPLAINS NAME CHANGE." "In 1944, two years before the college in Temple Terrace, north of Tampa, opened its doors it was officially designated Florida Christian College.

"On June 1, 1963, its name was shortened to Florida College. Many people ask why. This is the college's explanation." He then explains from the charter the intention of the founding men to provide a private, non-tax supported institution where the Bible would be taught daily and the whole man developed.

"Because the name 'Christian' was attached to the college, many individuals, among them a large number of people interested in the college, got the impression that this college was nothing more than a school which taught only Bible subjects. If these people had taken the time to look at a catalog, or even look a little closer at the advertisement, they would have promptly learned that this college not only teaches Bible courses, but more than a hundred other courses in almost every field of college preparation . . . Over a period of a number of years it soon became evident that there might be a general misunderstanding of the basic philosophy of the school and especially so in view of our position in the field of the 'Junior College.' After much discussion, in the student body, in the faculty, among the friends—and enemies—of the college, the Florida Christian College board of trustees decided to change the name to 'Florida College.'

"Every principle, every policy and every basic element in the original philosophy of this school is exactly as stated by the first board that wrote the original charter."

Regarding the original position of the Board of directors relative to church support, it was stated by L. R. Wilson when he was president. **The Triumph Of Truth**, published by L. R. Wilson of Florida Christian College, March 20, 1946, on page 3 he says: "We want all of our students to attend church services regularly, and to support the church, not only with their presence but with their means and influence. We want them to realize that the church is of divine origin, and can never be replaced with any human institution. We want them to know that the school has its own work to do, and that it is not an adjunct or auxiliary to the church in any sense"

(These lectures were delivered over Radio Station WFLA, Tampa, Florida).

Again, in the same paper of April 3, 1946, brother Wilson states "**The Position And Purpose Of Florida Christian College.**" He does so in the form of questions and answers. On page 1: "Q. If this is the kind of school it is, then why isn't it a church school? A. Simply because Florida Christian College does not belong to any church. It belongs to all those individuals who have contributed to it in order to make it possible."

On page 3: "Q. But you do look to the church to support it, do you not? A. No, we do not ask the congregations to support it. Neither the faculty not the members of the Board of Directors ask)for contributions from the congregations. We are simply trying to present our work in the true light, and each and every individual who believes our efforts worthwhile is asked to support it in whatever way he can . . ."

Florida College is publicly committed to the scriptural policy of complete separation of the church and college. It is the present policy not to accept funds from churches and not to meddle into the affairs of churches anywhere. I can commend this college to anyone desiring the finest in college education. If this policy is reversed, I shall be one of the first to speak out against it.

To all graduates of high school I recommend that you write to Harry W. Pickup, Public Relations Director, Florida College, Temple Terrace, Florida for information about enrolling at this college. It is a good one.

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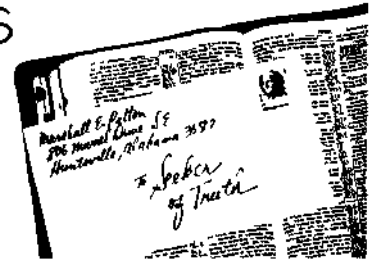
SEARCHING THE SCRIPTURES

October, 1968

**Hiram O. Hutto
and James P.
Needham**

50c per copy

ANSWERS
for our hope



Send Bible questions to

Marshall E. Patton, 806 Muriel Dr., S.E., Huntsville, Ala. 35802

QUESTION: Concerning I Cor. 16:1,2, are not most scholars, commentators, translators, etc., of the persuasion that this collection was laid by at home rather than into a centrally located or common treasury? Also, aren't the passages of scripture that mention singing, such as Eph. 5:19, Col. 3:16, speaking about individuals and would not necessarily be authority for congregational singing? Does I Cor. 14:26-33 seem to indicate they were singing one at a time (solos) in the church? — **E.E.H.**

ANSWER: While there are some among those mentioned who hold the above view, not **all** do. I have a fair sample of both in my own library. On which side of the issue most of them may be found matters very little to me. There are some who do a good job of exposing the error of the above stated position. This erroneous view may be accounted for primarily upon the grounds of a failure to translate or comment in the light of what the context demands. Sometimes a literal translation of the original text will admit two or more words or views. In such instances contextual study becomes a determining factor.

In this case, the objective stated so clearly in the latter part of verse two, namely, "that there be no gatherings when I come," precludes the laying by at home idea. James Macknight in his commentary on the Apostolic Epistles makes some fine comments on the original text and a translation thereof, exposes the mistake made by some, and then concludes: "The apostle's meaning is, that every first day of the week each of the Corinthians was to separate, from the gains of the preceding week, such a sum as he could spare, and put it into the treasury; that there might be no occasion to make collections when the apostle came." Those who make the questionable phrase mean "lay by at home" give to it a meaning that contradicts the latter part of the verse, "that there be no gatherings when I come," for according to such view, the collections would still have to be gathered when he arrived. Adam Clark is another commentator of renown who writes at length in support of the common treasury view on this verse.

Concerning congregational singing, we find that such was an established practice among the Jews in their synagogue services, with Jesus and his disciples, and in the early church. Most of what the New Testament reveals on singing has to do with **what** and **how** to sing.

The practice of Jesus and his disciples (Matt. 16:30) was, no doubt, continued in the church after its establishment. I understand this to be group or congregational singing because of the plural "they" and the singular "hymn": "And when they had Sung an hymn, they went out into the mount of Olives." I also understand that Eph. 5:19 authorizes congregational singing because of the expression "speaking to yourselves." This demands plural subjects and plural objects, and congregational singing meets these demands. One might apply the expression distributively, then, just as one might talk to himself, so he might sing to himself. No doubt, the early Christians did this, too. However, since the text admits of both applications, why choose one to the exclusion of the other? Both are authorized.

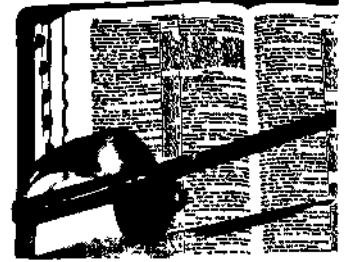
If one tries to apply the expression to solo singing before the congregation, difficulties are encountered. Since all Christians are involved in the command, it would be impossible for the demands of the verse to be fulfilled in a single service in some congregations — time-wise, it would extend the service unduly. In the light of the established practice mentioned above and the demands of the verse itself, I must conclude that congregational singing is hereby authorized.

Col. 3:16 likewise authorizes congregational singing, because of the expression "teaching and admonishing one another." When the individual sings in the absence of others, he might teach and admonish "one," i.e., himself, but he would not be teaching and admonishing "another." Again, congregational singing fills the demands of this verse beautifully. The following quote is of interest just here: "From the apostolic age singing was always a part of divine service, in which the whole body of the church joined together; and it was the decay of this practice that first brought the order of singers into the church" (Cyclopaedie of Biblical, Theological, And Ecclesiastical Literature by McClintock and Strong, Vol. IX, p. 776). Furthermore, this authority along with others show that special singers, choirs, etc., came at a later date and as a departure from the original practice.

I Cor. 14:26 shows that the purpose of the inspired song (Spiritual gifts are here under consideration) was that "all things be done unto edifying." Solos, quartets, etc., can hardly be used without degenerating to the level of entertainment. In fact, generally, the entertainment aspect becomes the primary objective — not edifying. This, of itself, suffices to show that such is inexpedient. It is possible that the one receiving the inspired song made good use of it by teaching it in turn to the whole congregation that they might sing it together. Some scholars in the field of religious literature so affirm. James Macknight (Commentary on Apostolic Epistles) says, "The inspired psalms of which the apostle speaks, were not metrical compositions, but compositions which were distinguished from prose, by the sublimity of the sentiments, and strength, beauty, and aptness of the expressions." He gives as an example "the inspired psalm which Mary our Lord's mother uttered" in Luke 1:46f. If this be so, such could perhaps be sung by an individual before the congregation "unto edifying." Such would not

have the trend toward entertainment as much as those songs usually sung by congregations today. However, I am persuaded that congregational singing, especially in view of the songs generally used today, is that which fulfills the demands of the Holy Scriptures.

Using the SWORD OF THE SPIRIT



Eugene Britnell, 8909 Mayflower Road, Little Rock, Ark 72205

"YOU'VE COME A LONG WAY, BABY"

One of the popular television commercials for cigarettes says, "You've come a long way, baby, to get where you got to today." How true that is, and in more ways than one. It seems to me that one of the most serious and shocking problems in our society is the moral and spiritual decline and deterioration evidenced by the lives and attitudes of many women. I am not charging that all women are guilty of the sins and problems which I shall discuss. There are yet many clean, pure, modest, moral and godly women in our society, but we all know that there are too many of the other kind.

By nature and God's design, women wield a tremendous influence upon society and the church. A good and godly woman is one of the greatest blessings on earth. A woman who is worldly, vain and unrighteous is a dangerous and corrupting influence and a curse to society. It has been said that "the hand that rocks the cradle rocks the world." That is true, but many cradles are unattended or they are being rocked by worldly mothers and substitutes.

Yes, the modern woman has come a long way, but I ask, from whence has she come and where is she headed? The following observations will, at least in part, answer the question.

1. As the commercial suggests, the modern woman has certainly come to her cigarettes. She now has her own brand! Of all the fads and innovations in society, I have never seen anything to equal the increase in the number of women who smoke cigarettes. I verily believe that for each woman who smoked ten years ago one thousand are smoking today. With many men quitting the habit, cigarette sales would be down considerably if the women had not started smoking. When one visits any public place, it is difficult to find a woman who is not smoking. But this is just another sign of the weakness and worldliness among women. And to me, nothing destroys femininity more than the sight of a woman sucking on a cigarette.

The health statistics also reveal the increase in women smokers. Thirty years ago the ratio of men to women acquiring lung cancer was approximately 20 to 1, now this ratio is approaching 6 to 1. Of course I don't believe that anyone should smoke. It is a time-consuming, filthy, expensive, obnoxious and dangerous habit. There is nothing good about it, and it reveals a weakness and lack of temperance in the lives of those who are addicted.

2. The modern woman has come from her God-ordained place with reference to her husband and men in general. I'm sure you are aware of the Women's Liberation movements which are dedicated to the elevation of women to the position of men in every facet of life. For example, I have an Associated Press article which is headed, "Feminists scorn form for census." This organization objected to the wording of the form used by the Census Bureau because it had the husband listed as the head of the house! "The women said the wording implies that the government feels a man assumes the role of 'head of the house' whenever a man and woman live together. They further protested the word 'head,' saying it is synonymous with 'leader' and to infer that the woman doesn't assume the role of head of the house is to infer that she is not capable or competent in such a role." The article goes on to say that the organization urged members of their sex to "mark wife as head and fill in husband's name as 'husband of head'." One organization is calling for a nationwide strike of all women' on August 26 in protest of their "inferior" position.

What does the Bible say about woman's place? "Unto the woman he said, I will greatly multiply thy sorrow and thy conception, in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). "Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered" (I Pet. 3:7). "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church . . ." (Eph 5:22,23).

3. The modern woman has come out of the home and into public life. This is one of the most serious problems of our society. It often results in adultery, broken homes and neglected children. The close association of men and women in factories, business establishments, and other public places often leads to promiscuous familiarity, infatuation, divorce and unscriptural remarriage. This would not have happened had the woman stayed in the home. This is not always true, but it is in many cases. I am not saying that it is always wrong for a woman to work outside the home, or that such is always unnecessary, but in many cases she is working only for the luxuries of life and to escape the duties and responsibilities of the home.

What saith the scriptures on this? "Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity and holiness with sobriety" (I Tim. 2:15). "That they (the aged women) may teach the young women to be sober, to love their husbands, to love their children. To be

discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:4,5).

These passages and related principles of divine revelation reveal that it is God's will that the place of woman, generally speaking, is domestic rather than public. Many homes in America need more mother and less money!

4. Finally, the modern "baby" of the cigarette commercial has come out of her clothes. Beyond question, this is the number one cause of lust, sexual crime and immorality in America today. For some reason, American women feel that they must wear whatever Paris, Hollywood, and "style" puts on them, whether long or short, loose or tight, sensible or ridiculous. You see one going down the street with a maxi-coat on that looks like a turkey gobbler strutting and when the wind catches it you'll likely see a mini-skirt on under it! Isn't that ludicrous? And the mini-skirts — which are immodest when they stand and become collars when they sit down — are seen in church buildings as well as on the streets. They pull and stretch and twist and turn trying to look half-way modest but they can't because they didn't leave home that way.

Forcible rape is now the fastest growing of all violent crime, according to the FBI, and a recent survey of policemen and other law enforcement officials of the nation revealed that 94 per cent of them attributed this to immodest apparel. In the five years from 1963 to 1968, the rate of forcible rape rose 68 per cent in the United States and 90 per cent in England. The sudden rise in both countries began in 1964, and that was the year Mary Quant, London designer, introduced the mini-skirt. Need we say more?

The Bible says, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (I Tim. 2:9,10). The key words in these verses are **modest, shamefacedness** (shamefastness, ASV) and **sobriety**. The true adornment of a woman professing godliness is her good works. The adornment of her body will be a reflection of the qualities of shamefastness and sobriety. A woman who has the quality of shamefastness should have no difficulty determining what to wear to conform to decency. When once the sense of shame or modesty is gone, then she will dress to be in style and attract attention rather than wear that which "becometh women professing godliness."

I believe that to a great degree women determine and regulate the morals of society. That is why I am so concerned about the attitude of the modern woman. If women would stay in their place and conduct themselves properly, then men, even those who would be immoral, will be forced to do the same. Since forcible attacks constitute only a small percentage of our great problem of immorality, the majority of it is by mutual consent.

My friend, if you think that I am wrong in this, I suggest that you observe the attitude and action of the average woman whom you may see in some public place. You will likely find her to be flirtatious,

indiscreet, suggestive, provocative, immodest, vain and worldly.

Yes, the modern woman has come a long way — in the wrong direction — and there are more indications of that than the mere fact that she now has her own brand of cigarettes.

Oh yes, I was about to forget; that cigarette commercial which served as the basis of this whole lesson, is as stupid, illogical and deceptive as the majority of the others seen on television these days. But I hope that this article makes sense to you.

WORSHIP IN SPIRIT AND IN TRUTH



T. G. O'Neal, P.O. Box 606, Murfreesboro, Tenn. 37130

PROPER OBJECT OF WORSHIP

Most people would think that everyone understands that only God should be worshipped. However, this is not the case, for both now and in ancient times men have worshipped many improper objects.

IN ANCIENT TIMES

Baal was a god of the nations and was worshipped by Israel (I Kings 16:31; 22:53). **Ashtoreth** was a Zidonian God, **Chemosh** a Moabite god, and **Milcom** a god of Ammon, yet were worshipped by God's people (I Kings 11:33). There was a time that Judah worshipped the **sun** (Ezek. 8:16). Isaiah said, of Judah, "Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made." Jeremiah said the same thing of them (Jer. 1:16). They would even bow down before gods of their own creation (Jer. 10). Aaron made for Israel a calf-god (Ex. 32:1-10).

Man did not improve much from those Old Testament times. In the New Testament **Diana** was the goddess of the Ephesians (Acts 19:27-28). Athens had her idols (Acts 17:23). **Men** were often the object of worship (Acts 12:20-23; 14:11-18). Christians, in New Testament times, would not permit others to worship them (Acts 10:25-26; 14:14-15). John tried to worship an **angel** but was forbidden (Rev. 22:8-9).

FALSE OBJECTS OF WORSHIP TODAY

Some would affirm that these idols and other false items of worship mentioned above were venerated in a time when men had not learned as much as they know now, and that today none would worship such. Yet, in the world today there are idols just

like there was in Athens, and men worship them. Not many, maybe of this kind in the U. S. A., but they exist in the world. They are worshipped and are just as real as any ancient idol god.

(1) **Education.** I am not opposed to the proper kind of education. Some people would be better off with some good education. Paul was an educated man (Acts 22:3). Yet, Paul recognized there was something more to life than education. Some think that if they can become educated in the ways of the world, all is well with them. Education becomes their god. Recently, in a place of business, a young woman was jumping up and down, slapping the counter and telling about getting her M.A. degree. She would be better off with a C.S. degree — common sense. I have known of people that education was such a god to them, that they neglected their God-given responsibility to take care of their own. Get a good education, and then you use the education instead of letting the education use you, but do not make a god out of education.

(2) **Wealth.** All of us know those that everything they do in life is toward making a dollar. The dollar becomes their god. They make it, and then hold on to it by worshipping their green god. They neglect family, health, the Lord and everything else to make money. Money is good and has its proper use (I Tim. 5:8; Acts 11:27-30; Phil. 4:15-20; II Cor. 11:7-9). However, one can make a god out of it and when such is done it becomes shameful (I Tim. 6:5-10; 6:17-19).

(3) **Men.** Strange as it may seem, men will worship other men. Cornelius wanted to worship Peter, and had Peter been like a lot of men today, he would have let him (Acts 10:25-26). However great a man may be, he is not to be venerated. How many times have you heard someone say, "The elders decided this or that, and you know they can't be wrong." Or "If brother Blank doesn't go to heaven, then I don't want to go." Yes, men, elders, deacons, preachers, or any other man may be worshipped, but such ought not so to be.

GOD — PROPER OBJECT OF WORSHIP

Jesus said, "the true worshippers shall worship the Father" (John 4:23). Jesus again said, "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10). When John tried to worship an angel, he was told "worship God" (Rev. 22:9). Paul worshipped God (Phil 3:3). In Rev. 4, one sat on the throne in heaven, and it was said of Him, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." The twenty-four elders said, "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created."

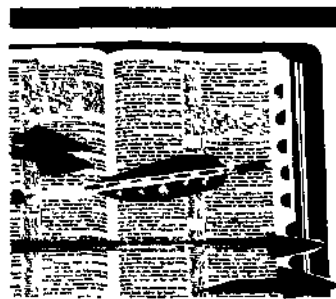
God said of Christ, "let all the angels of God worship him" (Heb. 1:6). Jesus was God, Deity, for God said of Christ, "Thy throne, O God, is for ever and ever:" (Heb. 1:8). Jehovah recognized Jesus as being Deity, therefore, worthy of worship.

Jesus received worship while on earth. To Jesus a leper came "and worshipped him" (Matt. 8:2). "There came a certain ruler, and worshipped him" (Matt. 9:18). Jesus did not refuse their worship; neither did he reprove them for worshipping him.

Jesus, on earth, was the "fullness of the Godhead bodily" (Col. 2:9). God is the only proper object of our worship.

CONCLUSION

We need to remove every object from our hearts and worship God — "him only shalt thou serve" (Matt. 4:10).



**ARROWS
OF TRUTH**
for
denominational
error

Ward Hogland, Post Office Box 166, Greenville, Texas 75402

**THE DENOMINATIONAL MIND —
THE WORKS CONCEPT**

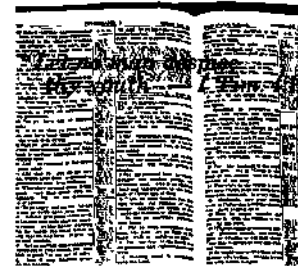
In this series we are attempting to probe the denominational mind. The prophet of old said, "I sat where they sat" (Ezek. 3:15). It is my firm conviction that we must do the same. Since the days of Martin Luther, no word has aroused the furor of the denominational mind more than "works." When Luther emerged from the shackles of Roman Catholicism, his pet peeve was works! He had observed first hand the ritualistic works of Catholicism and was justified in his antagonism. The unfortunate thing about Luther and his successors was the complete failure to understand the different kinds of works in the Bible. Evidently, Luther felt there was only one kind of works in the Bible and he opposed that with every atom of his being. The denominational mind, to this day has that basic concept and therefore opposes any kind of works. When this word is mentioned the denominational mind envisions a cold, ritualistic, boastful type of works. They never see an obedient, humble type of work which perfects one's faith (James 2).

Very few denominational people know James 2 is in the Bible. They know by memory Eph. 2:9, which says, "Not of works lest any man should boast." It is the feeling of most of our denominational neighbors that the works of the Bible embrace a boastful, bragging type of work which will not justify. It must be freely admitted that this type of works is not indispensable to salvation, but on the contrary would hinder it. However, if we could get the denominational mind opened to James 2 this concept could be changed. James talks about a humble, sacrificing type of works in obedience to God's commands. He says, "Even so faith, if it hath not works, is dead being alone" (James 2:17). The vain man thinks he can be saved without humble obedient works but James says it cannot be done. He closed by saying, "For as the body without the spirit is dead, so faith

without works is dead also" (James 2:26). In this verse James speaks of a "dead faith" and a "live faith." He affirms that a faith without works is a DEAD faith. Who could believe that any man could be saved by a DEAD faith? A live faith is one coupled with the right kind of works. It is imperative that we convey to the denominational mind that at least three works are mentioned in the New Testament. These include: Works of the Law of Moses; boastful works and works in obedience to the command of God. Gentle reader, we are not saved by the first two but the last is mandatory.



**LESSONS
FROM
YOUNG
PREACHERS**



THE EXISTENCE OF GOD

J. D. Pickens, Jr. and Gary Batson

DOES GOD EXIST?

Rational people are willing to examine the evidence, or reasoning, in favor of a proposition. They will make a decision after the evidence has been presented, not before. Are you a rational person? Have you ever considered the logical arguments for the existence of God? Perhaps you have assumed that He is a fairy tale that man has outgrown? Or a non-scientific superstition?

GOD IS AN ADEQUATE CAUSE!

If one assumes that this universe is a cosmos — an ordered whole — and not a chaos — a state of utter confusion — a basic argument for the existence of God becomes apparent. Man has observed that a cause and effect relationship is at work throughout the universe. This relationship may be stated this way, "Every effect must have an adequate cause." Our first argument becomes, simply, that the universe (an effect) requires an intelligent creator (God, an adequate cause). You may object that I have assumed the universe is a cosmos: but, so do you, so does the scientist. Science is based upon the premise that this is a cosmos. The "scientific method" is based upon the assumption that an experiment can be repeated, that the same cause will produce the same effect repeatedly. Which do you think is more reasonable; that, a cosmos was created by an intelligent being, God, or by blind chance.

GOD PROVIDES A DESIGNER!

A similar argument for the existence of God is the evidence of design in the universe. Design re-

quires an intelligent designer (God, not chance). The planets and accuracy of "time" and the uses made of it by man in his scientific endeavors, the Apollo space program, for instance, are an example of design in this cosmos.

AN EXPERIMENT!

Try a simple experiment if you are still in doubt. Number ten wooden cubes (the stars and planets), put them in a box (the universe), shake it a few times (let chance work on the cubes), then see if the cubes are in numerical order (a given design). Try it again. And again. Keep trying it, after all, there are only ten billion combinations and if you do not repeat too many of the combinations you should eventually get the numbers in order. With your intelligence you may soon conclude that it is better that you put them in order yourself since chance is not working quickly enough for you. It could be a little more difficult. Let us add just one more cube. Now we have approximately twenty-six combinations. Now consider the number of stars and planets known to exist in an ordered design. The probability that this occurred by chance is a very, very small number. On the other hand, the mathematical probability that this did not occur by chance is very large. An intelligent designer must exist, if the ordered design of the universe did not happen by chance.

BELIEF IN GOD IS RATIONAL!

Other arguments may be based upon the religious, moral or esthetic nature of man. These arguments do not establish the existence of God with mathematical certainty; but, they tend to make it more rational to believe in God than to disbelieve. We believe in the existence of God. Do you?

39 Butler St.
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SOWING THE SEED
of the
KINGDOM



J. T. Smith, 1320 Gardiner Lane, Louisville, Kentucky 40213

BAPTISM NECESSARY TO SALVATION #1

The concluding act to be performed by the one alienated from God by sin (never having completed his obedience to God) is baptism. We have talked about the seed of the Kingdom (the word of God), faith in that word, repentance, and a confession with the mouth that Jesus is the Christ. All of these acts are necessary for the sinner in order for him to please God. We would not minimize any of them — and yet having performed all of these acts of obedi-

ence, we can no more be a child of God without being baptized than we can without having an obedient faith.

A COMMAND OF CHRIST

Baptism is a command given by Christ, and yet it is one of the most despised commands known to man today. Jesus said, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned" (Mark 16:16). Also is Matt. 28:19 Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." So it is not a matter of being commanded, for the Saviour himself commanded it to be preached, and to be done.

COMMANDED BY THE APOSTLES

Peter, when he stood up with the eleven apostles on the first Pentecost after the resurrection of Christ, said to those who believed his teaching concerning Christ being the saviour of whom the prophets had spoken and of whom David had announced, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Again, Peter said in I Pet. 3:21, "the like figure whereunto even baptism doth also now 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."

SAME IN EVERY CASE OF CONVERSION

The pattern was always the same in every case of conversion in the New Testament. In the Acts of the apostles, several cases of conversion are recorded, and without exception, the people believed, repented, confessed their faith in Christ, and were baptized. There is no exception. None rejoiced until after he had obeyed this command of God and was baptized.

A UNIQUE COMMAND

The command to be baptized is unique from the standpoint that it can only be done one time scripturally. All of the other commands that we have mentioned must be repeated. The person must continue his faith in Christ (Rev. 2:10), repent of any sins he may commit even after becoming a child of God (Acts 8:22). He must also confess his faults to God if he is to be forgiven them (I John 1:8-10). However, this is not true with baptism. Hence it is unique from this standpoint.

Next month — what is involved in the act of baptism.

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THE NEWS LETTER REPORTS

"... They rehearsed all that God had done with them..." — Acts 14:27

INFORMATION REQUESTED

Florida College is interested in providing correspondence courses in Bible on a college level, for credit, if there is sufficient interest. If any should be interested in such, please write a card to Louis Garrett, Dean, Florida College, Temple Terrace, Florida 33617.

A gospel meeting is to be conducted in Morton, Texas July 13-19, 1970, with **Robert Wayne LaCoste** from Hereford, Texas doing the preaching.

Leroy P. Henry, P.O. Box 1821, Gulfport, Miss. 39501 — The church of Christ meeting at 393 Cowan Road, Mississippi City, Gulfport, Miss, needs a full time preacher. We are a small congregation, about 35 in number. Support is available. Anyone interested please contact me at the above address.

Marvin E. Young, P.O. Box 275, Salem, Ohio 44460 — We have 133 song books titled "Great Songs of The Church" and 107 titled "Christian Hymns No. 2" which we will give to any new congregation just starting and who are in need of song books. They are in fair shape, some will need repairs, some will not be usable. Please indicate what kind and how many you want. Write to me or call: (216) 337-6113.

L. L. Applegate, Umatilla, Fla. — I am now laboring with the church in Umatilla to the end that the church will be edified and aliens brought to the simplicity of the gospel to glorify God through our Lord in obedience to the gospel. I solicit the prayers of all faithful brethren.

Larry L. Dickens, 10 Conley St., Greenville, S. C. 29605 — I have just closed a meeting in Abbeville, S. C. in which one was baptized. Much work needs to be done in this area. The congregation is presently looking for a preacher to come and work with them. Anyone interested may write to Don Smith, Route 1, Box 103, Abbeville, S. C. 29620. The congregation in Taylors, S. C. (Greenville) is also in need of a full time evangelist. They may be contacted by writing to the church of Christ, Box 506, Taylors, S. C. 29687.

Tom Oglesby, 351 Smyth Avenue, Alliance, Ohio 44601 — The Silver Park church in Alliance, Ohio has recently appointed **Clyde Kelley**, **Garnet Kellar**, and **Wade Ray** to serve as elders. These men are faithful and energetic in service to God and should greatly enhance the strength and growth of the church here. I look forward to a continued pleasant and productive association with the fine brethren here.

HAFLEY-CAMP DEBATE

Larry Ray Hafley and Wayne Camp will meet in a four-night discussion in the Paris Avenue meeting house, 1509 E. Paris Avenue, Peoria, Ill., on Aug. 10, 11, 13, 14. The discussion will begin at 7:30 p.m. each night. The propositions to be discussed are: Aug. 10 — "The scriptures teach that water baptism, to the penitent believer, is for (in order to) the remission of sins." (Hafley affirms and Camp denies.) Aug. 11 — "The scriptures teach that a penitent sinner is saved by grace through faith, before and without water baptism." (Camp affirms and Hafley denies.) Aug. 13 — "The scriptures teach that a child of God, one saved by the blood of Christ, cannot sin so as to be eternally lost in hell." (Camp affirms and Hafley denies.) Aug. 14 — "The Scriptures teach that a child of God, one saved by the blood of Christ, can sin so as to be lost in hell." (Hafley affirms and Camp denies.) Larry Ray Hafley labors with the church in Piano, Ill. and Wayne Camp is president of the Illinois Missionary Baptist Institute and Seminary and pastor of the Beverly Manor Baptist Church.

G. O. Winland, 208 Maple Avenue, New Martinsville, W. Va., 26155 — **Connie W. Adams** of Louisville, Kentucky, closed a very profitable meeting with the church in Lewisville, Ohio last night (June 28, 1970). One was baptized and the church edified. Members from more than sixteen congregations attended one or more times. I am in my fourteenth month with the church in Lewisville.

Ralph R. Givens, 1007 N. 5th, Pekin, Ill. 61554 — A young man in military service was recently baptized and a husband and wife restored. The husband had been out of duty for many years. Our next meeting will be July 6 to 12. **John Clark** from Ex-pressway congregation in Louisville, Ky., will do the preaching.

George C. Garrison, 1200 E. Kettleman Ln., Lodi, Calif. 95240 — The church that has been meeting in Stockton, Calif., in the Stockton Inn has moved to Lodi and has the Senior Citizen Building for the next year with an option for another year. The opportunities have been much greater in the Lodi area which is only 12 miles north of Stockton. We have been blessed with 14 baptisms and much seed has been sown.

We are looking forward to a meeting with **Floyd Thompson** of Garden Grove August 15th-20th. Also we have **Frank Thompson** of Santa Barbara coming for a meeting on October 28th-November 3rd. The address of the church in Lodi is: Senior Citizen Building, 113 N. School St. All correspondence should come to my address.

Voyd N. Ballard, 3435 So. Plainsburg Road, Merced, Calif. 95340 — Since the first of this year we have been working with the church meeting at 5th & Broadway in Atwater, Calif. This is a young congregation established by good sound brethren less than two years ago. We are striving to reach the unsaved as well as wayward members in this area with the gospel. We have recently had two baptisms and one restored. Atwater is near Castle Air Force Base. If you know members of the church at the Base or know of those who may be coming to the Base, send their names and addresses and we will contact them.

Calvin C. Essary, 9132 So. Sierra, Fontana, Calif. 92335 — Effective Sunday, May 31, 1970, the following five men were appointed to serve as deacons under the oversight of the elders: **Thomas Ashton, Les Cross, George Martin, Glen Rice** and **Lowell Roberts**. It was indeed a joy for me to be with the church in Mira Loma, May 17-23. In a day when many meetings see no responses we were blessed with 5 baptisms and 3 restorations during the week. Brother **John Trokey** is the local preacher there, and the church is at peace and hard at work for the Lord.

John W. Pitman, P.O. Box 229, Jamestown, N. D. 58401 — The church meets in Jamestown at 202 4th Ave. S.E. for all services. At present we have seven members. We met for the first service on June 28, with 15 present. The church is new in this city of well over 18,000. We have a 25 minute radio program each Sunday at 5:05 over KEYJ 1400 on the dial. At present our plans are to have several preachers come at different times to help in sowing the seed of the kingdom. Several have promised to come. Our funds here are limited. We have our support promised for a year or longer by the church here, as money was saved during a two-year period in order that we could move. Anyone knowing people in and around Jamestown please send their addresses and they will be contacted. When passing through stop and worship with us.

Don Taaffe, 3118 San Jose, Tampa, Fla. 33609 — On May 5, 1970 I began working with the church in Dundee, Fla. Since that time we have started two new Bible classes on Sunday and one on Wednesday and instigated a personal work program. These activities have already resulted in approximately doubling our attendance and contribution, one restoration and one baptism. If you know of anyone in the Dundee area whom it would be profitable to contact, please notify me at once.

Donald R. Givens, 4349 Vassar, Port Arthur, Texas — Our Vacation Bible School at Thomas Blvd. congregation in Port Arthur will be held August 3-7, 1970. The same week, at 7:30 p.m., a Singing School will be conducted by bro. **Clint Springer**. Our fall meeting will be preached Oct. 12-18 by bro. **Robert F. Turner**. I will preach in a gospel meeting at Bridge City, Texas, Sept. 13-18, and in late September in Port Acres, Texas and another meeting in Milbridge, Maine in November. Thomas Blvd.

helps support bro. **W. C. Sandefur** in Milbridge, Maine, and he is doing an outstanding work.

Giles M. Painter, Route 2, Box 117A, Newton, N. C. 28658 — The Newton church of Christ had its beginning on March 2, 1969, meeting in the home of Brother and Sister **Jerry E. Wright**. There were 11 members and 19 in attendance. In July 1969 the brethren in Bell, Fla., sent Brother **Roscoe Knight** to work in an 11 day meeting. During that meeting the church was given the use of a building formerly used by colored brethren. One was baptized and three restored.

Since the meeting five have been baptized into Christ and one deceased, leaving the church with 21 members. The attendance for each service averages from 26 into the 30s. Brethren, there isn't another congregation (not under liberal influence) within 50 miles of us.

We have contacted Bro. **Kenneth R. Morrison** of Greater Continental Investment Company to construct our building. In order to finance this building, we are issuing \$40,000.00 of coupon bonds at 7% interest, semiannual. These bonds are of all denominations from \$50, \$100, \$250, \$500, and \$1,000. Maturity dates are every six months from November 1, 1970 through May 1, 1980.

Brethren, you can help to carry on the Lord's work in this destitute area by investing in these bonds. There is no greater cause, no higher purpose, that anyone could invest in. We here at Newton are doing all that we can. Won't you help? Please contact the Newton church of Christ.

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JUDAH

The southern section of the Central Highlands is a rugged, rocky region that is suited more for grazing sheep than for farming. The general elevation of this land" is between 2,000 and 3,000 feet. Its principal city is Jerusalem, called by Isaiah "the holy city" (48:2), no doubt because here God's holy temple was located. Jerusalem is 30 miles from the Mediterranean and 18 miles from the Dead Sea. The Jebusites built a fortress on the site and occupied it until David captured their stronghold and made Jerusalem his capital. Two famous hills in and around Jerusalem are Mt. Zion, mentioned frequently in prophecy, and the Mount of Olives, where Jesus often prayed and from which he ascended.

THE SHEPHERD

It was mentioned above that Judah is suited more for grazing sheep than for farming. The shepherd, therefore, often is seen in the hills (Luke 2:8). An eloquent description of the shepherd is given by George Adam Smith: "Judaea offers as good ground as there is in the East for observing the grandeur of the shepherd's character. . . . With us sheep are often left to themselves; I do not remember to have seen in the East a flock without a shepherd. In such a landscape as Judaea, where a day's pasture is thinly scattered over an unfenced tract, covered with delusive paths, still frequented by wild beasts, and rolling into the desert, the man and his character are indispensable. On some high moor, across which at night hyenas howl, when you meet him, sleepless, far-sighted, weather-beaten, armed, leaning on his staff, and looking out over his scattered sheep, every one on his heart, you understand why the shepherd of Judaea sprang to the front in his people's history; why they gave his name to their king, and made him the symbol of Providence; why Christ took him as the type of self-sacrifice" (*The Historical Geography of the Holy Land*, p. 210).

THE WILDERNESS OF JUDAH

The watershed in Judah lay just east of Jerusalem. West of this watershed there is enough moisture to sustain plant life; east of it, however, desert conditions prevail. This eastern territory is called the Wilderness of Judah, sometimes referred to as Jeshimon, which means "desolation." The Wilderness of Judah easily can be seen from elevated places in the city of Jerusalem. This desolate area is cut horizontally by deep valleys that lead to the

Dead Sea. In the northern part is Wadi Qumran where the first of the Dead Sea Scrolls were discovered (see Fig. 7). Valleys that form beds for rivers which flow during the winter rainy season but which are dry most of the year are called by the Arabs "wadis."

THE SHEPHELAH

Between the plateau of Judah and the plain of Philistia is the Shephelah (Hebrew for "low country"). This lowland region rises to an elevation of 500 feet and is cut by wide valleys which become narrow gorges as they enter the Central Highlands. The Shephelah was a productive agricultural area in Bible times, but was even more valuable for defensive purposes and contained the fortified towns of Lachish, Debir, Libnah, Azekah and Bethshemesh.

THE NEGEB

From Hebron south to the Wilderness of Zin is the Negeb, the region that is called the "South" or "South Country" in the Old Testament. Its limestone hills are strewn with flint and sustain little vegetation. Beersheba, its chief settlement, played an important role in Bible history as early as the time of Abraham. Water has always been a precious commodity in the Negeb (Judges 1:15) and only one stream of running water is found there. The preservation of life in this semi-arid region depends on man's ability to conserve the water supply. Even today the nation of Israel irrigates portions of the Negeb with water that is pumped all the way down from the Sea of Galilee.

NEGATIVE ARGUMENTS ON BAPTISM: BAPTISM NOT NECESSARY TO THE NEW BIRTH

L. A. Mott, Jr.

One of the most plausible of the negative arguments advanced against baptism for remission is constructed by putting together two statements from Paul in First Corinthians:

I thank God that I baptized none of you, save Crispus and Gaius; lest any man should say that ye were baptized into my name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other (1:14-16).

For though ye have ten thousand tutors in Christ, yet (have ye) not many fathers; for in Christ Jesus I begat you through the gospel (4:15).

The verb rendered **begat (gennaō)** in the latter passage also appears in John 3:3 in the expression **be born again** or **anew**. As the argument goes, the Corinthians were born again through Paul (I Cor. 4:15), but only a few of them were baptized by Paul (I Cor. 1:14-16). Therefore, baptism is not essential to the new birth.

4:15).

ANSWER

This argument depends on the assumption that *gennao* in I Cor. 4:15 includes the complete process of birth, as it does in John 3:3 and other passages. If this verb does not include the complete process of the new birth in this text, then the argument collapses, for something other than what Paul personally accomplished might have been a part of the new birth of the Corinthians.

The verb does not always represent the complete birth. The proof is Matt. 1:20, ". . . that which is conceived (*gennao*) in her is of the Holy Spirit." At the time, Jesus had been begotten (or conceived), but the birth had not taken place. Therefore, in this passage the verb only refers to one part of the process of birth — i.e., the begetting.

The usage of the verb in I Cor. 4:15 is the same. The proof of this is that Paul is speaking of the father's role in the birth — not of the complete birth. The begetting — one part of the birth — was accomplished by Paul, the father of the Corinthians. The passage does not teach that the complete birth was accomplished by Paul personally. Therefore, the fact that Paul did not personally baptize the Corinthians is no proof that baptism is not a part of the new birth.

PREACHING THE WORD

Robert E. Waldron

Preaching is the noblest calling to which a man can devote his life. Preaching has as its concern the salvation of the soul; hence, it is a lofty calling. Let then, those who choose preaching as their life, see that their qualifications are correspondingly high. Doctors must undergo arduous training and labor to become masters at their calling. Lawyers must spend many a hard hour in pouring over volumes of complicated reading. Is it not fitting that the preacher, whose calling is highest, should set for himself similarly high standards?

Good preaching is what a preacher does. Pulpit work, however, occupies the smallest part of a preacher's time. Hours and hours must be spent in the collection of knowledge which will enable one to make a worthwhile effort. Time must also be spent in working with people. Thus the preacher spends his time in two ways: studying and teaching. Can the preacher get by with knowing less about his work than an architect? Nay, a thousand times nay! The preacher must have a thorough mastery of the Bible before his effectiveness is at its height. He should memorize passages by the thousands. Let him acquaint himself with the Bible story until it is familiar territory, traversed many a time. Study of the Bible should be emphasized above the study of anything else, but not to the exclusion of anything else. Many fine illustrations can be found in the works of poetry and prose. Familiarity with the good writers of literature will uplift the speech and the literary efforts of a man. An acquaintance with history will

broaden one's horizons, enable the currents and tides of time to be seen, show how the gospel has affected mankind, and will give one bearings as to where we are in time, what we are, and the why of both.

Certainly a preacher needs to know what is wrong — and why. How could one "Reprove, rebuke, and exhort" if he knew not what was wrong with something? The false doctrines of men need to be familiar to aid the exposing of error. So, the preacher needs to be comprehensive in his outlook and in his study. The book of all books is comprehensive and universal in scope; therefore, its advocate, the preacher, needs to be the same.

Take heed, however, lest anyone make spoil of you with his philosophy and vain deceit. "Sanctify them in truth; thy word is truth" (John 17:17). The Bible is truth revealed from the mind of God by the Holy Spirit working through holy men of God who spake and wrote as they were moved by the Holy Spirit. That truth is to be proclaimed, exalted, defended, and preached. Any history, literature or fact that is learned ought to be subservient to the word of God. Truth is our goal. Be not swayed from it. Lose sight of it, and we are adrift on the markless, boundless deep of error. How many preachers have become servants of vain philosophy due to a too great concern with it. Buffet thyself, lest after preaching to others, you become a castaway (I Cor. 9:27).

Pulpit work is what is most commonly considered the preacher's main duty. Although it does not exceed and, perhaps, does not equal private teaching in importance, its importance is such that care needs to be exercised to see that it is done properly. When a man preaches, he needs to know his points, his material; he needs to know how to get his material over in the best way, and he must be sincerely interested in what he is doing. The word of God is the material to be preached. Sincerity is an attitude of mind that will insure against preaching for filthy lucre or any other improper motive.

How to preach? That is a question — one that has several correct answers. At times, preaching must be the north wind that blows coldly upon the heat of anger and strife. On occasion, preaching must be as the Sirocco, the blasting-hot east wind that shrivels error to its roots. Then, preaching must be the west wind that brings soothing rain. Christ was a preacher of such outstanding ability that He, being divine, is peerless in preaching; Paul was also a preacher, but so different from Christ in his style.

There is room for the "Woe unto ye, scribes and Pharisees, hypocrites" and there is room for the "Be not afraid." He is unwise who is always the one and never the other. On the other hand, when did Christ ever use mere emotion to get a truth accepted? When did Paul arouse his audience to such a frenzied peak that they lost all sense of reason? The answer to both questions is **never**. They had the truth and it was accepted on the grounds of its verity. Let those who proclaim God's word in this age never be guilty of glossing over error, or a cloudy, vague concept, or a poor, inadequate presentation with emotion. Emotion is fickle; reason is stable. There can be no true conversion without emotion, however. Reason should be the master of emotion and that to which thought is addressed.

<p>Norfolk, Va HAYGOOD CHURCH OF CHRIST <i>meets at</i> 1084 Ferry Plantation Rd Corner Haygood Rd (Virginia Beach) <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 a m Wednesday Bible Study 7 30 p m Contact David Waldron Phone 499 2504 John Peddy Phone 486 4203</p>	<p>Cincinnati, Ohio BLUE ASH CHURCH OF CHRIST <i>meets at</i> 4667 Cooper Rd <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Evangelist R A Pentecost Phone 891 3174</p>	<p>Orlando, Fla. PAR AVENUE CHURCH OF CHRIST <i>meets at</i> 15 W Par Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 10 50 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Evangelist Roy E Cogdill and Royce Chandler Phone 425-2900</p>	<p>Chattanooga, Tenn NORTH HIXSON CHURCH OF CHRIST <i>meets at</i> 5484 Old Hixson Pike <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Kent Harrell 877 9804 877-1706</p>	<p>Ft Worth, Texas (Haltom City Northeast) CHURCH OF CHRIST <i>meets at</i> 6101 Linton on 121 Freeway <i>Schedule of Services</i> LORD S DAY Bible Study 9 45 a m Morning Worship 10 45 a m Evening Worship 6 00 p m Evangelist David Lewis Phones TE 8 0185 and 284 9875</p>
<p>Cordele, Ga CORDELE CHURCH OF CHRIST <i>meets at</i> 610 16th Avenue East <i>Schedule of Services</i> LORD S DAY Bible Study 9 45 a m Morning Worship 11 00 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m Evangelist Frank Jamerson Phone 273 6849 — home 273 6362 meeting house</p>	<p>Knoxville, Tenn. ISLAND HOME CHURCH OF CHRIST <i>meets at</i> 1804 Allen Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist T E Akin Jr Phone 573 3846</p>	<p>Valdosta, Ga CHURCH OF CHRIST <i>meets at</i> 1000 East Gordon St <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist J D Mosley Phone 242 2007</p>	<p>Key West, Fla BIG COPPITT CHURCH OF CHRIST <i>meets at</i> 22 Shore Drive <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Contact Joe F Nelson for information Phone 294 0779</p>	<p>Lodi, Calif LODI CHURCH OF CHRIST Senior Citizen Bldg 113 No School Street <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m Evangelist Geo C Garrison Phone 368 8191 Lodi Calif</p>
<p>Montgomery, Alabama GAY MEADOWS CHURCH OF CHRIST <i>meets at</i> 2665 Fisk Road <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Bible Study 6 00 p m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Evangelist Carroll W Puckett Phone 288 1461 & 272 6054</p>	<p>Daytona, Fla ORMOND HOLLY HILL CHURCH OF CHRIST <i>meets at</i> 1234 Flomich Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Bible Study 5 00 p m Evening Worship 6 00 p m Wednesday Bible Study 7 00 p m Evangelist Bill Simmons Phones 252 8113 253 5237 253-0198</p>	<p>Eau Gallie, Fla (Melbourne Patrick AFB Area) CHURCH OF CHRIST <i>meets at</i> 1079 Sarno Road <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Brent Lewis Phone 254 8652</p>	<p>Murfreesboro, Tenn UNIVERSITY HEIGHTS CHURCH OF CHRIST <i>meets at</i> 1412 East Main Street <i>Schedule of Meetings</i> LORD S DAY Bible Study 9 00 a m Morning Worship 10 00 a m Evening Worship 7 00 p m WEDNESDAY Bible Study 7 30 p m Preacher Bob Bunting Phone 893 4540</p>	<p>Layton, Utah CHURCH OF CHRIST <i>meets at</i> 128 Main Street (American Legion Bldg) <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 7 00 p m Wednesday Bible Study 7 00 p m Contact Troy W Hestand Phone 825 5673 or Ray Settles Phone 825 1735</p>
<p>Jacksonville, Fla MARIETTA CHURCH OF CHRIST <i>meets at</i> 8150 Driggers Street <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m Evangelist Jamie Rhoden Phone 781 5704</p>	<div style="text-align: center;">  <p>MAIL Today..</p> <p>YOUR SUBSCRIPTION \$3.00 per year</p> </div> <div style="border: 1px solid black; padding: 10px; margin-top: 10px;"> <p style="text-align: center;">HAVE YOU RENEWED YOUR SUBSCRIPTION?</p> <p style="text-align: center;">DO IT TODAY!</p> </div> <div style="border: 1px solid black; padding: 10px; margin-top: 10px;"> <p style="text-align: center;">BOUND VOLUME</p> <p style="text-align: center; font-size: 1.5em;">Searching The Scriptures</p> <p style="text-align: center;">TWO YEARS 1968-1969</p> <p style="text-align: center;">Bound in beautiful Fabricord covering, navy blue, printed in gold A companion volume of previously bound volumes of Searching The Scriptures</p> <p style="text-align: center;">\$7.50 order from</p> <p style="text-align: center; font-size: 1.2em;">PHILLIPS PUBLICATIONS</p> <p style="text-align: center;">P O BOX 17244 — TAMPA FLORIDA 33612</p> </div>			

The truth is the sword of the Spirit. The Bible must be, at times, a sword, a scalpel, a salve. One must be careful not to be the iconoclast constantly. "Reprove, rebuke" refers to correction. The Bible also teaches to exhort or to encourage. Let all men who endeavor to preach, as well as all of God's children "give diligence" to show themselves approved in God's sight, able to divide the word of God rightly and to handle it aright