

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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SELF AMBITION

Larry Ray Hafley

There is no spirit farther from Christ than that of self ambition. When pride guides one to seek prestige and prominence among men, he is as far from "the meekness and gentleness of Christ" as it is possible for a man to be. Such an attitude leads men to covet power and recognition, to lust for their name to be magnified and their person glorified.

The New Testament word for this obsession with self is *eritheia*. It is translated as "strife" and "contention" (II Cor. 12:20; Gal. 5:20; Phil. 1:16; 2:3; James 3:14,16). It aptly describes one who works solely for self benefit to advance himself over others. It is politics in religion. One who seeks for personal esteem and party influence is a careerist, one who lives and labors for party acclaim and personal fame. *Eritheia* is a "desire to put one's self forward, a partisan and factious spirit" (Thayer, p. 249).

There were such people in the church at Corinth (I Cor. 3:1-3), and there were preachers of the gospel motivated by this devious drive in Paul's day (Phil. 1:16). It must be resisted. Where it exists, says James, "there is confusion and every evil work" (James 3:14-16).

FERTILIZERS OF SELF AMBITION

1. Love for flattery: Good men are honored. This is as it should be. Paul spoke in glowing terms of Onesiphorus (II Tim. 1:16-18), Timothy (Phil. 2:19-23), and Epaphroditus (Phil. 2:25-30). However, these men did not seek flattery for self but ministered to others "for the work of Christ." They served selflessly, not selfishly.

Several Old Testament passages condemn flattering tongues, but it is the love of flattery which prompts and promotes self ambition. When flattering compliments become soothing and are savored in pride's memory, the love for preeminence grows its first tentacles. Christians must not only develop a thick skin against carping criticism but also against intemperate works of adoration and adulation. "Who flatters, is, of all mankind, the lowest, save he who courts the flattery" (H. More, *New Dictionary of Thoughts*, p. 213).

2. Love of recognition: It is said that some famous entertainers would gladly trade their fame for the ability to walk about unknown and unnoticed as most of us do. Is that not a switch? The self-seeker regards public recognition as personal gain and favor over others. He not only desires it, his debased dreams demand it!

Naturally good and godly men are recognized and should be esteemed "very highly in love for their work's sake." But the man of strife and contention sees recognition as his mind's motive and glory goal. The man who sifts your eye for recognition in the market place will look the other way if he finds you in the ditch.

3. Love of influence: No good man will tolerate unjust demeaning of his influence for the Lord. Conversely, no righteous man will seek an office for the sake of influence or party status. Men who love to manipulate others are ripe for the spirit of strife, self ambition. To control another for self advantage requires influence. Thus, the contentious, ambitious will court consideration and petition for popularity. It may necessitate belittling and beguiling others, but if it will cause his party to cry for his counsel, he will do it. One who loves political, partisan position is not above any means to attain it.

Silence when godly influence is being attacked is sin, but loquaciousness to establish influence is equally sinful. Beware of the love for influence.

STIFLERS OF SELF AMBITION

1. Love as Christ: "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us" (Eph. 5:1,2). Christ's love was based upon concern and compassion for others. He emptied himself of himself. Self ambition cannot lurk or thrive where self is lost in love like that of Jesus.

2. Serve as Christ: "For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth" (Luke 22:27). Christ "came not to be ministered unto but to minister" (Matt. 20:28). Selfish desires wither with neglect when one serves for the benefit of others and not of self. Jesus' humiliation had no ulterior motives. He gave everything that we might gain everything. "For ye know the grace

of our Lord Jesus Christ, that, for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9).

3. **Walk as Christ:** "He that saith he abideth in him ought himself also to walk, even as he walked" (I John 2:6). "For even hereunto were ye called: because Christ also suffered for us leaving us an example, that ye should follow his steps" (I Pet. 2:21). "As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Col. 2:6).

Peter said Christ is an **hupogrammos**, "example," or perfect pattern (I Pet. 2:21). Good penmanship is developed when the child copies as closely as he can the flawless **hupogrammos** of written letters of the alphabet. Christ is such an ideal "example." A good life is acquired when one seeks to walk according to the perfect **hupogrammos** of Christ.

CONCLUSION: DEATH OF SELF AMBITION

"Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves" (Phil. 2:3). "Be kindly affectioned one to another with brotherly love; in honour preferring one another" (Rom. 12:10). "Finally, be ye all like-minded, compassionate, loving as brethren, tenderhearted, humble-minded" (I Pet. 3:8—ASV).

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"THE WOMAN'S COVERING"

of

1 Corinthians 11:1-16

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SEARCHING THE SCRIPTURES

October, 1968

Hiram O. Hutto

and

James P. Needham

50¢ per copy

THE COVERING OF I COR. 11

J. T. Smith

Because of the increasing interest being shown regarding the woman and the covering of I Corinthians 11, I have decided, at the insistence of several brethren, to set forth my findings in this article. I send them forth with the prayer that we may be drawn closer together as we consider the Bible teaching on this subject.

FIVE POINTS TO CONSIDER

In my estimation, there are five points that need to be understood with reference to this question. 1. Why was this instruction given? 2. Who was authorized in the word of God to wear it? 3. Where was the covering to be worn? 4. Was it simply a matter of custom? 5. Must a veil be worn?

WHY?

In I Corinthians 11, Paul is considering the question of headship. The purpose of the man being uncovered when he prayed or prophesied was to show his recognition of headship. Since man could do what Christ did, having the same miraculous powers in praying and prophesying, he must do this with his head uncovered to show that he recognized that it was not being done by his own power. He had one to whom he was in subjection — Christ. Also, woman was to wear the veil when she prayed or prophesied showing that even though she could do what man did in praying and prophesying, she recognized him as her head.

According to my understanding of the passage, there are two coverings under consideration. One is the hair (v. 15). However, we would note that there is another covering involved other than the hair, else how could a man be uncovered? Shave his head — take off his hair?

WHO?

The question of "who" in the context of I Corinthians 11 is the woman who prayed and prophesied. It is very significant to note that whatever the man was doing in praying and prophesying, the woman was also doing. Hence, to show her subjection, the woman was to be veiled when she did the same thing the man did in praying and prophesying.

We need to consider also what is meant by the words "pray" and "prophesy." The twelfth, thirteenth, and fourteenth chapters of I Corinthians were written to discuss the spiritual gifts being practiced by Christians in the first century. Both praying and prophesying were done miraculously in New Testament times. Praying in tongues was a spiritual gift described and practiced in I Cor. 14:13-16. Also, I have not been able to find in the New Testament where a prophet of God was ever mentioned that it did not mean one who received miraculous, divine, revelation. Peter said that a prophet was one who "spoke as he was moved by the Holy Spirit" (II Pet. 1:21). That is the Bible

definition of a prophet. Philip had four daughters that did prophesy (Acts 21:9).

WHERE?

Anywhere a woman was permitted to pray and prophesy, as the man was doing, she needed to be covered. One thing, however, is worthy of our consideration. The assembly is not mentioned in the context of I Cor. 11:1-16 as the place where this was done. Also, one of the things that I am positive about is the fact that though I may not be able to determine all of the places she could pray and prophesy, the one place I know she could NOT do this was IN THE ASSEMBLY. For I read of an assembly in the New Testament where the spiritual gifts of praying in tongues and prophesying were being practiced. I Corinthians 14 gives regulations for such an assembly. In that assembly Paul said for the women to keep silent. In that assembly, where spiritual gifts were being practiced, a woman could not utter a sound; for it was "not permitted unto her to speak" (I Cor. 14:34-35). The Greek word *Lalao* from which we receive the words "to speak" means, "to utter a sound, to make a vocal utterance." But in the assemblies where spiritual gifts were being practiced, she could not *lalao* (utter a vocal sound).

CUSTOM

Many try to make the argument that even though Paul gave these instructions regarding the veil (or covering) that he annuls all that has been said when he states in verse 16 that we have no such custom, neither the churches. I do not believe Paul is so stating. I cannot conceive of the Holy Spirit, through Paul, making an argument for a practice that would take up the space of fifteen verses and then say that it really didn't matter. The thought is that churches of Christ had no such custom (practice) of women praying or prophesying un-veiled, nor men praying or prophesying while wearing a covering. And if a man wanted to be contentious about the woman having to wear a veil as a sign and a man having to be uncovered as a sign, that he needed to understand that there was no church that taught any other practice.

VEIL

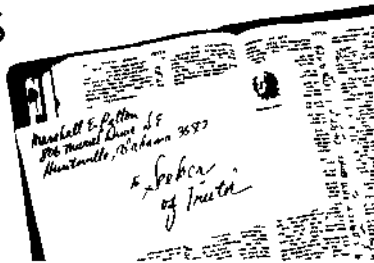
Now to say a few words about the subject of the "veil." Many translators translate the word *katakalypto* "veil." This is true especially with reference to the covering that is to be used by the woman. For we might note just here that the word "covered" with reference to the man is a general term in the Greek. The expression that is used regarding the man in I Cor. 11:4 is *kata kephales* echo setting forth the fact that he was not to have any kind of covering on his head. But, the word translated "covered" is specific with reference to the woman and her being "veiled." This simply shows that man was prohibited from using any kind of covering, but woman was specifically instructed to wear the "veil." So, the argument that many make that we may substitute a hat, feathers, ribbons, etc. for a "veil" could not be so — unless we could allow the sectarians to substitute sprinkling for baptism.

CONCLUSION

If you find a woman today who, by the Spirit of God, can pray and prophesy as they were doing in New Testament times, then be sure to tell her to wear a veil.

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ANSWERS
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Send Bible questions to

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

QUESTION: Was Deut. 22:5 written for the people of Israel only? (No name submitted with question.)

ANSWER: The reference in the above question reads as follows:

"The woman shall not wear that which pertain-eth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." While the verse applied directly to Israel only, it was written for others. According to Rom. 15:4 and I Cor. 10:11, the "things written aforetime were written for our learning." Great lessons on faith, patience, obedience, etc., can be learned from the "things written aforetime," but the particulars required then in such matters are not always binding on us now — in fact, never, unless authorized also by Christ in His Last Will and Testament (Col. 3:17).

The meaning of Deut. 22:5 is a matter of some controversy. Some see in it only the design to maintain a difference in the style of clothing worn by men and women so as to distinguish between the sexes. Others see in it a design that is deeper and more significant, namely, precluding God's people being associated with idolatry and sexual aberrations. Hence, they conclude that it applied only under such circumstances as would involve one in such matters. It is a fact that the heathen religious festival occasions often involved licentious rites and activities. Frequently clothing was exchanged between the sexes to intensify exotic interest. In view of the setting of the text, the people addressed, the circumstances under which it was written, and with which the Israelites were surrounded, I conclude that the latter view is correct.

How much difference appeared in their clothing?

While accurate and detailed information concerning the dress of those of ancient Israel is scarce, the best authorities available conclude there was very little difference in that worn by men and that worn by women. Only the outer garment of the woman differed from that worn by the man, and only then in its ornamentation. Exceptions to this rule were found in special garments for special occasions. Jewelry, worn by the woman, also served to augment the difference in the outward apparel. This fact, however, should be noted: there was a difference — enough to preserve the natural feelings according to creation.

Of what significance is this passage to those of the New Testament era? In the light of Rom. 1:26,27 and I Cor. 6:9, we learn that it is just as wrong now as then to "change the natural use into that which is against nature," so far as sexual feelings and experiences are concerned. From "what was written aforetime," namely, Deut. 22:5, we learn of one thing designed to preclude such aberrations. This knowledge should be respected and honored in our lives today.



ARROWS OF TRUTH
for
denominational
error

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

THE TRAGEDY OF TWENTY

I am not a good prophet. If someone had told me twenty years ago that the church would be in such a mess in 1971, I would have laughed them to scorn. It is still difficult for me to believe this has happened among a people who call themselves children of God. When I say all this has happened in twenty years, I am speaking in round numbers — give or take a little. Let us reminisce, perhaps in an unpleasant way, back to the late forties and early fifties.

SPONSORING CHURCHES

The first outward sign of an improper attitude toward the word of God was the formation of what the brotherhood called sponsoring churches. I am not sure where the first one really started. It could have been Lubbock, Texas. Actually it doesn't matter where it started; the sad part of history is that it did start. This was the concept that many churches could send to one congregation for the work of evangelism. Not one vestige of Bible authority was given to sustain such a position. To the contrary, the Bible gives us apostolic examples of how they supported the preaching of the gospel. This was the direct method as taught in II Cor. 11:8 and Phil.

4:15,16. These passages were completely ignored and it was claimed that God has given us perfect liberty about how evangelism is to be done. The sad part of it all is that these brethren couldn't see two inches in front of their face. If their theory was correct then the Missionary Society brethren were correct decades ago when they split the church over church cooperation.

HERALD OF TRUTH

Somewhere in the early fifties this monstrosity had its inception. I remember well the high powered literature sent out to get it off the ground. This nation wide radio program concept was a take-off from the sponsoring church idea. If one was scriptural, so was the other. The elders in Abilene set themselves up as the collecting agency for the nation wide program. Like Saul who said to Samuel, I am bringing the sheep back to sacrifice to the Lord, these elders said, we are going to do a great work for the Lord. They didn't consider that obedience was better than sacrifice. Like the sponsoring church brethren they completely ignored the Bible teaching on cooperation in the field of evangelism. I remember back in those days many brethren said, "The Lutherans have the Lutheran hour; the Catholics have the Catholic hour and we sure need the Church of Christ hour!"

YOUTH CAMPS

Another craze which swept the church in the early fifties was the youth camp business. It seems that brethren felt that more emphasis should be placed on youth. Actually, this is not bad within itself. However, we must keep in mind that all things must be done according to the pattern. Some desired to make a special organization of the young. Most of the time they would take the young folks up in a mountain where they would be allowed to hike, swim, play tennis, etc. The sad part of the matter was many times this sponsored recreation was taken from church treasuries. Once again, the Bible was ignored and brethren argued that the end justifies the means. Any casual reader of the Bible knows there is no authority for supporting swimming or tennis out of the church treasuries. I recall a young lady from Arkansas telling me about one of the camps she attended. One of the youth leaders approached her about being baptized. She told the youth leader she felt it best not to be baptized at that time because she was doing something a Christian couldn't do. He asked her what it was and she replied, "I like to dance." He said, "Oh, come on and let me baptize you and we can talk about dancing later." So you can see why they could report so many baptisms at the youth camp meetings. Really, brethren, was this true Bible conversion or a publicity stunt?

HOLY HOOTENANY AND GREASED PIG CHASES

In the late fifties we heard a great deal about hootenanies. Well, some fellow came up with the idea that we needed one sponsored by the church. So they changed it from hootenany to holy hootenany. This made the pill go down easy for some brethren and so we had our share in the church. Along with this came some recreational enterprises which

sponsored the greased pig chase. It seems that a greased pig was turned loose and a prize was offered to the boy who could catch and hold the swine. These things are so far out that it would be a reflection upon your intelligence to tell you why they are wrong. They were sponsored by the church and advertised in church bulletins.

INSTRUMENTAL MUSIC

In the late fifties I heard of one preacher who thought and taught the instrument to be acceptable in worship service. By the late sixties his tribe had increased and now many preachers in the church are advocating this same heresy. There is no telling how many believe it but have said nothing. Behold, how soon we forget.

MODERNISM

One wouldn't expect a gospel preacher to deny part of the Bible but, presto, this is what we have today. Years ago we reserved this position for the infidels, atheists, etc., but our chickens have come home to roost. We now have preachers who openly say they don't believe all the Bible. One recently appeared on a program at a leading college and stated that he did not believe all the Bible to be inspired. Well, what do we really expect when people start denying the approved examples of the Bible?

TONGUE SPEAKING

Years ago I lived in central Texas. During the moonlight night of July and August the Holiness people would have their revival. They used loud speakers and I couldn't sleep so I went down to observe first hand. I remember they had a guitar picker who was flat good! Their music and singing was better than some you get on TV today. As I sat and watched these dancing sanctified, jumping, jiving, bone-shaking, shouting Holiness, I was amused. I thought within myself we won't have to worry about any "church of Christer" going off after that doctrine. Oh, how wrong I was. We now have some who have emulated the Holiness people. They claim the baptism of the Holy Ghost and the ability to speak in tongues. Well, where do we go from here? One thing is for sure, I am not going to be surprised at what my brethren do next. If I hear of some using Mark 16 and inviting me to a rattlesnake handling contest, I won't be surprised. However, I hope they will not become offended if I take a rain-check!

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EXAMINE YOURSELVES, WHETHER YE BE IN THE FAITH



Ken Green, 4001 Taylor Boulevard, Louisville, Kentucky 40215

When our Savior arrived at the Jordan to be baptized of John, the Baptist "forbad him, saying, I have need to be baptized of thee, and comest thou to me?"

Jesus answered: "It becometh us to fulfill all righteousness." This means that we should obey all the commands of God (Ps. 119:172; Rom. 1:16,17).

Christian service cannot be restricted to a few hours of worship each week. Such should not be counted service at all. If it is, something must be wrong. Worship should be looked upon and engaged in as a period of edification and motivation. Our service to the King should begin anew, not end, with the dismissal of worship "services."

The Christian life must be lived in EVERY relationship, or it is not being lived at all. We need to examine ourselves whether we are fulfilling ALL RIGHTEOUSNESS.

1. **Fulfilling All Righteousness in Marriage:** A marriage may be rightly described as "successful" if it is: a) by God's authority; b) permanent; c) happy; d) productive of good.

If one or more of these elements are missing, the marriage must be described as a failure. If the couple have no scriptural right to each other, a successful marriage is impossible regardless of how permanent or happy the relationship may be. If the marriage is dissolved for any reason, it is a failure. If it does not produce happiness for both partners, it is a failure, regardless of how long they may remain married. If they do not become better people and if their children are not raised for God, then the marriage is not a successful one.

Marriages fail because husbands and wives ignore God's laws which are given to regulate and direct this relationship. People are naturally more concerned with getting their rights than in fulfilling their responsibilities. God's word teaches us that rights are earned through the fulfillment of responsibilities.

The husband who will leave father and mother and cleave (unite in interest and affection) unto his wife (Gen. 2:24); love his wife as his own body and as Christ loved the church (Eph. 5:25,28,29) ; dwell with her according to knowledge and give honor to her as unto the weaker vessel (I Peter 3:7) will usually receive his rights as head of the home without having to demand them.

The wife who will love her husband (Titus 2:4) ; submit to him (Eph. 5:24); reverence him (Eph. 5:33; I Pet. 3:6); count her body not her own

(I Cor. 7:2-5, a mutual responsibility); and be a keeper at home (Titus 3:5) will generally receive her rights to be loved, nourished and cherished, and provided for, and will find fulfillment and satisfaction in marriage.

Are we fulfilling all righteousness in this realm?

2. **Fulfilling All Righteousness in Raising Our Children:** Some parents in the church are astounded when their children turn out worse than the neighbors' children who had no religious training. They throw up their hands and exclaim: "We took them to services every time the doors were open!" Yes, but did you FULFILL ALL RIGHTEOUSNESS in the realm of child raising?

There's more to raising children in the discipline and instruction of the Lord (Eph. 6:4 NASB) than taking them to church services. In fact, if many Christian parents would consider and investigate, they would probably find that some of their unreligious neighbors are more nearly conforming to the Bible pattern in child rearing than they are.

When laws are obeyed in any sphere, people are blessed in that area. A farmer is not blessed with good crops because he's a Christian. He must apply himself in the science of agriculture. Parents are not blessed with good children because they're Christians. Rather, because they're Christians, they must apply themselves in fulfilling God's laws for parents.

If I fail in this, and my religiously indifferent or denominational neighbor succeeds, his children will turn out better than mine.

Eph. 6:4, to which we've referred, sums up the responsibilities of raising children. There's a lot involved in the proper discipline and instruction of children. The word for discipline or the KJV "nurture" is translated "chastening" in Heb. 12:6-11. In this passage we are taught that a father who does not whip his children and make them mind is like a whoremonger who begets children outside of marriage and assumes no responsibilities for them.

To raise children in the admonition or instruction of the Lord is to instill in them a knowledge of and respect for the imperishable word from a very early age. This responsibility is upon parents (fathers in particular) and it cannot be relinquished with impunity. A couple of 45 minute sessions in Bible class each week is not enough for either us or our children. We must study and teach the word daily in our homes. We must teach our children to pray, both by example and instruction. We must try to win our children to the Lord when they reach the stage of responsibility.

It's but little wonder that most church members do not talk with their neighbors and friends about the truth. They seem embarrassed over the idea of discussing it with their own flesh and blood. We must ask, ARE THEY FULFILLING ALL RIGHTEOUSNESS?

3. **Fulfilling All Righteousness in Business:** Whether one is a servant or master (or within our social and economic structure, an employee or employer) he is to conduct himself as a servant of Christ.

Labor unions were organized because employers demanded all they could get and gave as little as possible in return. Today's unions have reversed the

problem. Employees are becoming more and more interested in benefits and less concerned about earning: those benefits.

I know of a few cases where workers have consistently refused any notion of a union. They are treated fairly, paid good wages, given reasonable liberties and benefits, and are known and respected by the employer. Employers who wisely chart such a course are usually repaid many times over.

This relationship is dealt with in Eph. 6:5-9 and Col. 3:22-4:1. Certainly the master-servant relationship does not parallel the employer-employee relationship in every way. An employee voluntarily offers his services in exchange for stipulated wages. But so long as he continues this voluntary services, he must pull his share of the load and keep his end of the bargain. And the employer who is a Christian must assume his responsibilities and treat his workers as he would like to be treated.

The Bible is all-sufficient as a revelation. Let us apply its teaching to our every relationship. —
4001 Taylor Blvd. Louisville, Ky.

DEADWOOD AND LIBERALS NEED CUTTING OUT

Shelby Smith

Jude 3 says, "Beloved, when I give diligence to write unto you of the common salvation, it was needful for me to write unto you that you should earnestly contend for the faith which was once delivered unto the saints."

Why would Jude write this way? Because there were those who were entering the church and perverting the truth, for in verse 4 he said, "Turning the grace of God into lasciviousness and denying our only Master and Lord Jesus Christ." These false teachers have entered into the church secretly today. They are trying to destroy the faith of the people. The old as well as the young are following after every wind of doctrine. Those who will not attend the worship of the church are dead wood, and along with the liberals need cutting out. Withdrawn from. Brother J. D. Tant reported a great meeting a few years ago by saying, "There were five baptisms, two restored, and seventeen withdrawn from." He said this was a great meeting, and I agree! The church will never grow until we remove the dead wood, and those who are unsound in the faith.

Brother Andrew M. Connally writes in part: "I received a letter from some liberals and they said, we should not make a test of fellowship of such things as instrumental music, missionary societies, premillennialism, classes, colleges, preachers, etc. Let us leave our unwritten creeds to Christ."

The liberals also stated: "You notice that I am not so presumptuous as to speak for the mainstream of the brotherhood of churches of Christ whatever

that is, although I belong to that sect of people by virtue of the fact that I was born into it. Much to your dismay I am sure, I do not intend to leave because there is no other more interesting place to go. One may as well be in one sect as another . . . you witch hunters may as well learn to live with us liberals because we are here to stay." This is denominationalism pure and simple.

There you have it. They do not intend to leave, they plan to stay and corrupt the church that Jesus

died for. It is time that elders and church leaders went to work and cleaned the dead wood and liberals out.

Even in the church there are those who ridicule faithful gospel preachers, as being fundamentalists, too conservative, literalist. Let them talk, we must stand for truth as it was revealed in God's word by men guided by the Holy Spirit.

It should be the concern of every Christian to be a true Christian by attending every service of the church. Don't be like the driftwood just drifting about, never taking a stand for the truth. Following every wind of doctrine that comes along. Paul said, "Be steadfast," stand for something.

Oh yes, they will deny their views, but by their actions they are known. Paul tells us how to deal with false teachers, and how long we should stay in such condition. "To whom we give place in the way of subjection — no, not for an hour; that the truth of the gospel might continue with you" (Gal. 2:4,5). He said no, not for an hour. How long are we going to ignore such? Think on these things!

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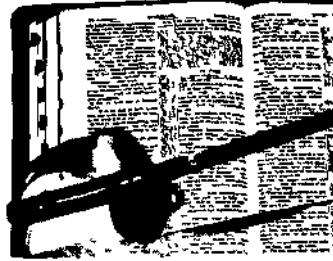
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Using the SWORD OF THE SPIRIT



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

ATTENDING GOSPEL MEETINGS

I am concerned about the attitude of many brethren toward gospel meetings. I speak of the widespread apathy and general indifference toward the preaching of the glorious gospel of the Son of God.

I preach in several meetings each year and participate in at least two where I live, therefore I feel qualified to offer some profitable criticism and practical suggestions with reference to this great work.

For hundreds of years, the protracted meetings have been a great means of edifying saints and instructing sinners. In a sense, they have been the backbone of our teaching efforts. Who can't remember the time when the gospel meeting once a year was about all the preaching that many churches had?

But in our affluent, industrialized, hedonistic society, too many brethren feel that they just don't have time for faithful participation in gospel meetings. They attend in shifts; one group will come tonight and then they'll sleep tomorrow night and send a new crew! Consequently, we can't get a crowd nor the proper interest and enthusiasm.

Not only do brethren fail to support their own meetings, but many feel absolutely no obligation toward meetings in nearby congregations. And when some do attend, they do so on a reciprocal basis, saying, "Now we came to your meeting and we'll expect you to attend ours." Is that why we attend meetings? I thought we should go to hear, learn, and encourage the Lord's work. I have preached in meetings recently in cities where there were enough 'faithful' brethren to overflow the building each night, but instead we had plenty of room!

Of course you have the few faithful souls who always drive far and near to hear the gospel. I preached in a meeting this year at El Dorado, Ark., and brother and sister S. B. Hartsell came nearly every night from their home in Haynesville, La. While that faithful couple (who recently celebrated their 50th wedding anniversary) was driving that distance to attend, many brethren nearby never attended once, and some of the members there only a time or two. Why the difference? The Hartsells love the Lord, the truth, and those who teach and defend it! Isn't that enough?

The Sword says that we should "be ready to every good work" (Titus 3:1).

While we are thinking of gospel meetings, let me say that I am also concerned about the lack of effective

communication between the pulpit and the pew when people do attend. In a recent issue of CHRISTIANITY TODAY, there is an article entitled, "Pastor, What Was That You Said?" which deals with this problem. The writer said:

"Too often there is an interplanetary space between the pulpit and the pew. The response from the pew is, 'Pastor, what was that you said?'"

"When you preach on Sunday, you have a startling variety of persons before you. Some are highly educated, some functionally illiterate. Some are committed Christians; some are irreligious. Some came out of force of habit. Some are there because husband or wives were determined that the family was going to church.

"How do you get through to a crowd like that? Is it any wonder that some sleep through your sermon and others ask, 'Pastor, what was that you said?'"

The writer then gave six characteristics of people today that have a bearing on our problem of communication. I shall give them with a brief comment following each:

"1. Our people live in a pleasure-oriented world. Existence is directed toward satisfying personal needs and desires."

This is the most common form of idolatry today! I know that's what it is, for the Bible says so. "Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play" (I Cor. 10:7). Isn't that a good description of our society, with the many vacations, holidays and long week-ends?

"2. People are money-plagued, deeply in debt for their gadgets and luxuries. If they hear us preach once a year on stewardship, some immediately get the impression that we are just after their money."

This is true with many brethren. Things have crowded the Lord out of their budget. With the amount that brethren waste and spend for luxuries, the gospel could be preached to millions of people.

"3. They are scientifically minded. To many, at least subconsciously, science has become almighty and can answer all problems."

How true this is! Science has become a god to many. Men have deified human wisdom, humanized God, and minimized sin. They forget that there is a "science falsely so called" (I Tim. 6:20).

"4. They are sales resistant. As they watch television and listen to radio commercials, they develop a built-in resistance to the sales pitch. They are accustomed to a continual stream of attempts to get them to buy toothpaste and detergents, and they have developed a shell of resistance. When we try to challenge them, they can retreat behind that shell."

I have been saying this for some time. People have watched the TV commercials which are as phony as a four dollar bill, and they just naturally resist any effort to reach and convince them of anything. When they sit down to hear a preacher, they feel that he

has to do his thing so they might as well relax for about forty minutes and then they can go home. But all the while they are thinking that he is not going to sell me on that.

"5. They are thoroughly pragmatic. To them, whatever works is right. The question of right and wrong is not as important as momentary expediency."

Yes. That's like the old preacher who tried to justify infant baptism by comparing it to an ox yoke. He said that it had to be right because it worked! Many brethren are guilty of this. If they have branded some scheme or organization a "good work," never mind about the means and methods, or the principles of truth which are violated. They forget that the Bible says, "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully" (II Tim. 2:5). The end does not always justify the means.

"6. They are accustomed, through television, to polished performances. When they sit in our churches, seeing something less than perfection, we are immediately put at a disadvantage."

I suppose this is true, and certainly we, especially preachers, should do our best to present the truth in the most effective manner. While we are not to be so filled with pride and concerned about mannerism that we become vain and ostentatious, neither are we to be rude, crude and sloppy. The gospel of Christ is worthy of order, effort and dignity. Everyone who participates in the Lord's service should be capable of doing what he does and then do it to the best of his ability.

The writer of the article also said:

"Our task is, to take the preacher in the pulpit, whose heart is in heaven, and the man in the pew, distinctly rooted in this world, and bring the two together. How can we do this?"

That's a good question. There must be an answer.

THERE MUST BE CONFLICT

Ernest A. Finley

Just as assuredly as the life of our Lord was characterized by conflict and turbulence, so must ours be. Jesus said, "If the world hateth you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you" (John 14:18,19).

Why would Paul urge Christians to don the whole armor (Eph 6:10,11), if the Lord did not intend for every Christian to fight?

We must "contend (meaning 'fight' EAF) earnestly for the faith" (Jude 3). Elders are charged to hold to the faith that they "may be able both to exhort in the sound doctrine, and to convict the gainsayer" (Tit. 1:9). Exhorting is a vital part of an evangelist's labors, but so is **reproving** and **rebuking** (II Tim. 4:2).

Error and Truth have diametric ends. Error wills to damn the soul; Truth wills to save, to make men free (John 8:32). There can be no peace between truth and error or sin. The love and practice of error

will lead to eternal destruction (II Thess. 1:8,9; 2:10-12).

You can be sure that legions of Satan will be unrelenting in their efforts to hinder Truth and blind the hearts of men. There can be, therefore, no armistice for the soldier of Christ, no discharge from service as long as life and breath remain. The "sword of the Spirit, which is the word of God," is the only effective weapon against Satan (Eph. 6:17). It must never be sheathed. It alone can press him into cowering flight. We must trust in its effectiveness to defeat him. With it and the "shield of faith" we are equipped to "quench all the fiery darts of the evil one" (Eph. 6:16).

When time is no more the Lord shall call for a general inspection of all His troops. Shall the Lord, the Great Captain of our ranks, find your body and shield battle-scarred when you face Him up there? If you are found to bear no scars it will be evident that you did not carry the battle to the enemy. You cannot say with Paul, "I have fought the good fight."

Let us heed the admonitions of Paul, "Suffer hardship with me, as a good soldier of Christ Jesus" (II Tim. 2:3); "Fight the good fight of the faith" (I Tim. 6:12).

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RONALD G. LOVELADY — GOSPEL PREACHER

Charles F. House

Ronnie is gone. We extend our heartfelt sympathy to "Gerry" and the children. In addition to the many fine words that have been said to cherish his memory, this writer wants to add the following:

He was, in my opinion, perhaps one of the most powerful, most eloquent preachers ever heard in the pulpit, within his generation. Ronnie loved the truth and stood four-square behind it. February 4, 1952, Ronald G. Lovelady, formerly of Douglas, Arizona, identified with the Gardena church of Christ, 16424 South Ainsworth St., Gardena, Calif, (a suburb of Los Angeles). I was preaching for this church, which three other men and I of the nearby Compton church started on Nov. 18, 1951, in a rented building. The church at Gardena had failed twice before.

On Feb. 7, 1952 I had the pleasure of baptizing his lovely wife Geraldine into Christ. She had been a former Methodist.

Ronnie was a fine singer and liked to sing. We started him right off leading singing at Gardena. Sunday evening, Aug. 17, 1952 he delivered his first sermon there, which was powerful, scriptural and moving. He had been blessed with a strong voice, and he was able to project it so all could hear and understand. Two weeks later, Aug. 31, 1952, he delivered his next sermon at Gardena. By Sept. 29, 1952 he was one of the featured speakers in a lecture type Gospel Meeting here at Gardena. He was well on his way. His career, power and influence as a fine preacher was now established.

Ronnie loved small churches. The ones who could not "pay big." This was one thing that made him "big" in the opinion of others. He became the located evangelist at Gardena Nov. 9, 1952, after my resignation there and my later move to Wilmington, Calif, (in the same general L.A. area).

Ronnie and I were both "tent makers." In those days we supported our families as grocery salesmen calling on super markets. Ronnie sold H. J. Heinz Co. products, one of which was canned soups. We were competitors working the same territory in southeastern L. A. as I sold a product then known as Rancho Soup (now out of business). By 1954 I had gone into the Mexican work. Ronnie continued in the American work, but still as a "tent maker." He and his brother Glen (presently preaching at Wilmington) were in the printing business when he died. Glen also served as local evangelist at Gardena for a number of years.

Truly a great warrior has fallen. We who loved him shall greatly miss him.

P. O. Box 1031 Douglas,
Arizona 85607

WESTERN UNION TELEGRAM

Mr. Connie Adams
4724 E. Manslick Rd.
Louisville, Kentucky

Confirm direct results Smith-Lacuata debate. Number liberals walked out joined conservatives: Eleven in Kidapaan, twenty in Lambayng, one in Matalam, and ten will walk out Sunday where Alegres preaches. Non-members who were confused due to issues were baptized: Twelve in Lambayong, another twelve in nearby churches, fifteen during debate in M'lang, two preachers confessed in M'lang, two preachers in Kidapaan. Some more walkouts will follow. God is glorified, faithful members are happy. But, liberals are worried, disturbed, blaming Lacuata.

/s/ Romuo B. Agduma

EVANGELISTIC WORK IN MEXICO

Alejandro Hernandez, P. O. Box 417, Columbus, New Mexico, 88029 — By means of these few lines I wish to inform the brotherhood who speak English of the great need for support among those of us who deal with the Spanish-speaking people, and who work in the vineyard in Mexico along the U. S.-Mexico border.

Perhaps you remember reading about starting the Lord's work at Las Palomas, Chihuahua, which is the Mexican border town in front of Columbus, New Mexico. This work began in November, 1969. Today our little congregation has seven members. Twenty months ago my wife, three children and I came to Palomas determined to start the true church here. By the grace of God, and with the cooperation of several brethren, we began our activities here. Within a year and a half God gave us visible fruit of five active members besides the preacher and his wife. We have a good start.

My reason for writing is to inform you who read this paper that your financial support is greatly needed at this time, all along the border. Are there churches and/or individuals who love the Lord and the Mexican people who would like to have fellowship with me?

If you have questions, please write to me in Spanish, or you may write in English to Bro. Charles F. House, P. O. Box 1031, Douglas, Ariz. 85607. We eagerly anticipate hearing from you.

TO AUSTRALIA

Paul Branch

Our planned move and labor in Australia in August of this year will not materialize. Inadequate support plus other valid reasons necessitates delay

in further consideration for foreign work.

Regarding travel funds sent or planned, each church sending such have received or will soon receive it back. Those planning to assist in our travel expense, please do not send additional funds. Please transfer your intended funds to brethren Foy Short who is returning to Rhodesia or Charles Gentry who is making plans to labor in Japan or some other worthy effort. Contact brother Short in care of B. L. Fudge, Box 858, Athens, Ala. 35611 or Charles Gentry at 3602 Rush Place, Hobart, Ind. 46342. May God bless each of you who sent or had an interest in our planned work.

My work will terminate as planned in Palmetto, Fla., Aug. 1. The past three years have been pleasant and fruitful. Illness (and many deaths) crippled our early progress but we have made a wonderful recovery, setting new records in attendance and contributions. Several baptisms (one man 82) plus new families moving in helped our work. Brother Daniel Tarn will follow me in the work.

Our new address will be 2505 20th Avenue W., Bradenton, Fla. 33505. I will be free to hold some meetings or conduct teacher training or personal work training classes or possibly some fill-in preaching on the week-ends. We still hope to enter foreign fields next year; however, I would consider local work if needed. If I may be of service contact me at the above address or consult new listing for phone number.

James L. Denison, 3402 Henderson Blvd., Tampa, Fla. 33609 — Brother Don Taaffe began full-time preaching May 1 at the Dundee, Fla. church. His family moved to 224 7th St. South, Dundee, Fla. in June. Don is still about \$200 per month short of his support. The Dundee church, Santa Fe Hills, Plant City, Lake Wales and Lake Wire in Lakeland are helping in his support. Don is worthy of support, and if you as an individual can do so, I urge you to aid him financially in his work. He has done a good work in Dundee since April, 1970 on a part-time basis while working to help support himself. He is mid-dle-aged and has four children. He is sound in the faith and a hard worker.

Larry R. Devore, 1802 Caroline St., South Bend, Indiana 46613 — April 5-li brother **Glenn Shaver** preached at Caroline St. in a gospel meeting with Rood attendance, no additions. June 15-18, we are engaged in a Vacation Bible School, with children's classes and speakers for the auditorium class. The speakers are: **Michael Grushon**, Hobart, Ind.; **Robert Archer**, Berwyn, Ill.; **W. C. Hinton**, Hammond, Ind.; and **Wesley Dawson**, Hessville in Hammond, Ind. June 24 I began my third year here at Caroline Street.

Wayne Earnest, 1916 Rockford Lane, Louisville, Ky. 40216 — In gospel meetings Cat Island, Bahama Islands, May 3-10; Hopkinsville, Ky., May 20-23; Medina, Tenn., June 14-20.

WANTED: Minister of the gospel to work full time in Walker County, Alabama. For full particu-

lars write to **Brewer Gant**, Route 1, Box 99A, Parrish, Ala. 35580 or call collect: (205) 686-5562.

Don Martin, Rt. 1, Box 20, Pineland, Texas — We have been laboring with the Pineland church for approximately three years. Since the last report in August, 1969 we have enjoyed considerable growth. At that time we were not self-supporting, but now we are self-supporting and helping preach the gospel in other places. We have had fifteen baptisms. When in the Sam Rayburn or Toledo Bend area, worship with the Pineland church of Christ.

Mrs. John W. Wilson, 1366 Manzanita, Chico, Calif. — We wish to express our thanks to our many friends in Christ around the country for the many cards, letters and calls since my husband's recent heart attack. He is much improved and is able to carry on a light schedule of work. We thank God for the prayers of Christians which have ascended in his behalf.

Church of Christ, 1995 South Holly, Denver, Colo. 80222 — The University Hills church of Christ has been blessed in obtaining a new meeting place. The new building has a seating capacity of 100 and classrooms for all ages. We feel that this is an encouragement to the Lord's work in this area. To reach our new location, take 1-25 Valley Highway to Exit 92; go east on Yale Avenue to South Holly; then north on South Holly to 1995. Our new schedule for services are: Bible Study, 10:00 a.m.; Worship service, 10:50 a.m.; evening worship, 5:30 p.m.; Wednesday Bible study, 7:00 p.m.

Brother David Harkrider of Birmingham, Alabama will arrive here July 13 to begin working with us in this area. Our meetings for the remainder of the year are: July 25-August 1 with Brother Jimmy Thomas and September 27-October 5 with Brother Ken Stamper.

We wish to encourage you when traveling in our area to worship with us at any time for any of our services.

Nathan E. Hagood, P. O. Box 100, Beaufort, S. C. 29902 — I have just recently moved to work with a congregation in Beaufort, S. C. The church here is a very small group of the Lord's people and have not much finances with which to work. In order to help me do work with people in this community I need a mimeograph machine. If you know of a place where I can get a used one in good condition for a good price, let me hear from you. If some one has such a machine that they would give for this work, I would be grateful.

G. W. Vandagriff, 200 Shore Drive, So., Miami, Fla. — Brother **Kenneth Frazer** has closed a good work of two and a half years duration with the Southwest church of Christ in order to move back to Montgomery, Ala. We desire to locate a good man to work with us in the gospel. We have a good 3 bedroom house and adequate support. Write to the above address or phone: (305) 854-1864.

Derrel Starling, 627 Glamis, San Antonio, Texas 78223 — The Pecan Valley church (formerly South Flores) is now in its new building at 268 Utopia Road in the Southeast part of San Antonio. I recently began my sixth year with these faithful brethren.

Calvin C. Essary, 9132 Sierra Avenue, Fontana, California 92335 — The self-supporting congregation in Fontana, Calif., will be needing a full-time preacher shortly after Sept. 1. If interested, please write to the Elders care/of 9132 Sierra Avenue, Fontana, Calif. 92335 or contact them by phone at 822-0625, 822-2822, or 822-7894. Area Code 714.

NEWS FROM THE FOUR STATE AREA OF
S.W. MISSOURI; N.W. ARKANSAS;
N.E. OKLAHOMA AND S.E. KANSAS

Donald G. Collins 2005
Wisconsin Ave., Joplin Mo. 64801

Since moving to Joplin, Mo., last fall, two congregations have been established, one in Springdale, Ark., and the other in Joplin, Mo. If you are in this area at any time we invite you to visit these congregations of the Lord's people. The congregation in Springdale meets in the Legion Hall at Spring and Johnson Streets, and in Joplin we meet at 2619 S. Main Street. The congregation in Joplin is the only conservative congregation in about a 70 mile radius, and we have a lot of opposition all around us.

Our plans for the summer call for a tent meeting every other week. If you are traveling in the area, be sure to plan on being with us in these meetings as many services as possible. If you have relatives or acquainted with someone living in this area, we urge that you write and inform them of the meetings and insist they attend, whether they be saint or sinner. Also, send us their names and addresses, and we will call on them.

I will list these meetings so that you may make a note of the time and place if you plan on being in the area during the summer. Also, that you may inform anyone you may know in the area as to the date and place of the meeting nearest them. Of course, those of you who live in this area, that read this paper, we invite and encourage you to support these meetings. I will be preaching in all the meetings unless otherwise stated.

- May 31-June 5, Elm Springs, Ark.
- June 9-16, Joplin, Mo.
- June 21-26, Pea Ridge, Ark.
- July 5-10, Baxter Springs, Ark.
- July 19-24, Neosho, Mo., W. R. Jones preaching
- Aug. 2-7, Miami, Okla., Keith Sharp preaching
- Aug. 16-21, Carthage, Mo.
- Sept. 6-11, Nevada, Mo., Billy Moore preaching
- Sept. 20-25, Granby, Mo.
- Oct. 10-17, Joplin, Mo., Charles Boshart preaching

There will be some other meetings during these months when time permits.

We have been working for some time in trying to get two other congregations established, and as of now things look favorable for them to come into

existence during the summer. Pray for us, and those who hear the gospel.

SOME ANSWERS ABOUT COLORADO

H. L. Bruce

P. O. Box 9071, Colorado Springs, Colo. 80909

"The challenge is tremendous," was my first evaluation which motivated my moving to Colorado over 11 months ago. Today, the picture is even clearer, and I understand more of what I then wrote. There are many answers which are not available, but here are some which I would like to share with you:

What is the area perspective? Colorado is the eighth largest state, with an area of 66,718,080 acres, of 104,247 square miles. The population was 1,325,089 in 1950; 1,718,947 in 1960; an increase of 32 per cent which made Colorado the eighth fastest growing state during the ten year period. Recently the population was estimated to be over 2.1 million.

How many good sound "conservative" congregations are in this vast area? To my knowledge, only four. There are brethren, however, in isolated areas which were previously parts of good sound churches elsewhere, who are not in favor of the present trend to institutionalize the Lord's church.

What about Colorado Springs? The U. S. Census reported that the Colorado Springs Statistical Area increased in population from 74,523 in 1950 to 143,742 in 1960, an increase of 92 per cent. More recent reports state that Colorado Springs resides in a metropolitan area with a statistical population of 255,000.

How many "conservative" congregations in this area? The Northeast church of Christ, which meets at 2363 East Platte Place, stands isolated in this area.

What is the perspective of the Northeast church of Christ in the area? To the east, south and west, the closest congregations standing for the truth are several hundred miles away — in each respective direction. To our north, Aurora and Denver are about 65 miles away, and each have a good sound congregation. Fort Collins, with a good sound church, is yet further north beyond them.

What progress is being made in the spiritually isolated area of Colorado Springs? Beginning in April 1969, with six members, the congregation met at first in private homes, then in various locations by the day. Ronnie Houchen did an excellent and sacrificial work in getting the Northeast congregation underway. In July 1970 the service of a full time evangelist was obtained. At the same time, the church needing more space, rented a store-front hall (seating about 75) on the east side of Colorado Springs at 2363 East Platte Place. Since this move membership has doubled and now stands at near 40.

What about a permanent meeting house? Property in Colorado Springs is exceedingly high, being a resort city. Zoning, building and covenant regulations complicate matters even more. However, after set-backs and struggles, we now have a well located lot at 6660 Galley Road in the east Northeast part of the area and have floated a bond issue to finance the erection of a new commodious meeting house.

How do things now stand? Local members have donated several thousand dollars in work, money and other services. We have already sold about 50 per cent of our bonds. We still have bonds available which are due serially and pay 7 1/2% and 8% interest.

Are **there** ways of **helping the work in Colorado Springs**? Yes! If you have some funds available, which you would like to invest at 7 1/2 or 8% interest while helping a congregation to build a meeting house in an isolated area, you should contact us soon. By doing this you could be assured of this benefit and we would be able to have our funds for our meeting house earlier. Our bonds are in denominations of \$250.00, \$500.00 and \$1,000.00. If you would like further answers feel free to ask. Send all correspondence to us at P. O. Box 9071, Colorado Springs, Colo. 80909. Our phone number is (303) 597-6375.

May 29, 1971

Southside Church of Christ c/o
Earl Hartsell 4110 Loop Road
Monroe, Louisiana 71201 Dear
Brethren:

A group of brethren have recently banded together and agreed to start a sound congregation in Monroe, Louisiana. At present, we have four families of like mind who believe in the all-sufficiency of the scriptures in regard to the work of the church, as well as in regard to the terms of entrance, worship, and organization of the church. It is apparent that the other six congregations in Monroe and West Monroe, from whom we have separated ourselves, are not able to give a thus saith the Lord for all they teach and practice in the church. In view of this, we are thankful that we have the opportunity to stand for God's truth in this area.

The meeting place is located in the southern part of Monroe on 208 Pear Street. Twenty-four people, at present, including children, have committed and obligated themselves to work and worship together as the Southside church of Christ.

We have leased as a temporary meeting place, a warehouse building. With a few alterations, it is adequate; not only for present needs but for future expansion as well.

We have also secured a gospel preacher to work for us full time. At present time, it appears that \$400.00 of this monthly support has been raised. Since he must move from where he is by June 1 and has agreed to come to Monroe, it is urgent that we raise an additional \$450.00 to \$500.00 per month support as soon as possible.

Brother **Thomas Swilley** is a faithful and dedicated gospel preacher who loves the Lord's cause and is not ashamed to stand for the truth. He also brings with him a consecrated Christian wife and four children. I personally know that he has been through some severe trials and persecutions from false brethren in the past year because of his stand for truth. For further reference regarding his stand, contact Jim Cope, Florida College, who was instrumental in leading him out of liberalism.

Brethren, we appeal to you for help in supporting Brother Swilley and family in this mission field. Yes, it is a mission because this is the only sound congregation in Monroe, a city of 70,000 people; and the only one in all Northeast quarter of Louisiana. There are many aliens who need to know the truth and also brethren who need to know the way of the Lord more perfectly. With strength, encouragement, and help of faithful brethren, and above all both your prayers and your financial assistance to supply the Swilley family's needs. For answers to this call or for future inquiries, address all mail to Southside church of Christ, c/o Earl Hartsell, 4110 Loop Road, Monroe, Louisiana 71201.

In Brotherly Love,
Earl Hartsell
Thomas Swilley
Charles C. Barlow
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