

1955 LECTURE OUTLINES

of the

ANNUAL BIBLE LECTURESHIP

January 10-14, 1955

FREED-HARDEMAN COLLEGE

"Teaching How to Live and How to Make a Living"

Henderson, Tennessee

F O R E W O R D

By

E. Claude Gardner

We are pleased to prepare and distribute this third volume of outlines of the 1955 Freed-Hardeman College Lectures. Each speaker has co-operated in providing a full outline of the content of his speech so that we may preserve this invaluable and usable teaching. These outlines contain the facts and truths used by the speakers, but obviously, they are unable to reproduce their zeal, fervor, inspiration and sincerity witnessed by the hearer. The speakers came prepared; when the auditors left they took something good with them for further use and study. Even though only the women attended Miss Lora Laycook's demonstration class of pre-school children, it was felt her outlines would be of value to you, hence it is included. We are "debtors" to these great and godly teachers for their challenging presentations of truth.

The attendance was excellent. Many visitors were in attendance for their first time. It was also observed that the "regulars" were on hand again. In order to care for capacity crowds, two auditoriums were used for four nights. Good crowds assembled at both places. We are anticipating even a larger attendance next year. Plan now to reserve the second week in January of 1956 for another "feast of good things." Encourage others to come to hear and discuss vital matters that affect the cause of Christ.

A noticeable increase of interest and support of the college was manifested by our visitors. This was exhibited in numerous ways, publicly and privately. We thank you for this concern and loyalty. We covet your prayers and urge your continued moral and financial support of the college--its work, program, and plans. We shall not betray your confidence, God being our Helper.

We are grateful to Miss Pauline Anderson and the Commercial Department for cutting the stencils and Brother Loyce Pearce for running these on a Gestetner duplicator.

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A STUDY OF DIFFICULT AND OBSCURE PASSAGES

By Guy N. Woods

INTRODUCTION

1. Difficult passages acknowledged: 2 Pet. 3:15, 16. Such in the nature of the case to be expected for, (1) The Bible a divine volume; (2) Deals with profound matters; (3) Our relationship to it not always the same as those for whom originally written (Ill. with The Revelation.) (4) "Mystery" a synonym for man's ignorance.
2. Man's proneness to magnify difficulties by (1) an erroneous attitude toward it; efforts to draw from it matters never intended. (2) Disposition to ignore the usual rules of study.
3. Rule of Interpretation: (1) Most important matters taught with greatest clarity; (2) comparatively important matters more obscure; (3) Things least important to our salvation set out with greater ambiguity.
4. The furor regarding translations, their merits and demerits, and conclusion which may be drawn.

DISCUSSION

I

1. Nature of the passages to be considered: (1) Not the merely curious, such as where Cain got his wife; or, (2) those impossible, with our present state of information to know, such as the appearance of the bodies of the saints in connection with the Lord's resurrection, Matt. 27:52, 53. (3) Such as are pertinent to our needs and which will contribute to our well-being; or, those which effect the salvation of men generally.
2. THE GOSPEL AND THE DEAD
 - (1) 1 Peter 4:6: "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."
 - (a) Theories: 1. Post-mortem gospel. Objection: many passages which teach that there is no chance after death; the impassible gulf. 2. Announcement of redemption to redeemed souls. Objection: desregards the context, and is without support from any scripture. 3. The dead to whom the gospel preached dead in sin. Objection: This in conflict with the context.
 - (b) Proper explanation: 1. Background of the passage; 2. Purpose of the apostle; Gospel preached to living people who accepted it, were martyred, and though condemned by men in the flesh for doing that which produced death are living the godlike life in the spirit.

- (2) 1 Cor. 15:29: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"
- (a) Theories: 1. Mormon doctrine: live people baptized for dead ones; 2. faithful people baptized for Christ the dead one (the word "dead" plural in the Greek text.) 3. the baptized fill up the ranks of those being martyred. 4. baptism figuratively used and hence refers to suffering.
- (b) Correct explanation: 1. design of the apostle to prove the resurrection: (a) Greek-materialistic theories; (b) Stoic theories; (c) Plato's theory. The three arguments in the immediate context: (1) Baptism. (2) in jeopardy; (3) fighting with beasts at Ephesus. Thus, an argument for the resurrection: their baptism a picture of it is without significance if no resurrection.
- (3) 1 Pet. 3:18-20: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water."

(ASV rendering makes the spirit refer to the inner principle of Christ, rather than the Holy Spirit. This, a better translation.)

- (a) Theories: Christ, during his sojourn in Hades, preached to dead people in the spirit realm: Objections: (1) What did he preach? 1. an offer of salvation? why then, merely to the people in the days of the flood? What of the teaching of the Bible that there is no chance after death?
- (b) Proper explanation: Christ, in the person of Noah, preached to people who rejected the offer of mercy, and who were dead and in the spirit realm in bondage when Peter wrote.

II

3. DIFFICULT PASSAGES IN FIRST JOHN REGARDING SIN

INTRODUCTION

1. Abundance of teaching regarding **sin in the Epistle**. (a) defined, 1 John 3:4; 5:17; existence in all declared, 1 John 1:8, 10. (b) provision for its forgiveness. (1 John 1:7.)

DISCUSSION

1. Passages apparently affirming the child of God does not sin: 1 John 3:6; 1 John 3:9. (a) John cannot mean a child of God cannot commit an act of sin; such would be in conflict with his own affirmation, 1 John 1:8; 10; 1 John 2:1 (b) Significance in the force of the verbs of the passages. Present infinitive: continuous action: Who so ever is born of God does not keep on committing sin. Two reasons assigned: (1) Seed remains, (Luke 8:11; Psalms 119:11.) (2) Born of God, a new nature, 2 Pet. 1:4.
2. 1 John 5:16. So-called UNPARDONABLE sin. This objectionable; no sin unpardonable. Some unpardoned.

- (a) Theories: Wesley: mortal sin for which no provision in grace exists.
MacKnight: some physical malady peculiar to the apostolic age. Many brethren: same as the sin against the Holy Spirit. Obj. addressed to different class of people; deals with an entirely different attitude.
- (b) Explanation: (1) All sin by brethren confessed will be forgiven, (1 John 1:7-9.) (2) There is a sin which the Lord will not forgive. (3) Therefore, the sin which the Lord will not forgive is a sin which a brother will not confess!

III

4. THE HOLY SPIRIT AND THE CHRISTIAN

INTRODUCTION

1. Much discussion in times past as to manner in which the Spirit influences the SINNER; the Spirit's influence in the life of the Christian neglected.
2. Some accept a position on the Spirit's influence with reference to the Christian which we have always rejected as it relates to the sinner. Only difference between those who hold these views and the denominational world is that the latter believe in a direct operation of the Spirit just before conversion, the former just after!

DISCUSSION

1. No question of the Spirit's abode in the Christian: Rom. 8:9; Gal. 4:6; 1 John 4:13. These passages assert the FACT not the mode or manner of the Spirit's abode.
2. The question is, **HOW** does the Spirit dwell: Gal. 4:3; 1 Cor. 12:4; 1 John 4:13; Cf. Christ's abode in us, 1 John 4:13; Col. 1:27. Christ not DIVIDED, 1 Cor. 1:13.
3. The Gift of the Spirit. Theories. Forgiveness; Eternal life; Concept that "the promise" extends the Gift to all who repent and are baptized. THE PROMISE, Gal. 3:29; Gen. 12:1-3. Allowing the Bible to interpret itself: Acts 10:45.
4. The Spirit's witness. (Rom. 8:16.) Assurance of this passage.
5. The Spirit's intercession. (Rom. 8:26.) (Expounded.)
6. The Spirit speaks to the Christian. Rev. 2:10. (Significance.)
7. The Personality of the Spirit, and implications.

5. OTHER PASSAGES STUDIED....

Isa. 7:14; 1 Pet. 4:17, 18; 2 Pet. 1:5-11; 1 John 5:1; 2:29; Mark 10:18; Matt. 19:24.

ROMAN CATHOLICISM

By O. C. Lambert

INTRODUCTION

- A. Are we sleeping the sleep of death?
 - 1. Difficulty of getting the information to the public.
 - 2. Protestants have ceased to protest.
 - 3. Apathy, and even hostility of brethren.
- B. We must be fair.
 - 1. Burden of blame not on the "laity".
 - 2. Gathering material more than forty years.
 - 3. If the clergy is honest, it will meet the issue.
- C. Catholics are easy to convert.

I. TURN FROM TRUTH TO FABLES-THE GREAT APOSTASY

Apostasy Predicted.

Catholics Reject the Bible! Catholic Assertions.

Bible only not a safe method,
 Bible not clear or methodical,
 Bible not clear and conclusive,
 Impossible to learn truth from Bible alone,
 Impossible to find out Christ from Bible alone,
 Bible not complete,
 Bible now a mere wreck,
 Books by men better-preferred; Human laws equal divine,
 Catholics do not need the Bible,
 Lord made Catholics independent of the Bible,
 Catholics deny many things in the Bible,
 Chronology of Genesis,
 Story of creation, (they teach evolution instead)
 Inspiration of Scriptures,
 That we can understand the Bible,
 Catholics deny the Bible is inspired,
 They deny the Bible is infallible,
 Catholics assert that the Bible is dangerous,
 Catholics assert that Reading Bible has led millions away from
 Christ!
 Parts of the Bible not fit to be read!
 Catholics forbade Bible reading for 500 years! Fixed and
 invariable.
 Because they loved it, they say!
 To sell the Bible to the laity a "crime"!

English Bible in self-defence--150 years late.

Bible in English a "misery to the hierarchy"!

Enemy of Bible readers!

Catholics sneer at Bible

"Picture the Roman Christian with 98 cent edition!"

"The Bible belt!"

Obey priests "blindly"!

Leave reason at the door like lantern

The result of this blasphemous propaganda

Catholics do not read the Bible--hostile to it!

Why do they not now forbid its reading?

It would not work,

Keep Catholics from reading it by other means.

All Catholicism outside the Bible; Contradicts the Bible!

II. CATHOLIC FORGERIES FOR MORE THAN FIFTEEN HUNDREDEARS!

They ask to leave the Bible,

They "prove" their doctrines by these forgeries!

Forgery "quite a trade in the Middle Ages!"

Rome "lost" her "traditions",

Catholic doctrines admittedly contradictory and erroneous!

A few sample forgeries:

Forged deeds!

Donation of Constantine,

Monks forged charters.

Apostolic Constitutions,

Dionysius the Areopagite,

Symmachian Forgeries,

Liber Pontificalis,

False Decretals of Isadore,

Rosary Forgery,

Clement VIII and "St." Bellarmine's lie in Catholic Bible!

Change woman Pope into a man 850 years after her death!

"Whitewash" Alexander VI,

Two editions of "Glories of Mary".

Catholicism Alias Paganism

Show how to convert a Catholic with the Catholic Bible.

III. CATHOLIC CLAIMS TO UNITY, APOSTOLICITY, HOLINESS AND INFALLIBILITY

Is Catholicism United?

They have differed more on doctrine than Protestants,

They now have 19 "rites"!

Catholics have killed millions of Catholics!

Popes killed popes,

Hospitallers killed Templars,

Catholics killed their bishops,
 Catholic countries war against Catholic countries,
 Popes versus popes,
 Councils versus councils,
 Popes versus councils,
 Stephen V (VI), Formosus, Stephen VI, Romanus!

Catholic claim of "apostolicity" exploded

Dates given when everything making up Catholicism either
 borrowed from pagans or invented.
 Infant baptism, sprinkling and pouring, celibacy, "communion
 under one kind", sacraments, Rosary etc.
 Mt. 16:18--Church built on Peter
 Hierarchy, Clergy, Treasury of Merit, Robbing widows
 and orphans
 Pope "viceregent" of God and Christ,
 Pope "occupied the place on earth of God Almighty"!
 God makes "no relation his equal"
 Follow priests "blindly", cannot possibly do wrong!
 Mary dethrones God and Christ!
 Christ Mary's "subdeacon",
 Mary possesses "the whole" of the kingdom,
 God "obeys" Mary!
 A "Rabbit Sandwich".
 First fifty popes a forgery!

Is the Catholic Church Holy?

Catholic Church authorizes:

Lying,
 Perjury,
 Killing,
 Fornication, instead of adultery lawful,
 Concubinage, still take communion,
 Gambling,
 Liquor taking,
 Liquor Selling,
 Drinking,
 Drunkenness,
 Stealing.

Bad priests forgive sins,
 Cannot get bad enough to lose this power,
 Punishment for bad priest--pension or another parish!
 Priest can forgive an accomplice in crime!

This accounts for bad popes: Formosus, Alexander VI.
 "St." Dominick, "St." Robert Bellarmine, etc.

Is the Catholic Church Infallible?

The confusion known as Canon Law,
 Many heretic popes, Formosus,
 Condemnation of Galileo,
 Never has correct copy of Bible in any language!
 Sixtus V and Clement VIII and "St." Bellarmine,
 Contradictory Catholic Bibles: Douay and Westminster,

Adopting Protestant rendering in new English Bibles,
King Saul, the youthful prodigy!

IV. CATHOLICISM AN IMMINENT DANGER

A threat to true religion,

A threat to world morals,

A frightening threat to our liberty

They slaughtered millions for more than a thousand years,

They still approve this and yearn for a return,

They ceased to burn millions when forced to,

They claim "right" to legislate, to judge and to punish,

They now claim "right" to "compel heretics, schismatics
and apostates"

They are now taking over American public schools,

They control America through political power and
intimidation.

THE MYSTERY REVEALED TO PAUL

By Frank Van Dyke

THE NATURE AND HISTORY OF DISPENSATIONALISM

INTRODUCTION

- I. General theme announced: "The Mystery Revealed to Paul."
- II. Our purpose is to study a certain dispensational theory about this mystery. An understanding of the history of this teaching will be helpful.

DISCUSSION

- I. Dispensationalism Defined
 - A. The term "Dispensation."
 - 1. Translation of the Greek word Oikonomia. It means stewardship or house management.
 - 2. No idea of time in Oikonomia, but by metonymy the period of a particular stewardship may be called a dispensation.
 - B. Dispensationalism as Commonly Known
 - 1. God has spoken to man in different dispensations.
 - 2. Dispensationalism, as commonly known, means more than the mere fact of different dispensations. Its main tenet is that the church age was never foretold in prophecy, but that the prophecies referred to an earthly kingdom.
- II. History of Dispensationalism
 - A. Discuss the work of John Nelson Darby and the Plymouth brethren in England, dating back to 1828.
 - B. Cyrus Ingersol Scofield received the teaching from James Brookes of St. Louis who received it from Darby.
 - C. The Darby-Scofield teaching summarized
 - 1. Seven Dispensations: Innocency, Conscience, Human Government, Promise, Law, Grace, Kingdom.
 - 2. The church age is a parenthetical age unknown to prophecy.
 - 3. Fulfillment of the prophetic program of the Old Testament has been interrupted and will be resumed when Christ returns the second time to establish an earthly kingdom.
 - 4. The church age began at Pentecost.
 - 5. The Twelve preached the gospel of grace for the church age.
- III. Ultra Dispensationalism
 - A. E. H. Bullinger of England advocated a more extreme form of dispensationalism. He taught that the church did not begin until the close of the Acts period and that the gospel of grace was first revealed through Paul.
 - B. There are two types of Ultra Dispensationalists: extremes and moderates.

- C. The two groups compared and contrasted.
 - 1. Points of Agreement
 - a. The church was unknown to prophecy.
 - b. The church did not begin at Pentecost.
 - c. Water baptism is no part of the gospel for this age.
 - d. The Twelve did not preach the gospel of grace.
 - 2. Points of Difference
 - a. The extreme element dispenses with the Lord's Supper as well as baptism.
 - b. The chief difference is over the beginning of the church age. The regular Billingerites claim that the church did not begin until the close of Acts. The moderates put the beginning before the close of Acts but not before Paul's ministry.
- IV. Principles of Interpretations Used by Dispensationalists
- A. They insist on literal interpretation of all prophecy.
 - B. They claim that to apply prophecy to the church is to allegorize prophecies. This, they tell us, is a departure from Orthodox interpretation, introduced by the Alexandrian School.

CONCLUSION

This has been an introduction. Succeeding lessons will deal with scriptures used by dispensationalists in an effort to uphold these views.

THE MYSTERY REVEALED TO PAUL

INTRODUCTION

- I. Paul received the mystery by revelation. (Eph. 3:3)
- II. Ultra Dispensationalists claim that this was an entirely new gospel. Our purpose is to consider this theory in the light of Bible Teaching.

Discussion

- I. What is the Mystery?
 - A. Translation of Mustarion. Thayer's definition: "A hidden purpose or Counsel; Secret Will."
 - B. Paul defines it as the fact that Gentiles should be made joint-heirs with Jews in the one body. Eph. 3:6.
 - C. The mystery may be defined as the gospel arrangement for the salvation of Jews and Gentiles in the church.
- II. Dispensational Claims about the Beginning of the Mystery Dispensation.
 - A. The mystery was never foretold in prophecy.
 - B. The twelve did not preach the mystery or the gospel of grace for the church age.
 1. Cornelius Stan; "Nor had the Twelve until then (before Paul) ever proclaimed the gospel of the grace of God."
 2. Cornelius Stan; "When Peter stood up nineteen centuries ago and declared that the last days had come, (Acts 2:16-17) he showed that he was totally ignorant of God's plan to usher in a dispensation of grace before the return of Christ."
 - C. The Twelve preached the earthy kingdom, they say, even after Pentecost.
- III. Dispensational Interpretation of Ephesians 3:1-12.
 - A. A dispensation was given to Paul. (Eph. 3:2). It is claimed that this means that an exclusive revelation was given to Paul.
 - B. The mystery was made known to Paul. (Eph. 3:3). Again, it is insisted that this means that the mystery was revealed first or exclusively to Paul.
 - C. The mystery was not made known in other ages. (Eph. 3:5). Dispensationalists take this to mean that the mystery was never the subject of prophecy, but compare the phrase "as it is now revealed."
 - D. Paul preached the unsearchable riches of Christ. Dispensationalists claim that the Greek word for unsearchable means unprophecied. The word is and means not traced out or incapable of being comprehended. It does not mean unprophecied.
 - E. Paul plainly says that this same mystery was revealed to other apostles and prophets. (Eph. 3:5). This destroys the idea that there was an exclusive revelation to Paul.
- IV. Miscellaneous Arguments Used by Ultra Dispensationalists
 - A. The commission of Matthew 28:19-20 is not for the present church age.
 1. Bullinger said that it is for the future. But compare: "Go Ye".

2. Stam makes it the commission for the Twelve in the early **Acts** period but denies that it contains the gospel of grace for this age. But compare Luke 24:47.
- B. Acts 3:19-20 is said to be a promise that Christ would return and establish an earthly kingdom. Show that the passage does not show this.
- C. The gospel of the circumcision and the gospel of the uncircumcision in Galatians 2:6-9 are said to be two different gospels. But it is only one gospel with two spheres of labor under consideration.
- D. It is argued that if the Twelve preached the gospel for this age then the miraculous signs of Mark 16:16-20 can still be performed. This is assuming that the ~~m~~iraculous signs were an inherent part of the gospel and could not be temporary in their nature and purpose.
 1. Show that the signs have ceased 1 Cor. 13:8-10.
 2. Dispensationalists admit that Paul's gospel was accompanied at first by miraculous signs. Why could not then the gospel preached by the Twelve also be accompanied by signs for a time and then cease?

CONCLUSION

This lesson has dealt with the general claim that Paul preached a new gospel. Our next lesson will consider the teaching that water baptism has no place **in** Paul's gospel.

INTRODUCTION

- I. Some objections have been given in previous lessons.
- II. The purpose now is to register a few reasons why the Dispensational theory cannot be true.

DISCUSSION

- I. New Testament writers applied Old Testament prophecies to the Church.
 - A. Peter said the prophets foretold the present age of grace. I Pet. 1:9-11, 18, 19.
 - B. Paul, in Acts 13:32-37, applied certain prophecies to the present dispensation.
 - C. In Heb 8:8-12 the writer quotes from Jeremiah 31 and shows that this prophecy found its fulfillment in the Church age.
 - D. In Acts 15:15, 16 James quotes Amos 9:11, 12 as a prophecy of what is now going on -- Gentiles being called.
- II. The Twelve preached the gospel of grace.
 - A. They were under the commission of Matt. 28:19, 20, and this is the Commission for the age of grace. Acts 15:14; Acts 10:37.
 - B. Peter preached the gospel of grace. I Pet. 1:9-11, 18, 19.
 - C. The gospel in Hebrews is the gospel of grace, and it was confirmed by the Twelve. Heb. 2:1-4.
- III. Paul preached the same gospel that the Twelve preached.
 - A. Paul preached the faith he once persecuted. Gal. 1:23
 - B. Paul was in prison for preaching the mystery. (Eph. 6:9, 10) But he was in prison for preaching the same faith that he once persecuted. (Acts 26:20-22) The faith he once persecuted was the gospel preached by the Twelve.
 - C. The joint-body Church began at Pentecost. (Eph. 1:20-22; 2:13-15)

CONCLUSION

It must be concluded that the Dispensational theory is untenable.

TEACHING THE BIBLE TO PRE-SCHOOL CHILDREN

By Lora Laycook

I. INTRODUCTION

So many people have the mistaken idea that children not old enough to be in school are too young to learn Bible lessons and facts and thus they do nothing about teaching them. Others think that because they are so small that the teacher does not have to make preparation in order to teach them. There is no greater task than to be able to help the small child to know God, who loves him and provides and protects him; to know Jesus Christ as the Son of God and as a friend to little children.

II. CHARACTERISTICS OF THE PRE-SCHOOL TEACHER:

These are only a few characteristics that the teacher should attempt to exemplify in his or her life. The following list is in part a list taken from the outline of the Educational Program of the Broadway Church of Christ, Lubbock, Texas. Bro. Alan Bryan has given us permission to use this material.

Consecration - The teacher must not only be consecrated to the task of teaching but also to the Christian life. He must be able to say, "It is no longer I that liveth, but Christ that liveth in me."

Love - One cannot be a faithful teacher unless one has a full measure of love for God and for his word. He must love to serve God. He must love not only his fellowman but also himself, as God would have us to appreciate and love that which he has made of us.

Devotion - In order to serve faithfully as a teacher, one must be devoted to the task of teaching and to those that one would teach.

Prayer - The Christian must pray and even so the teacher must pray constantly that the work done will fulfill God's purposes. Each pupil should be prayed for constantly.

Faith - The teacher must have abiding faith in God and His will. He must have faith in men as God's creatures who can be led to become more like God.

Purpose - No one can faithfully discharge the responsibility of teaching without having purpose in such teaching. Teaching is the attempt to teach God's will to God's children or to teach those we strive to lead to become God's children.

Faithfulness - The teacher must be faithful. This not only means to be faithful at all services of the church, but faithful also to discharge every responsibility assigned.

Patience - Time is needed to accomplish anything worthwhile. Certainly this is true in teaching and training people. The teacher must have a full measure of Christian patience.

Cheerfulness - In times of stress and strain, people need to maintain an atmosphere of joy and peace. A faithful Christian is a happy Christian. The teacher must radiate Christian joy.

Energy - The task that presents itself to the teacher is not easy. No one can faithfully discharge the responsibilities of teaching without spending considerable time and effort. Constant planning on the part of the teacher is very important.

Enthusiasm - We have great opportunities. It will take great efforts to take full advantages of these opportunities. A teacher should never go to a class without being enthusiastic.

III. METHODS OF TEACHING PRE-SCHOOL CHILDREN:

A. VISUAL AIDS:

There is an old Chinese Proverb that says, "One picture is worth a thousand words." There are many ways that pictures may be used in teaching the small children.

Colorful posters may be made at very little cost.

Flannelgraph offers wonderful opportunities to teach the children stories from the Bible as well as many moral stories that will help them. You can buy many Bible Stories. (Demonstrations were made of stories in Acts concerning Peter and John, the Early Life of Paul, and of Elijah and Elisha of the Old Testament.) Colorful magazine pictures may be backed with flannel, using ordinary mucilage.

B. STORY TELLING:

One of the most effective and most used methods is the story telling method. Avoid reading stories for the attention of the child cannot be obtained in this way. The good story teller tells the story very simply, using colorful words. They need stories of action and that are true to life. The story must be short as their interest span is very short. Each time, before telling a Bible story, read it direct from the Bible. If not, you might teach error as all Bible story books are not true to the Bible.

To tell a good moral story and make application is a wonderful way to teach the Bible to children. If you have a picture to illustrate the story, much more interest is created. These stories must have a positive religious value. The tone of voice is extremely important and it is very good to use gestures if you can do so naturally.

6. TEACHING IN SONG:

Children like to sing--they also like to act. Always have songs they can understand with very simple tunes. Action songs are much better. Although children love repetition, it is not wise to become monotonous in our teaching - we should vary the ways in which we use the songs. An excellent way of introducing a lesson is through an appropriate song. The songs should be very short. A very important principle to remember is that we do not teach songs - but we should use them, and through using them, the children will naturally and easily learn them.

D. FINGER PLAY:

This is "learning" and "doing" together. A child doing is a child learning. It is really imitating and when he can imitate, he can understand.

Finger play is helpful to gain attention and to help the child remember simple truths. Finger play aids memory work and it is an outlet for activity. It also permits child participation.

E. MEMORIZING AND APPLYING SCRIPTURE:

Just because a child is able to recite much Bible material does not mean he is growing religiously or developing Christian attitudes. The child's small vocabulary makes it difficult for him to express himself sometimes. Memory work helps in this way. Memorizing Bible verses and learning to apply them, is an excellent way to teach the small child. The child must understand what he is learning. Never teach a child to memorize a verse that he cannot understand. The memory work must be related to the experiences of the child.

IV. OBTAINING MATERIAL TO BE USED IN TEACHING PRE-SCHOOL CHILDREN:

One of the most difficult jobs in teaching is being able to find material. Following is a list of addresses that you may be able to obtain free catalogues. You can then study these catalogues with a view of ordering materials to suit your own particular needs:

Lifeline Supply Store, Gospel Mdse., 714 S. Saganaw St., Flint, Mich.
 Christian World, P. O. Box 860, Athens, Alabama
 C. E. I. Store, Box 868, Athens, Alabama
 Scripture Press, 434 South Wabash Street, Chicago, Ill. (The story of "Little Snowflake" can be obtained from this firm.)
 Standard Publishing Company, Cincinnati, Ohio
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THE SOUTH AFRICAN CHALLENGE

By Don Gardner

I. Introduction.

- A. When Winston Churchill celebrated his 80th birthday he was greatly honored for his great life and especially his inspiring leadership during the dark days of the "battle of Britain". Responding, he declared in characteristically unique language, "It was not I who had the lion's heart during the great war; it was the people's of the free world. I was merely called on to give the growl." Today, in speaking of "The South African Challenge" I hope to give the growl which will wake our slumbering energies into a dynamic program of globe-encircling evangelism.
- B. We have long been content with defending the truth; but we need to deliver it. A man's wife gives him a letter to mail. He would defend it should any attempt to take it or change its contents--but he may carry it in his pocket a week without mailing it.

II. Things Which Demand World Wide Evangelism.

A. Our own salvation.

- 1. As Christians we are most fortunate. What if we had been born to a native African couple? to a prejudiced mother? We have found a Savior; a refuge in time of trouble; an invaluable treasure.
- 2. We have been freed from the slavery of sin. (Jno. 8:24). In ancient days people would go to the slave markets and buy the freedom of slaves. Using this imagery it is here affirmed that Christ went into the market of sin and bought our freedom. But, millions are still struggling under the yoke of sin. (cf. 2 Cor. 8:9)
- 3. Paul's salvation was a moving force in his life:
 - a. He burst out in praise when he thought of his redemption. (1 Tim. 1:12-17)
 - b. When he completed his first preaching tour he was near Tarsus, his home. Instead of going home for a rest, he retraced his steps. (Acts 14)
- 4. Thus as a child of God our hearts ought to be so full of gratitude that we cannot rest until we have told others of our wonderful deliverance. This attitude will impel us to win others to the Savior.

B. Recognition Of The True State Of The Lost.

1. The whole gospel system is built on the simple but awful fact that men are lost. (Lk. 19:10) No reason to talk about the fate of non-Christians!
2. Paul knew the true condition of the lost—doubtless it was for this reason that Paul had such a passion for the lost. (Rom. 9:1-3; 1 Cor. 9:16)
3. The Lord's own estimate of a human soul. (Matt. 16:26)
 - a. One soul is worth more than all the cities of earth: Memphis, New York, London, Paris, Rome. These cities I have seen and I could not possibly total their worth in dollars and cents but could it be done their combined worth would not equal the value of one human soul.
 - b. Think of the great natural resources found in our own land: coal fields of West Virginia; oil fields of Texas; beautiful timber tracts in the northwest. Not equal to value to a soul.
 - c. Consider our beautiful, streamlined modes to travel: bus system which connects every city, town and village; trains that speed through the country a mile a minute; the luxurious airways that like a magic carpet enables the business man to eat breakfast on one coast and dinner on the other. (Already experts predict that by 1965 one can cross from New York to San Francisco in 75 minutes.) Not equal to a soul.
 - d. Reflect on our factories which spit out automobiles, washing machines, refrigerators, stoves, radios and television sets with amazing rapidity. Not worth one soul.
 - e. Note what Jesus actually said: He did not say that the soul of George Washington, Thomas Jefferson, Thomas Edison, Franklin Roosevelt, Dwight Eisenhower is worth more than the world. But any soul is that valuable--that soul in a starving, naked body in the arms of an Indian mother.

C. The Great Commission.

1. How many times a week do you quote the commission? Your purpose? To prove essentiality of baptism. The same Lord who commanded baptism ordered us to "go." We have as little right to neglect this part of the commission as an alien sinner has to neglect baptism. We need not minimize baptism; but we do need to emphasize the "go" more.
2. When Martelle Petty and I were in a meeting in Capetown, November 1952, we asked brother Scott why he decided to go to Africa. He answered, "I read the great commission so long that I got to believing it."

D. An Understanding Of Our Unique Blessings And Consequent Responsibilities.

1. Seven startling facts:
 - a. More people live in huts of mud and straw than in any other kind of shelter.

- b. More people travel on their own feet, or on the backs of small animals like the burro, than in any other fashion.
- c. More people have a life expectancy of half our years than of any higher figure.
- d. More mothers watch half their children die than see all their offspring reach maturity.
- e. More people live without the help of a doctor when they fall ill than enjoy even rudimentary medical care.
- f. More people eat what they themselves can grow--and strave when they have no harvest--than obtain their food in any other fashion.
- g. More people do not know what it means "to vote" than have ever voted.

2. A second set of amazing facts:

- a. Americans constitute but 7% of the world's population. Yet, we have greater purchasing power than all the peoples of Asia, Africa and Europe.
- b. Note the nature of the purchases people make:
 - (1) America: 60% of our buying is necessary (food, etc.); 40% is postponeable.
 - (2) France: 95% necessary; 5% postponeable.
 - (3) Britain: 85% necessary; 15% postponeable.

III. Facts and Figures On South Africa.

- A. Location and area: The Union lies at southern point of African continent. West coast washed by Atlantic ocean and the east by the lovely Indian ocean. Composed of four provinces (comparable to states in America); Cape Province, Orange Free State, Transvaal, and Natal. Approximately one-sixth the size of U.S.A. Inside the Union one could squeeze five United Kingdoms, two Frances, 25 Portugals, or 33 countries the size of the Netherlands.
- B. History in brief. Portuguese discovers rounded the Cape of Good Hope during the fifteenth century; reported existence of nomadic peoples--the Bushman and Hottentots. The former practiced no agriculture but lived on what they have hunted, and from wild roots and berries; the latter were pastoral. European life started with a Dutch settlement at the Cape of Good Hope in 1652. Jan Van Riebeeck, instructed by the Dutch East India Company, established a station at Table Bay with the object of stocking their merchant-men to the East Indies with fresh food. Twenty-five years earlier the Dutch West India Company had founded a similar station on Manhattan Island which was the humble beginning of New York. The settlement of Van Riebeeck was the germ from which has grown White South Africa.
- C. Climate. The country lies mainly in South Temperate Zone and this has a mild, bracing climate. Comparable to Florida and California. Average rainfall is 25 inches.

D. Population.

1. South Africans are divided into four major racial groups, namely:
 - a. Europeans--all people of white parentage. The Europeans in the Union are mainly descended from the Dutch, English, French and Germans.
 - b. Natives--blacks; original inhabitants of the country. Prefer to be called "Africans". Vary in culture from hundreds of illiterate tribesmen to a few doctors and lawyers holding university degrees. Each tribe speaks own language.
 - c. Colored--of mixed blood.
 - d. Asiatic (Indians). First Indians came to Natal in 1860 as indentured laborers on the sugar estates. Their contracts gave them a choice of free passage back to India on the expiration of their terms or a grant of land in Natal. Most chose land grant and settled permanently in Natal.
2. Population break-down. Of the total population of 12,437,227:
 - a. 2,588,933 are Europeans.
 - b. 8,410,935 are natives.
 - c. 1,078,621 are colored (mixed).
 - d. 358,738 are Asiatics (Indians).

E. Religion. Predominantly a Protestant Country as these figures show:

1. Dutch Reformed church	55%
2. Anglican (church of England)	17%
3. Methodist	7%
4. Roman Catholic	5%
5. Hebrew	5%
6. Presbyterian	4%
7. Lutheran	1%

F. Languages. Two official languages are English and Afrikaans. At least nine principal native languages are spoken.

G. Medical facilities. Excellent. Dare I say they are better? Note cost.

IV. The Lord's Work in South Africa.

- A. Beginning. John Sherrif began in Capetown some fifty years back. But never an intensive work until five years back. Four families went to Johannesburg. Gardners and Pettys to Pretoria.
- B. Workers there now.
- C. A list of the Union's nine major cities with a statement as to which have and have not churches:
 1. Johannesburg. Commerical, industrial and goldmining capital of the Union. Largest city in country, covering an area of 90 square miles. Population: 912,194. Here is a fine church; several native works.

2. Capetown. South Africa's "Mother City". The seat of Parliament, and one of two most important ports. Population: 561,638. Here is where brother Scott lives. A colored church and mixed church.
3. Durban. The Union's leading port. Population: 475,026. Relate beginning of church there.
4. Pretoria. Administrative capital of Union. Center of South Africa's steel industry. Population: 291,826. Work here.
5. Port Elizabeth. Important industrial city; base of American automobile assembly plants. Population: 187,071. Work here.
6. Bloemfontein. Population: 109,130. No work.
7. East London. Handles bulk of South Africa's wool trade. Population: 90,948. Work here.
8. Pietermaritzburg. Population: 72,893.
9. Kimberley. Diamond center; also, of fine agricultural area. Population: 64,600. No work. Christian Church headquarters.

D. Needs.

1. Workers. South Africa is famed for her gold production. Johannesburg, the gold city, lies over a honey-combed area where mining operations have occurred. In 1952 the gold exported was \$476,700,000. But there is a more precious gold in the Union going unmined--I refer to human souls buried in sin. We need 50 miners immediately. Who will answer the call?
2. Churches to support workers.

V. Conclusion.

- A. The world is on fire and we have the only water which will put it out. Yet, we set up opposing papers, and start arguing about how to apply the water, while the world burns down.
- B. Call attention to the passing of brother Martelle Petty. We pause to honor the memory of God's valiant soldier. I have searched my soul seeking to answer why God took such a grand preacher and my intimate companion for almost a decade. (We sat where you sit.) The only answer I can find (if indeed it is the answer) is this: God wanted to arouse a great surge of evangelism in Africa. Who will claim that he has sacrificed for the cause of world evangelism on considering Martelle's passing?

THE LIFE OF THE PREACHER

By M. Keeble

I am afraid that too many of us are too careless about living what we preach, and we don't realize that most of the troubles we are having in the Churches today are caused by talking too much about your fellow preacher and this is caused by hatred. So many times we go into places to preach and are asked about the preacher who used to labor at a certain place, and we start off telling everything hurtful that we can think of just to destroy him, and if we know anything good about him we are careful to not mention it. All of this is with an idea of building up ourselves by destroying others. What a pity. We should remember to do unto others as we would have them do unto us, because all of us want nice things said about us.

I appreciate this opportunity of calling my preaching brethren's attention to this terrible habit, and I hope my advice will cause us who are guilty of this habit to stop it. From now on look for things complimentary to say, not about preachers only, but everybody. You form the attitude of knocking everybody, and preachers should be the last to form this un-Christlike disposition.

Brethren, let us remember that if we bite and devour one another, we will be consumed one of another. So many of us are hindering the Cause we love best, because everyone looks for preachers to be living examples. The Apostle Paul lived what he taught, so much he invited the Church to follow him because he was a follower of Christ, great example. It was Christ who said, "by this shall all men know that you are my disciples of you have love for one another." And we should all remember that love will hide a multitude of sins. It was God who gave His Son for a sinful world, because His love hid a multitude of sins.

O! If we had more of the love of God in our hearts, we would not destroy our brother for whom Christ died. Always look for that which is good and not bad, and to do this we must have pure hearts, because Christ taught "Blessed are the pure in heart," and "rejoice when we are falsely accused," and "rejoice and be exceeding glad." Watch and Pray!

MODERN ENEMIES OF CHRIST
Phil. 3:18, 19

By George H. Stephenson

INTRODUCTION: Christ was despised and rejected of men in the long ago. The hypocritical religious leaders of His day hated Him with a venom and rejoiced with fiendish glee when He died. Paul made mention of those who were "enemies of the cross of Christ" in his time. Let us notice some of the modern enemies of Christ today.

- I. The atheists, infidels and agnostics.
 - A. Their work is always destructive, never constructive.
 - B. However, they are recognized for what they are, hence are not as powerful as some others who pretend to be Christ's friends, but, in reality, are enemies.
- II. The "modernist" of today.
 - A. He is more powerful in destroying Christ, because he poses as a friend.
 - B. The "neo-orthodoxy" of today is still infidelity. While it may not go as far as modernism, it still refuses to accept the Bible as the final and authoritative Word of God. 2 Tim. 3:16,17.
 - C. Some modernistic conceptions.
 1. About God---E. E. Aubrey, President, Crozer Seminary: "Modern conceptions of God all tend to make him something other than a superman, to seek such words as 'principle' and 'process' and 'quality' to state the meaning of God. The 'means of communion' with this 'principle' or 'process' once known as 'God' are 'relaxed' quietness on a mountainside, absorption in some glorious symphony, and little friendly moments with one's flowers."
 2. About Christ --- Dr. J. W. Nixon, professor of Christian theology in the Colgate-Rochester Divinity School: "We shall hardly bandy words about the finality of Christ. The field is open for anyone at any time to mean more to men than Jesus has meant. He was a human being. As a demi-god, he is not an object of imitation. He was the child of his people and his time." Professor Vergilius Fern, head of the department of Philosophy, Wooster College, Ohio: "Whether Jesus ever lived is a historical question that is interesting but it is not fundamental to religion. And if it be suggested in criticism that you then have a Christian religion without a historic Jesus, may I suggest that if Jesus was all that is so generously claimed of him, he ought not to be so sensitive about his own name or himself."

3. About miracles -- G.B. Foster, professor in Theological Seminary, University of Chicago: "An intelligent man who now affirms his faith in miracles can hardly know what intellectual honesty means. The hypothesis of God has become superfluous in every science, even that of religion itself. Jesus did not transcend the limits of the purely human."
4. About sin -- Professor William E. Dodge: "Sin itself is a quest for God - a blundering quest but a quest for all that. The man who got drunk last night did so because of the impulse within him to break through the barriers of his limitations, to express himself and to realize the more abundant life. His self indulgence just came to that; he wanted, if only for a brief hour, to live the larger life, to expand the soul, to enter untrodden regions, to gather to himself new experiences. That drunken debauch was a quest for life, a quest for God."
5. About the Lord's Supper -- Theodore Parker: "The Lord's Supper is a heathenish rite and means very little. Cast away the elements. Let all who will come into a parlor and have a social religious meeting, eat bread and wine, if you like, or curds and cream, and baked apples, and have a conversation free and cheerful on moral questions." Another, "The ideas of sacrifice and atonement are barbarous and inhuman. As liberals in religion, why should we commemorate the death of Jesus? Jesus is not the center of our religion. Why do we not commemorate the life of Emerson or Socrates or of Immanuel Kant?" Another, "One might as well speak of the wool of the Lamb as of the blood of the Lamb."
6. About the future life -- Shailer Matthews, past president of Federal Council of Churches: "The appeal to postmortem rewards and punishments is distinctly out of fashion. Such beliefs have lost their appeal. The postmortem life has no bearing on conduct." Another ridiculed heaven as "that ridiculous spiritual roof garden of the next world." Another, "Leave heaven to the sparrows." (These quotations are given by Dr. W. A. Criswell in a sermon, "The Curse of Modernism", published in his book, "These Issues We Must Face".)

III. Some modern enemies in the church.

A. Liberalists.

1. The necessity of remaining faithful to the doctrine of Christ. 2 John 9- "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God." Gal. 1:8 - "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."
2. Many of these fight against so called "legalism" among their brethren, but forget that loyalty to Christ includes loyalty to His word. Luke 6:46.

B. Those who sow "discord among brethren".

Prov. 6:16-19 - "These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren."

Phil. 2:3 - "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."

C. Luke warm church members.

Rev. 3:15,16 - "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

D. Worldly minded church members.

1 John 2:15 - "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

2 Tim. 4:10 - "For Demas hath forsaken me having loved this present world."

E. All who in any way bring reproach against the church or cause of Christ are His enemies.

Acts 9:4 - "Why persecutest thou me?"

Matt. 25:40 - "Insomuch as ye did it unto one of the least of these, my brethren, ye did it unto me."

CONCLUSION: We have the privilege of being friends of Christ. John 15: 13, 14. "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." He is our dearest friend; surely no one would want to be His enemy.

THE FALLACY OF THE EXTREME

By Denton M. Neal

INTRODUCTION

Man's disposition seems to lead him to an extreme in many things.

There are concerted efforts to drive men to one extreme or another.

It is no less true in the field of religion than in others.

Alexander Pope: "Avoid Extremes; and shun the fault of such
Who still are pleas'd too little or too much."

James Ellis: "There is danger in all extremes."

Disraeli: "Extreme views are never just; something always turns up which disturbs the calculations formed upon their data."

Cecil (English statesman): "All extremes are error; the reverse of error is not truth, but error still. Truth lies between these extremes."

It is usually in the form of the "either, . . . or" fallacy.

I. EXTREMES IN BIBLE RECORD:

A. Israel and Jereboam. I Kings 12:25ff:

1. "EITHER establish or own separate worship, OR return and be reunited with the house of David."
2. God could have used Jereboam and his descendants, as he promised (I Kings 11:38). He used Rahab and Ruth.

B. Efforts to drive Christ to extremes;

1. "Is it lawful to pay tribute unto Caesar, or not?" Matt. 22:17.
 - a. They thought, "He will have to answer 'Yes,' or 'No.'"
 - b. "Yes" will betray Israel; "No" will renounce Caesar.
2. Marriage and the resurrection - Matt. 22:23-33:
 - a. EITHER we will be entangled in our earthly relationships after resurrection, OR we will not be raised.
 - b. Some things they didn't know precluded either of their conclusions, dehorned both horns of their dilemma.

II. SOME EXTREMES OF HISTORY:

A. The great apostasy developed one rank extreme - salvation by works alone, involving--

1. Infant baptism.
2. Works of supererogation.
3. Penance.
4. Indulgences.

1. Infant baptism.
2. Words of supererogation.
3. Penance.
4. Indulgences.

B. Recognition of this error drove some to another extreme:
1. Voltaire.

C. Reformation swung from this to another:
1. Faith only by Luther.
2. Grace only by Calvin.

III. SOME PRESENT DAY EXTREMES:

A. In the world:

1. Catholicism is one extreme over against several others;
 - a. Catholicism or Communism (McCarthyism or Communism).
 - b. Catholicism or Protestantism;
 - (1) Question of authority - EITHER Church, OR individual.
 - c. Catholicism or Modernism (Secularism).

B. In the church:

1. Some positions;
 - a. Liberalism or Legalism.
 - b. "Mutual edification," or "Pastor System."
 - c. "Hard," or "Soft" preaching.
 - d. "Institutionalism," or "Sommerism."
 - e. "Centralized oversight," or completely independent and exclusive action by congregations.
2. Some attitudes;
 - a. Indication that we have "fallen" into dire apostasy while continuing practices of past.
 - b. Feeling that we "had already attained" to complete "Restoration;" that the practices in which our godly pioneers walked or concurred is beyond question.
 - c. Inclination to criticize and condemn.
 - d. The indisposition to discuss questions.
3. Words;
 - a. Harsh, caustic and virulent language used to criticize brethren.
 - (1) "Colossal patience," "hogwash," etc..
 - (2) "Reading that makes me sick at the stomach."
 - b. Unjust epithets and appellations applied to brethren.
 - (1) "Sommerite."
 - (2) "They don't believe in caring for orphans," or doing missionary work.
4. Actions;
 - a. Criticizing and carrying rumors about brethren, preachers especially.
 - b. Recommending those who have caused trouble or holding the tongue about mistakes and troubles of the past.
 - (1) Example: Peter and Paul - Gal.2.

IV. DIFFERENCE BETWEEN THIS AND "NEUTRALITY:"

A. Neutrality is wavering, vacillating between two positions refusing to take any stand.

1. LEVATER (Johann Kaspar, Swiss theologian): "Mistrust the man who finds everything good, the man who finds

everything evil, and still more, the man who is indifferent to everything."

2. ELIJAH: "How long go ye limping between two sides?"
I Kings 18:21.

CONCLUSION:

There is a "right" course, and it is more often than not in the "middle of the road."

Take a stand, "turn not aside to the right hand or the left."
Deut. 5:32.

THE GLORY OF SERVING THE LORD

By Billy Nicks

INTRODUCTION

1. Text, Gal. 6:14
 - a. Paul's glory in souls he had led to Christ. 1Th. 2:19, 20; 2Cor. 1:14; Phil. 2:16.
 - b. Thus, glory in the cross, service to the Master.
 2. Two kinds of glory. 1Cor. 15:40
- I. TERRESTRIAL VS. CELESTIAL GLORY
- A. Terrestrial.
 1. Interests are chiefly material, a perverted conception.
 2. Those who compelled circumcision. Gal. 6:13.
 3. The glory of ancient Greece now in ruins; glory of Rome has vanished.
 - a. Alexander the Great; Nero vs. Paul.
 4. Gray's "Elegy", "The boast of herealdry, etc."
 5. Solomon learned true glory. Ecc. 12:13; 1Pet. 1:24.
 - B. Celestial.
 1. Word and Kingdom endure forever. 1Pet. 1:25; Heb. 12:28; Dan. 2:44; Eph. 5:27.
 2. Service we render in church glorifies God through Christ. Eph. 3:21.
 - a. God's plan excludes man's boasting. Rom. 3:27; Eph. 2:8,9.
 - b. Works which complete faith do not merit. Js. 2:24; Rom. 6:23; Lk. 17:10.
 - c. Hence, 1 Cor. 1:31.
 - d. "Survey the wondrous cross". 2Cor. 5:21; Gal. 6:14.

II. THE GLORY OF SERVING GOD

- A. Work measured by benefits, blessings to humanity.
 1. Example: Doctors, welfare workers, etc.
 2. Value of souls makes our work the greatest, pertains to eternal. Mt. 16:26
- B. Why there is such glory in serving the Lord.
 1. The nature of our warfare. Eph. 6:12; 2Cor. 10:4.
 - a. Serving under Him who set example of service. Mt. 20:25-28; Jn. 12; 1Pet. 2:21.
 - b. Our work edified, blesses, saves; carnal warfare destroys.
 - c. Our glory not here, but hereafter. 1Pet. 1:4.
 2. We are the greatest liberators. John 8:32.
 - a. Greatest freedom is from sin. Sin bars from heaven. Rev. 21:27.
 - b. What a privilege to proclaim God's truth which will make free men! Acts 2:38.
 - c. True gospel gives freedom from fear. 1John 4:18; Phil. 4:7; Mt. 10:28.
 - d. Liberty, the greatest inducement to action. Example: Valley Forge.
 3. Our glory is eternal. 2Cor. 4:17; Mt. 5:12; Rom. 8:37; 1Cor. 15:54.
 - a. Observe Paul exulting in victory. 2Tim. 4:7,8.
 - b. Stephen. Acts 7:55,56.

CONCLUSION:

May our faith be strong that our glory may be celestial.

By O. D. McKendree

INTRODUCTION

1. Prepare; Define; to make ready for use.
2. In professional life one prepares to serve.
 - a. A doctor prepares eight years.
 - b. Lawyer spends much time in law school.
 - c. A child of God should make preparation.

I. ONE MUST SET HIS HEART ON PREPARING. I Sam. 7:3; 2 Chron. 35:6, Job 11:13

1. Ezra prepared his heart. Ezra 7:10.
2. Moses prepared for 40 years. Heb. 11:25.
3. John prepared a people for the Lord. Matt. 3:3.
4. Apostles were made ready for service by the Holy Spirit. Act 2:1-4.

II. JESUS HAD HIS MIND ON SERVING GOD.

1. He worked while it was day. Jno. 9:4.
2. He was prepared as a child by serving. Luke 2:49.

III. TO SERVE GOD ONE MUST SERVE CHRIST.

1. By dwelling in Christ. Eph. 3:17.
2. Serve Christ by doing the Father's will. Matt. 7:21.
3. By obeying his Son. Heb. 5:8-9.

IV. BEING PREPARED IN CHRIST IS THE GREATEST VOCATION IN THIS LIFE.

1. Put on armour of God. Eph. 6:10-19.
2. Paul admonished one to walk worthy of the vocation. Eph. 4:1.
3. Endeavoring to keep the unity of the Spirit.
4. Keep the unity of the Spirit.
 - a. Retain or hold fast. 2 Tim. 1:14.

V. TO BE PREPARED TO SERVE GOD.

1. Constancy is necessary. 2 Tim. 4:2.
2. Skill is necessary.
 - a. The fishermen were taught by experience; the most probable means of success.
 - b. So must the servant be skilled.
 - (1) He requires a large supply of knowledge and wisdom.
I Tim. 2:4, Phil. 1:9, Eph. 1:17, James 1:5.
 - (2) He must be as "wise as a serpent."
3. Perseverance is necessary.
 - a. We may work or preach seemingly to no avail, but one must remember we cannot command success; but we can always be using God's own mercy and dependence on his blessing.
 - b. Some servants are more successful than others.
 - c. But to be a servant and prepared to serve God, one must be solicitous for souls and labor hard.

THE NEED FOR SERVANTS OF GOD

By Leslie Diestelkamp
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"Therefore said he unto them, The harvest truly is great but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." (Luke 10:2)

Christ made, in our text, a plea for servants of God to go out into the highways and by ways to bring news of the coming kingdom to the lost sheep of the house of Israel. Soon afterward he looked beyond the geographical borders of Palestine and the racial borders of Israel and made a plea for servants to go into all the world and preach the gospel to all people. This was a plea for servants of God to take redemption's story to every creature and to urge all to become subjects of the established kingdom. That Great Commission still challenges every true servant of God to be used of God to bring "the things pertaining to the Kingdom of God and the name of Jesus Christ" to all men everywhere.

- I. There is a need for servants of God who see the needs of lost souls. (Rom. 13:11)
 - A. I have desired abilities to make men repent; to make men see that they are lost, and finally to get my brethren to comprehend that all responsible souls outside the body of Christ are lost.
 - B. We should see the need of advancing the non-denominational body of Christ.
 1. This is a need for truly converted members.
 2. It is not a need for more religion, but for more Christianity.
 3. We must call men out of denominationalism.
 - C. A vision of present day need may help us:
 1. Our whole eastern seaboard is a "Mission field."
 2. In the N. E. part of our country, where one-fourth of our total population lives, there are less genuine Christians than in Nashville.

3. The Northern States, from Maine to Washington form a great new field for truth (Even though there are about 40 churches in the Detroit area, there are more than 50 counties in the state with no true church) (Other states are in similiar condition).
4. Canada, Mexico, South America, Africa, Asia, Europe, and Australia offer unlimited challenges (even though missionaries have been in some of those places for 40 to 50 years, there are few self-sustaining churches there now.

D. But this is not an impossible task.

1. Example: North Central states (Wisconsin, Minnesota, North Dakota and South Dakota had 5 congregations, 75 members and one preacher eleven-and-one-half years ago. Today there are about 40 preachers and about 900 members.
2. Other places have had similiar successes except S. America, Eastern Europe and Northern Asia.

II. God need's mature men in His service in the new fields.

- A. He ~~needs~~ men of proven ability and proven convictions.
- B. Men with 10, 20 or more years experience are needed in "mission" fields.
- C. This is not a criticism of younger men who have carried most of the load in the new fields--God bless them, and give us more of them.
- D. But experienced men could go, and should go (but seldom do).
 1. It should be common occurence for men to leave established churches and go to destitute places, but it is so uncommon that when one occassionally does it he is considered a hero.
 2. There should be 200 or 300 preachers here today who would resolve to go as soon as possible.
 3. Support is usually hard to get, but if I could name 100 men into whose faces I can now look, and if they would go, their support could be raised in one week.
 4. There are few valid reasons why many should not go.
 - a. If we have done our work well, we are not indispensable at home (young men under elders can do about as well).
 - b. The number we baptize should not determine where we preach--truth must be preached regardless of baptisms.
 - c. "I'm too busy", or "I went when I was young" will be poor excuses to offer Jesus in judgment day.
 - d. Suitability to such work is a matter of your own will. (It is not an inherited characteristic).

III. There is a need for servants of God who are alert to dangers.

A. There is the danger of division.

1. Some seem unconcerned about it.
2. Whoever forces his restrictions, policies or programs is guilty.
3. Love for truth, for the Lord and for the church will prevent division. (Love will BIND us together).
4. God will not be on both sides in a division, and he may not be on either side.

B. Worldliness is a danger that servants of God must oppose.

1. We need men and women, boys and girls whose words and lives stand out with godliness and holiness.
2. Dancing, drinking, gambling, profanity, nudity, etc. are so common even among professing Christians that it is a real challenge to all true servants of God.

C. God needs servants who are alert to the danger of apostasy.

1. Let us notice some real signs of widespread apostasy:

- a. Did you know that ten preachers from churches of Christ in the Chicago vicinity went into denominations in very recent years?
- b. Some brethren look with scorn upon it, but won't help.
- c. Some brethren seem no more concerned about this than if a Democrat becomes a Republican.
- d. James P. Sanders went to the Christian Church last fall, but had been, for 3 or 4 years the most popular preacher among churches of Christ in that area.
- e. There are several others still there who hold similar views and still occupy popular pulpits.
- f. Roy Key is the chief advocate of liberal views in that area.
 - (1) He teaches that sprinkling may be acceptable baptism in some cases.
 - (2) He denies that the New Testament teaches that baptism is essential.
 - (3) He denies that baptism is necessary in the New Birth.

- (4) He teaches that God counts one righteous by faith without obedience.
 - (5) He teaches that one may worship God acceptably while singing and playing.
 - (6) He teaches that churches of Christ form one sect among the denominations.
 - (7) He teaches that we could rightfully fellowship Ralph Wilburn, James Warren, James Sanders, and others (who have gone to the denominations).
- g. These beliefs form the BASIS of a movement--not just an isolated case or two. (It has spread to California, New York, Memphis, and other places.)
 - h. If unchecked because of complacency of servants of God, it will surely bring perilous times upon the church of God, and the cause of truth will be trampled under the feet of denominationalism.

SUMMARY

In recent years and decades the Lord's church has grown wonderfully, and progress is evident on every hand. But, brethren, if in making such growth and progress, we are overtaken by Satan's devices in the form of sectarianism, division or false doctrine, then our joy is vain. And remember this: Our departures will be no less disastrous because we were only passive to wrong instead of actually active in it. For example, a soldier is not a good one just because he does not rebel against his officers, but only when he actively takes his place in opposition to the enemy. So, in religion, one is not a friend of God simply because he does not rebel against God's laws, but only when he actively takes his place in the ranks of those who not only uphold right, but who also oppose wrong. The one who sleeps may be just as guilty as the one who actively collaborates with the foe. In the church today, complacency may be just as dangerous and destructive to the advance of righteousness, as active opposition to God's will.

Truly did one man say, "The fewer voices on the side of truth, the stronger and more insistent must be our own!"

THE LIFE OF SERVICE UNTO GOD

By C. W. Brannam

INTRODUCTION:

- I. Word of Appreciation for invitation and assignment.
- II. Rom. 12:1-2.
- III. Includes our worship of God but embraces far more.
- IV. All inclusive theme. Embraces entire life.

DISCUSSION:

- I. IMPLIES ENTERING THE SERVICE OF GOD:
 1. Great Commission announces terms of entrance.
 2. Assures us of God's blessings in His service.
- II. TIME TO ENTER SERVICE:
 1. Eccl. 12:1; Matt. 20:1-16; 2 Cor. 6:2.
 2. Matt. 21:28-29.
- III. GODLY LIFE AN ABSOLUTE NECESSITY:
 1. I Tim. 5:22; I Thess. 5:22; James 1:27.
 2. I Peter 3:15; 2 Tim. 2:15.
- IV. TIME AND PLACE TO SERVE GOD:
 1. All the time. One unguarded moment, word, deed, or one failure may destroy good influence. Entire life. Acts 20:31.
 2. Where you are. Office, factory, store, school room, farm, own business, own home. No greater service ever rendered than that of Christian mother in her own home.
Example of lady who saved entire family.
- V. WAYS TO SERVE GOD:
 1. By setting good example. Acts 1:1; Acts 20:28; 1 Tim. 4:12; 2 Cor. 11:1; Matt. 5:13, 14, 16; 2 Cor. 3:2.
Example of young lawyer who refused to pay for drinks.
 2. By serving humanity. Matt. 25:31-46; Acts 9:5.
 3. By teaching the truth in love. John 8:31-32; Eph. 4:15.
 4. By never compromising. Lady who won husband. Gal. 2:1-5.
 5. By personal evangelism in own community. There will always be poor, needy, sick, dead, new comers in your community. Some just waiting for your invitation to services.
Example of man who ask customer to attend Bible class.
 6. By entering into own business.
Young Christians who do not care to publicly preach the Gospel can do no better than to go into business for themselves where the cause is weak or unknown and there establishing it. Goodly number of wholesome and profitable businesses and professions.
Christian doctors have unlimited opportunities.
Crying need for Christian educators.
Extremely important that such be well prepared.
- VI. REWARD FOR LIFE OF SERVICE UNTO GOD:
 1. Blessings now in this life. Mark 10:30.
 2. Home of the soul. Mark 10:30; Rom. 6:23; Rev. 2:10; 2 Peter 1:5-11; Rev 22:14.

GOD AND WHAT IT MEANS TO KNOW HIM

By Gus Nichols

I. INTRODUCTION

1. Heb. 11:6. World needs to "Have faith in God". Mk. 11:22.
 (1) Believe in...existence. (2) Is a rewarder.
2. Athiest denies his Maker- is a fool. Psa. 14:1.
 -First sermon-preacher forgot all but this text.

II. GOD IS NOT A FLESHLY AND VISIBLE BEING YET HE IS GREAT AND WONDERFUL

1. Jn. 1:18; 4:24. Cannot show Him to the athiest who rejects God because can't see him.
2. Inconsistant--he believes in other things invisible: Air, gravity, electricity, love, thought, conscience.
3. He believes in other things which he cannot comprehend: Mysteries everywhere: Electricity, brain, life, birth, instinct, etc. Baby cannot comprehend its mother, but she really exists. An ant could not comprehend giant locomotive and engineer, but they exist. Have to be a great God to comprehend our God. Fish enjoys and utilizes the ocean without fathoming greatness of it.
4. Athiest refused to believe a small globe presented to him came by chance and accident--yet he argued this great globe--real thing--chance-accident--no maker.

III. RATIONAL AND RIGHT THINKING BEINGS BELIEVE THERE WAS A GREAT FIRST CAUSE A DESIGNER AND MAKER BACK OF THINGS ABOUT US. Psa. 14:1.

1. Heb. 3:4. Just as a house preaches to all, its designer and maker--so things now built by man proclaim their builder and maker. If the camera had to be designed and made, how more the eyes after which it was fashioned.
2. Lad found name growing in garden. He knew some one planted it. How? Same way we know God made the universe.
3. Law of probabilities is such that it is said one might toss letters of our alphabet up 500 million, million, million times before they would come down in order of a, b, c, d, e, f, etc.
4. Body wonderful: Joints self-oiling; arms have a carrying curve; nose not on the back of the neck; design proclaims a Designer who adapted air to lungs, light to eyes, water to thirst, food to hunger, night for rest, etc.

IV. THE ETERNALLY EXISTENT SOMETHING IS GOD

1. Psa. 90:1-3. Looking back he is "From everlasting" and pointing forward he is "To everlasting". He no more had a beginning than he will come to an end.
2. Something exists--really is. But something could not have come from nothing. Had there ever been a time when nothing existed-- when there was not anything, then there never could have been anything.
3. Athiest argues that the eternally existent something was non-living matter; he wants us to suppose this. Then he wants us to tell him where the eternal matter came from, according to his position.
4. Let Athiests tell us where life came from. All life comes from antecedent life--back to Adam--back to God THE LIVING ONE. It is a million fold more reasonable to suppose that the first Great Cause was an all-wise and Almighty God, rather than dead helpless matter. Matter could have designed nothing, nor created nothing. The laws of the universe had to have a law Maker.
5. Theory of spontaneous generation is not science. Can't demonstrate theory. Athiests deny miracles on ground never saw one--well, they never saw a case of spontaneous generation--consistently can't believe in it. Thinking beings come from thinking beings all the way back to God, the eternally Existent Thinking Being. It is folly to suppose Thinking beings came from dead and lifeless matter, without a designer or maker. The blind forces of nature guilded by no intelligence, by accident and chance never built a city, with its water works, electric systems, etc., but such blind forces in the form of cyclones destroy cities, etc. (Heb. 3:4.)
6. For every effect there must be an adequate cause. Roll basket ball across hall before a child. Its eyes will watch ball till stops-- then look back to see where it came from. A hint to the wise. Doctors look for cause. If brook begins getting muddy, children go up stream toward beginning looking for cause--which must be capable of the effect--not a mosquito-but might be a hog in stream--adequate cause. Turn on light! Cause is down at power house. All the power in the universe came from POWER- God. Boy flying kite above clouds-- man denied its existence--boy knew--could feel it pull. Feel God tugging at heart strings of conscience through cord of revelation--gospel. Rom. 1:16; confirmed by book of nature and all common sense. "Fool hath said in his heart There is no God." Psa. 14:1.

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LESSONS FROM THE ASCENSION OF CHRIST

John D. Cox

Text: Acts 2:1-4

Introduction:

1. In his "former treatise" Luke had given an account "of all that Jesus began both to do and to teach, until the day in which he was taken up." In the book of Acts, he tells of what Jesus continues to do and teach, having ascended into heaven.
2. He "showed himself alive after his passion by many proofs."
 - a. "Proofs" -- "Sure token; make full; infallible."
 - b. Proofs that carried with them certainty of conviction.
 - c. The characteristics of these proofs: Visible, audible, tangible.
3. A question born of misunderstanding. (1:6)
 - a. They still misunderstood the nature of his kingdom.
 - b. The kingdom had not yet been established or they would have known it.
 - c. Men should concern themselves with duty rather than the "times and seasons" of God's purposes.
4. The ascension described. (1:9-11)

I. THE ASCENSION OF JESUS A FUNDAMENTAL DOCTRINE OF CHRISTIANITY.

- A. It is so familiar and so universally accepted by Christians that many have lost the significance of it.
- B. The place of the ascension in apostolic teaching.
 1. Peter's sermons ever involved the ascension of Christ.
 - a. At the selection of Matthias. (Acts 1:22)
 - b. The sermon on Pentecost. (Acts 2:33-36)
 - c. In the porch of Solomon's Temple. (Acts 3:21)
 2. The ascension of Jesus also pervades and underlies the teaching of Paul.
 - a. In speaking of the lives of the Thessalonians. (I Thess. 1:10)
 - b. In pointing them forward to the second coming of Christ. (I Thess. 4:16)
 - c. In writing about the security of the faithful. (Rom. 8:34)
 - d. When exhorting the Colossians to a higher life. (Col. 3:1,2)

II. LESSONS FROM THE ASCENSION OF CHRIST

- A. His going away was expedient that He might send the Holy Spirit. (Jno. 16:7,8)
- B. His going away from this earth in bodily form served to keep Christianity from being localized.

- C. The ascension was a fitting close of the earthly career of Christ. It completed the proof of His divine mission and nature.
- D. It emphasizes the reality of His continued existence.
- E. It emphasizes the exaltation of Christ above all rule and as the only mediator between God and man. (Eph. 1:20-23; I Tim. 2:5; Heb. 9:15.)

III. HIS PROMISED RETURN (1:11.)

- A. The hope, the joy, the strength and the glory of the church are bound up in this promise. (Jno. 14:3.)
- B. "In like manner."
 - 1. Personal.
 - 2. Visible. (Rev. 1:7.)
 - 3. Manifestation of power.
 - 4. "With the clouds." (Rev. 1:7.)
- C. "Why stand ye looking into heaven?" (1:11)
 - 1. The way to wait for Jesus is to cheerfully, willingly do his will.
 - 2. Watch by being prepared. (2 Peter 3:8-14.)

IV. HIS PRESENT WORK AND OFFICE - TILL HIS RETURN

- A. A King who rules. (Lk. 19:12; Acts 2:36.)
- B. A High Priest who intercedes. (Heb. 4:14, 16; 8:4; 7:25; I Jno. 2:1.)
- C. As a sympathizing Friend who gives comfort. (Heb. 2:18.)
- D. A Helper, to be with us as we do His will. (Matt. 28:20.)
- E. A Builder who is preparing a place for us. (Jno. 14:2.)

CONCLUSION: A prayerful consideration of these truths should deepen our faith in Jesus who "ever liveth to make intercession for us." It should fill our hearts with a burning desire to live for Him and to be prepared to go with Him when He comes "in His glory."

VICTORY OVER DEATH

1 Cor. 15:12-20.

By Paul L. Wallace

It was a dreary, dismal scene that Paul sees--if Jesus was not raised from the dead. His preaching would be vain; their faith would be empty; he would be a false witness; they would be yet in their sins; their loved ones who had fallen asleep in Jesus would have perished; they would of all men be most pitiable. But with a quick revulsion of spirit, he shouts, as if from a housetop, "Now hath Christ been raised from the dead, the first fruits of them that are asleep".

I. The Proof

A. Paul. 1 Cor. 9:1; 15:8; with Acts 9.

The change made in Saul, the Persecutor, in becoming Paul, the Preacher, cannot be explained if Saul did not see Jesus. 1 Cor. 9 derives its whole force from the fact that Paul had actually seen the Lord! And Paul was giving his testimony in a day when most of the five hundred could corroborate his statements.

B. Peter, and the other apostles.

1. Contrast the action of those, who for fear of the Jews were hidden (John 20:19), but now rush to the most public places to proclaim the resurrection.
2. Compare Peter's denial of Jesus before the maiden of the high priest (John 18:17) with his defense before the high priest himself (Acts 4:5-12). Only one thing could have wrought such a change.

C. The appearances of Jesus.

1. The variety of circumstances under which the Savior appears. Comment on these.

- a. Mary Magdalene, Mark 16:9.
- b. Other Women, Matt. 28:9.
- c. Peter, 1 Cor. 15:5.
- d. Two disciples, Luke 24:15-31.
- e. Ten apostles, John 20:19,24.
- f. Eleven apostles, John 20:26-28.
- g. Seven disciples fishing, John 21:1-24.
- h. Jesus' charge to Peter, John 21:15-24.
- i. Eleven apostles, Matt. 28:16,17.
- j. Five hundred brethren, 1 Cor. 15:7.
- k. Eleven apostles, Acts 1:2-9.
- l. Saul, 1 Cor. 15:8.

2. The nature of their testimony concerning the resurrection. Note the calm detail of this testimony, as surely from eyewitnesses.. Example: John 21:1-14.
3. The place where their testimony was first given. It was proclaimed where and when it was supposed to have happened. Every witness could be examined by competent lawyers.
4. The growth of the New Testament church explained only in the light of this testimony. Belief in the resurrection was absolutely necessary to dispel doubts after his death.

II. The Objection.

"How are the dead raised? and with what manner of the body do they come?" 1 Cor. 15:35. The resurrection of the body was a subject of laughter to the educated Greek in Paul's day. (See Acts 17:32.) He believed the body imprisoned the soul and that only by death could it be released. Some teachers, then, to gain the favor of the Greeks denied the resurrection of the body, teaching only a spirtual resurrection. (2 Tim. 2:18). The question stated, vs. 50. Flesh and blood cannot enter heaven.

A. What body? Vs. 35.

1. Example of the seed, vss. 26-38.
The seed is lifeless until placed in the soil. It then decays, but it receives a new body as it pleased God, "after its kind". Is this impossible because we do not understand it?
2. Example of flesh, vs. 39.
Here is flesh designed for air, water, land. If God from animal tissue can form a body designed for element, cannot he design a body for the spirtual world?
3. Example of heavenly bodies, vss. 40,41.
Just as the sun and moon differ, it is reasonable to suppose that our bodies will be different.

B. How raised? vss. 42-49.

1. Sown in corruption--raised in power, vs. 42. Body now subject to decay, but not then. Phil. 3:20,21.
2. Sown in dishonor--raised in honor, vs. 43. Sown in a body marked by sin, but raised like the angels. Luke 20:36.
3. Sown in weakness--raised in power, vs. 43. Sown a lifeless body, but transformed into one that is ever fair and strong.
4. Sown a natural body--raised a spirtual body, vss. 44-49. Sown a body needing air, water, etc., adapted to the physical world, but raised a body suitable for the spirtual world. 1 John 3:2.

C. When raised? vss. 51-53.

Trumpet sounds--dead raised--living changed. Cf. 1 Thess. 4:13.

III. Death Swallowed Up In Victory. Vss. 54-57.

The victor's shout! "Thanks be to God, who giveth us **the victory** through our Lord Jesus Christ.

IV. Practical Conclusion. Vs. 58.

Paul began by picturing the miserable condition of himself and of the Corinthians, if Christ was not raised from the dead, Indubitable proofs have been offered to show that Christ was raised from the dead, the firstfruits of them that are asleep. Therefore, be ye:

1. Steadfast. "Stand fast in the faith."
2. Unmoveable. Do not be moved from your hope. Col. 1:23.
3. Always abounding. A continual activity.
4. For ye know. Be assured of it. 2 Cor. 5:1,2.

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THE KINGDOM IS SPREADING IN GERMANY

By Otis Gatewood

I. General.

A. Mission of Church.

1. Make known manifold wisdom of God.
2. Church is the pillar and support of truth.
 - a. So the faith delivered is the mission of Church today.

B. Go! Go! Go!

1. Early success.
2. Today.
 - a. 5,000 preachers in America.
 - b. Less than one hundred in other lands.
3. Why so many preachers in America?
 - a. Easier and Quicker and cheaper.
 - b. Opportunities greater.
 - c. Understand language and customs.
 - d. Must not leave home and loved ones.
 - e. Accustomed to climate.

(1) Poem-

If you cannot preach like Peter,
 If you cannot pray like Paul,
 You can tell the love of Jesus,
 You can say he died for all.

If you cannot cross the ocean,
 And a heathen land explore,
 You can find a heathen closer,
 You can find him just next door.

- f. Have help of members of the Church.
4. Poor pay--poor talent.
5. Language too hard to learn.
6. Too much love for America.
7. Not willing to sacrifice--Preacher goes only with salary.
8. Want to accomplish too much too quickly.
 - a. Gallilean apostles in Jerusalem.
 - b. Barnabas, Titus-Apollos watered.
9. Afraid.
 - a. We will make a mistake.
 - b. Of one another.

- c. To co-operate.
- d. Of elders ability to direct.

10. Afraid to Co-operate.

- a. Clicks.
- b. No fellowship.

11. Too critical.

12. Spend too much time keeping one another sound.

C. Why we fail.

1. Churches too small.

a. Why so small today.

- (1) Not enough jobs in big Churches.
- (2) Can't get acquainted.
- (3) Can't get along.
- (4) Preacher won't leave town.
- (5) Afraid of something big.

2. Evangelists go alone.

3. Must stay too long in foreign country.

a. Must not stay entire life.

(1) Best workers not necessarily one on field longest.

- (a) Zeal of new worker often better than wisdom of an older worker.
- (b) Sick or discouraged worker is no good.
- (c) Different customs and climate are depressing.
- (d) Association of wife and children and educational factors.

b. Frequent visits home.

(1) Extensive but good.

- (a) Church forgets and changes.
- (b) Preacher renewed--army.

BETRAYED

Friend, I stand in judgment now
And feel that you're to blame some how,
On earth, I walked with you day by day,
And never did you point the way.

You knew the Lord in truth and glory
But never did you tell his story,
My knowledge then was very dim,
You could have led me safe to Him.

Yes, I knew He'd made the earth,
But knew not of that second birth,
And now I stand this day condemned,
Because you failed to mention Him.

You taught me many things that's true,
I called you "friend" and trusted you,
I learn, now that it's too late,
You could have kept me from this fate,

We walked by day and talked by night,
And yet you showed me not the light.
You let me live, and love, and die,
And knew I'd never live on high.

Yes, I called you "friend" in life,
And trusted you through joy and strife.
And yet, on coming to this end,
I cannot, now call you "my friend."

----Mrs. Ferne Roberts

THE WORD THAT CANNOT DIE

By James R. Cope

I. The Changeless Amidst the Changing

A. The world about us.

1. The political, economic, and social orders are in constant upheaval and flux.
2. The Bible speaks of these conditions
 - a. Power - Psa. 37:35,36.
 - b. Glory - 1 Pet. 1:24.
 - c. Pleasure - Lk. 12:19,20.
 - d. Material things - Psa. 102:25-27.

B. The changeless

1. God - Mal. 3:6; Jas. 1:17; Psa. 90:2.
2. Christ - Heb. 13:8; Jno. 8:58.
3. The kingdom - Dan. 2:44; Heb. 12:25ff.
4. The unseen - 2 Cor. 4:18.
5. The word

II. God's Testimony Concerning the Eternal Nature of His Word

Psa. 119:89; Matt. 5:18; 24:35; I Pet. 1:25

III. Why the Word of God Cannot Die

THE WORD THAT CANNOT DIE

A. It is the Infallible Word

1. It is accurate, inerrant. We may depend upon its testimony.
2. That the Bible is thoroughly reliable is attested by
 - a. Science
 - b. History
 - c. Its unique unity
 - d. Fulfilled prophecy
3. Where the credibility of a witness is examined and found valid by all possible means of testing, such examination lends confidence to other testimony of the same witness in matters not subject to human processes of verification. Why, then, should we doubt the Bible's account and regulation of matters moral and spiritual with their accompanying doctrines of rewards and punishments?

B. It is the Enlightening Word

1. Its own testimony - Psa. 19:8; 119:105; 119:130; 2 Pet. 1:19.
2. It reveals man's origin, mission, and destiny.
3. Consider the darkness of soul if all knowledge of Bible were removed from the Christian's heart.

C. It is the Complete Word

1. God has revealed all He wants man to know,
Deut. 29:29; 2 Pet. 1:3; I Cor. 13:8-12; 2 Tim. 3:16,17.
2. This disavows and disallows any later revelations through institutions, whether the true church or an apostate church, or through individuals such as Mary Baker Eddy, Ellen G. White, and Joseph Smith.

- 2 -

D. It is the Sufficient Word

1. Its own testimony - 2 Tim. 3:16,17.
2. It holds answer to every man's personal problem.
 - a. Man's relationship to God.
 - b. Man's relationship to his fellowman.
 - c. Man's relationship to his own conscience.
3. Apostolic examples prove the living word sufficient to meet living issues.

Observe the solution offered to various problems--

- a. Judaism - Acts 15:1,2, 19-31.
- b. Sectarianism - I Cor. 1:10-18; 3:3-7.
- c. Benevolence - Acts 4:32-35; 6:1-6; 11:27-30; I Cor. 16:1-3; 2 Cor. 8:9.
- d. Evangelism - 2 Cor. 11:8; Phil. 4:10-18.
- e. False teachers - I. Tim. 6:3-5; Tit. 1:10-14; 3:10.

Note: The answer to every problem the church faces now or ever, within
and without, is in the word of God.

E. It is the Powerful Word

1. Its own testimony - Heb. 4:12; Rom. 1:16.
2. Observe its cultural influence.
 - a. Compare India and England, China and America.
 - b. In the Roman Empire.
3. Observe its influence in the individual.

F. It is the Comforting Word

1. In disappointment - Jno. 6:66-69.
2. In trials of faith - Jas. 1:2,3; Matt. 28:20; 2 Cor. 12:7-9; Jas. 5:10,11.
3. In sickness - Jas. 5:13.
4. In sorrow - Jno. 14:1-6; Psal. 23; 1 Cor. 15; 1 Thes. 4:13-18.

Note: All the foregoing considerations point directly to one fundamental of faith, i.e.

G. It is the Inspired Word

1. Defined: Inspiration is that supernatural influence exerted on persons by Holy Spirit causing them to speak or write as God willed.

2. Its own testimony - 2 Tim. 3:16,17; I Cor. 2:7-13.
3. This of greatest and gravest importance and an issue inside and outside the church with which disciples must deal. The very basis of our faith is under fire.
 - a. It is doubtful that a man could be found in the church ten years ago who denied verbal inspiration.
 - b. The record of the past decade should serve as a warning of what can happen and the evil forces incessantly at work.

Conclusion:

These are a few reasons why the word of God cannot die. None can better understand these principles than he who has experienced their workings in his own life. "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey in the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward" (Psa. 19:10,11).

By James D. Willeford

In February of 1952, the Highland Church in Abilene began broadcasting the Herald of Truth radio program on 85 stations of the American Broadcasting Company. This congregation is now broadcasting the gospel over 290 A.B.C. and independent stations. The broadcast is heard in the United States, Canada, Alaska, Bermuda, Japan, Guam, Okinawa, Honolulu and the Philipines. The gospel will be presented in these places as soon as funds are available.

There have been many baptisms in the United States as a direct result of the teaching done on the network. One gospel preacher from the state of New York stated recently that he had baptized 14 men and women whose names the Highland elders sent to him. If the mail which we receive is a good index, we can say with assurance that more Catholics have been baptized as a result of the teaching by radio than members of any other one religious communion. Letters from the radio audience have come from nearly every county in the nation and the number has ranged from 100 to 500 per day.

In addition to the results in terms of baptisms, the network program is building faith in the Bible. It is getting the church before the people and is helping to hold scattered members in the sections of the country where congregations are few.

According to surveys made, the audience is somewhere between 3 and $4\frac{1}{2}$ million every Lord's day. We had a letter recently from Brother Herrington, who preaches for the Emporia Church in Wichita, Kansas, and he informs us that according to a survey made by the radio stations in Wichita, that 16 families out of 100 in that section are listening to the network program.

At this time 55 congregations are sending out correspondence courses. These congregations buy the courses and then mail them and grade them. These congregations send from 50 to 2000 courses each, per year.

During 1954, we spent \$360,000 for preaching the gospel by radio and \$160,000 for the TV program. We are bringing one gospel message to each listener at a cost of about two-tenths of one cent. In 1953, the radio audience contributed \$96,000 and in 1954 the audience contributed \$103,000. This money came as unsolicited contributions.

In 1954 our overhead expense ran 6% of the entire amount spent for radio and TV. In carrying on this program the Highland Church has seven full-time and two part-time employees.

The support for the radio and TV program has come from about 1000 congregations. There are at least 10,000 congregations in the nation. So this network teaching has been made possible by no more than one-tenth of the congregations. So far as we know, the contributions of these 1000 congregations have not curtailed any local or foreign mission work.

The Highland elders have contracted with the A.B.C. network for 1955 and they will work to the end that we may make 26 more TV films, during this year. The prospects are bright and we ask that you help us and pray for us that we may sow the good seed of the kingdom at the crossroad of America.

A Plea for Evangelization of the Jews

in New York City and Suburbs

by Gus Winters

There are twenty times as many Jews living in and near New York as in Jerusalem; and nearly twice as many as in the entire new republic Israeli in Palestine. The Jews of New York are accessible, speak our language, are familiar with our American way of life, and a vast majority of them are favorably disposed to the message of true Christianity. In fact, hundreds of thousands of this great number are religiously adrift, having no connection with the Orthodox, Conservative or Reformed synagogue.

Paul, the apostle and missionary to the Gentile, discusses the problem of the national rejection of his people in the 9th, 10th, and 11th chapters of his epistle to the Romans. In the first chapter, verse 16, he writes, "For I am not ashamed of the gospel for it is the power of God unto salvation to every one that believeth, to the Jew first, and also the Greek (or Gentile). The celebrated Greek scholar, J. W. McGarvey, comments thus on this verse:

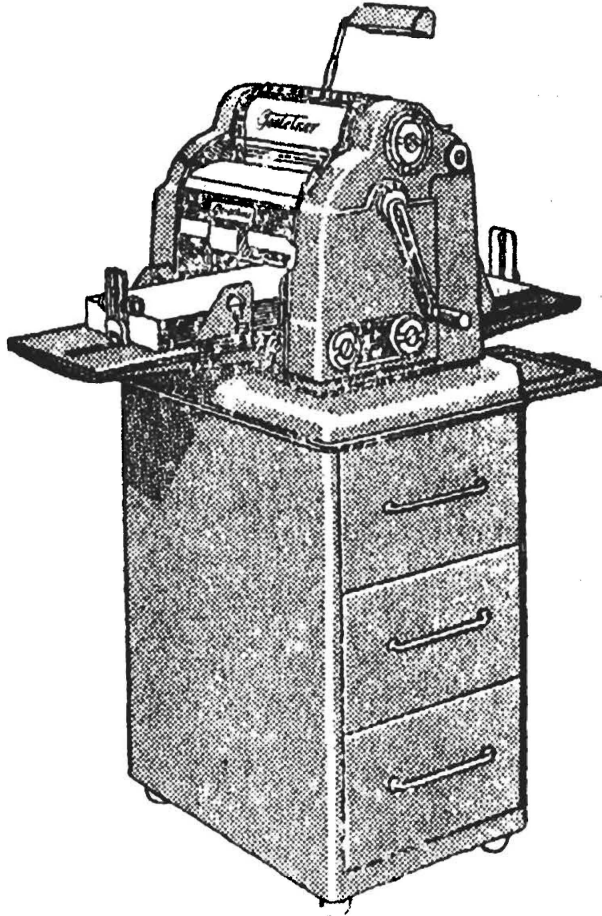
"I would declare or publish unto you that gospel which is the power of God in the all-important and incomparable work of saving men, all of whom are lost in sin, and any of whom can be saved when he believes this gospel, whether he be one of God's chosen people, who have the first right to hear it, or a Gentile. It is God's power unto salvation, for it brings sinful men a righteousness which emanates from God, and which he freely gives to believers."

Referring to Romans, chapter 9, the apostle Paul expresses his deep sorrow because his Jewish brethren have rejected Jesus as their Messiah and Savior. However, their rejection does not frustrate the plan or purpose of God. Turning to chapter 11, he there tells us of the remnant of true Israelites in Elijah's day, the 7000 who had not worshipped Baal. He shows that the national rejection of the Jews was predicted by Israel's psalmists and prophets. He informs us that the Jews, (the natural branches), were broken off because of their unbelief, and the Gentiles, a wild olive, were grafted into a good olive tree, which is a figurative representation of the theocracy, the family of God or His spiritual Israel. He affirms, "If they continue not in their unbelief, shall be grafted in; for God is able to graft them in again. C. B. Williams renders it "is well able to graft them in again." James McKnight renders it "is both able and willing to graft them in again." Then follows Paul's declaration of a mystery, verse 25, the hardening is only in part, and in God's own time "all Israel", namely all of God's true or spiritual Israel, "shall be saved", when the fullness, (some translators render it full number), of the Gentiles be come in. Israel is still beloved for the Fathers' sake, Abraham, Isaac, and Jacob, and the gifts and calling of God are not repented of. They can also now obtain mercy, by the mercy shown you (Gentiles). Surely, the time is ripe, if not a wee bit overdue, for you my Gentile brethren, to give the gospel back to the ancient and peculiar people from whom you received it in the first century. Who will go as a missionary to the Jews of New York? Who will help send and support a missionary couple in this vast, needy, and long neglected field?

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