

1956 LECTURE OUTLINES

Volume IV

ANNUAL BIBLE LECTURESHIP

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FREED-HARDEMAN COLLEGE

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

Henderson, Tennessee

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FOREWORD

By E. Claude Gardner

We send forth another volume of the lecture outlines used by the speakers with the hope it will assist those who attended the lectures especially to further pursue the thoughts presented in profitable meditation and research. A review of these outlines will further clinch the truth so forcefully unfolded by men who made such an earnest effort to instruct us. We express our heartfelt thanks to these faithful, able, fervent, and enthusiastic servants of God. Our young preachers were wonderfully blessed with the privilege of hearing such experienced men impress the truth on their hearts. The topics discussed were varied; old themes and current issues were examined. Freed-Hardeman College has long had the reputation of permitting open and free discussion of questions. We purpose to keep it this way.

Many new features were added for the pleasure and profit of our guests. As interest grows in these matters we will likely desire to expand such opportunities.

Our visitors were many. It seemed that we had a larger number than usual of the elders, deacons, and wives. We hope this trend will continue each year. We are anxious for these to profit as do the host of preachers who come. Our visitors were quite complimentary of the college and its plans. Many pledged their moral and financial support to help us in our plans to enter the Southern Association this year. The interest shown by our friends appeared to be higher than ever and we are humbly grateful. In this "test year" we covet your prayers and financial aid. We are grateful for your friendship and we believe we can count on your future assistance. We shall look forward to your return to the campus for the lectures during the second week of January, 1957.

THE NEW TESTAMENT CHURCH

By G. K. Wallace

THE NATURE OF THE CHURCH

Luke 17:20-21

Introduction:

It is impossible to understand the Kingdom of God without knowing what kind of kingdom it is. There are two kinds of kingdoms in the world. One is civil and local and the other is spiritual and universal.

I. The kingdom or the church of Christ* is not civil and local.

Jesus said, ". . .neither shall they say, Lo, here! or, There." The Kingdom of Christ cannot be located on the map. It has no geographical boundaries. Too, Jesus said, "The Kingdom of God is within you," When Christ said "within you," He was describing the nature of the kingdom and not its establishment.

II. The Church and State are separate and should be kept separate.

- A. Isaiah foretold the separation of the church and state. Isaiah 2:4.
- B. Jesus taught that He was to serve in a spiritual realm. Luke 12:14; Jno. 18:36.
- C. Paul and Peter taught the function and place of civil government. Rom. 13:1-7; I Pet. 2:13-14.

III. The church of Christ is a spiritual Institution.

This is clearly evident by the manner of induction, Jno. 3:5. This is a spiritual birth and thus puts one into a spiritual kingdom.

*You will note that church of Christ is generally used in this study. I do not share the opinion that the church can be made a sectarian body by what you call it. The nature of the church is not determined by what you call it. On the other hand its nature determines the terms used to describe it. Such descriptive phrases as these are applied to the church: "Body," "House", "Temple", "Vineyard", "Kingdom". Be it remembered that Paul says in Col. 1:18 to make Christ preeminent in all things. If, then, in describing the church I use a phrase that makes Christ preeminent I am doing only what Paul said do.

THE IDENTITY OF THE CHURCH

Introduction:

The church of Christ has certain marks of identity and anyone who really wants to find the Lord's church may do so. The book of Acts is the Lord's history* of the church. Let us view the church in the divine record.

- I. Acts the second chapter introduces us to the church of Christ.
 - A. The church had twelve Apostles. Acts 1:26; 2:1.
 - B. The Holy Spirit guided the body of Christ. Acts 2:1-4.
The word of God then dwelt in the inspired man and today the same word dwells in the inspired book.
 - C. These Holy Ghost preachers proclaimed Christ. Acts 2:22.
 - D. The new birth and the great commission was preached.
Acts 2:38. The true church baptized for the remission of sins.
 - E. The original church was steadfast in the apostles' doctrine.
Acts 2:42; 20:7.
 - F. The true church ministered to the needs of man. Acts 2:45; 6:1-5.
- II. The rest of the book of Acts informs us of the activities of the body of Christ.
- III. The Epistles give instructions on how members of the body of Christ should live.
- IV. The book of Revelation tells us of the destiny of the church of Christ.

*The first works of church history are the canonical Gospels of Matthew, Mark, Luke, and John, the inspired memoirs of Jesus Christ, who is the theanthropic head of the church universal. "These are followed by Luke's Acts of the Apostles, which describes the planting of Christianity among Jews and Gentiles from Jerusalem to Rome by the labors of the apostles, especially Peter and Paul."--History of The Christian Church by Philip Schaff, Vol. 1, Page 28.

THE WORK OF THE CHURCH

Introduction:

The work of the Church can be determined by observing from the word of God just what the church did. The work of the church may be classified under three heads:

- I. It is the work of the Church to preach the gospel to the world.

Matt. 28:19-20; Mk. 16:15-16. The scope of the church is the world.

- II. It is the work of the church to preach the gospel to the church. Rom. 1:15.

Any use of the word Gospel that would limit it to only the unconverted man is a misuse of the word. In every dictionary, both Greek and English, the word Gospel includes the message of God to both saint and sinner.

- III. It is the work of the church to care for the needy.* Acts 2:4-47; 4:37; 6:1-4; James 1:27; I Tim 5:1-16.

An expediency is not a law. The method used in helping is a matter of expediency.

Conclusion:

A church that is not busy in doing the above is not doing its duty toward God.

*It is evident that the church may help anyone who is in need. See Gal. 2:10 and Luke 10:25-37.

THE WORSHIP OF THE CHURCH

Introduction:

The word of God is the source of authority on how to worship God. Worship--"The Greek word denotes an act of reverence whether paid to a creature or to the creator." The acts of worship are found in the New Testament.

- I. Teaching the word of God is worship.
The meaning of teaching--I Tim. 4:16.
- II. We worship by our prayers
The meaning of prayer--I Cor. 14:16.
- III. We worship by our giving.
The meaning of giving--II Cor. 9:12.
- IV. We worship in the Lord's Supper.
The meaning of the Lord's Supper--I Cor. 10:16.
- V. We worship in songs.
The meaning of singing--Col. 3:16.

Conclusion:

These acts are the only ones authorized by Jehovah God in our worship.

THE UNITY FOR WHICH JESUS PRAYED

Gus Nichols

NO. 1

I. INTRODUCTION

1. Jn. 17:20-22. Having prayed for himself Jesus prayed for the unity of his apostles "that they may be one as we are". Jn. 17:11
2. He also prayed that all who would ever believe on him through their word which he had given them might be one as he and the Father were one. Jn. 17:8,11,20-22.
3. Jesus knew how to pray--his prayer was scriptural. Had we been there we would have said "amen" to it. We would have endorsed his prayer from our hearts, then we would have gone away to work for the fulfillment of that prayer.
4. Jesus did not pray for unity then go away to establish a plurality of religious bodies and to be the author of differing gospels which would cause division. Paul argues that Christ is not divided. I Cor. 1:13.
5. Christ established only one church. Matt. 16:18. And there is only one spiritual body. Eph. 4:4; I Cor. 12:20.

II. GOD IS NOT THE AUTHOR OF CONFUSION BUT OF PEACE

1. I Cor. 14:33.
2. Is called the God of Peace. I Thess. 5:23.
3. Christ is our peace--the Prince of Peace. Isa. 9:6,7; Eph. 2:14.
4. The church or kingdom is called a kingdom of peace. Rom. 14:17.
5. The gospel is called the gospel of peace. Eph. 6:15.
6. Christians have been brought into peace with one another. Eph. 2:14-16.
7. Christians to dwell together in peace. Psal. 133:1.
8. Peace is to rule the hearts of Christians. Col. 3:15.
9. They are to live in peace. 2 Cor. 13:11.
10. They are to be at peace among themselves. I Thess. 5:13.
11. They are to follow peace (as they follow holiness). Heb. 12:14.
12. They are to follow things which make for peace. Rom. 14:19.

13. They must not have envy and strife among themselves. Jas. 3:16.
14. They must not bite, devour, and be consumed one of another. Gal.5:14,15
15. They are to strive together. Phil. 1:27.
16. They are to be like-minded, having the same love, being of one accord, of one mind. Phil. 2:2.
17. At Jerusalem all that believed were together. Acts. 2:44.
18. They were of one heart and one soul. Acts 4:32.
19. What the apostles taught pleased the whole multitude of disciples. Acts 6:5.
20. They assembled with one accord (Acts 15:25) to face false teaching.

III. THEY WERE OF ONE HEART IN THE JERUSALEM CHURCH

1. Men think and reason in their hearts. Matt. 9:4; Mk. 2:8
But they were of one heart. Acts. 4:32. Therefore they were one or united in their thinking and reasoning.
2. We understand with the heart. Prov. 8:5; Matt. 13:15.
But they were of one heart. Acts.4:32. Therefore they were one or united in understanding.
3. With the heart man believeth. Rom. 10:10. But they were of one heart. Acts 4:32. Therefore they were one or united in faith. Phil. 1:27; Eph. 4:5.
4. We purpose in our hearts. Dan. 1:8; 2 Cor. 9:7. But they were of one heart. Acts 4:32. Therefore they were one or united in purpose.
5. Men are to love with the heart. Matt. 22:37; I Pet. 1:22. But they were of one heart. Acts. 4:32. Therefore they were one or united in affections.
6. This was the first congregation of the church which Christ had promised to build and had in it the unity for which he prayed. Let us reproduce that church all over the world.

THE UNITY FOR WHICH JESUS PRAYED

NO. 2

I. INTRODUCTION

1. Jn. 17:11, 20-22. This is one of the Lord's prayers--his longest recorded prayer.
2. Some denominational preachers contend that the unity for which Jesus prayed was not to be had in this life but up in heaven only. However, they are wrong as usual. This unity is to be here and now while the world is lost in unbelief so that the "world may believe". Jn. 17:20,21.
3. Other denominationalists contend that Jesus did indeed pray for unity and not for uniformity; and that the more than 300 religious denominations are united according to Jesus' prayer. But Jesus prayed for a unity like that which existed between Himself and the Father. Jn. 17:20,21.
4. There were not 300 or more divisions between the Father and Son but the Son always said "thy will be done" and obeyed the Father even at the cost of his very life. Phil. 2:8-11; Lk. 22:42; Rom. 15:1-3.

II. JESUS PRAYED FOR THE UNITY OF BELIEVERS AND NOT FOR THE UNION OF SAINTS AND SINNERS

1. Jn. 17:20,21. For oneness of "them that shall believe on me".
2. There can be no peace and unity as here prayed for between saints and sinners, or upon a compromise of the truth. Matt. 10:35-37; Lk. 12:51-53.
3. God had put enmity or an eternal warfare between right and wrong, truth and error, flesh and the spirit. Gen. 3:15; Eph. 6:17; 2 Tim. 4:2; Jude 3; Phil. 1:17.
4. Unity in false doctrine and man-made churches or federations humanly devised bodies is not desirable nor found in the Lord's prayer. But believers are to be one or united in loving obedience to the commandments of the Lord.
5. All are to be united upon the simple basis of faith in Christ and obedience to Him. This will guarantee salvation in heaven at last as well as present salvation in the church of our lord. Mk. 16:15,16; Heb. 5:8,9; Rev. 22:14.
6. Therefore nothing should separate Christians except that which has to do with faith in Christ and obedience to him. If we must live in heaven with those who believe in Christ and obey him we might as well live with them here. Nothing therefore should divide us which is not admittedly in some way essential to eternal life. Rev. 2:10.

III. THE BELIEVERS WHO ARE TO BE UNITED ARE EVIDENTLY SAVED BELIEVERS

1. Certainly Jesus did not pray for christians to be united with infidels. Jn. 17:20,21. "What part hath he that believeth with an infidel" 2 Cor. 6:15. "Be not unequally yoked together with unbelievers" v.14.
2. It is the baptized believer that is implied. Mk. 16:16; Gal. 3:26,27. When it says "all that believed were together", Acts 2:44, it meant the baptized believers of verses 36-41. Hence members of the church. Acts 2:47.
3. There can be no fellowship between righteousness and unrighteousness--between light and darkness--between Christ and Belial--between believers and infidels--between the temple of God and temple of idols ---wherefore come out from among them and be ye separate. 2 Cor. 6:14-18.
4. Faithful Christians like Timothy are called believers. I Tim. 4:12. The Romans were justified by faith, (Rom. 5:1), (Rom. 6:3), or had obeyed Rom. 6:17,18; 16:26.
5. Those who have faith only are still called children of the devil. Jn. 8:30-31, 44.
6. There can be no proper unity between Christians and cowardly, worldly and disobedient believers. Jn. 12:42,43. Though these believed they were not saved. Rom. 10:9,10; Heb. 5:8,9.

IV. FURTHERMORE JESUS' PRAYER WAS FOR BROTHERHOOD UNITY

1. It was for the oneness of ALL who would ever believe on him--obediently and trustingly. Jn. 17:20,21.
2. All who are members of the church in its general sense--all the saved. Eph. 3:21.
3. Paul was baptized into the same body. The Corinthians were, though he was baptized at Damascus. I Cor. 12:13; Acts 2:47.
4. We are to love the brotherhood, which is larger than a local congregation. I Pet. 2:17. "The churches of Christ" were so united in Paul's day as to cooperate in sending salutations by Paul unto Rome. Rom. 16:16.
5. Factions are a work of the flesh and a damnable sin. Gal. 5:19-21. (AM. STD. version).
6. No church of Christ has a right to ignore another true church as though it were a Catholic church or a Mormon church!

THE UNITY FOR WHICH JESUS PRAYED

NO. 3

I. INTRODUCTION

1. Jn, 17:20-22.
Remember Jesus prayed for the unity of believers--that they might be one in Christ and the Father.
2 Cor. 5:17; Rom. 6:3. We were baptized into Christ and should be one in Him. Gal. 3:26-28.
2. Christ sprang out of Judah "and unto him shall the gathering of the people be". Gen. 49:10; Heb. 7:11-13.
3. The blessing of salvation is to be had in Jesus Christ--who is the seed of Abraham. Gen. 12:1-3; Gal. 3:8,16,
4. The old covenant separated the Jews and made them a great nation--united at first. Gen. 12:1-3; Heb. 8:6-13. God caused the division between Jew and Gentile.

II. BUT CHRIST BROKE DOWN THE MIDDLE WALL OF PARTITION

1. Christ is the Prince of Peace. Isa. 9:6,7. He broke down the middle wall of partition--law of Moses--to unite Jew and Gentile in one body so making peace. Eph. 2:14-16; Eph. 3:6; Col. 2:14.
2. During personal ministry of Jesus, Gentiles were still excluded. Matt. 10:5-7. But in great commission all nations are included. Matt. 28:19; Mk. 16:15-16; Lk. 24:46,47; Acts. 10:34,35; Isa. 2:2,3.
3. As individuals of all nations are converted and flow into the church, their nature is so changed that they no longer lift up sword against each other nor learn war anymore. Isa. 2:2-4. This peace and harmony is to be found "in all my holy mountain"--in the church or kingdom--Isa. 11:9 with its context 1-10; Jn. 18:36,
4. Hence all are to be gathered together in ONE--even Christ--Eph. 1:10; Gal. 3:27,28. Christ was to make "in himself" one new man so making peace--Eph. 2:14-16.
5. Jn. 10:16. The other sheep referred to Gentiles who were to be brought in by the gospel and be united with Jews in Christ or in His body or church on the terms of the gospel. Eph. 3:6; Acts 15:7; Eph. 2:11-16. Cornelius, Acts. 10.

III. THOSE IN CHRIST ARE TO BE UNITED IN THE DOCTRINE OF CHRIST

1. A Christian cannot afford to leave the doctrine of Christ in order to be united with anyone. 2 Jn. 9-11; I Tim. 1:3, 2 Tim. 4:2-3; I Pet. 4:11; Jude 3.

2. Those who teach or preach contrary to the doctrine of Christ cause the division--they are guilty of driving the wedge that splits the log. Rom. 16:17-18.
3. Therefore we cannot afford to unite with modernists--they do not teach the doctrine of Christ--deny the virgin birth--vicarious death--resurrection--etc. Isa. 7:14; Matt. 1:18-23; I Cor. 15:1-3; Rom. 1:4 Deny inspiration of the scriptures also. 2 Tim. 3:15-17; 2 Pet. 1:20-21.
4. Denominationalists have not obeyed the gospel--but they pervert the doctrine of Christ on how to be saved and how to worship. Faith only--effusion for baptism--emotionalism for truth--feelings for faith--imagination for the word of God--man-made churches--etc. Have erected cross fences to divide the sheep.
- 5.. Cannot unite with the "Christian Church"--have forsaken the doctrine and scriptures as all sufficient guide--gone beyond the word--added--perverted--etc. I Cor. 4:6 R.V.; 2 Cor 3:16-17; 2 Pet. 1:3; Jude 3; Rev. 22:18-19.
6. Premillennial brethren have revamped and changed the Bible to fit their theories--teaching that the prophecies which when written referred to the first coming of Christ and his Kingdom, now refer to his second coming. Their interpretation of Acts 15:6-17 vitiates the gospel and logically denies salvation to us Gentiles now. They press their theories to the division of the church. They sow discord among brethren. Prov. 6:16-19. Hence, are to be marked and avoided. Rom. 16:17-18; Titus 3:9-10. The Kingdom of Christ has already come and we as Christians are in that kingdom. Col. 1:13; Heb. 12:28; Rev. 1:9. It is not a literal kingdom. Jn. 18:36.
7. Neither can we give up our class teaching and Bible schools on the Lord's day to be united with the anti-class brethren on the terms of their man-made laws for the regulation of teaching and retard the progress of the gospel. As sure as God has given no certain way of teaching to the exclusion of all other ways they are causing division and sowing discord among brethren. And to the extent that they do this they should be marked and avoided.

THE UNITY FOR WHICH JESUS PRAYED

No. 4

I. INTRODUCTION

1. Jn. 17:20-22.
2. Wanted unity--not lip service--Died for unity--cost life. Eph. 2:14-16.
3. Wanted world to believe--be saved. Jn. 17:21.

II. UNITE ON PATTERN

1. Gen.6:14. Noah obeyed--followed divine pattern--Gen. 6:22.
2. Yet nothing in pattern about size of "Rooms"--(Gen.6:14) nor how many--size of "Door--and of "Window"--What tools to use--what size trees to cut--what direction nor how far away--how to bring wood to right place--haul--drag--carry--use ox or ass, cart or sled--how many boards or planks--how fasten them together--what sort of measure to use--sort of pitch--in what vessel--put on with what sort of brush or paddle--what sort of hinges for door,etc.--all this and more not in the pattern except as implied as incidentals--a choice had to be made between methods or incidentals--use wisdom.
3. Noah could not change the pattern. Gen. 6:22.
4. If Shem had insisted on adding pine--Sin--division--add fourth story--pervert pattern.
5. If Ham had demanded that no tools be used because not in the pattern he would have been making an incidental into a law.

III. EXPEDIENTS NOW

1. "Go"--Matt.28:19--In pattern--ways to obey--walk, ride, car, boat, train, plane, etc--no pattern for a certain way to exclusion of all other ways.
2. "Teach All Nations"--Matt.28:19--ways to obey--orally, writing, radio, TV, papers, tracts--in classes, individuals, congregation, etc--literature, women, (if not over man).
3. "Baptizing them"--Matt.28:19--In river, creek, baptistery, water warm,--dressing room, garments--(not in the pattern--incidentals).
4. Assemble--Heb.10:25--meeting house, buy lots, deeds, trustees, building committee, rest rooms, cloak rooms, baptistery, dressing rooms, drinking fountain, eating room, clock, etc--(House not the church)--Incidentals.
5. Singing--Eph.5:19--Books; notes; pitch fork; four parts; leaders; number of songs, etc--(expedients).

6. Pray--Acts.2:42--kneeling, sitting, standing--leader--how many, how long, etc.
7. Lord's supper--Matt.26:26-28--Recline at table; serve audience; seated or standing; plate; drinking vessels to divide it; what hour of day, who preside, etc.
8. Contribution--I Cor. 16:2--Put it on table--plates--passed; baskets--bank deposit--records--reports--amount for poor, for preaching--fuel--water--lights--repairs--rent, etc--Incidentals--(Every item not in the pattern).

IV. CHURCH COOPERATION

1. Churches cooperated in supporting a preacher 2 Cor. 11:8; Phil. 1:5; 4:10-17. Herald of Truth--(Many incidentals)
2. Churches sent to church-to churches--to elders. Acts 11:27-30; Rom. 15:25-31; I Cor. 6:1-5; 2 Cor. 8:1-4, 16-17.
3. Church or churches may care for poor in a home--even orphan home--not own either--I Tim. 5:16; Jas. 1:27.
4. If every little point mentioned in the New Testament happened as a part of a pattern to be followed then the Lord's day contribution cannot be used for anything but the poor saints. I Cor. 16:1-5 Can't pay rent--buy fuel--pay light or water bill--can't repair the house nor build a meeting house--nor build the preacher's home--nor support a preacher--nor buy song books. All these things and more would have to be supported and purchased individually. But many of these things are in the realm of incidentals and expedients.
5. Anti-Sunday school brethren imagine they find a bound pattern for all assemblies which excludes the Lord's day Bible school, vacation Bible school, etc. Yet they have singing schools, protracted meetings, etc.
6. Other good brethren imagine the pattern excludes churches cooperating in our national radio broadcast and in supporting our orphan homes. They say the Herald of Truth and orphan homes are parallel with missionary societies. Yet they say individuals may support Herald of Truth and orphan homes but may not contribute to the missionary societies. There is no need for division over such controversies. Let us follow the pattern as Noah did, but not make laws out of incidentals. Discriminate between the fixed and bound pattern and incidentals. REMAIN UNITED!

POWER OF THE PRESS

By Olan L. Hicks

INTRODUCTION:

I want to express my gratitude for an opportunity to speak. The nature of my subject, although not essentially Biblical, is vitally involved in our work for the Lord. The Power of the Press! All but impossible to conceive of a world without printing. Our world runs on a track of printing. If you could destroy all printing suddenly, you could paralyze the world--stop all business, all schools, all government--all progress. Imagine a world without printing:

1. Suppose you went to telephone--no directory.
2. Suppose you went to the office--no forms, etc.
3. Suppose you went to the school--no books, library.
4. Suppose you went to the church--no Bibles, hymnals, papers, study material.
5. Suppose you went to the Government--no red tape!
6. Suppose you went to the drug store--and they had drugs but no filthy books on the shelves!

I. OURS IS AN AGE MAINLY CONDITIONED AND CONTROLLED BY THE PRINTED WORD:

- A. Propaganda being last remaining frontier on earth, we are taking to outer space!
- B. Yet the printing press is only 504 years old. Consider that prior to that, clay, stone, papyrus skins were only writing materials. Contrast this with the splendor of the miracle of modern printing. Our grand-fathers carried a slate to school with them, today we have texts so beautifully printed that they make study and learning a joy and a fascination. Even Bible study books are now magically well printed.

II. PEN MORE POWERFUL THAN THE SWORD:

- A. Ancients who inscribed on stone knew this: history demonstrates it.
 1. Catholic falsefications of history, suppression, etc.
 2. Desire of pressure groups to control the press.
- B. Modern press has multiplied the power of the pen a million-fold. Consider:
 1. Power of printed word to spread movements:
 - a. Picture Europe and Near East from 800 to 1300.
 - b. Attacks on this system through printed word, Erasmus, Huss, Luther, et al
 - c. Campbell and his co-workers depended mainly on the printed word.
 - d. Current examples: Our work in India, Nigeria, El Paso.
 2. Power of printed word to stabilize and conserve:
 - a. Christian Standard vs. Gospel Advocate, Firm Foundation, et al

3. Same great power equally available for evils:
 - a. Communism--with world-wide underground.
 - b. Current filthy literature-- in every store.
 - c. Romanism
 - d. Jehovah's Witnesses -- With million-dollar printing facilities grinding out their doctrines in many languages.
 - e. Modernism--in control to Bible translations, and Sunday school materials.
 - f. Christian Scientists, etc--multi-million dollar literature projects into all the world.
4. Power of press for ill within church:
 - a. Ill-conceived, partisan or erroneous hobby-riders.
 - b. Imperious, domineering propaganda type papers.
 - c. Where religious journalism is involved in our ranks, out loyalties and interests take strange twists. Our allegiances become fierce and consuming things. Many follow unquestioningly, blindly. The question of right and wrong, truth and error, become swallowed up in emotional considerations. Men--good men--range themselves on one side or the other according to all allegiances, personal ties and alignments. Few seem to retain the true independence of mind and conviction to stand upon their own judgement. Few remain neutral. It becomes, "Take your choice, or take the consequences !"

III. THE GREAT RESPONSIBILITY OF BEING AN EDITOR:

- A. Editors, because of their powerful vantage, are suddenly vested with a power which is sometimes beyond their deserts--with ability and influence they do not truly merit.
 1. The printed word robs a statement of the qualifying influence of a smile, a nod, a kindly look, even a wink or twinkle in the eye to show sympathy with mankind.
 2. Fearful responsibility to be an editor--to lead. For some will follow--regardless.
 - a. Domineering, ambitious editor and staff
 - b. Weak, craven editor
 - c. Cavalier, jaunty editor
 - d. The editor who takes himself too seriously !

IV. POWER OF PRESS TO ADVANCE CAUSE OF CHRIST:

- A. Teaching:
 1. Tracts
 2. Periodicals
 3. Books
 4. Study Courses
 5. Bibles
 6. New Testaments

B. Publicity

1. Bulletins
2. Newspapers
3. Letters
4. Religious Periodicals

C. Religion is Big News

(Religion has become one of the very important bits of news in current reporting. Whereas, fifteen years ago it was the most difficult task to get news about religion into the average daily paper, it is today eagerly sought. Every congregation should appoint someone qualified to do the job, to keep its news of events, growth, and general program of work constantly before the public through the local newspaper. The average newspaper staff will be glad to co-operate to the fullest extent, despite the oft-heard complaint, that newspapers will never give the Church justice.

V. CHALLENGE TO NEW LEVELS OF ACHIEVEMENT:

- A. Better Editing - free from any personal ax to grind.
- B. Better Art Work.
- C. Better Writers and Materials.
- D. Best Modern Methods of Printing.

THE HOLY SPIRIT

By Roy Lanier

I. HOLY SPIRIT A PERSON

A. PERSONAL PRONOUN

John 14:17. See also John 16:13, 14.

B. HIS ACTIONS

1. He speaks
John 16:13. See also I Tim. 4:1.
2. He searches the mind of God
I Cor. 2:10, 11.
3. Reveals the mind of God
I Cor. 2:10. Eph. 3:5.
4. Determined spiritual gifts
I Cor. 12:11.
5. Directed the apostles
Acts 16:6, 7.
6. Intercedes for us
Rom. 8:26, 27.

C. HIS PERSONAL ATTRIBUTES

1. He has a mind
Rom. 8:27.
2. He is grieved
Isa. 63:10. Eph. 4:30.
3. May be blasphemed
Matt. 12:31.
4. Bears witness
John 15:26. See also Rom. 8:16.

II. THE HOLY SPIRIT IS GOD

A. ASSOCIATION IN THE TRINITY

1. In benediction
2 Cor. 13:14.
2. In great commission
Matt. 28:19.
 - a. Person because he wears the name of God
Ex. 3:15. Hosea 12:5.

- b. Deity - Since baptism is an act of worshipful obedience to him into whose name we are baptized, we render worship to the Holy Spirit in that act. If he is not God, we are idolaters.

B. TERMS USED

1. I Sam. 16:13b.
I Sam. 18:12.
2. Isa. 40:13.
Rom. 11:34. See also I Cor. 2:16.
3. Matt. 1:20b. Luke 1:35.
4. Acts 5:4. Acts 5:3

C. ATTRIBUTES OF DEITY

1. Eternal
Heb. 9:14.
2. Omniscient
I Cor. 2:10,11.
3. Omnipotent
Gen. 1:2.
Psalm 104:30a.
Job 26:13a.
Elihu - Job 33:4.
Rom. 8:11.
4. Omnipresent
Psalm 139:7.
John 14:17
I Cor. 6:19a.

MANIFESTATIONS OF THE HOLY SPIRIT

INTRODUCTION

Being a person, the Holy Spirit is not given by measure - "sparingly" (Thayer)
Measure suggests "extent, degree, quantity." (Webster)

The measure (if we must use that word) is in what the Holy Spirit enables one to do.

Not how much of the Spirit we have, but how much will he enable one to do.

The Holy Spirit has always been given to people to enable them to do whatever they are commissioned or expected to do.

- a. Of Bezalel it is said, "I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise skillful works, to work in gold," etc. Ex. 31:3ff.
- b. Of the seventy elders God said, "I will take of the Spirit which is upon thee, and will put it upon them ... And it came to pass, that, when the Spirit rested upon them, they prophesied." Num. 11:17, 25.

I. BAPTISM

A. OCCURRENCES

1. Apostles
Acts 2:1ff.
2. Cornelius
Acts 10:44ff.

B. ADMINISTERED

1. By the Lord
John 1:33b.
2. For special purposes
 - a. Apostles - to enable them to carry out their commission.
 - b. Cornelius
 - (1) As evidence to the Jews
Acts 10:47. See also Acts 11:15-18.
 - (2) As evidence to the Gentiles
Acts 15:8.

C. IDENTITY

1. Promise versus command
Acts 1:4,5. See also Acts 11:15ff.
When Peter saw the Gentiles had received the Holy Spirit, he commanded them to be baptized in water. Acts 10:44-47. Hence Holy Spirit baptism was a promise; water baptism is a command.
2. Not the baptism of the great commission
Jesus administered Holy Spirit baptism, John 1:33b.
Men administer baptism of the great commission, Matt. 28:18,19.
3. Not the baptism that brings into Christ
Baptism that brings into Christ is one in which one is buried and raised, Rom. 6:3,4.
4. Not the one baptism of Eph. 4:5
Holy Spirit Baptism special, never general.
Baptism of Holy Spirit a figurative use of term, as baptism of suffering.

II. IMPARTED

A. DIFFERS FROM BAPTISM

1. Negatively

a. Not that it does not come from the Lord.

b. Not that it comes in a different amount or degree.

Acts 19:6

Rom. 1:11

" Tim. 1:6

2. Positively

a. It comes by human mediation - apostles hands, Acts 8:14-18.

b. Those who received it could not impart the Spirit to others.

Philip, to whom the Spirit was imparted by apostles, could not impart the Spirit to others. Acts 8:6, 13, 14.

B. PURPOSE

To enable the church to operate in the absence of the written word

1. Preach to the lost, Acts 8:5; 1 Cor. 2:12,13; 1 Pet. 1:12b.

2. To edify the saved, Eph. 4:11ff.

3. To confirm the word, Mark 16:20; Heb. 2:3,4.

4. Wisdom to organize and govern the church, 1 Cor. 12:28.

C. GIFTS IMPARTED

1 Cor. 12:4-11

1. Wisdom

2. Knowledge

3. Faith

4. Healing

5. Working of miracles

6. Prophecy

7. Discerning of spirits

8. Tongues

9. Interpretation of tongues

D. GIFTS CEASED

1. On the death of the last one to receive from apostles' hands

2. Coming of perfect Revelation

1 Cor. 13:8-10.

III. INDWELLING

A. BODY AND SPIRIT AGREEABLE

1. Human body and spirit

2. Demons in human body

3. Holy Spirit in physical body of Jesus, Matt. 3:16

To be distinguished from incarnation (The Holy Spirit, Boles, p. 204).

4. Holy Spirit in the apostles, John 14:17.

B. FACT OF INDWELLING

1. God dwells in us

2 Cor. 6:16. 1 John 4:12.

2. Christ dwells in us
Gal. 2:20
Eph. 3:17
Col. 1:27.
3. Representative dwelling
- a. Father
Eph. 2:22
1 Cor. 3:16
 - b. Son
John 14:18
Rom. 8:9,10
 - c. Both
John 14:21,23
4. The Holy Spirit dwells in us, Rom. 8:9-11; 1 Cor. 6:19; 2 Cor. 1:22.
- a. Personally
 - (1) Apostles - John 14:17
 - (2) Corinthians - 1 Cor. 6:19
 - b. Not through the word
 - (1) Receive the word before baptism, Spirit after, Acts 2:41
 - (2) Hear and believe before we receive the Spirit, Eph. 1:13
 - (3) Sons of God before receiving the Spirit, Gal. 4:6.

THE HOLY SPIRIT CONVICTS OF SIN

INTRODUCTION

No one is convicted of sin except by the Holy Spirit

- Two possible ways:
- 1. Impact of Holy Spirit upon human spirit
 - 2. By use of means adequate to the purpose

I. PROMISE

John 16:7-14

- A. I will send the Holy Spirit to you
- B. He will convict the world of sin
- C. He will come speaking

II. THE PROMISE FULFILLED

Acts 2:1ff

- A. Holy Spirit sent to the apostles, Acts 2:1-4
 - 1. Apostles versus the multitude
 - 2. No Pentecostal outpouring today
- B. The Holy Spirit spoke
 - 1. The gospel of Christ, Acts 2:22-36
 - 2. Through the apostles

C. Convicted men of sin

1. When they heard, Acts 2:37
2. Conviction follows belief
3. Used the gospel as his instrument, Rom. 1:16; 1 Cor. 4:15; 1 Pet. 1:23
4. Word is the sword of the Spirit, Eph. 6:17.

D. Holy Spirit convicts today

1. He furnishes the same message, but not miraculously
2. We study to teach instead of depending on direct revelation

THE HOLY SPIRIT SANCTIFIES

INTRODUCTION

A full study would require that we know the use in the Bible of such words as holy, holiness, hallow, hallowed, consecrate, saint, sanctify and sanctification. We would also have to take into consideration the growth in the meaning of the term.

Defined: Sanctification is that process by which God, in the person of the Holy Spirit, through the use of revealed truth brings us into the likeness of Jesus Christ in thought, word and deed.

I. AGENTS IN SANCTIFICATION

- A. GOD
 - 1 Thess. 5:23
 - Phil. 2:13
- B. CHRIST
 - Eph. 5:26,27
 - Heb. 2:11
- C. HOLY SPIRIT
 - Rom. 15:16
 - 2 Thess. 2:13,14
- D. MAN
 - 2 Tim. 2:21
 - 2 Cor. 7:1. See also 1 Pet. 2:1, 2.

II. MEANS, INSTRUMENT, OF SANCTIFICATION

- A. TRUTH
 - John 17:17, 19
1. Relation of Spirit and word, Eph. 6:17.
2. Spirit does things the word does not
 - a. Intercedes, Rom. 8:26, 27.
 - b. Searches and knows the mind of God, 1 Cor. 2:10, 11.
 - c. Revealed the word, 1 Cor. 2:10; Eph. 3:5.
3. Spirit can use in our sanctification only that word known to us.
 - 2 Pet. 1:4.
 - Col. 1:9, 10.

B. FAITH

Paul said he was sent to preach the gospel to Gentiles, Acts 26:18
Acts 15:9.

C. BLOOD

Heb. 10:29
Heb. 13:12
Heb. 10:10.

III. SPHERE IN WHICH SANCTIFICATION TAKES PLACE

1 Cor. 1:2.

A CHALLENGE TO ZESTFUL LIVING

Orlan Miller
John 10:10

I. INTRODUCTION

- A. Even though we are on earth a short time, God intends that we be happy.
- B. I'm challenging you to a way of living; boys can't refuse when they are dared to do something.
- C. Definition of terms: "zestful"
 - 1. Something that gives a pleasant taste; keen enjoyment
 - a. Example: A hamburger is more flavorful when catsup and mustard are added.
 - b. Life is more flavorful (zestful) when the ingredients discussed are added.
- D. Some Bible passages that teach man is to enjoy this life:
 - 1. "Restore unto me the joy of thy salvation . . ." Ps. 51:12
 - 2. "I am come that they might have life and that they might have it more abundantly." Jn. 10:10
 - 3. "Let the righteous be glad; let them rejoice before God." Ps. 68:3
 - 4. "Be of good cheer." Jn. 16:33
- E. Some special admonitions to Christians:
 - 1. "Ye are the salt of the earth . . ." Matt. 5:13.
 - 2. "Laodiceans were neither cold nor hot (zestos). Rev. 3:15

II. THESIS: How to live a more abundant, zestful and enjoyable life.

III. DISCUSSION

A. KEEP HEALTHY

- 1. "I wish above all things that thou mayest prosper and be in health." 3 Jn. 2
- 2. Jesus cared for the physical; he increased in stature. Lu. 2:52
- 3. There is a trend in therapy to rest, proper diet, and outdoor life.
 - a. Jesus and the apostles saw the need to rest. Mk. 6:31
 - b. Paul was concerned about Timothy's stomach. I Tim. 5:23
 - c. Bodily exercise profiteth little. I Tim. 4:8
- 4. We owe it to the Lord, His cause, and our families to maintain our health as best we can.

A. KEEP HAPPY

1. Psychologists say, "Act happy and you will be happy."
2. Happiness is not a commodity to be purchased, but a state of mind to be developed, independent of one's material possessions.
 - a. When a rich man was asked, "Are you happy?" he replied: "No! I have a bad heart, an ulcerated stomach, seven houses I don't live in, friends I don't trust, and a wife that married me for my money!"
3. "The spirit of man will sustain his infirmity..." Prov. 18:14
4. Have we minimized the happy, joyful side of Christian living?
 - a. Those in Jerusalem "ate meat with gladness." Acts 2:46
 - b. There was great joy in Samaria. Acts 8:8
 - c. Man of Ethiopia went on his way rejoicing. Acts 8:39
 - d. Jailor rejoiced, believing in God with all his house. Acts 16:34

C. KEEP BUSY

1. Idleness is a menace to earthly aspirations and a bar to Heaven's door.
 - a. Running water sparkles, when it stands still it becomes stagnant and germ-y.
 - b. The "one talent man" lost his reward because he was lazy and idle. Mt. 25:26
2. An outstanding New York doctor said that 1/3 of his patients suffered from inactivity and emptiness of life.
 - a. A Princeton student committed suicide - "bored with life".
 - b. An invalid woman at Pearl Harbor forgot her own troubles by helping the wounded.
3. The Bible:
 - a. "Go to the ant thou sluggard..." Prov. 6:6
 - b. "Not slothful in business..." Rom. 12:11

D. KEEP CONTENTED

1. Life is not all day, it has darkness too. The sun sometimes hides behind a cloud, singing birds are not always present, rosebushes are barren at times.
2. We cannot always choose our circumstances - "not my will but thine be done." Lu. 22:42
 - a. A little boy wanted to be rich man in life, Lazarus in death.
3. Julius Rosenwald, one time president of Sears, said, "If you have a lemon, make a lemonade!"

- a. Ole Bull, the violinist, broke a string in Paris concert; finished on 3 strings. Sometimes life must be continued on "3 strings."
- b. "God grant me the serenity
To accept the things I cannot change;
The courage to change the things I can;
And the wisdom to know the difference."

Reinhold Niebuhr

4. Bible:

- a. Godliness with contentment is great gain. I Tim. 6:6
- b. Having food and raiment, let us be therewith content. I Tim. 6:8
- c. Be content with such things as we have... Heb. 13:5
- d. I have learned in whatsoever state I am... Phil. 4:11

E. KEEP IN TOUCH WITH GOD

- 1. A kerosene lamp goes out when the oil is gone; the light refuses to shine when the switch is cut off; a Christian will cease to live abundantly and zestfully when he forgets the source of his power.
- 2. Let us remember that:
 - a. God loves us. Rom. 8:37-39
 - b. God cares for us. I Pet. 5:7
 - c. God answers prayer. Phil. 4:6
 - d. God will reward us. Jn. 14:1-3

IV. CONCLUSION Read Isaiah 40:28-31

THE CHALLENGE TO WORK

Hugo Allmond

Introduction:

1. The Challenge to Work and what a challenge!
2. The challenge to work comes from within: the challenge to work comes from our temporal surroundings: the challenge to work comes from God.
3. Work is honorable: work is reasonable: work is necessary: work is rewarding and work is scriptural.
 - a. "In the sweat of thy face shalt thou eat bread." Gen 3:19
 - b. "Six days shalt thou work." Ex. 34:21
 - c. "My Father worketh hitherto, and I work." John 5:17
 - d. "I must work the works of him that sent me. . . ." John 9:4
 - e. "Work out your own salvation with fear and trembling." Phil. 2:12
 - f. "Study to learn to work with your hands." I Thess. 4:11
 - g. "If any would not work, neither let him eat." 2 Thess. 3:10
 - h. "Not slothful in business." Romans 12:11

I. WORK.

1. 75% of all business failures due to failure to work!
2. Edison: 2% inspiration, 98% perspiration.
3. "Heights of great men reached and kept. . . ."
4. You cannot get something for nothing.
5. Evidence of unwillingness to work all about us.
 - a. Use outline books instead of making preparation
 - b. Use of sermon outlines in pulpit; haven't prepared!
 - c. Why not prepared? Didn't study Why not study? IT IS WORK
 - (1) Memorizing one chapter each week, N. T. in five years.
 - (2) "No job is big when broken down into little jobs." Ford

II. WORK INTELLIGENTLY.

1. "Plan your work and work your plan."
2. Are you working? Prepare score card for one week. Divide days into 30-minute periods. Honestly record what you do.
3. Don't "kid yourself" about your work. Illus.: Preacher put 40,000 miles on car in one year "shepherding" flock of 100!
4. Suggestion: Before retiring write out plan for next day.

III. WORK EFFICIENTLY.

1. Do your very best - always.
 - a. Anything worth doing is worth doing well.
 - b. Never think, "It doesn't make any difference."
2. Avoid mistakes - mistakes take time and cost money.
 - a. Amazed recently at indifference concerning mistakes.
 - b. If stenographers letters must be rewritten; cost is doubled.
 - c. Correcting mistake in bending rod; six times time to correct.
 - d. Two young ladies spend day finding transposed figures.
 - e. Envelopes reprinted because of one wrong letter.

IV. WORK CONSCIENTIOUSLY.

1. Some do just as little as possible. You must give account.
 - a. Forms for concrete; wing wall not wired.
 - b. Foreman ran, knowing every shell would be rejected.
2. Complete the job!
 - a. God finished something every day. Gen. 1
 - b. Start job, carry through, finish as well as begin.

Conclusion

This kind of work is rewarding.

THE CHALLENGE OF NEW HORIZONS

Howard D. Parker

Introduction.

1. Definitions.

- a. Challenge. "An invitation to engage in a contest." --Webster.
- b. Horizon. "2. The range of perception or experience." --Webster.
This definition allows for new horizons in every area of human thought.

2. Inventions, discoveries, explorations, produce new horizons.

3. Each age or generation is faced with hitherto unknown horizons.

4. This discussion deals principally with horizons having to do with moral and spiritual values.

Discussion: REQUIREMENTS FOR MEETING THE CHALLENGE OF NEW HORIZONS.

I. The willingness to face and acknowledge such challenges.

- a. Complacency the worst enemy.
- b. Too many don't care what the "outer limits" have to offer.
- c. Many horizons rugged with hardships and trials. Storms loom on many.
- d. Must be willing to sacrifice places of ease and preferment.

II. Aspiration, or a longing for what is above or beyond.

- a. This the next important step after willingness.
- b. Hardly possible to keep one from doing what he really wants to do.
- c. This aspiration a result of prayerful thought of possibilities and opportunities.
- d. Our aspiration may appear unreasonable to others. "somebody scoffed ..." E. A. Guest.
- e. "New" horizons suggests possibilities of higher aspirations. e.g. World War I rear guard called upon to "lengthen the ranges" of advance cannon fire.

III. Preparation to meet the challenge of new horizons.

a. Physical fitness.

- 1. Life involved in matters of such import.
- 2. Strong, healthy body necessary for highest possibilities.
- 3. Any habit destructive to good health to be foregone.
- 4. Any measure necessary to good health to be taken.

b. Mental alertness.

1. Greatest amount possible and feasible of right kind of education.
2. Education not an end in itself. A tool.
3. Obtained in surroundings of Christian atmosphere the best.

c. Moral steadfastness.

1. Immorality always a blight to any worthy endeavor.
--Nations have fallen; civilizations, perished because of immorality.
2. Any other consideration impossible if fail here. No aspiration.
Physically unfit. Mentally destroyed.

d. Spiritual soundness.

1. The climax of preparedness. All other preparation avails nothing without this in the Lord's work.
2. Elevates aspirations. Gives reason for physical, mental, and moral preparation.
3. Many challenges of new horizons in the spiritual realm.
--Not to exceed the authority of the Lord's teaching.
--Lift up eyes to the fields. John 4:35.
--Much to be done where church the strongest. Larger horizons, new.
--New fields at home and abroad untouched with the gospel.

IV. Perseverance in meeting the challenge of new horizons.

- a. Continuation, or perseverance a very vital requirement.
- b. Two bits of verse: "Constant drop of water", and "Two frogs..."
- c. Must continue to aspire; keep eyes on goal. Phil. 3:13,14.
- d. Abraham. Heb. 11:9,10.
- e. Heaven itself becomes a horizon. Heb. 12:1,2.

A CHALLENGE TO THINK FOR YOURSELF

By Bill L. Rogers

INTRODUCTION

1. To challenge is to "summons or invite defiantly" to a contest of any kind.
2. To think as used in the theme is the "exercise of power of judgement, conception, or inference...for the purpose of reaching a rational solution of any problem which presents itself."
3. To think "for yourself" does not mean that our thinking is to be independent of what others have said or thought.
4. In this day of newspapers, radios, televisions and propagandists in every field we need to learn, we must learn, to think for ourselves.
5. Bible illustrations of wise decisions reached by some who thought for themselves. (1) Ruth, 1:15-18; (2) Joshua, 24:14-15.
6. Right kind of thinking extremely important (Prov. 4:23;23:7), and to reach proper decisions our thinking must be based upon right rules and proper principles. (Phil. 4:8.)

I. A CHALLENGE TO THINK FOR YOURSELF IN EDUCATION.

1. To educate is "to develop and cultivate mentally and morally; fit for a calling by systematic instruction..."
2. As members of the body of Christ we are particularly interested in Christian education.
3. Jesus is our perfect example in this field. (Luke 2:52.) He advanced (1) in wisdom--mental development, (2) and stature--physical growth, (3) in favor with God--spiritual attainment, (4) in favor with man--social acceptance.
4. In specific education young people should think for themselves. Illustrated by Clarence E. Lovejoy, November issue of Post, in which he relates the case of a young man whose mother desired that he be a dentist, but examinations revealed that he lacked the visualizing knack for such, but as he had insisted was perfectly suited for ranching.

II. A CHALLENGE TO THINK FOR YOURSELF IN CHOOSING A PROFESSION

1. Only you know yourself completely, what you like and dislike.
2. Not to disrespect parents or their thinking.
3. But not to let others think for you in (1) selecting or (2) carrying out your profession.
4. Luther: was destined to the law by his father, and contrary to his father's wish entered the monastery of the Augustines in 1505.

III. A CHALLENGE TO THINK FOR YOURSELF POLITICALLY

1. Our nation is what it is because our forefathers dared thus to think for themselves.
2. Unless we "think for ourselves" a government of the people, by the people and for the people cannot continue.
3. Right to life, liberty, and pursuit of happiness guaranteed to us by those who thought for themselves.

IV. A CHALLENGE TO THINK FOR YOURSELF IN MATRIMONY.

1. Moses' attitude toward the daughters of Zelophehad: "Let them marry whom they think best..." (Num. 36:6.)
2. Well-meaning parents very often destroy the young home.
3. In the home itself it is necessary for you to "think for yourself."

V. A CHALLENGE TO THINK FOR YOURSELF IN RELIGION.

1. A brief review of the great apostasy. (Tim. 4.)
2. Illustration of Martin Luther--he dared think for himself.
3. Haldane brothers, James O'Kelly, Abner Jones, B. W. Stone, Campbells and others.
4. In time of digression, Lipscomb and others.
5. Thinking for self on present issues that trouble the church.

CONCLUSION:

1. The goal of all thinking as discussed is the reaching of a rational solution to any problem.
2. When the solution is reached we must act in accordance with the conclusions.

THE GOSPEL IN NIGERIA

By Howard Horton

I. Introduction

- A. A native policeman seeks God and learns His will
- B. A nation is entered by the Gospel of Christ: Nigeria, West Africa
 - 1. Larger than any nation in Europe, except Russia
 - 2. One-third larger than Texas ("Believe it or not")
 - 3. Equal to all of Southeastern states (North and South Carolina, Tennessee, Mississippi, Alabama, Georgia and Florida)
 - 4. Population: 31,500,000
 - 5. Culture: Pride and selfishness; twin baby murders; polygamy; lying; bribery
 - 6. Awakening: Educationally, economically, socially, religiously
 - 7. "Slave Coast": 100,000 yearly sent to Americas ("Nearly one out of ten Americans living today came from Nigeria and her neighbors.")

II. Discussion

- A. Establishing a Bridgehead
 - 1. C. A. O. Essian, native policeman, converted by correspondence course about 1945
 - 2. Pleas for white men to teach and guide: 1945-1949
 - 3. Eldred Echols and Boyd Reese: Preliminary investigation of
 - 4. Eldred Echols: Four-month training course for native preachers: 1951
- B. Fortifying The Bridgehead: James E. Johnson and Horton families - 1952
 - 1. Probing the possibilities and needs
 - a. Visiting churches (60 established by native preachers)
 - b. Public school (Opportunities to provide daily Bible instruction for thousands of village school children in schools supported by counties)
 - c. Public "lectures" ($\frac{1}{2}$ hour preaching, $1\frac{1}{2}$ hours answering questions in market places, school buildings, porches, under trees, in road junctions)
 - d. Preacher training (three-month Bible courses for preachers and church leaders)
 - e. Calls for preaching (impossible for men to meet half of the calls)
 - f. Snowballing opportunities - no available answer
 - 2. Desperation Visit to America: 1953 (August)

- a. Emergency calls to churches for two weeks
- b. Confidence justified: immediate assurance and relief

C. Enlarging the Bridgehead: 1953-1954

1. Native Evangelists
 - a. American full-time support for fifteen natives assured
 - b. Careful selection and intensive training
 - c. Effective work and strengthening influence
2. The Eugene Peden Family: October, 1953
 - a. Gigantic work of evangelism and guidance of native preachers
 - b. Tireless, unselfish service of Glenna Peden, registered nurse
3. The Elvis Huffard Family: December, 1953
 - a. Inauguration of work in the village schools
 - b. Emily Huffard's teaching and encouragement of women and children
4. "College of the Bible": February 1, 1954
 - a. Two-year Bible training course for native preachers (Bible instruction only)
 - b. Temporary buildings: mud and thatch church building for classes; mud and thatch temporary dormitory.
 - c. Teaching materials: W. A. Bradfield, John D. Cox, R. B. Sweet, C. E. I. and others
 - d. Student preaching experience while studying: Sunday appointments and vacation meetings.
 - e. The foundation for the future of the church in Nigeria
5. Reaching new areas: churches in every district (county) of the Calabar province, fifteen or more congregations in Iboland, a different tribe and language

D. Consolidating the Ground Gained: 1954-1955

1. First Rotation: Johnsons and Hortons succeeded by Burney E. Bawcom and E. Lucien Palmer families
2. E. Lucien Palmer: October, 1954: Director of Bible training school
3. Burney E. Bawcom: Special emphasis on native evangelism, instruction in Bible school
 - a. Direction and counsel
 - b. Discovery of polygamy in some and withdrawal of fellowship
4. Public Schools
 - a. Huffard's success in inaugurating the work in five schools
 - b. Employment of 25 or 30 Christian teachers
 - c. More than 1500 pupils now receiving Bible teaching every day
 - d. Palmer's assumption of village school work when Huffard returned to America
5. Church Registration Finally completed: Means that the church of Christ is now recognized as a church in Nigeria and not just a "mission" of the church in America
6. New classroom building (gift of Vultee Blvd. Church, Nashville) in use
7. The Wendell Broom Family: August, 1955
 - a. Evangelism and teaching in Bible school
 - b. Close work with Bawcom and native evangelists.

8. The W. A. (Billy) Nicks Family: October, 1955
 - a. Instruction in the Bible school: Bible and singing
 - b. Special emphasis in development of the work in Iboland
9. First Graduates from Bible school: November 1955
 - a. Thirty-two ready for full time work
 - b. Some to teach in village schools and handle Bible teaching
 - c. Some to evangelize full time
 - d. Some to teach training classes in various districts for church leaders.

E. Immediate and Future Prospects and Needs

1. James Finney: Now raising travel Fund (Finney-Nigeria Fund, C/o Lawrence Avenue Church of Christ, 902 Lawrence Avenue, Nashville, Tennessee)
2. Dormitory for Bible School
 - a. Present Dormitory condemned by health authorities - must be replaced
 - b. Estimated need: \$10,000 (Worthy project for some church)
3. Public Schools: "Bible Chair reaching 5,000 to 20,000 pupils every day
 - a. Need church to stand behind this specific work
 - b. Man sent for that specific task
4. Calabar Province;
 - a. Churches now in every district (county)
 - b. Need two white men in each district (five counties without white men)
5. Materials and Tracts for Bible school and Evangelism
6. Iboland: The key to most of Nigeria
 - a. Mighty tribal and language group; natural leaders; highly intelligent
 - b. Occupy about one-fourth of all land area of Nigeria
 - c. Considerable settlement in every major city of Nigeria
 - d. Most effective vehicle for taking the Gospel to the rest of Nigeria
 - e. Already twenty churches and eight Ibo preachers (four graduates of Bible school)
 - f. MAJOR NEED: A STRONG CHURCH TO LAUNCH A FULL-SCALE MISSION PROGRAM IN IBOLAND WITH AT LEAST TWO WHITE FAMILIES LOCATED THERE
7. MORE MEN, MORE MEN, MORE MEN, AND FAITHFUL CHURCHES TO SEND.

III. Conclusion

- A. GOD WANTS NIGERIA SAVED NOW
- B. WE HAVE THE POWER AND OPPORTUNITY TO SAVE NIGERIA NOW
- C. "Once in a long time an opportunity occurs for the spread of the Gospel in some part of the world which cannot be explained on the usual 'interested percentage of the population' basis....In Nigeria a remarkable chain of events has... produced an opportunity for the spread of New Testament Christianity which has no parallel in the history of Africa...The American churches cannot afford to ignore this challenge. Nigeria and West Africa lie within our grasp; we have only to reach out and take hold. Seldom has the chance been offered to accomplish so much for so little." Echols, 1950

THE CHURCH OF CHRIST IS DIFFERENT

By Bill J. Humble

I. Introduction

- A. One of the leading speech educators of the United States summarized his attitude toward the church by saying, "The church of Christ is just different." Let us be thankful that this is true!
- B. Thesis. A truth: the church of Christ is different.
A reason: why the New Testament church is different.
A plea: let's keep the church different.

II. Body.

- A. A Truth: the church of Christ is different.
 (Develop this truth by dividing the religious world into great segments and contrasting the church with each.)
 - 1. From paganism--by its faith in one God. Paganism is hardly a problem to us today, but it was a problem in the first century, and it will be now when the gospel goes "into all the world." The answer to paganism: the unknown God. Acts 17.
 - 2. From Judaism--by its faith in Christ as the Son of God.
 - a. Why did the Jews reject Christ? They misunderstood their own religion, its purpose and its prophecies. Jno. 5:39,46; Acts 8:35.
 - b. A Jew's explanation of the trial of Jesus: he was a politician who was threatening the position of the ruling Saducees.
 - 3. From Roman Catholicism--by its faith in the sufficiency of Christ.
 - a. Christ is sufficient as head of his church. Eph. 1:22,23.
 - b. His word is sufficient as our only rule of faith and practice. Contrast the statement of Cardinal Gibbons with "Tim. 3:16,17.
 - 4. From Protestant denominationalism--by its faith in the authority of Christ. 2 Tim. 3:16,17 asserts three great propositions relative to scripture: inspiration, authority and sufficiency. A century ago our battle with Protestantism centered in the authority of the New Testament, but now it centers in inspiration.
 - 5. From the irreligious--by its faith in the life of Christ. Gal. 2:20; I Pet. 2:21,22.
- B. A Reason: why the New Testament church is different.
 - 1. God has a pattern for the church.
 - a. God has always had a pattern for his great institutions.
 - (1) Tabernacle. Ex. 25:9,40.
 - (2) Temple. 1 Chron. 28:9-11,19.
 - (3) Church. Heb. 8:4,5.

- b. Every warning and rebuke of the New Testament indicates that God has a pattern. 1 Cor. 11:27. "Where there is no order, there can be no disorder," A. Campbell.
 - 2. We have a duty. We must judge every item of faith, every practice, by God's pattern. Brethren may disagree as to what the pattern shows, but all agree that there is a pattern. The only exceptions are the few modernists who have already departed from the faith.
 - a. This is why we are concerned about questions which seem "silly and childish" to the average denominationalist: the action of baptism, the purpose of baptism, instrumental music, independence of the local congregation.
 - b. Illustration: if a contractor added a steeple, cross and organ to a new building, the brethren would not accept it. Why not? He did not build according to the blueprint.
 - 3. This conviction that God has a pattern is the foundation upon which the restoration ideal rests. If the New Testament is not a blueprint for the church, the restoration plea is a hollow empty mockery.
 - a. Thomas Campbell in Declaration And Address; A. Campbell in Christian Baptist articles.
 - b. As the Christian Church has become modernistic, it has slowly surrendered this view of the New Testament. (Garrison and DeGroot, p. 21,22)
 - 4. We must know what the blueprint teaches. Thus, study, investigation and controversy are a necessary part of New Testament Christianity. When I first learned that such discussions are a necessary part of following the pattern. If they are conducted in the right spirit and for the right purpose, they are a sign of spiritual strength. But if we ever say, "It makes no difference what we do or how we do it," we must admit that modernism has stolen our distinctive faith!
- C. A Plea: let's keep the church different.
- 1. Our preaching must be distinctive. Jude 3 Illustration: J. D. Tant's sermon on "the subject I cannot mention" at a union service.
 - 2. Our practices must be scriptural, not denominational. Special Christmas services, election of elders, and making the church a recreational organization, are examples.
 - 3. Our faith must be unmarred by modernism.
 - 4. Our plea must be a restoration of New Testament Christianity.

III. Conclusion.

God has a pattern, and we must follow it. If modernism ever robs us

of this conviction, the battle is lost and our faith in the deity of Christ and other fundamentals cannot long survive.

If God has a pattern, we must speak where the Bible speaks, be silent where it is silent.

If the New Testament is not a pattern, then we must admit that it matters little what we speak or whether we speak at all.

PREACHING CHRIST

By George W. DeHoff

"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." 2 Corinthians 4:5

Most glorious exponent of gospel who ever lived was Paul. Greatest man who ever sailed Mediterranean Sea was not Pericles, Hannibal, or Caesar but the plain preacher, Paul. Paul magnified ministry. Most important work of world is pulpit. No substitute for spoken word. "It pleased God by foolishness of preaching to save them that believe." World has made progress but preaching can never be displaced. Great days of Christianity have been days of great preaching; decadent days, days of wrong kind of preaching. Pulpit can do today what it has always done with right kind of men with right kind of message. Preacher must be a genuine man. "Knowledge is power" but character more so. A little man can not be great preacher. Petty, envious, ungenerous man can not be great preacher. Kingdoms calls for kings, empires call for emperors, a great message calls for great men.

1. Courage. "Seeing we have this ministry we faint not." Preacher is called to courageous adventure. No lazy man can be great preacher. Nature curses every lazy animal with ugliness. Ugliest of all bipeds is a lazy preacher. "Renouncing hidden things of shame." Preacher a man of purity: word, manner of life, faith.

2. Integrity. "Not walking in craftiness nor handling the word of God deceitfully." Must be sincere, earnest.

3. Message. "For we preach not ourselves but Christ Jesus the Lord and ourselves your servants for Jesus' sake."

Negatively: "Not ourselves." One who preaches doubts, opinions, theories, has made a mistake. No place for spiritual stammerer. Not in race with theatricals. Prophet of God out in the race with sensational publicity seekers! Fame is nothing, popularity is nothing. Do the will of God modestly. God will keep the record on high. Paul determined to know nothing save Christ and him crucified. "Sirs, we would see Jesus."

Positively: We preach Christ as Lord. Not as babe of Bethlehem, or great teacher, or good example but as Messiah, Deliverer, Savior. A church mocking the deity of Christ can save no one.

Christ is Lord: (1) Every human being is free to approach him. (2) Church and state are forever separate and no human power can command us in religion.

We not only need help with our problems but we need comfort in hour of death. Martin Luther sat by bedside of his four year old Margaret and watched her slip away. He whispered, "Yea, though I walk through the valley of the shadow of death, I will fear no evil."

"Fear not I am alive evermore." "How firm a foundation..." in life, in death, in eternity.

4. "Ourselfes your servants for Jesus sake." Great man is one who serves others. World needs those who are ready to serve. Faith more than talk, it achieves---it works. "I am debtor" to all men.

Our task: Evangelism: go to ends of earth with message, as Dagon fell before the ark of God, the temple of idols will fall today before the power of the gospel. Education: church, schools, etc. Literature: Papers, books, tracts. Radio and television: cover the earth as the waters cover the sea. Needy: Always with us crying for bread. We must help.

5. Motive: "For Jesus sake." Nation, church or individual who begins and ends with self doomed. Kipling's Recessional. We stand today at crossroads. Future for church can be bright.

6. Great cloud of witnesses. We do not stand alone or fight alone. We weep, we suffer, we toil: Christ watches over us. A mighty host has gone before--Hebrews 11. From their faltering hands we catch the torch. It is ours to hold high.

"A voice out of heaven saying, Praise God, all ye his servants, and ye that fear both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of thunderings, saying, Alleluia! for the Lord God omnipotent reigneth. Let us all be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." "The grace of our Lord Jesus Christ be with you all." "Even so come Lord Jesus."

SUMMARY REPORT OF PANEL DISCUSSIONS ON MISSION FIELDS

One of the highlights of the lectureship program was the daily panel of reports from mission fields. Moderator for these sessions was Olan L. Hicks, founder and editor for ten years of the Christian Chronicle, whose contacts and work in the past with the various mission fields equipped him to direct these discussions in a fruitful way. Don Gardner of the Freed-Hardeman Bible department directed the discussions by foreign students.

Among the speakers to appear in this series were five foreign students now attending Freed-Hardeman College and one of the teachers who was formerly a worker in South Africa. Other speakers of the program included Harvey Childress of St. Paul, Minnesota, who spoke of the work in central northern states and discussed the new work of launching York College in York, Nebraska. Richard Baggett, who has spent several years in the Japanese mission field, spoke on the needs and prospects and general conditions of the work in that country.

Treating on the work in the various parts of South Africa were Paul Hall, and Don Gardner; the latter returned last year from that country after about five years' work. In addition, Raymon Voogt of East London, South Africa, a student in Freed-Hardeman College, spoke on the needs of that country.

The speakers stressed the need for more workers to meet the urgent demands there. It was pointed out that South Africa has four major racial groups in a population of 13,500,000. 3,000,000 are European whites; 9,000,000 are Africans of which 1,000,000 are colored; while there are approximately 400,000 Asiatic Indians there.

It was pointed out that workers to that country have many advantages since living conditions are very similar to those in the United States and also that generally speaking the language barrier is not too great.

The present program of evangelization was begun in Johannesburg in 1950. At present a number of congregations have been established in Johannesburg, Pretoria, Capetown, East London, Port Elizabeth and Durban.

Tributes of high praise and respect were paid by the spokesmen to the late Martel Petty, who was killed in an accident in Pretoria two years ago.

Two students from Canada discussed the work in that country. Lynn Anderson of Radville, Saskatchewan, Canada, discussed the work in the Western half of the country, pointing out that at present there is one Christian college at Radville and only a few preachers devoting full time in the area. He urged the great need for more preachers and teachers and money for their support. He stressed the need for churches in the United States to help evangelize western Canada.

Norris Whitfield of Owen Sound, Ontario, Canada, discussed the great need of workers in the eastern section of the nation. In the area from Ontario east it was pointed out that there are only about seventeen full time evangelists and thirty-seven congregations. In at least twenty-five cities of over 10,000 population in most of the areas in mainly Catholic. Although some of the churches are planting new congregations and some are erecting new buildings and making some other advances, Whitfield said there is great need for more preachers to come to Canada and urged students as well as other workers to plan to come to that area to help.

Presenting the needs of another section of the Orient, were two students in Freed-Hardeman College from Korea, Yil Nam Kang of Seoul, Korea, spoke of the role the education of young Koreans in this country is playing in preparing them to go back to their people to teach the Gospel while Kyo Ryoan Jhin spoke of the particular needs of the Korean people in regard to the Gospel. Jhin worked before coming to this country with American workers and native evangelists in that area so as to give him an excellent acquaintance with the work and its needs. He pointed out that on a basis of comparison by population, that the twelve congregations of something over seven hundred members, is as though a city the size of Memphis, Tennessee, had but one Christian in it.

He described the work being done by Haskell Chesshir and Dale Richeson, American workers now in the Korean field.

Jhin lost his entire family during the Korean War, but he plans to go back as soon as he has completed his education to preach the Gospel. He said, "I have been in war and I know what war means. It has been five years since I lost my entire family. I saw my brothers killed in the Korean war as well as many American and other United Nation's people. I saw many children lose their families and I saw homes destroyed." He then pointed out that the only corrective for the tragedies of war and hate and sin can be found in the Gospel of Christ. "Friends," he said, "The Gospel is the greatest power in the world, greater than the hydrogen bomb or the atomic bomb."

Speaking in the interest of the work in the state of Georgia, Walker Whittle, formerly of Macon, but now a teacher of Business Administration in Freed-Hardeman College, traced the present developments and needs of the work in Georgia. Brother Whittle is continuing his strong effort to promote interest and work in Georgia.

Bob Skelton spoke on the work in Austria, tracing its development from the founding of the first congregations there by occupational personnel, and of the work of Bob Hare. He also told of the present plans for his work in that country.

Cline Paden spoke in the panel series as well as in one of the main lectures on the work in Italy. Great interest in the needs of that work was aroused by recent developments in connection with the expulsion of Paden from that country by the Italian government, as well as by the progress of events during the past few years.

College officials have announced that they plan even greater emphasis on the reports from mission fields next year and express the desire that workers from the fields who would like to have part in the reports contact the administration in advance.

THE CALL FROM SOUTH AFRICA

Paul W. Hall

Introduction:

1. Twelve years ago, Hitler's legions were marching in Germany and those of Mussolini in Italy. No churches there. Today, due to men from America going to these lands, there are a number of congregations and hundreds of Christians.
2. Twelve years ago Japan was worshipping its emperor and our only missionary there was in custody. Now several congregations and a school operated by our brethren. Made possible through the efforts of American Christians going to Japan. Their going did not weaken the cause here, but to the contrary every church which had a part in this work was strengthened.
3. Twelve years ago church scarcely existed on the continent of Africa and then only in the backwoods of the Rhodesias.
4. Six years ago the restoration for all practical purposes had not begun in South Africa, yet today few countries on earth offer greater prospects to the evangelist. The door is open in South Africa. We lack only men to go and churches to send them.
5. In the past too many brethren have had the attitude of the 10 spies, who, when they returned from Canaan, said: "We be not able to go up against the people, for they are mightier than we....there we saw the giants.... and we were in our own sight as grasshoppers, and so were we in their sight." Today, however, we are getting over the grasshopper complex. Our vision is greater, our faith is stronger, and we have learned that the only thing to fear is fear itself.

Body:

HOW I BECAME INTERESTED IN SOUTH AFRICA

1. Often thought of Paul as he entered such cities as Philippi and Corinth where there was not one Christian. Lord Crowned his labors with success. Rom. 15:20.
2. Last spring I learned there were 6,000 loyal preachers in the United States and less than 100 in all the rest of the world combined. My conscience says now is the time to go and help better this awful condition.
3. Through the efforts of brethren Don Gardner and Conrad Steyn, I am now preparing to enter the Union of South Africa.

OTHERS ARE GOING

1. At present time only five gospel preachers in South Africa.

2. As a result, since the end of the war, there have been more than 3,000 baptisms with around 2,000 remaining faithful, 50 congregations in five states, and about 40 Japanese preachers giving full time to the work.

C. Condition of the work: WEAK.

1. Financially - the people are poor. Japan is worse off today than she was in 1941 when she went to war. She not only failed to gain her objectives, but she lost what she already had, and her population is increasing by 3,000 persons daily. Children are hungry and cold. The brethren are unable to build their own building and support their own preachers at this time. All such support must come from Americans who have it.
2. Spiritually - Everything in Japan, its background, its social pressures, its environment, etc, is against the christian life, hence we must remain there for a long time yet encouraging and teaching them.

III. OUR GREATEST NEED - PREACHERS

A. A principle - God works thru men. Bibles don't have legs, to go around establishing churches in Japan or Korea, etc.

1. You never find churches where men haven't gone to plant them and nourish them.
2. The only way you can expect to find strong, faithful, loyal, zealous, devoted churches of the Lord in Japan is to send that kind of preacher there to start them.

B. We don't need the wrong men:

1. We cannot "Americanize" them.
2. We must be patient and see always their background of 2000 years causing them to say the things they say and to believe the things they believe. We must always take this into account.
3. We don't need men who fight as hard for their own opinions as they do for THE FAITH.

C. Nevertheless, we still need men - the RIGHT MEN.

1. Men who want to see Christ named among the nations.
2. Who want to see Japan become a leading "christian" nation in the Orient.
3. Men who want to stand in the Judgment and see, not only themselves going into Heaven, but also hundreds,

thousands, possible millions of Japanese going into Heaven with them as a result of their work.

CONCLUSION In conclusion, we present Japan as, not just another place to preach, but as the stepping-stone into all Asia.

- A. Asia is closed now. Only Japan is yet open to us.
- B. But Japanese are naturally aggressive and ambitious. Inevitably, they will flood Asia again someday. If we firmly plant the gospel in all the various strata of Japanese society now while we have the chance, then when the government workers, school-teachers, workers, etc. go into Asia again, the gospel will go with them.
- C. THIS, we beg you to consider the Japanese work as more than just the Japanese work; we beg you to consider it as the foundation for work throughout all Asia.

THE CHURCH IN GEORGIA

By J. Walker Whittle

Introduction

1. A few historical facts about the state.
 - a. Chartered in 1732 by George II, King of England, upon the application of a group of benevolent men who desired to found a refuge for the Salzburgen and other persecuted sects.
 - b. Has the oldest state chartered university in the United States - University of Georgia.
 - c. Eighteen year olds permitted to vote.

I. Large land area

- A. 58,876 square miles -- 20th in nation.
- B. Population of 3,444,578 - 13th in nation.
 1. Density of population 58.9 inhabitants per square mile.
 2. Population increased 10.3% 320,855 between 1940-50.
 3. Twenty-three cities with more than 10,000 people.
 - a. Five large cities
 - (1) Atlanta - 671,000 population 1950 census.
 - (2) Savannah - 80,000 population 1950 census.
 - (3) Columbus - 79,611 population 1950 census.
 - (4) Augusta - 71,508 population 1950 census.
 - (5) Macon - 70,252 population 1950 census.

II. The Church in Georgia

A. Generally

1. Fifty per cent fewer Christians in the entire state of Georgia than in the city of Nashville, Tennessee.
2. 159 counties in the state and only 51 have one or more congregations.
 - a. 108 counties without a congregation.
3. About 130 congregations in the state.
4. Approximately 10,000 Christians

B. Atlanta Area - Over a million people.

1. Nine white congregations and two colored congregations.
2. Only 1500 Christians
3. Druid's Hill congregation the largest in the state with a membership of approximately 450.

C. Other city Areas

1. Savannah - 3 congregations - 180 members - 120,000 metropolitan population, approximately
2. Columbus - 3 congregations - 369 members - 110,000 metropolitan population, approximately
3. Augusta - 1 congregation - 200 members - 110,000 metropolitan population, approximately
4. Macon - 3 congregations - 450 members - 105,000 metropolitan population, approximately

D. Valdosta, Georgia

1. Six white congregations, 755 members.
2. Three colored congregations, 355 members.
3. Dasher congregation oldest in state - 1848, near Valdosta, Georgia.
4. Some mission work is being done in this area by the Central Church in Valdosta.

E. Barnesville, Georgia

1. Smallest active congregation, 4 members
2. Congregation near Huntsville, Alabama is supporting a minister at the present
3. Later information reveals that the church is meeting regularly in McRea, Georgia with only three members.

Conclusion

A great amount of work needs to be done in our sister state.

1. Who is willing to help?

During the Lectureship there was considerable discussion of the benevolent work of the church. This school has long been known for its free and open discussion on any issue facing the brotherhood. Many excellent points were made on benevolent work which were not recorded, but we are including an outline by brother H. A. Dixon which will summarize some of the discussion. This outline is one recently used by brother Dixon when he was requested to speak on the subject to a West Tennessee congregation. It is timely and valuable and we are therefore, happy to include it in this book.

E. Claude Gardner

THE BENEVOLENT WORK OF THE CHURCH

By H. A. Dixon

1. James 1:27 authorizes care of orphans and widows.
2. I Timothy 5:16 shows that widows were cared for by the church. This would imply that orphans may also be cared for by the church.
3. In Mark 14:7, Jesus said, "For ye have the poor with you always, and whensoever ye will ye may do them good."
4. Galatians 6:10 shows that our obligations reach as far as ability affords.
5. What method shall we employ? (Illustrate differences between law and expediency.)

I. OUR OWN PRIVATE HOMES

- A. This plan is admittedly good.
- B. The job is not being done, to any large degree, by this plan.
- C. Many orphans being reared by denominational and civic institutions which might be cared for by Christians.

II. SOME IN THEIR OWN HOMES

III. A PRIVATE HOME ESTABLISHED BY A LOCAL CONGREGATION

- A. Maude Carpenter Home, Wichita, Kansas, an illustration.
- B. By this plan, the local church may have both oversight and control.
- C. This plan involves the cooperation controversy.

IV. IN PRIVATE HOMES ESTABLISHED BY A GROUP OF CHRISTIANS.

- A. Spring Hill, Tennessee, and Childhaven in Alabama are examples.
- B. Such homes under the oversight, but not under the control, of a local congregation.
- C. Organization and policies regulated by law.
- D. Superintendents, Board of Trustees, etc., matters of necessity.
- E. The trustees become guardians of children while providing them a home.

V. OBJECTIONS TO SUCH HOMES

- A. "Each congregation should take care of its own."

Answer:

1. Gal. 6:10 shows that our responsibilities have no such limits.
2. Obligated to all for whom we can care.

- B. "Such homes create an artificial need which is bound upon the churches."

Answer:

1. The need existed before the home was established.
2. The building of such a home focused attention upon the need.
3. Only about 350 children being cared for in such homes east of the Mississippi River, while thousands are without homes, save in

denominational institutions.

C. "Such homes are not under the oversight of elders."

Answer:

1. They are under the oversight in the same manner my home is under the oversight of elders.
2. Oversight does not of necessity mean control.

D. "Such homes constitute a superorganization doing the work of the churches."

Answer:

1. Consider again the right of brethren to build a private home.
2. God authorized homes and in building such we do not overstep his law.

E. "Such homes are parallel to a missionary society, publishing agency, or a hospital built by brethren."

Answer:

1. God authorized the home but did not authorize the missionary society.
2. A church might use a publishing agency or a hospital as a means to do its work. (It has no authority to substitute an institution such as the missionary society which God has not authorized.)
3. The private home is the means through which the church may do its work of caring for orphans. (God authorized the home.)
4. Building or supporting such is a matter of expediency, not law.

F. "The support of such homes is a bad influence upon other churches."

Answer:

1. Must determine whether or not the home is wrong before we can determine whether or not influence is wrong.
2. Such arguments assume that a private home for orphan children is wrong.

G. "Such homes cause disunity among brethren."

Answer:

1. Failure to care for benevolent work caused disunity in the Jerusalem church (Acts 6).
2. Shall we yield to those who object, discontinuing the good work that is being done in order to preserve unity?
3. Unity is imperative, but we cannot unite on a basis of doing nothing.
4. We must determine whether or not the disunity is caused over something that is basically wrong.

H. "Takes over the work of the church."

Answer:

1. Does my private home take over the work of the church by teaching the Bible or practicing benevolence?
2. The home overlaps the work of the church, but does not usurp it as the missionary society.

- I. "Some of these homes do not furnish financial reports to its contributors."

Answer:

1. This objection can be openly denied.
2. The Spring Creek church recently received a report from Tennessee Orphans Home.
3. Childhaven furnishes monthly statement.

VI. SOME WORDS THAT KEEP US CONFUSED, BUT SETTLE NOTHING.

A. Institutionalism

1. This word not bad within itself.
2. By sermons on this theme, the speakers usually imply that the institutions are wrong.

B. Oversight

1. We plead that elders may have the oversight of all members of the church.
2. Again we insist that this oversight does not mean control. Elders may oversee without controlling.
3. Any congregation which does not believe that the homes are doing a scriptural work can discontinue their contributions. They are locally autonomous and the home has no binding power upon them, save moral obligation.