

1 9 5 9 L E C T U R E O U T L I N E S

Volume VI

ANNUAL BIBLE LECTURESHIP

January 4-8, 1959

Theme: The Book of Books

FREED-HARDEMAN COLLEGE

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

Henderson, Tennessee

## FOREWORD

E. Claude Gardner, Dean-Registrar

The 1959 Annual Bible Lectureship was remarkably well received. Even though the activities were numerous the program went smoothly. Inspiration and information were the great benefits to accrue from this special series of studies of the Bible. The emphasis given to the Bible as "Bible as the Book of Books" is the same we strive to place on it in the college classes and activities throughout the year. In Freed-Hardeman College the "Bible is the heart of the curricula.

The speakers delivered their lessons well. The outlines in this volume give evidence of their prayerful thought and research. We are grateful to them for the contributions they made to our work. Also, we appreciate the numerous public commendations so many of the brethren gave to F. H. C. It encourages us wonderfully to know that we have the prayers and good wishes of our faithful brethren. May we reciprocate and say we are grateful for you and it will be our desire to serve in any way possible.

Already we are making plans for next year's lectures. We want to improve it each year and any suggestions you may have will be welcomed.

Our thanks is given to those who brought exhibits. Many favorable comments were heard concerning them.

We were happy that the Freed-Hardeman College television film had its premier during this lectureship. We are happy to know that millions will be able to see a "demonstration" of Christian education when it appears on the Herald of Truth. We have purchased extra prints for our use. Already we are booking these for showing to churches, youth groups, and schools. Let us hear from you if you are interested in using one of them.

Finally, we thank you for the interest you manifested in the \$20,000 project which was announced. We hope to complete the Student Center, secure the loan fund and money to remodel the Home Economics Department by June 1. We shall appreciate your assistance in this effort.

Freed-Hardeman College is dedicated to the service of our youth. It provides Christian education in a Christian environment.

# TABLE OF CONTENTS

Page

## NIGHT SPEAKERS

Clarence C. Dailey, The Bible - The Book Unique . . . . .	1
L. R. Wilson, The Bible and Catholicism . . . . .	3
Don H. Morris, The Bible and Education . . . . .	5
George Bailey, The Bible - The Hope of Man . . . . .	7
W. B. West, Jr., The Bible - Our Pattern . . . . .	9

## DAILY SPEAKERS

Guy N. Woods, The Corinthian Letters - A Study in Church Problems . .	11
Charles R. Williams, Hosea - Studies in God's Love . . . . .	15
W. Claude Hall, Select Passages from the Old Testament . . . . .	19
Frank Van Dyke, Highlights of Hebrews . . . . .	21
Olan L. Hicks, Current Trends in Theology . . . . .	23

## CHAPEL SPEAKERS

Elza Huffard, Youth Looks at the Bible . . . . .	25
Lovell Altizer, Fifteen F. H. C. Lecturships I have Attended . . . .	27
Morris Womack, The Bible and the College Curriculum . . . . .	29

## PANEL DISCUSSIONS

Robert L. Witt, Chairman

### Bible-Centered Preaching

Paul McGaughey, The Place of the Bible in Preaching . . . . .	31
Elvis Huffard, Proper Use of Supplemental Materials . . . . .	33

### Back to the Bible

Edsel Burleson, Back to the Bible for the Plan of Salvation . . . .	35
John Hollingsworth, Back to the Bible for Authority . . . . .	37
Frank W. Gould, Back to the Bible for Best Moral Code . . . . .	39

### The Bible School

Paul Eckstein, Building Up Attendance . . . . .	41
Lawrence Williams, Planning Courses of Study . . . . .	43
James Moffett, Importance of Teacher-Training . . . . .	45

### The Bible and Denominationalism

Elbert Henry, Unity Among Brethren . . . . .	49
Ralph Steury, What Causes Division . . . . .	51
Paul Waller, Sectarianism Within the Church . . . . .	53

Thomas E. Scott, Chairman

The Bible and the Home

B. C. Carr, Daily Bible Reading . . . . .	55
Harold Sain, The Bible a Part of Home Life . . . . .	57

No Book but the Bible

Basil Overton, The Meaning of this Slogan . . . . .	59
Fervie Nichols, Abuses of this Slogan . . . . .	61
Warder K. Novak, Timeliness of this Slogan . . . . .	63

The Bible Doctrine of God

Jess Hall, God Is . . . . .	65
Charles Houser, God and the Incarnation . . . . .	67
A. C. Carpenter, The Goodness and the Severity of God . . . . .	69

Give Me the Bible

Paul Simon, Give Me the Bible in Time of Sorrow . . . . .	71
W. E. Wardlaw, Give Me the Bible When I Have Sinned . . . . .	73
Frank D. Young, Give Me the Bible When I Come to Die . . . . .	75

J. Walker Whittle, The Church in Georgia . . . . .	77
--	----

Those who registered . . . . .	79
--------------------------------	----

# THE BIBLE - THE BOOK UNIQUE

Clarence C. Dailey

- I. The Bible Is Unique From the Standpoint of Its Literature.
  - A. It is, indeed, the greatest collection of literature in existence.
    1. It contains the biographies of God's greatest men and women.
      - a. It tells of their virtues.
      - b. It tells of their vices.
  - B. The Bible contains the most eloquent oratory.
    1. The sermon on the Mount, Matt. 5, 6, 7.
    2. Peter's sermon on Pentecost, Acts 2.
    3. Paul's sermons, Acts 17;26.
  - C. The Bible contains the world's greatest poetry.
    1. Job, Psalms, Proverbs, Ecclesiastes and Songs of Solomon.
    2. In these are expressed the heights of human happiness and the depths of human sorrow.
  - D. The finest philosophy may be found in the Bible.
  - F. The most marvelous drama is also in God's inspired Word.
    1. The parable of the prodigal.
    2. The story of the rich man and Lazarus.
  - G. The greatest of modern literature has been influenced by the Bible.
    1. Carlyle, Shakespeare, Browning and Tennyson.
      - a. To appreciate them most, one must know something of the Bible.
- II. The Bible is God's Revelation of Himself to Humanity.
  - A. Its greatest function is to make man wise unto salvation.
  - B. It is a revelation of the nature of God and of His will for all men.
- III. The Bible is Unique in its Unity.
  - A. It combines sixty-six books in one volume.
  - B. It was written by some forty different men.
    1. These included fishermen and shepherds, prime ministers and kings.
    2. These were separated by vast social distinction.
    3. They were also separated by 15 centuries of time.
- IV. The Bible is Unique in that It Offers Salvation - God's Salvation - to Man.
  - A. The gospel that it declares is God's convicting power with reference to sin.
  - B. The gospel is His converting power.
    1. "Except a man be born again he cannot enter the kingdom of God." Jno. 3.
    2. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Pet. 1:23.
  - C. The gospel is God's upbuilding power. "I commend you to God and the word of His grace, which is able to build you up."
- V. The Bible is Unique in Its Influence.
  - A. It has a transforming influence on individual life.
  - E. Through the individual its influence reaches to the community, the nation and the world.
- VI. The Bible is Unique in Its Promises.
  - A. It promises life abundant upon the earth.
  - B. It promises life eternal in the world to come. "I am the resurrection and the life....". "For this corruptible must put on incorruption..." "O death, where is thy sting? O grave, where is thy victory?"

**This Page was left Blank Intentionally**

## THE BIBLE AND CATHOLICISM

L. R. Wilson

## INTRODUCTION

## I. Catholic Claims.

1. "The Bible is a confusing book."
2. "The Bible is a Catholic book."
3. "The Catholic Church is, first of all, the mother of the Bible."
4. "Nowhere in the Bible text will you find a list of the 73 inspired books of which it is composed. This was given to the world by the Catholic Church almost three full centuries after the crucifixion of Jesus."
5. "The Bible alone is not enough."
6. "The Bible is not our sole guide."
7. "The Catholic Church says investigate." (Knights of Columbus Ads.)

## II. Answer to Catholic Claims.

1. If "the Bible is a Catholic book," then why is it "a confusing book"?
2. If "the Bible is a Catholic book," but is "not enough," then why did they not give us "enough" when they gave us the Bible?
3. If the Catholics decided on "the 73 inspired books of the Bible," then why did they wait 1500 years - until the Council of Trent - to decide on what books should be included?
4. If the Bible is "a Catholic book," then why does it nowhere mention the Catholic Church?
5. If the Bible is "a Catholic book," then why does it nowhere mention any particular Catholic doctrine?
6. If the Bible is "a Catholic book," then why does it not read like a Catholic book?

## DISCUSSION

## I. Catholic Attitude Toward the Bible.

1. Catholics are never encouraged to read the Bible.
2. Not many Catholics have ever seen an entire Bible. Small portions only - specially prepared for general reading - are ever seen by the Catholic people.
3. Catholics are permitted to read only an "authorized Catholic translation" - which has been carefully documented with copious Catholic explanations. (New Catholic Dictionary, p. 118.)
4. Catholics have burned the Bible in many lands, on the pretense that they are imperfect translations.
5. All Catholic translations are made from the Latin Vulgate - never from the early manuscripts.

## II. Catholics Do Not Accept the Authority of the Bible.

1. Catholics say the Bible cannot be understood, except by an infallible interpreter.
2. Catholics regard their traditions as of equal value and authority as the Bible.
3. Catholics place their "Sacred Canons and Decrees" above the Bible. Examples.
  - a) Ban on birth control. (Canon 1018). The New Catholic Dictionary (1929) says, "... she (Catholic Church) does condemn each deliberate act of birth control as intrinsically evil." (p. 122.)

- b) Therapeutic abortion. (Canon 985) "Every direct abortion, even during the earliest years of pregnancy is a grievous sin and tantamount to homicide." (Ibid. p. 5.)
- c) Restrictions on marriage. "But all baptized persons, inclusive of heretics and scismatics, are subject to the provisions of the canon law in regard to their marriage." (Canon 1016). Non-Catholics agree (1) to be married by a Catholic priest only, (2) not to practice birth control, (3) to bring up the children in the Catholic faith, (4) the non-Catholic agrees not to interfere with the faith of the Catholic partner in any way; while the Catholic partner agrees (5) to try to convert the non-Catholic partner.
- d) Education of children. "Catholic children shall not attend non-Catholic schools, neutral schools, or mixed schools, that is schools that are open also to non-Catholics." (Canon 1374.) "The III Plenary Council required that a parochial school be established in every parish . . ." (Canon 1379) "The religious training of youth in all schools whatever is subject to the authority and supervision of the (Roman Catholic) Church." (Canon 1381)
- e) Exaltation of the Pope. "It (the authority of the Pope) is supreme by reason of rank. No authority is superior or even equal to it. No one can judge him, but God; no appeal can be taken from his mandates, not even an ecumenical council." (Canon 219)

### III. Catholics Have Gone Directly Contrary to the Bible. The Bible says:

- 1. "Call no man on earth your father." (Matt. 23:9.)
- 2. "The bishop therefore must be . . . the husband of one wife." (1 Tim. 3:2.)
- 3. "Buried in baptism." (Rom. 6:4; Col. 2:12.)
- 4. "Forbidding to marry, and commanding to abstain from meats." (1 Tim. 4:3.)

### CONCLUSION

#### I. Catholicism Is A System of Totalitarianism.

- 1. It is ruled by an "infallible" dictator.
- 2. It operates in both the temporal and religious field.

#### II. Catholicism Would Destroy Our Freedom.

- 1. It would allow us to read only such translations of the Bible as the Catholic Church approves.
- 2. It would ban all but Catholic marriages.
- 3. It would destroy our free schools.
- 4. It would control all media of communication and entertainment.
- 5. It would impose on us a state-church.
- 6. It would tolerate only one system of worship.



# THE BIBLE AND EDUCATION

Don H. Morris

## I. Introduction

- A. The Bible and education are the two strongest forces in America and in Western civilization today.
- B. Education can be the strongest force for good or for evil in the world..
- C. Education will do good for mankind to the extent to which it is built on Bible principles.
- D. Education will do good for our own children, for our communities, for the work of the church to the extent that it is guided by and includes Bible teaching.

## II. Discussion

- A. The word educate means to bring up a child. Education means those things which work together in the bringing up of a child.
- B. The Bible has much to say on education.
  1. Moses speaks to the children of Israel.. Deut. 32:46-47  
He teaches (a) command to observe the law  
(b) This is not a vain thing.  
(c) This is your life.
  2. The New Testament teaches Christians.
    - a. Eph. 6:4
    - b. Translations: Bring them up in English New Testament is e-d-u-c-a-t-e (educate) in Latin New Testament.
  3. These passages mean that God's law - the Bible - should be the guide and pre-eminent part in all education.
  4. Paul's statement is in the imperative. This is a command..
- C. There is responsibility for Bible in Education.
  1. Parents have this responsibility in the home.  
Parents' primary responsibility to their children may be illustrated by six-year-old child.
  2. The one institution responsible for teaching old and young is the church: Teaching by individuals and by congregations.
  3. Bible teaching is done in Christian schools.
- D. The following are factors for the most effective Bible teaching in schools - that the Bible may have its proper place in education.
  1. Board of Trustees made up of Christian men.
  2. Administration and faculty made up of Christian men and women.
  3. Bible taught formally in Bible courses and informally in classrooms and on the campus.
  4. Activities that fit into a program of Bible teaching
    - a. Chapel
    - b. Others
  5. The overwhelming influence of Christian students
- E. A statement by Prenshon Kharlukhi of Assam, India, is noteworthy.  
"It is complimentary of the Christians in America that have made the college possible to teach the young men and women (the future leaders of America) the secular subjects, as well as the Bible, under the sympathetic care of Christian teachers who place the service of the Lord above everything else."
- F. What can you and I do to help keep the Bible in its proper place in education?
  1. We can use our minds for the good of Christian schools.
  2. We can use our influence for Christian schools.
  3. We can assist Christian schools financially.
  4. We can pray for Christian schools.

### III. Conclusion

The Bible in education means:

1. The church carrying on the great task of teaching
2. The home carrying out the responsibility of Christian parents
3. The school placing the Bible and its teaching as first in the curriculum and in school activities.

## THE BIBLE--THE HOPE OF MAN

George W. Bailey

## I. Introduction

- A. Without the Bible:
  - 1. Man would know nothing about God, and very little about himself.
  - 2. There would be no promise of salvation, and no hope of eternal glory.
  - 3. Man would lose his way, and be, of all creatures, most miserable.
- B. "It is not in man that walketh to direct his own steps." (Jer. 10:23)
  - 1. God has not left man to stumble blindly in the dark path of his own making.
  - 2. But "where God guides, God provides."
  - 3. The Bible was given to flood man's pathway with rays of hope. (Ps. 119:105)
    - a. "Lamp unto our feet" to walk by; not merely to our tongues to talk about.
    - b. It contains the "faith once for all delivered to the saints." (Jude 3)
    - c. It has "all that pertains unto life and godliness." (2 Pet. 1:3)

## II. Discussion

- A. IN THIS MOST UNUSUAL BOOK LIES THE HOPE OF MAN
  - 1. The only piece of literature inspired of God. (2 Tim. 3:16)
    - a. "Given by inspiration" means "breathed into"
    - b. Bible is the breath of God
    - c. Holy men were "moved" (or borne along) by Holy Spirit (2 Pet. 1:20,21)
  - 2. Only means of knowing God (1 John 2:3)
    - a. Not only reveals "breath" of God, but also the "being" of God
    - b. Can't know God without knowing Bible
  - 3. Only means of being drawn to God (John 6:44,45)
  - 4. Only Word by which gospel preached (1 Pet. 1:25)
  - 5. Only means by which man completely furnished unto every good work (2 Tim. 3:16,17)
  - 6. Only true mirror of the soul (Jas. 1:23-25)
  - 7. Through study of this Book alone can man show himself approved of God (2 Tim. 2:15)
  - 8. Only Book that cannot be destroyed (2 Pet. 1:24,25; Matt. 24:35)
  - 9. Only Book that will judge us at last day (John 12:48)
  - 10. Observation:
    - a. There isn't a person for whom it was not intended
    - b. There isn't an age in which it is out of date
    - c. There isn't a situation for which it is not suited
    - d. There isn't a problem which it cannot solve
- B. IN THE POWER OF THIS BOOK LIES THE HOPE OF MAN
  - 1. "Power of God unto salvation" (Rom. 1:16)
  - 2. "Able to save your soul" (Jas. 1:21)
  - 3. "Able to make wise unto salvation" (2 Tim. 3:15)
  - 4. "Able to build up and give inheritance" (Acts 20:32)
  - 5. "The truth shall make you free" (John 8:31,32)
  - 6. "Sanctify them in the truth; thy Word is truth" (John 17:17; Heb. 10:9,10)
  - 7. "Purified your souls through obedience to the truth" (1 Pet. 1:22)
- C. IN THE COMFORT AND ASSURANCE OF THIS BOOK LIES THE HOPE OF MAN
  - 1. "Through patience and comfort of Scriptures, might have hope" (Rom. 15:4)
  - 2. There is no hope without faith (Heb. 11:1)

- a. "Faith is substance ( or "stands under") of things hoped for"
- b. The hope we have in Bible rests upon the faith we have in the Bible.
- 3. The Bible enables man to have faith in God (Rom. 10:17; Lk. 1:3,4; John 20:30,31)
- 4. "Full assurance of Faith" (Heb. 10:22)
  - a. Fully assured of discipleship (John 8:31,32)
    - (1) Begotten by gospel (1 Cor. 4:15)
    - (2) Born of incurrutable seed, Word of God (1 Pet. 1:23)
  - b. Fully assured of life everlasting (John 8:51)
  - c. Fully assured of having both Father and the Son ( 2 John 9,10)
  - d. Fully assured of spiritual growth (1 Pet. 2:1,2)
- 5. Without the Bible, man wouldn't know whether or not:
  - a. His citizenship in heaven (Phil. 3:20)
  - b. He's walking worthy of vocation (Eph. 4:1)
  - c. He's making calling and Election sure (2 Pet. 1:10)
  - d. God's will being done on earth as in heaven (Matt. 6:10)
  - e. He's walking becomingly (Rom. 13:13,14)
  - f. He's laying up treasures in heaven (Matt.6:19-21)
  - g. He's behaving himself in house of God, church of God (1 Tim.3:15)

#### D. IN THE DEMANDS OF THIS BOOK LIES THE HOPE OF MAN

- 1. Bible unstudied is like gold mine undiscovered
- 2. Gospel professed may lift one to heaven, but gospel possessed brings one to heaven
- 3. Man's hope lies in way he handles the Bible
  - a. Don't handle it deceitfully (2 Cor. 4:2)
  - b. Man sets Bible aside and loses his hope in it by:
    - (1) Adding to it (Rev. 22:18,19)
    - (2) Taking from it (Ibid)
    - (3) Transgressing it (1 John 3:4)
    - (4) Substituting something else in its place
  - c. Handle it aright (2 Tim. 2:15)
    - (1) What is written in it? (Lk. 10:29)
    - (2) How readest thou? (Ibid)
    - (3) Understandest what thou readest? (Acts 8:30)
- 4. Man's hope lies in way he studies (2 Tim. 2:15)
- 5. Man's hope lies in way he receives it
  - a. "Not as word of men, but in truth, Word of God" (1 Thes. 2:13)
  - b. "With meekness" (Jas 1:21,22)
  - c. "With all readiness of mine" (Acts 17:11)
  - d. "Gladly" (Acts 2:41)
- 6. Man's hope lies in way he observes all things (Matt. 28:19,20)
- 7. Man's hope lies in way his life "adorns doctrine of God" (Tit. 2:10)
- 8. Man's hope lies in way his life "becometh gospel" (Phil. 1:27)
- 9. No hope for man who will not obey it (2 Thes. 1:7-9)

#### III. Conclusion

- A. A Bible hope is abiding hope
  - 1. "Hope laid up in heaven" of which read "in word of truth of gospel" (Col.1:5)
  - 2. "Now abideth faith, HOPE, love" (1 Cor.13:13)
- B. Only one hope (Eph.4:4)
  - 1. That is the "hope of the gospel" (Col. 1:23)
  - 2. "In thy Word I hoped" (Is 119:74)
- C. The Bible will never change because its Author will never change (Heb. 13:5)
- D. Hope built on that Book becomes "anchor of soul, both sure, steadfast" (Heb.6:18,19)
- E. Thank God for the Bible! Thank God for the hope it gives to mortal man!

## THE BIBLE--OUR PATTERN

W. B. West

INTRODUCTION; Importance of the subject. Definition of terms. Man needs and desires a pattern.

### I. Some Patterns Followed By Men

- A. The teachings of the "fathers" of the early Eastern Orthodox Church and the encyclicals of the Roman Catholic Papacy and the traditions of its church.
- B. Denominational dogmas, the norms of religious modernism and liberalism, the Kergymatic School, and Neo-Orthodoxy.
- C. What "the brethren say" and patterns set by the world.

### II. The Bible - Our Pattern.

- A. God and Christ speaking through the Bible are patterns for men. The interrelation.
- B. The Old Testament was a pattern for the people of God in its day, for Jesus, and the early disciples of Jesus.
- C. The New Testament was normative for the early church and is today as it has been and ever will be with the relevant teaching of the Old Testament.

### III. Why is the Bible our Pattern?

- A. It is uniquely inspired.
- B. It is inerrant.
- C. It is eternal.

CONCLUSION. The Bible is the only pattern by which men may become Christians, live the Christian life, and go to heaven.

**This Page was left Blank Intentionally**

# THE CORINTHIAN EPISTLES---A STUDY IN CHURCH PROBLEMS

Guy N. Woods

## A PICTURE OF THE CORINTHIAN CHURCH

### I. Introduction

1. Its establishment, geographical details, city's reputation.
2. Letters: (a) the first, (1 Cor. 5:9) and contents: (1) Paul's proposed visit; (2) a collection to be taken for the poor; (3) association with wicked forbidden. (b) the reply, (1 Cor. 7:1) and contents: (1) questions concerning marriage (2) masters and slaves; (3) meats and idols; (4) conduct in assembly; (5) taking the collection; (6) Apollos' return. (c) Significant omissions: (1) factions and parties; (2) gross immorality in the congregation; (3) lawsuits among brethren; (4) drunkenness and confusion at the Lord's table; (5) fanatical conduct over spiritual gifts; (6) denial of a bodily resurrection.

### II. Discussion

#### 1. A Picture of The Corinthian Church:

- (a) Its meeting place; (b) time of assembly; (c) types assembled; (d) order of the services; (e) problems facing it.

#### 2. Conclusions to be drawn:

- (a) Early church not always the ideal church; (1) Distinguish between inspired teaching and approved example, and unregulated conduct of disciples. Illus. in the case of Peter at Antioch, and Paul in the temple.

- (b) Not all of the congregation bad. Illus. with Newspaper reports. (1) first century church and 20th century church has its problems.

- (c) Lessons for us: (1) Unity possible amid great variety of opinion. (2) little details to be decided by great and abiding principles; eating meat, tender consciences, etc. (3) Christ is the answer to every problem: Cf. 1 Cor. 1:1-10.

#### 3. Outstanding features of the Corinthian Church:

- (a) Most detailed and practical account of the early church.
- (b) A picture of Christianity clashing headon with Grecian philosophy, extreme asceticism, Gnosticism, Ebionism, Jewish exclusiveness and arrogant dogmatism. (1) strife about words, (1 Cor. 1:17-2:13); (2) vanity (puffing, 4:6, 18, 19; 8:1; 13:4; 2 Cor. 12:20. Only elsewhere in Col. 2:8)

#### 4. Contents of our first Epistle:

- (a) Greeting, 1:1-9
- (b) Exhortation and admonition, 1:10-4:29
- (c) Matters involving personal purity, immorality, lawsuits, 5,6.
- (d) Questions concerning marriage, 7.
- (e) Meats, idols, idol temples, 8:1-11:1.
- (f) The covering, and the Lord's Supper. 11:2-34.
- (g) Spiritual gifts. 12-14
- (h) Resurrection of the body, 15.
- (i) Collection, and closing messages. 16.

#### 5. Contents of the second Epistle:

- (a) Vindication of Paul's ministry, 1-7.
- (b) The great collection, 8,9.
- (c) Paul's defence against personal attacks, 10-13.

## PERSONAL DIFFICULTIES

## I. Introduction

1. Occasion for personal difficulties in the church in Corinth.  
(a) Racial; (b) religious; (c) philosophical.
2. Paul's explanation: 1 Cor. 3. (a) Carnality; (b) Pride; (c) Worldly wisdom.
3. Personal difficulties: (a) factions; (b) lawsuits; (c) immorality;  
(d) problems involving marriage and divorce; (e) revolt against apostolic authority.

## II. Discussion

1. Factions. 1 Cor. 1-4. (a) occasion for them; (b) character of the division;  
(1) Christ cannot be divided: (a) Significance of the words Schism and heresy. (c) What produces factions: (1) party-spirit (which is carnal); (2) Hypercriticism; (3) undue emphasis. (d) Tragedy of factions. (e) Paul's 18 arguments.
2. Lawsuits between brethren and before unbelievers. 1 Cor. 6. (a) Of what the sin consisted; (1) Not in having a matter needing settlement: (2) Not in seeking such settlement; (b) going before heathen tribunals.  
Implications: (1) The church is a court of justice; (2) Its law is the New Testament; (3) Those who rebel against its decisions are opposed to God's plan.
3. Immorality in the church. 1 Cor. 5. (a) character of the case; (b) attitude of the church, and reasons. (c) Action enjoined. (1) Of what withdrawal consists; (2) Consideration of 1 Cor. 5:9-11.
4. Marriage and Divorce. 1 Cor. 7. (a) Occasion for Paul's teaching. 1 Cor. 7:1  
(b) matters dealt with; (1) Should one marry? (2) If married should one remain in it? (3) Should one remain married to a heathen? (4) May one's daughter be given in marriage? (5) May widows remarry? (6) Does marriage change the natural relationship of men and women? (c) Conditions which produced uncertainty in this matter: (1) Composite character of the church; (2) Variety of views held. (3) Misconception regarding freedom in Christ.
5. Revolt against Paul's authority. (a) Who? Jewish professors of religion from Jerusalem. (b) Why? To maintain Jewish superiority. (c) How? By alleging various charges against the apostle, such as (1) not one of the original twelve; (2) did not accept support for his preaching; (3) had not seen Jesus in the flesh, etc. (d) Paul's answers.
6. Effect of factions and parties and personal difficulties.  
(a) On the church  
(b) The people involved  
(c) The community



## ABUSES OF WORSHIP IN CORINTH

## I. Introduction

1. Worship defined: "The Greek word denotes an act of reverence whether paid to a creature (Matt. 4:9; 18:26), or to the Creator (ch. 4:10." ASV. Matt. 2:8. See John 4:24.
2. Corinth a fruitful field for such abuses: (a) character of its membership; (b) enthusiasm of the people.
3. Outstanding abuses: (a) participating in idolatrous activity in heathen temples; (b) perversion of the Lord's Supper; (c) improper exercise of spiritual gifts; (d) unauthorized activity of women in public worship.

## II. Discussion

1. Participating in heathen feasts in idolatrous temples. (a) their former manner of worship; (b) such characteristic of their friends and associates; (c) this the most common of all religious activity in Corinth; (d) strong appeal to the flesh in the licentious rites. (e) no public revulsion to such acts as now.
2. Perversion of the Lord's Supper. (a) commingling of a common meal in which (1) some had more than others; (2) some are before others, not tarrying; (b) some got drunk at the Lord's table. (c) Implications: (1) the love feasts of the apostolic age, and their abuses; (2) must have been more than one vessel used! Rebuke not for this, but for the abuse.
3. Improper exercise of Spiritual Gifts. (a) Widespread exercise, Rom. 1:11; Acts 8:12-17 (b) Their number and character, 1 Cor. 12 (c) Occasion for envy; (d) Paul's regulation, 1 Cor. 14.
4. Conduct of women in the assembly in Corinth (a) as prophetesses, 1 Cor 11; (b) when without spiritual illumination, 1 Cor. 14:34; (c) significance of 1 Cor. 14:34,35.
5. Current abuses of worship.
  - (a) Lack of heart-felt participation--ritualism, ceremonialism.
  - (b) Inadequate concept of the design, significance, and implications of the various acts of worship.
  - (c) Inattention.
  - (d) Poor preparation by preacher, singer, and others directing the worship

## PHILOSOPHY AND RATIONALISM

## I. Introduction

1. 1 Corinthians, a picture of Christianity in conflict with pagan philosophy, and decadent Judaism.
  - (a) Jewish bigotry, racial prejudice, religious exclusiveness.
  - (b) Gentile rationalism, pseudo-philosophy, and pagan license.
2. Failure of each to meet the needs of man.

## II. Discussion

1. Greeks' fondness for philosophy. (1 Cor. 1.); Jewish offence at the cross, and reasons. (1 Cor. 1:18, 23.)
2. Man's inability to rationalize regarding his origin, mission, and destiny. (1 Cor. 2:2, 9-13.) (Paul's Natural Man.) (2:14.)
3. Gross Moral Laxity Justified by philosophical considerations.
  - (a) A picture of it (Rom. 1:18-32.)
  - (b) Occasion for it:
    - (1) Antinomian views - defined.
    - (2) Gnosticism
4. Gnosticism described doctrinally: (Gnosis - knowledge)
  - (a) Great and rare insight into the mysteries of religion.
  - (b) Ability to "explain away" plain and obvious teaching of the New Testament.
  - (c) Worship of angels.
  - (d) Endless genealogies (1 Tim. 6:20; 1 Tim. 4:7; Tit. 1:4.
  - (e) Fleshly rites, circumcision, the sabbath, feasts, destruction of the flesh.
5. Gnosticism described practically:
  - (a) Asceticism
  - (b) Denial of the flesh.
6. Effect of the doctrine of Gnosticism on the early church.
  - (a) Greek - Epicurean - no spirit; no resurrection - materialism
  - (b) Stoic ----- spirit; no resurrection, absorption.
  - (c) Plato ----- spirit immortal, but no resurrection, because body regarded as evil.
7. Importance of the Resurrection to Christianity:
  - (a) Proof of Christ's deity - to enemies: Mt. 12:33; Jno. 2:19
  - " " " " to disciples: Mt. 16:21; 17:33.
8. Proofs of the resurrection
  - (a) Witnesses
  - (b) Coming of the Spirit.
  - (c) Our baptism. (1 Cor. 15:29.)
  - (d) Lord's Supper and First Day of Week.
9. Current rational and modernistic views based on these ancient Grecian and pagan heresies.

## HOSEA--STUDIES IN GOD'S LOVE

Charles R. Williams

## Introduction:

- I. Why study the Old Testament
  1. Not because it is binding on us as a religious system.
  2. God requires it. Jno. 5:39; Rm 15:4
  3. Man needs it.
    - a. To strengthen faith Rm 10:17
    - b. To aid in understanding the new. 2 Tim 3:15
- II. Why devote time to this particular book?
  1. Hosea not the longest book--14 chapters, 197 verses
  2. Not more important than any other
    - a. Isaiash-with his great Messianic prophesies
    - b. Jeremiah-the weeping prophet with his great heat of compassion
    - c. Ezekiel-the great prophet of the exileemphasizing the glory of God
    - d. Daniel-the great prophet of the spiritual kingdom that was to consume all others
  3. Not even considered as a "major" prophet
  4. Because he is the prophet of love of the Old Testament, surpassed only by John in New Testament
    - a. Hosea's message of love and the possibility of forgiveness was needed to balance the sternness of Amos' emphasis on righteousness. Amos 5 and 6.
- III. Let us now turn our attention to a brief study of this great prophet and the message of this book. This book falls into two divisions: 1-3: 4-14.

## Body:

- I. The story of the prodigal wife-(Chapters 1-3) suggests Jesus's story of the Prodigal Son, one of the most touching stories in Literature.
  1. Presents many questions:
    - A. Were Hosea and Gomer really married?
      - a. Figurative?-Nothing in text to suggest it.
      - b. Literal?-Favored by plain reading of text.
    - B. Was Hosea asked to do something wrong?
      - a. Cf. Abraham and Isaac
        - (1) Objection Abraham didn't really offer Isaac.
        - (2) Answer. Offered him in his heart at beginning of journey--a substitute.
      - b. Was not it possible for God and Hosea to have forgiven Gomer?
      - c. Did not God forgive Israel of the whoredoms of her youth in Egypt? Ezekiel 16: Ezekiel 23:3-4.
      - d. "Such were some of you" 1 Cor. 6.
      - e. Love would demand forgiveness.
  2. Hosea and Gomer's children
    - A. "Children of whoredom"--had already borne these when he married her.
    - B. Jezreel--prophesy of the destruction of Israel.
    - C. LORUHAMA (Not pitied)
    - D. LOAMMI (Not my people)
  3. Three lessons of each chapter
    - A. First chapter: Israel's condition when selected by Jehovah.
    - B. Second chapter: Israel's awful fall.
    - C. Third chapter: Israel's ransom price paid--15 pieces of silver and a Homer and half of Barley.

## II. Israel's apostasy from God. 4-14

1. 4-5 The terrible results of Israel's fall
  - A. Chapter 4: The sins of the people --no Truth, Mercy, Knowledge
  - B. Chapter 5: The priests and rulers God had hidden his face--5:15
2. Chapter 6:1-3 Israel's penitent cry. This is result desired.
  - A. To unrepentent--God is as a "Lion"
  - B. To repentent--God is as the "Rain"
3. Chapter 6:4-13 God probes Israel's wounds
  - A. Note the metaphors and similes:
    - a. 6:4 Goodness is as a morning cloud and as the early dew
    - b. 7:4 as oven heated by the baker
    - 8 as a cake not turned
    - 11 as a silly dove (Egypt-Assyria)
    - 12 as fowls caught in a new
    - c. 8:7 as a plant without stalk or yield
    - 9 as a wild ass alone by himself
    - d. 10:1 as an empty vine
    - 11 as an heifer that is taught
    - 12 as a fallow field
    - e. 12:1 as one who feedeth on wind
4. Chapter 14:1-3 Prophet's final appeal
5. Israel's final restoration. 14:4-9, accomplished in a spiritual sense through the church.

## III. What did God seek to accomplish through Hosea?

1. Make Israel aware of her true condition
2. Warn her of the consequences of her course
3. Bring Israel to repentance if possible
4. Indicate God's willingness to forgive and restore
5. Manifest the righteousness of God's dealing with Israel

## IV. How did God Seek to accomplish this?

1. Reveal the Nature of Israel's sin.
  - A. Sin against the love and benevolence of God.
    - a. Satan has always attacked in this way
      - (1) Eve in Eden
      - (2) Israel in wilderness
      - (3) Gomer felt to gratitude Hosea 1:8
      - (4) Israel had turned to Baal
    - b. Failed only with Christ in wilderness.
  - B. Mistook blessings and freedom of God's love as a license to sin.
  - C. Failed to reciprocate God's love
    - a. Hosea loved Gomer
    - b. Hosea 11:1 "When Israel was a child then I loved him."
    - c. Love does not compel but beseeches
  - D. Had forsaken God and turned to other lovers
    - a. Idols
    - b. Assyria and Egypt
2. Her conduct had:
  - A. Separated her from God
    - a. Hosea-Gomer
    - b. God-Israel 6:15 Face hidden
  - B. Destroyed her righteous character
  - C. Would lead her into captivity
3. He hoped to bring them to repentance by:

- A. Reminding them of his love and care for them.
  - a. Love begets love
  - b. Gomer remembered
- 4. God's willingness to forgive seen in:
  - A. Hosea's forgiveness of Gomer--Think of how difficult it must have been.
  - B. God's Promises
    - a. To Israel
    - b. To spiritual Israel. 3:5
- 5. God's righteousness is shown by:
  - A. They were responsible for their condition
  - B. They had rejected God's mercy

Conclusion:

- 1. As God loved Israel so he loves the church today.
  - A. Gave His Son for it. Acts 20:28
  - B. Dwells in it. Eph. 2:20ff
- 2. This love must be reciprocated.
  - A. Must be faithful to Him.
  - B. Must serve others.
- 3. It is not reciprocated if we do not love the brethren. 1 John 4:20
  - A. Much of the bitterness and strife in brotherhood today indicates lack of love for God.
  - B. Many of us may spend eternity in Hell because of our attitude toward each other.

**This Page was left Blank Intentionally**

## SELECTIONS FROM THE OLD TESTAMENT

W. C. Hall

## I. JOB 38: 25-26.

1. Here is announced the scientific principle that lightning causes it to rain.
2. Job's age didn't know this principle.
3. He wrote it in his book.

Since no scientist knew this until our modern age, how came Job to put it in his book? There is no plausible answer except that Divinity dictated it to him.

## II. JOB 26: 6-7.

The Power of God is here proved:

1. "Sheol is naked before God"

Sheol is the unseen world to us, the location of the area where the spirits of the dead go. God can see into it for it is "naked before him".

2. "Abaddon hath no covering."

Abaddon is the place of destruction what we know as hell. It is hidden to us, but God can explore it with his eye for it has no covering.

3. "He stretcheth out the north over empty space."

The vacant space just under the north star was not discovered till our modern gigantic telescopes were invented. How did Job get the knowledge since it is impossible to view it with our eye or even by using small telescopes? Of course, it must have been pronounced by God, for He is the only one who knew it till discovered less than a century ago.

4. "And hangeth the earth upon nothing."

No geographer knew the earth was a globe and whirled through space without visible ties till the fourteenth century after Christ. Job is the oldest book extant, yet he wrote this fact thousands of years before Newton discovered the law of gravity. All this proves the divinity of the Bible.

## III. ISAIAH 13: 19.

1. Babylon, the most powerful city of antiquity, was promised destruction.
2. It was never to be inhabited.
3. The Arab's tents should not be pitched there.

All of this came true which proves the inspiration of the scripture.

## IV. Someone asked, "Why not show something we can see?"

## JEREMIAH 30:11

This passage promised that the Jews will continue pure blooded throughout the ages.

In Jeremiah 31:35 the promise for the future is accentuated by the statement as long as the sun, moon and stars shall continue so long as the seed of Israel shall be upon the earth.

When one sees a Jew, especially the Orthodox Jew, he is looking upon a mental miracle. The Jewish race has continued for all these centuries without being swallowed up into the amalgamation of the other races.

These passages of scripture are real faith builders and convinces us without any shadow of doubt that the Bible is a divine volume.



## HIGHLIGHTS OF HEBREWS

Frank Van Dyke

## Introduction

- I. The name "Hebrews" has been given to this book because it was addressed to Hebrew, or Jewish, Christians. Scholars think that it was addressed to the Jewish Christians in Palestine.
- II. The author is not definitely known. Some scholars think the evidence is in favor of Paul; whereas others are just as definite that the evidence is Pauline authorship.
- III. Our procedure is to take one or two main thoughts from each chapter and show the over-all development of the theme of the book.

## Discussion

- I. Christ is superior to angels. Heb. 1:1-4
  - A. The book begins with God.
  - B. God has revealed Himself to man.
  - C. God has spoken at different times.
  - D. In this age He has spoken through Christ. cf. John 1:17
  - E. Christ is greater than the angels; therefore, the Gospel is greater than the Law that was ordained by angels. Heb. 1:1-14: Gal. 3:19
- II. An exhortation is based upon the conclusions in Chapter 1. Heb. 2:1-4
  - A. Since the Gospel is greater than the Law, we ought to give more earnest heed to it.
  - B. This Gospel first was spoken by Christ.
  - C. It was confirmed (that is, revealed and proved) by inspired men.
- III. Christ is greater than Moses. Heb. 3:1-6
  - A. Two illustrations show the superiority of Christ; the builder versus the building: a son versus a servant.
  - B. Since Christ is greater than Moses, the implication is that the Gospel is therefore greater than the Law. cf. John 1:17
- IV. There is a rest for God's people. Heb. 4:9-11
  - A. God had a plan for a special rest for his people. Heb. 4:1-8
  - B. The Jewish Sabbath was not the fulfillment of that purpose.
  - C. The entrance into Canaan was not the fulfillment of that purpose.
  - D. So there remains this rest--that is, the Gospel leads to this rest.
  - E. Verse 10 shows conclusively that this is not the Jewish Sabbath that remains for Christians to observe now, because when one enters into this rest, he ceases forever from earthly labors. Such is not true of the seventh-day rest.
- V. Christ is the author of salvation. Heb. 5:8-9
  - A. The priesthood of Christ is introduced in this chapter, but the topic is not fully developed until the 7th chapter.
  - B. God alone had the right to decide whether or not salvation would be conditional upon obedience to Christ.
  - C. God also had the right to decide what the conditions would be; whether or not a person must be baptized in order to be saved depends wholly upon whether or not Christ required it.

- VI. Christians are exhorted to go on unto perfection. Heb. 6:1-6
  - A. The exhortation is given. 6:1-3
  - B. The results of falling away are stated. 6:4-6
- VII. The priesthood of Christ is greater than the Levitical priesthood. Heb. 7:1-28
  - A. Melchizedek was greater than Abraham. 7:1-8
  - B. Levi was yet in the loins of Abraham, so Melchizedek was greater than the Levites. 7:9-11
  - C. Christ is after the order of Melchizedek, so His priesthood is greater than the Levitical priesthood.
- VIII. The new covenant is superior to the old one. Heb. 8:6-9
  - A. Jeremiah prophesied that a new covenant would be given. 8:9 cf. Jer. 31:31ff
  - B. God never did intend that the Law of Moses continue indefinitely.
  - C. Men should appreciate the fact that a better covenant was to be given and that this promise has been fulfilled in Christ.
- IX. The new covenant was not effective before the death of Christ. Heb. 9:16-17
  - A. The first part of Chapter 9 gives a contrast between the two tabernacles.
  - B. This is related to the contrast between the two covenants and verses 16 and 17 state that this new arrangement could not be in force until after the death of Christ.
  - C. This is a fundamental Gospel truth. Whatever might have been acceptable in Jewish worship is not necessarily acceptable in our worship. The thief on the cross is not an example of how people are saved under the new covenant.
- X. Christ's sacrifice is superior to animal sacrifices. Heb. 10:1-14
  - A. Animal blood could not atone for sin. Heb. 9:22: 10:4
  - B. Christ, therefore, had to come and offer his own blood. Heb. 10:5-11
  - C. Christ's sacrifice is sufficient. Heb. 10:14
- XI. Worship must be performed by faith. Heb. 11:4
  - A. Abel offered his sacrifice by faith, but Cain did not. cf. Rom. 10:17
  - B. This first case of recorded worship teaches the principle that in our worship we are to do only such acts as God requires.
- XII. The Christian life is compared with a race. Heb. 12:1-2
  - A. We need to run with patience.
  - B. The example of Jesus is a source of encouragement and help.
- XIII. The Gospel gives hope of something better beyond this life. Heb. 13:14
  - A. Nothing here is permanent, This has been especially impressed upon us in recent times.
  - B. There is something permanent and abiding in the hereafter.

#### Conclusion

- I. Such is the contrast between the Gospel and the Law as it is developed in the book of Hebrews.
- II. The Gospel is greater than that which preceded it, and it points the way to something better than we enjoy now.

## RECENT TRENDS IN THEOLOGY

By Olan L. Hicks

## Introduction:

The Nature and scope of the subject  
The reasons for considering it

## I. The roots of modern theology

- A. Firmly rooted in the theological developments of previous century
  - 1. Earliest of these is Schleiermacher, called "the father of modern theology."
  - 2. Hegel and Darwin influence
  - 3. The most recent trends in theology can only be understood in their relation to modernism

## II. Modernism was a title accepted and proudly worn by a major, militant segment of the religious world for the past 35 years.

## A. Modernism as a method

- 1. Negative side--had no message but denial
- 2. Positive side--naturalism
- 3. Subjective
- 4. As a philosophy
  - Of science; of history; of religion; of sociology; of anthropology.
- 5. Denied the supernatural, including
  - Miracles; Revelation; Prophecy; Virgin birth; Heaven-Hell.
- 6. Claimed to be scientific
  - a. Higher criticism--motivated by and patterned along the lines of evolutionary concept,
  - b. Naturalistic
  - c. Comparative Religion students classed Christianity with all the historic religions as simply one of them--no better, no worse in nature or kind

## B. Teaching of modernism regarding

- 1. God and revelation
- 2. Man and sin
- 3. Christ and redemption
- 4. Return and judgment
- 5. Social gospel

## III. Fundamentalism:

## A. Origin of the term

- 1. Writing of The Fundamentals, 1909
- 2. Production of International Standard Bible Encyclopedia, 1915
- 3. Issue of Machen's Christianity and Liberalism, 1923

B. Earlier, many great English and American scholars had battled emerging modernism--Green, McGarvey; in England, Roberson, Sayce, Orr; in Germany, Hengstenberg, Keil, Delitzsch

## C. Title of Fundamentalist attached to conservative groups

## D. Term gradually degenerated into one of reproach

- 1. Scopes trial
- 2. Crackpots who espoused Fundamentalism brought the name into reproach.
- 3. The universities and public schools marshalled against Fundamentalists
- 4. It was reactionary and defensive only and thus lost the initiative in the theological world
- 5. It came to be identified with crackpot dispensational and millennial movements

## IV. On eve of World War II, Modernists ruled predominant

1. This victory, like that of classical heathenism, was more apparent than real. It had spent its energies maturing, and was by maturity found utterly bankrupt. Overtaken by an awful, inevitable judgment, it collapsed.
2. World War I had already shaken the confidence of continentals
  - a. Barth and Brunner
  - b. Forsyth, et. al.
3. Thus, broken modernism when it began to falter, passed its initiative not back to the Fundamentalists, but to the Neo-orthodoxy, a movement fearless to criticize liberalism in terms of both internal philosophical and external biblical points of view.

## V. Neo-Orthodoxy

- A. A Crisis Theology
- B. A dialectical theology
- C. Theology of the word
- D. Some traits and characteristics
  1. Some good aspects:
 

It recalls men to Bible; It shatters false notion of progress; Recognized sin.
  2. Some bad features:
 

Deceptive: Out-does liberals in its deprecation of Bible; Uses Bible terms deceptively; Succeeding to the power and position held by Modernism--through the Ecumenical movement.

## VI. Ecumenical Movement

- A. Unity--Organic Unity--its chief goal
- B. International in scope
- C. Growing rapidly--in Seminaries, councils, etc.
- D. International Missionary Council falling under its power
- E. World Council of Churches
- F. Place of Disciples of Christ in this
  1. De Groot's recent statement regarding Alexander Campbell
  2. Puts unity above truth
  3. Rejects truth as only basis of unity
- G. North American Conference of Faith and Order met in Oberlin, Ohio, September, 1957.
  1. Tending toward conservatism
  2. One old-school modernist reported to have said:
 

"These Neo-Orthodox fellows have now reacted against liberalism more radically than we did against Fundamentalism a half century ago."

## VII. Leading Forms or Phases of Religious Thought Today:

- A. Neo-Orthodox--Barth, Brunner, etc.
- B. Positivists--Whitehead, Bernard M. Loomer, Bernard Meland, Daniel Day Williams, Nels Ferre, et. al.
- C. Anglicans--Roger Hazelton, Archbishop Temple, Leonard Hodgson. These last three use the evolutionary process concept held by Whitehead that in the religious world we move up to new levels of value and complexity, etc.
 

Alan Richardson, who writes much, holds that enlightenment by faith drawn from the biblical revelation is the determining factor. "More adequate than any other faith"
- D. Catholics
 

Father Thornton; Father Hebert; Michael Ramsay
- E. Liberal Catholics

# YOUTH LOOKS TO THE BIBLE

Elza Huffard

- I. Introduction: Youth looks to the Bible--its implications
  - A. Youth has needs--drives, desires, wishes--crying for fulfilment and gratification cannot be ignored
  - B. A pattern, a guide, essential to direct the fulfilment of the needs
  - C. The Bible is that guide Ps. 119:105
    1. Actually, the Bible alone furnishes the guidance
    2. Other means to supplement and enhance should not be despised
    3. In final analysis, the Bible alone furnishes the pattern
- II. The Bible perfectly and thoroughly furnishing 2 Tim. 3:16,17
  - A. What are the needs of youth
    1. Assurance of an abundant life: continuance, comforts, security
      - a. Material needs
      - b. Inner satisfactions
      - c. Proper evaluations regarding life's purposes: relating to God and the eternal (Link), to others, and to self
    2. Personal power or wholeness--individual achievement--recognition
      - a. Dreams: president, governor, locomotive engineer, truck driver
      - b. Physical compensations for handicaps
      - c. Struggle for emancipation from parents--birds instinctively push the young out of the nest--our young often have to cope with overdose of selfish parental love
    3. Satisfactory solution to one's love life
      - a. Premarital
      - b. Marital
      - c. The unmarried
  - B. Possible guides to look to other than the Bible
    1. The sciences
      - a. Physical: Lindberg tells of seeing the science he loved and on which he depended turn to the destruction of man and learned that there was a need for something more; science tells what and how much, but fails to tell why and to what end; its satisfactions temporal, temporary, and ends in death
      - b. Political: which? Communism? Its failure demonstrated by decades. Americanism? What is it? How do we know that certain rights are inalienable? Which rights?
      - c. Psychology: Has done wonders, brought light and hope to darkened souls; limited; can tear apart and sometimes needed, can expose the soul; cannot put back together again with assurance of being right, only criteria is self-satisfaction or society's approval; psychiatrist: don't know what the purposes of life are
    2. Education
      - a. American people worshippers of education; Univ. Pres: don't care what kind of education their children get just so they get lots of it
      - b. Education passes on accumulation of knowledge and speculation at one time perpetuated idea of spontaneous generation, horse hair to snake, world flat
      - c. What is truth? Philosophies differ and fail
    3. One's own urges
      - a. Animals given instinct, fulfill purposes; man given drives, instinctual, but without instinct
      - b. When following the drives, sink lower than animal existence
      - c. God gave intelligence to guide the drive, but intelligence must be trained and controlled by moral principles, moral principles dependent on authoritative religion (Link)

## C. Looking to the Bible

1. Is Christianity a failure and the Bible obsolete--as claimed by recent writer?
  - a. Thomas Huxley ("agnostic") London school board member in late 1800's: could not see how moral of school children can be instilled without the use of the Bible...other moralistic teaching inadequate
  - b. Calvin Coolidge: Our way of life founded on Biblical principles to the extent that a knowledge of the Book essential to its preservation
  - c. Franklin D. Roosevelt: All our ills--politically, socially, economically etc., could be cured by following the Sermon on the Mount and the Golden Rule
  - d. Norman Vincent Peale: No ill of mind or soul but that Bible has the cure
  - e. Psychiatrist: If all that the Psychologist have said stripped of the unessential, put in best language, poor summation of Sermon on the Mount
2. How completely it furnishes the need
  - a. Abundant life; security. Jno. 10:10; 1 Cor. 5:1
    - (1) Material needs. Mt. 6:33
    - (2) Inner satisfactions. Mt. 5:6
    - (3) Purposes of life Mk. 17:33; Mt. 22:37-39; 1 Pet. 3:10; 11
  - b. Power or wholeness. Phil. 4:13; Rom. 8:28; Eph. 6:2; Lk. 14:26
  - c. Satisfaction in solution of love life. 2 Tim. 2:22; 1 Cor. 7:2,5; 1 Th. 1:10; Mt. 10:9; Eph. 5:33; 1 Cor. 7:7,34
3. How dependable is the Bible as a guide?
  - a. Its existence vindicates its divine origin
    - (1) In spite of enemies' opposition: science, sword, human wishes
    - (2) In spite of the abuse of friends
    - (3) In spite of the divisions among those who claim to adhere to it
  - b. Circumstantial evidence strong
    - (1) Its writers in a position to know whether they were inspired of God
    - (2) Not a hoax, out of character, could not be product of evil men
    - (3) Not a product of mentally deluded, too consistent, in touch with reality
  - c. By its fruit we know it
    - (1) Called the seed of the kingdom, a light for man's path--neither needs external proofs--they produce and are accepted
    - (2) Faith comes by hearing God's word - Rom. 10:10
    - (3) Robert Ingersoll and Lew Wallace

## III. Conclusion

## A. Youth

1. A period of idealism, dreams, vigor, freshness, varied interests and activities
2. In time--develop patterns, habits control, get in a rut
3. "Choose your rut carefully, you'll be in it a long time." Herein the Bible indispensable

## B. Early choices of tremendous value

1. Maude Muller; country lass, City judge
2. Of all sad words of tongue or pen... The saddest are these... It might have been.
3. How sad if the arrogance of youth causes the wrong choice

## C. Think! What do you really want out of life?

1. Happiness-sublime happiness?
2. Prosperity and success?
3. Look to the Bible. Ps. 1.

## FIFTEEN FRIEND-HARDEN COLLEGE LECTURE PROGRAMS I HAVE ATTENDED.

A. Lowell Altizer.

## Introduction.

1. The power of assemblies.
2. The glory of assembled Christians.

## I. The Value Of Lecture Programs.

1. To allow a revival of interest in F.H.C.
2. That all may be acquainted with the facts about the school.
3. A feast upon lessons from the Book.

## II. Reflection Upon Fifteen Programs Past.

1. Those who are no longer with us.
2. Unforgotten lessons in sermon and song.
3. Presentation that is a goal for students.
4. The true meaning of mission work.

## III. The Future Outlook.

1. Field ripe unto harvest.
2. Need of preparing the coming generation.
3. Let the tie of Christian love bind us together.

## Conclusion...

1. The future of our Alma Mater in our hands.
2. We, the alumni, cannot be passive.
3. What, today, is our resolve regarding F.H.C?

**This Page was left Blank Intentionally**



## THE BIBLE IN THE COLLEGE CURRICULUM

Morris M. Womack

### Introduction:

- I. The appropriateness of this address:
  - A. The Lecture theme, "The Book of Books" would be incomplete without relating the Bible to the College Curriculum.
  - B. None of the subjects could have thrilled me more.
    1. Its magnanimity frightens me.
    2. Yet its need allays my fears and encourages my study.
- II. Our Plan of study will be simple:
  - A. First we shall discuss needs and problems involved.
  - B. The Bible shall then be related to curriculum-levels of the State-Supported schools, Bible chairs and Christian colleges respectively.

### Discussion:

- I. There is a renewed interest in a study of religion.
  - A. The Detroit News, 12/21/58, indicated:
    1. Church membership reached 104,000,000, or 61% of population, in 1958.
    2. Church-building construction equalled 1957's \$865-million in spite of the 1958 recession.
    3. Secularism is decreasing, according to Merrimon Cunningham.
  - B. Several factors have contributed to this renewal of interest:
    1. Some are recognizing liberalism's weaknesses.
    2. Wars have shown the futility of life without God.
    3. The recent recession has shown that material wealth is fleeting.
  - C. Yet, the interest is not yet what it should be.
    1. Teachers' interests and concerns are shown by their reading habits.
      - a. Of 220 teachers queried, only 6% were Bible readers.--  
Discuss Table IV from R. H. Edwin Espy, The Religion of College Teachers, N.Y.: Association Press, 1951, p. 37.
      - b. Of 220 teachers:
        - 1) 35% were readers of diverse religious subjects.--  
Discuss Table V, Espy, p. 40.
        - 2) Of these, only 4% read early Christian writings.
    2. Discuss teachers' concept of God.--Espy, Table VIII, p. 47.
    3. Of the teachers queried, only 69% believed the Bible is a sufficient religious guide.
- II. Why do college students need religious education?
  - A. Religion was the predominant influence shaping our past.
  - B. Through a study of religion, one understands man and his nature.
  - C. At this age, many are lost to religion; an objective study will show the need of religion in life.
- III. How may we put the Bible in the Colleges' curricula?
  - A. In the State-supported colleges:
    1. Problems involved:
      - a. State laws prohibit subjective approach to religion.
      - b. False teachings are rampant in religious circles, and many would rebel at their children being subjected to false teachings, which should be.
      - c. Hence, any public instruction must be on objective level.

2. Yet, there are ways of letting the Bible have an influence on college curricula:
  - a. Christians can become college teachers.
    - (1) They can then live the Christian life on campus.
    - (2) Christian values can be emphasized.
    - (3) Many of the Freed-Hardeman students are now making their vocational-decisions for life. This one would be a good one.
  - b. The Bible can be elevated to its place as the greatest source of literature and teaching in the world.
  - c. Fellowship centers, such as Wayne State in Detroit and elsewhere, can be set up, giving counselling, fellowship, etc., to the Christian students.
- B. In the Bible Chairs, much good can be done.
  1. Several churches/ individuals are contributing time and money to establishment of areas where either Bible teaching for credit, or student work under guidance, is being conducted.
  2. It is estimated that there are about 20 such Bible chairs now being conducted in the United States.
  3. This is a wonderful area for other churches and individuals to pursue in relating the Bible to the college curriculum.
- C. In the Christian College:
  1. Something like a dozen or more colleges are now being operated by Christians with a Bible-centered curriculum.
  2. At least four more are under immediate scrutiny for establishment in the near future.
  3. In these schools, the following can be accomplished:
    - a. Students can have math, science and English under teachers who are devoted Christians.
    - b. The Bible is a regular integrated part of the students' program of study--many of them required to take Bible courses each day.
    - c. Chapel exercises, at which time worship and reverence of the Bible is emphasized, elevates the Bible in an extracurricular activity.
    - d. Fellowship with some 90% of Christians is another great factor.
  4. As we can financially and otherwise see the opportunities to begin such schools, we need to take advantage of them.

Conclusion: The Bible is the greatest book in the world. An education without a knowledge of the Bible is as valueless as a lamp without a light-bulb. The life will not shine without the illuminating power of the word of God, and the light will not shine without the bulb. Let us do more to inculcate the Bible into college curricula.

## USE OF THE BIBLE IN PREACHING

Paul E. McGaughey

## Introduction:

- I. Paul spoke with authority when he commanded Timothy to "Preach the Word."
  - A. Authority stemmed from:
    1. Inspiration by Holy Spirit.
    2. Abundant practical experience as preacher to many nations.
- II. In spite of Paul's advice it is almost a novelty today to use much scripture in preaching.
  - A. Man's ideas given more prominence than God's Word.
  - B. More popular to quote Churchill than Christ.
  - C. Fight for higher wages and shorter working hours has more appeal to the masses than fight to restore New Testament religion.
- III. This departure from Bible in preaching is direct cause of present religious divisions and resulting chaos.
  - A. Study of church history evinces that the great periods of religious growth were times when preachers were conspicuously Bible preachers.
  - B. Likewise, it is historically true that every great apostasy in Christendom has been preceded by a marked decline in Bible preaching and evangelistic fervor.
    1. This is the natural sequence.
      - a. Jer. 10:23: "It is not in man that walketh to direct his own steps."
- IV. It is therefore imperative that Bible be preached if calamity is to be averted.
  - A. Jesus pointed this out.
    1. Matthew 4:4
    2. Matthew 7:21

## BODY:

- I. Two-fold reason for Paul's command of our text is set forth in 2 Tim. 3:16-17.
  - A. Makes man complete.
  - B. Furnishes completely unto every good work.
- II. In what manner does God's Word accomplish this end? 2 Timothy 3:16 answers.
  - A. By teaching.
    1. People on Pentecost. Acts 2
      - a. Peter used many references to Old Testament Scriptures.
  - B. By reproof. Paul's rebuke of Peter. Gal. 2:11-14
  - C. By correction. Apollos. Acts 18.
  - D. By instruction which is in righteousness.
    1. Paul to Timothy. 1 and 2 Timothy.
- III. Must be remembered that Bible can only accomplish this noble end when it is active in heart of individual.
  - A. For it to be active it must be preached.
    1. Not as supplement to preaching, but as basis of it.
      - a. Bible must be focal point and boundary of all preaching.
- IV. Bible preaching is mandatory because we will be judged by it at last day. John 12:48.
  - A. Many have heard "preaching" but never obeyed God, because something besides Bible has been preached.

V. Biblical examples enforce need for Bible preaching.

- A. Christ. Sermon on Mount. Matt. 5-7.
- B. Peter. Sermon on Pentecost. Acts 2.
- C. Stephen's Defense. Acts 7.
  - 1. Almost all Scriptures.
- D. Paul on Mar's Hill. Acts 17.
  - 1. Even though speaking to people who knew little if anything of God's Word, he pointed out need for knowing God's Word so it could be obeyed.
    - A. Acts 17:30-31.

VI. Bible Preaching has practical recommendations.

- A. In its constancy, it is enduring and withstands every test, pre-eminently that of time.
  - 1. Mark 13:31: "Heaven and earth shall pass away but my words shall not pass away."
- B. Guards against ineffectual worship.
  - 1. Matt. 15:9.
- C. Preaching Bible is just plain common sense.
  - 1. Which will benefit souls of men more--divine wisdom or human wisdom?

CONCLUSION;

- I. Let us as true Christian men and women do all within our power to restore God's Word to place of prominence it held during first century.
  - A. This accomplished by:
    - 1. Demanding it in its simplicity.
    - 2. Imbibing it when it is preached.
      - a. We would see Jesus.
    - 3. Doing it as ministers of God's Word.
      - a. The need for this is emphasized by a quotation from Brother J. P. Sanders: "It must be remembered that for preaching to be effective, judicious use of scripture must be made. However, before even Bible centered preaching can be effective, preacher must make Bible a living part of his own life."

## THE PROPER USE OF SUPPLEMENTAL MATERIAL

Elvis H. Huffard

- A. Introduction. We are authorized to preach the Word. 2 Tim. 4:2.  
 For many obvious reasons the average preacher devotes only part of his sermon to actual Bible reading and Bible quotations, leaving the remainder of his sermon to uninspired comments based largely upon supplemental material. The purpose of this part of the panel is to discuss the proper use of supplemental material in a sermon enabling the preacher at the same time to deliver a Bible-centered sermon.
- B. Supplemental material defined and identified.
1. The usual definition (something added to complete a thing, supply a deficiency, extend to a whole) needs modifying.
    - a. Divine Truth is complete.
    - b. Man is limited in his knowledge and experience.
    - c. Supplemental material is but to assist man in understanding Divine Truth.
  2. Frequently used material: History, Science, Commentaries, Lexicons, Dictionaries, Concordances, Bible Atlases, Bible Geographies, Visual aids, newspapers, personal experiences, etc.
- C. Four important questions to consider in selecting and using material.
1. What material should I use?
    - a. Such material will be the works of uninspired men subject to bias interpretations often writing on theories subject to changes.
    - b. Material that is free from bias. Often statistics are improperly used because we become over-anxious to prove a point. Recently many papers and bulletins carried the headline "481 Percent Gain In Decade" showing that the Churches of Christ had grown 481 percent in the last decade, also stating that this growth was 9 times as fast as the fastest growing of other religious bodies. No explanations were made as to why the World Almanac could report such astounding (but untrue) figures.
    - c. All material should be in keeping with the dignity and integrity of Divine Truth.
  2. Why should I use such material?
    - a. Not to entertain even if tempted to, for remember the Master Teacher did not resort to entertainment.
    - b. Use it because it is needed to throw light upon a truth.
    - c. Use it to make the truth attractive and interesting.
    - d. Use it to assist others in remembering facts.
  3. How should I present the material?
    - a. As pointed as possible so as to avoid losing the truth you are presenting.
    - b. Get the facts straight, for you will lose your audience if they know better.
    - c. Present truth as truth with no exaggerations.
    - d. If it is an imaginary story present it as such making no remarks that would infer that it is real.
  4. What are the dangers involved in using supplemental material?
    - a. We may fail to keep in mind such material is uninspired, therefore, not qualifying as Divine authority.
    - b. We may let scholars and others do our thinking for us. They can lead us to false conclusions.

- c. We may let the subordinate (supplemental material) become the prominent.
- d. We may be guilty of taking our text from the Bible but our sermon from some other source. By so doing we depart from Bible-centered preaching.
- e. Remember if we handle supplemental material with little regard for the truth our listeners will think we handle the Bible in the same manner.

## BACK TO THE BIBLE FOR THE PLAN OF SALVATION

Edsel Burleson

## Introduction:

1. God is not pleased with any departure from the Bible.
2. Paul warned that departures would come. 2 Thess. 2:1-12; I Tim. 4:1-4.
3. Let us warn those who have departed to go "back to the Bible."

## I. Men appeal to many "authorities" for their "plans of salvation."

1. Some go back to "Science and Health" which teaches:
  - a. That the Bible is impure. S. and H., 139:20-22.
  - b. That the Bible does not contain all revelation. S. and H., 107:3-5.
  - c. That the blood of Christ does not cleanse the sinner of sin. S. and H. 25:6-9.
  - d. That it is impossible for man to sin. S. and H., 258:27-30.
  - e. That sin is an illusion. S. and H. 283:8-11.
  - f. That there is no death--an illusion. S. and H., 75:13-15; 475:28; 584:9.
2. Some go to "Studies in the Scriptures" - 6 volumes. Russellism--Jehovah's Witnesses: These volumes teach:
  - a. That Christ is forever dead. Vol. 5; page 443.
  - b. That conversion begins in the Millennium. Vol. 1, pages 95, 98.
  - c. That salvation is by faith only. Vol. 1, page 100.
  - d. That one has another chance after death. Vol. 1, pages 130, 131, 150.
  - e. That there is no eternal punishment. Vol. 1, page 159.
3. Others go back to the "Book of Mormon" and "Doctrines and Covenants" which teach:
  - a. That the Bible is not all the word of God. B. of M. II Nephi 12:53-64.
  - b. That salvation consists of three degrees. D. and C. 76:51-112.
  - c. That the dead may be saved by the living being baptized for them. D. and C. 124:28.
4. "The Standard Manual For Baptist Churches" - (Hiscox) is authority for these doctrines:
  - a. Justification by faith only. Articles of Faith, No. 5.
  - b. Repentance comes before faith. Article 8.
  - c. Baptism is not essential to salvation. Article 5.
  - d. One can not fall from grace. Article 11.
5. Others appeal to the "Book of Discipline of the Methodist Church" for these instructions:
  - a. That one is justified by faith only. Article 9.
  - b. That none are admitted into full membership until he had been at least six months on probation. Articles 49, 445.
  - c. That salvation is offered in both the Old and New Testaments. Article 6.
  - d. That infants are to be baptized. Article 17.
  - e. That there are three ways of baptizing. Articles 442, 444.
  - f. That man has no power to do good works till God gives him "grace of God by Christ." Article 8.
6. The "Book of Common Prayer" of the Church of England teaches:
  - a. One is justified by faith only. Article 11.
  - b. An infant is regenerated in baptism. Page 230.
  - c. Affusion is sufficient for baptism. 2nd Prayer Book of Edward VI.
  - d. Christ died to reconcile His Father to us. Article 2.

7. The "Westminster Confession of Faith" authorizes these teachings:
  - a. Foreordination and predestination. Articles 3, 4, 5; chap. 3; Art. 2, chap. 10.
  - b. That faith only will save. Art. 2; chap. 9.
  - c. There are three baptisms. Art. 3; chap. 28.
  - d. Infants should be baptized. Art. 4; chap. 28.
  - e. Direct operation of the Holy Spirit. Chapter 34.
8. Luther's "Shorter Catechism" is the source to which others go and are told:
  - a. The ten commandments are binding today. L.S.C. Ques. and Ans., No. 21.
  - b. The mode of baptism is non-essential. L.S.C. Ques. 328.
  - c. Baptism takes the place of circumcision. L.S.C. Ques. 335.
  - d. We are justified by faith only.
9. Millions go back to the Ecclesiastical decrees, Papal encyclicals, and Councils of the Roman Catholic Church for the authority for these practices:
  - a. Extreme Unction. 588 A. D.
  - b. Purgatory. Gregory the Great - 593.
  - c. Auricular Confession. 1215.
  - d. Instrumental Music. Fope Vitalian 670.
  - e. Sprinkling. Council of Ravenna - 1311.
  - f. Indulgences. John Tetzel - 1517.
10. Let us appeal to God, not man, for our authority. Let us go "BACK TO THE BIBLE" for the plan of salvation. THE BIBLE TEACHES:
  - a. Faith in God and Jesus Christ as His Son. Heb. 11:6; John 8:24.
  - b. Repentance. Luke 13:3; Acts 17:30; II Peter 3:9.
  - c. Confession of faith in Christ. Matt. 10:32; Tom. 10:10; Acts 8:37.
  - d. Baptism for the remission of sins. Acts 2:38; Mark 16:16; Rom. 6:4; Acts 22:16; I Peter 3:21.
  - e. Continuing in the apostles' teaching, and fellowship; breaking of bread and prayers. Acts 2:42.
  - f. Living faithful unto death. Rev. 2:10; Matt. 24:13.



## BACK TO THE BIBLE FOR AUTHORITY

John G. Hollingsworth

## Introduction:

Men have departed from the Bible for religious authority. It is easy for us to follow them. Therefore, we need to study this subject.

## I. Ancient Departures from the Bible.

- A. Doctrinal unity was sought on the basis of the authority of a monarchical bishop.
- B. The Apostles' Creed was an early statement of faith and authoritative in the field of doctrine.
- C. Councils of bishops handed down dogmas.
- D. Ultimately papal authority was recognized.
- E. Protestant history shows a similar pattern of step-by-step departure from the Bible.

## II. Modern departures from the Bible.

- A. Some hold the reformers and restorers almost on a par with the apostles.
- B. For many, lesser commentators are virtually authoritative.
- C. Care should be taken to use the Bible as God's revelation and not as a dictionary of texts to prove human ideas.
- D. Churches of Christ in Tennessee and Texas are not the divinely approved standard.

## III. Let us return to an open Bible and read it without bias or prejudice.

**This Page was left Blank Intentionally**

## BACK TO THE BIBLE FOR THE BEST MORAL CODE

F. W. GOULD

Introduction: In this day of low standards and questionable morals, it is high time for those of us who are interested in the salvation of our friends and neighbors and especially our own flesh and blood to CRY OUT AND SPARE NOT, for, believe me, this old world is neither clothed nor in its right mind.

- I. God, in heaven, has promised to bless both individuals and nations upon certain conditions:
  1. Individuals. Psa.1:1,2; 1k.11:28; 2 Tim.2:1-5; Jas.1:25; Gen.12:1-3.
  2. Nations. Deut.30:15; Psa.33:12; Prov.14:34; Psa.119:172.
- II. Man stands in need of a moral code, a rule of action, a standard by which he may be governed and guided in this life. The word of God shows this to be true:
  1. Old Testament. Isa.59:1,2; Jer.10:23; 17:9.
  2. New Testament. Matt.1:21; Rom.3:19; 3:23; 5:12; 5:19; Eph.2:1; Col.1:21, 22; 2:10-13. Any standard that fails to prepare man to meet God's requirements is inadequate and incomplete.
- III. The New Testament claims a sinless character in the person of Jesus Christ. He serves as our perfect model, sinless example, and holy pattern. Please note what the Scriptures say about Him:
  1. Jno.8:46. Should I issue such a challenge some of my brethren would get busy and prove me a sinner before the sun sinks behind the western horizon.
  2. 1 Pet.1:18-20; 2:22. Here is the inspired picture of the innocent dying for the guilty.
  3. Heb.7:25,26. Here we have one of the finest descriptions of our high priest.
- IV. This great character is the author of a system that is flawless and perfect.
  1. Heb.2:1-4; 5:8,9; 12:1-3. He is the author of "the faith." The faith is the gospel. Acts6:7; Rom.1:5; Gal.1:11,23; 3:23-26; Jude 3.
  2. Rom.1:16,17; 2:16; 2 Thess.1:6-8; 1 Pet.4:17. These passages show whose gospel it is.
  3. Heb.8:7. The Hebrew writer tells us we have the second covenant because the first one was faulty. We could have a third only because the second is faulty. The second is perfect. 2 Tim.3:16,17; Heb.13:20; Jas.1:25; 2 Pet.1:3. This second covenant, the perfect code, is heaven's final message to mankind.
- V. With Jesus Christ as our perfect model and the gospel as our perfect standard, we need ask only one question: WHAT DOES IT REQUIRE OF US?
  1. Phil.1:27. This means, let your manner of life, conduct, behavior, harmonize with gospel requirements. May the day soon dawn when all brethren come to fully realize that our behavior is regulated by the gospel of Christ. What I must do and be is not determined by the smoke arising from the camp of any group, be it large or small. The gospel is heaven's standard, code, by which my morals are regulated.

VI. The effect of this code upon the lives and dispositions of men:

1. Jno.15:3. Ordinary men from the ordinary walks of life. After walking with the Master he said of them: "Now ye are clean through the word which I have spoken unto you."
2. Mk.3:17; Lk.9:53-56. John accepted the code of Christ and this "son of thunder" later became known as "the disciple of love."
3. Matt.27:22. "Let him be crucified." Later, Acts 2:37: "Men and brethren, what shall we do?"
4. 1 Cor.6:9-11. Here saints are made of sensualists. They are turned from low living to a high standard.
5. 2 Tim.4:1-8. Paul, conscious of the fact he was facing the setting of life's sun, affirmed he had lived by this code, defended it in life, and was now ready to die by it: I commend this code, this perfect law of liberty, to you as THE CODE for all men of all nations. It will guide us in life and judge us in death.

## THE BIBLE SCHOOL--BUILDING ATTENDANCE

PAUL ECKSTEIN

### I. IMPORTANCE OF BUILDING ATTENDANCE

- A. Gives more opportunity for winning souls to Christ.
- B. Must not be an end in itself.
- C. Gets more people interested in study of the Bible.

### II. HOLD THOSE WHO ATTEND

- A. Let the Teacher Be Prepared
  - 1. Pray for guidance
  - 2. Let the class see plan and preparation in the lesson
  - 3. Say something significant--create interest
  - 4. Remember, teaching is King's business (Mat. 28:20)
  - 5. Keep needs of class in mind and meet their needs
- B. Keep good records--know the members of the class
- C. Have A Follow-up Program
  - 1. Regularly check on absentees (by card or phone the first week and by personal contact if absent the second week)
  - 2. Potential visitors should receive continued contacts
- D. Friendliness In Class (make new members feel wanted)
- E. Class Participation--people follow their interest, especially where they feel a working part. (We also learn faster and retain longer by seeing, hearing and doing)

### III. HOW TO GET MORE TO ATTEND

- A. Set Reasonable Goals.
  - 1. Get the class to work
  - 2. Achievement builds interest
  - 3. Awards are satisfying especially to children
- B. Have Each In Class Bring Friend Or Other Person He Will Bring (This would double any class in one week)
- C. Multiply By Dividing
  - 1. Divide large class into two smaller classes
  - 2. Divide class with great variations in age or interests
- D. Contests Should Be Used With Caution -- they are like hypnos and people may become addicts
- E. Get New Names And Contacts
  - 1. Welcome Wagon
  - 2. Credit Bureau
  - 3. Utility Companies

We want numbers so we can teach them about Christ  
Keep program of holding what you have and gaining others on a year-round basis.

Let God's message be the drawing power

**This Page was left Blank Intentionally**

## PLANNING COURSES OF STUDY

Lawrence Williams

- I. There is a great need for planning courses of study.
  - A. To be successful in developing a Bible school or any other good program we must have a plan.
    - 1. The outstanding failure of most Bible school programs today is the lack of aim.
    - 2. Our aim must be higher than subject matter because teaching is more than the relating of facts.
    - 3. From Eph. 4:11-13 we learn that our aim should be to bring each student into a full knowledge of the Son of God, unto a perfect man.
  - B. When we realize our aim is the development of Christian personality, we begin to see the need of planning courses of study.
- II. In planning courses of study many churches have never thought of the Bible school as a part of the program of winning others to Christ.
  - A. They think of it only as a program of building up those who are already Christians.
  - B. Studies show that from seventy-five to ninety-five per cent of those baptized in most congregations were first enrolled in Bible classes.
  - C. Statistics show that our opportunities are going to be even greater within the next few years.
  - D. It would be well to arrange lessons on the way of salvation, the purpose of Christ's coming and obedience to the gospel of Christ in classes of junior high age and above.
- III. Who is supposed to plan courses of study?
  - A. The elders are to feed the local congregation.
    - 1. The Bible school is one part of this feeding program.
    - 2. The babes in Christ should be fed on the spiritual milk of the word while the more mature may eat solid food.
  - B. Elders are not to arbitrarily make all plans and do all the work, but they should have full supervision of the educational work of the church, and should know at all times what is being taught.
    - 1. They may consult with the local evangelist, teachers and others who may be able to offer worthwhile suggestions.
    - 2. They may appoint one of their own number or some other faithful Christian educator to act as their supervisor.
- IV. God's word must be the foundation for any course of study.
  - A. Teaching God's word must involve more than relating facts.
  - B. Teaching is successful when facts are presented in such a way that attitudes are changed to harmonize with the mind of Christ and lives are transformed to react to situations as Jesus would.
  - C. Supplementary material that will bring the word of God to light in our hearts and lives should be used.
- V. Courses of study should be built around the needs of different age groups.
  - A. In the pre-school group the great need is a knowledge of God and Jesus Christ.
  - B. In the primary, junior and intermediate departments and emphasis should be on facts.
  - C. With teen-agers the emphasis should be on attitudes.
  - D. The emphasis in the adult department should be on the application of God's word to life itself.

VI. Courses of study should be co-ordinated with the other work of the church.

VII. In planning courses of study there must be a continual evaluation of the work done in the light of the needs of the students and in line with the objectives of the church.

Conclusion: In a successful course of study, Christ must be first in all aims and activities; the Bible must be the source and guide in all instruction and learning; all sound, helpful materials and methods must be used with care; and the saving of souls must be a never-ending accomplishment.



## THE IMPORTANCE OF TEACHER-TRAINING

James Moffett

### Introduction;

- 1... The theme of this lectureship could not be about a greater book, and our brethren have well portrayed "The Book of Books"- as they discussed the various topics related to it.
  - a. The topics have been separate and distinct, yet each is bound to the others by an interweaving thread.
  - b. It is evident that this series of lessons is a unity.
2. We come now to this theme, on this panel: "The Importance of Teacher-Training In The Bible School."
  - a. I understand this to mean:
  - b. By the Bible School: that which is commonly called the Sunday School or Church School.
  - c. By Teacher: one who serves in a formal capacity as an instructor.
  - d. By Training: the receiving of education in pedagogics.
  - e. And by Important: very significant and momentous.
3. Therefore the purpose of this talk is to establish reasons why teacher-training is very important in the Bible School. These are the reasons that I give in this limited time, trusting that they will meet with God's approval, and may find favor with you.

### I. TEACHER-TRAINING IS IMPORTANT BECAUSE IT IS SCRIPTURAL.

- A. Christianity is preeminently a teaching religion.
  1. In trite old tautology it is still true that Jesus is the Master Teacher. In the words of Nicodemus, "Rabbi, we know that thou art a teacher come from God. . ."(John 3:2).
  2. This teacher from God, Trained others to teach, and commissioned these trained pupils to teach others. (Matthew 28:18-20).
  3. Those who were trained and sent with the message of life committed it to others, who were exhorted to committ this same message to "faithful men" so that it would continue. (See 2Timothy 2:2)
- B. Therefore Teacher-Training Is Important Because It IS Revealed By the "Book of Books".

### II. TEACHER-TRAINING IS IMPORTANT BECAUSE OF THE HIGH TURNOVER IN TEACHERS EACH YEAR.

- A. Experience has shown that no matter how well the program is staffed for one year, the turnover in workers each year is very high.
  1. Many new teachers are needed each year.
  2. Frank M. McKibben, in his book Guiding Workers In Christian Education (page 115), estimates there are two million men and women serving voluntarily each year in educational work in the local churches of Protestantism.
    - a. At least half a million new recruits are added to this group each year.
    - b. The average period of volunteer service is between three and four years.
    - c. This means an annual turnover of from one fourth to one third of the workers.
- B. 1. Why This Rapid Turnover In Personnel?
  - a. First, a lack of training and a consequent sense of difficulty and discouragement, and
  - b. Second, the failure of the church to provide assistance through supervisory guidance.
2. Unless a local church has plans under way for continous developments of competent teachers, it will always be shorthanded in service.
- C. Teacher-Training Fills A Twofold Need Regarding The High Turnover.
  1. First, logically from its resource comes the new to replace the old.

**This Page was left Blank Intentionally**

- a. To aid in its accomplishment in the major concern of all Christians.
- b. In working at this task we fulfill the final supreme injunction of the Master: "Go teach....teaching them..."

Conclusion:

1. Teacher-training is important because it is scriptural;  
Teacher-training is important because of the high turnover in teachers;  
and  
Teacher-training is important because it is the key to improvement.
2. I hope that these points have emphasized the momentous task of teacher education in the Bible School, and have made us reflect upon an age-long principle;
3. "No system of education can be better than the men and women who put it into practice.

**This Page was left Blank Intentionally**

## UNITY AMONG BRETHREN

Elbert Henry

INTRODUCTION:

- A. Unity defined; State of being one, uniformity, harmony.
  - B. Not enough teaching from pulpits today on importance of unity.
- I. The Importance of Unity
- A. Good, pleasant, as precious ointment. Psalms 133:1-3
  - B. A forceful plea for unity cannot be made to the denominational world when division exist among New Testament Christians.
  - C. The Church must be united to most effectively do her work. John 17:20-21
  - D. Strength in perfect unity. I Cor. 1:10
  - E. There must be unity in order for us to worship acceptably. Matt. 5:23,23  
I Cor. 11:17-22
- II. We Must Do All Within Right To Promote Unity
- A. Endeavoring to keep the unity of the Spirit. Eph. 4:3
    - 1. Teach, work toward unity.
    - 2. Pray for unity as Lord did.
  - B. Much time is wasted in "biting and devouring one another." Gal. 5:15

**This Page was left Blank Intentionally**

## WHAT CAUSES DIVISION

Ralph Steury

## Introduction

1. It is not necessary to prove that something causes division.
2. The fact that division exists establishes that there is a cause.

## WHAT CAUSES DIVISION:

## I. Not knowing the Word

- a. The doctrine of faith only is an example of this principle.
- b. Soon he'll discover that faith is the only thing in the verse and to his own satisfaction he has his doctrine.

## 2. Majority Rule

- a. Elders and deacons don't make up a board of church directors.
- b. Elders are the overseers and they decide in matters of judgment--never in faith. Acts 20:28; Tit. 1:9,10
- c. They must not decide what shall be preached nor how to worship; Christ did that.

## II. Disregard Discipline

1. Some misapply Matt. 7:1, and don't apply 1 Cor. 5:12
2. In a church where there is a lot of worldliness something is going to happen.
  - a. Carnality or spirituality will prevail. Rom. 8:5-9
  - b. A church with respected unscriptural divorce, adultery, etc., is soft, lazy, and unconcerned. They are in for real trouble.
  - c. The evil will: leave, repent or take over.
  - d. The good will: leave, fight or prevail.
3. Ananias and Sapphira. Acts 5
  - a. The action taken against them caused unity.
  - b. Do doubt they had friends and maybe some of them quit the church. What else would you expect?

## III. Speak where the Bible is silent attitude

1. The pioneer plea, "Speak where the Bible speaks and be silent where the Bible is silent," has disappeared from some of our mouths.
  - a. We should emphasize it more
  - b. The Christian Church uses mechanical music because the Bible does not say, "thou shalt not" use it. That is their general reasoning.
  - c. They speak where the Bible speaks (in some cases) and speak where the Bible is silent--Which is equal to writing on the blank pages of a Bible.
2. The result is--Thursday night Lord's Supper; Open membership; Baby dedication; Women preachers.
3. Today in most places they are more like the denominations than like us.

## IV. Money--too much or too little

1. Bought a broom story
2. A treasurer who thinks he has authority over the money.
3. Trying to keep up with the Joneses. This is a form of envy, jealousy or covetousness. Acts 4:36; 37; 5:1-14
4. "I have sinned" Often involves money
  - a. The younger son. Lk. 15:18,21
  - b. Judas Matt. 26:14-16; 27:3-6
  - c. Balaam Num. 22:34
  - d. Achan Josh. 6:17,18; 7:20,21

## Conclusion:

1. When division exists preaching Christ is hindered, Corinth is a good example.
2. A study of Christ and a reception of his influence make up our full hope of unity.
3. A man may study Geology and learn the ages of some rocks but he must study the Word to learn of the Rock of Ages.

**This Page was left Blank Intentionally**



## SECTARIANISM WITHIN THE CHURCH

Paul J. Waller

1. To study the many aspects of sectarianism would take many hours.
2. It has caused much sorrow, division, and weakness within the church.
3. Definitions:
  - a. Sect--"a part; a party dissenting."
  - b. Sectarianism--Spirit or beliefs of those dissenting that leads to schism and division.
4. Sectarianism within the church has to do with the spirit and beliefs of those recognized as members of the Body of Christ, but whose spirit and beliefs are not in accord with the Scriptures.
  - a. This study involves attitudes as well as actions within the church.
  - b. Those who are "sectarian" are not necessarily dissatisfied with the church, but seek to follow their own opinions and lusts.
5. Some feel that we need denominational ideas and practices.
  - a. We have learned much from denominationalism, but we need to know when the good ends and the dangerous tendencies begin.
  - b. Not all sectarianism is borrowed from outside sources.
6. Sectarianism is not needed in the Lord's Church. 2 Pet.1:3; Col.2:10.
  - a. It is not needed to make the church strong (Eph. 6:10), to make the church respected (Acts 2:47), influential (Acts 17:6), grow (Acts 2-6), or to win souls to Christ (Jas.1:21).
  - b. It violates the law of love through jealousy, pride, and cliques. Matt.22:39; 1 Thes.4:9; 2 Cor.11:2; 1 Cor.10:32.
  - c. It violates the unity of the Spirit. Eph.4:3; Rom.15:6; Phil.1:27.

### DISCUSSION

#### I. SOME EXAMPLES OF SECTARIANISM WITHIN THE CHURCH.

1. Corinth (1 Cor.1:10-13); (3:1-4), Thyatira (Rev.2:20), Pergamos (Rev.2:14,15), Acts 20:28-31; Rev.2:2; Col.2:20-22.
2. Premillennialism, hobbyism, majority rule, pastor system, and etc.
3. Division over matters of opinion. The plea of the Restoration.
  - a. Many who hold to opinions seem not to care to divide the church.
  - b. No doubt many would have already divided the church if the following had been large enough and men were not afraid of the brand "sectarian."
4. Some examples from personal knowledge and observation.
  - a. A member said, "Reverend, how do I join **this** church?"
  - b. He's a Church of Christ and his wife is a Methodist!
  - c. Idea that godly women can direct a prayer at the worship services.
  - d. Belief that it would be good for the church to observe "Good Friday."
5. Brethren are more concerned about peace than the truth. Illus.

#### II. CAUSES OF SECTARIANISM WITHIN THE CHURCH.

1. Ambition, self-interest, rebellion (I'll have my way), hair-splitting, speculating, opinions, love for something new.
2. Spirit of tolerance and compromise toward error.
3. Borrowing too much from denominationalism. 1 Sam.8:5.
4. Lack of respect for authority. Resorting to human authority.
5. Lack of true conversion. Due to being misguided and untaught.
6. Lack of plain gospel preaching. No distinctive plea. Jude 3.
7. Lack of trained and qualified elders. Titus 1 and 2 Tim. 3.
8. Lack of discipline. The lawless permitted to prey upon the faithful members. 2 Thes.3:6; Rom.16:17.
9. Lack of conviction as to duty. Rom.12:12; Heb.10:25.

### III. DANGER AND EFFECTS OF SECTARIANISM.

1. Church loses its influence and usefulness in the community.
2. It becomes leaven to hinder and weaken the church, leads to indifference and worldliness, keeps the church from being militant, and finally divides the church.
3. It alienates and detaches members of the church. Acts 20:29-30.
4. Souls are lost, God is displeased, the church is disgraced, and only Satan rejoices.

### CONCLUSION

1. We must keep the church pure, strong spiritually, faithful, undenominational, and free from the sectarian spirit.
2. We must hold fast, contend for the faith, walk in love, and avoid extreme positions.
3. Col 1:23; Eph 6:10; 1 Cor 16:13-14..

## DAILY BIBLE READING

B. C. Carr

## A. INTRODUCTION:

1. The Bible is most important reading material. Jno.6:63; Jno.8:32; Jno.12:48.
2. We are expected to read it. Jno.5:39; 1 Cor.1:1-2; Eph.3:1-4; 1 Tim.4:13.
3. Our excuses suggest we know our duty. Jas.4:17
4. Yet one of our greatest weaknesses.

## B. IMPORTANCE OF READING THE BIBLE DAILY:

1. Continual reading improves learning: Ac.17:11
  - a. Why have school 5 days per week?
  - b. Why last part of meeting more effective
2. We need daily guidance: Jer. 10:23; Josh.1:8
  - a. Lest we stray to right or left. Josh. 1:7
  - b. Lest we sin. 1 Jno. 3:9. (Let seed abide in us) Lk.8:11
  - c. To insure happiness and success. Ps.1
  - d. Why pray and sing about guidance and ignore instructions?
3. We need daily nourishment: Mt.4:4; 1 Tim.4:6
  - a. Milk and meat supplied. 1 Pet.2:2; Heb.5:12-14
  - b. No wonder so many weak, sickly. (Malnutrition)
4. Our daily mirror: Jas.1:22-25
  - a. Suppose we looked at self in mirror as seldom as we read the Bible.
  - b. Purpose of any mirror.
5. Our daily exercise is important: 1 Tim.4:7-8
  - a. Irregular exercise does not profit.
  - b. One exercise Paul recommended was reading. 1 Tim.4:13
6. Need armour for daily warfare: Eph.6:11-17
  - a. Pray for deliverance from temptation? Get armed! Mt.4:1-11
  - b. The cross must be borne daily. Lk.9:23
  - c. There is a message for every mood we have.

## C. HOW SHALL WE "BELL THE CAT"?

1. No direct command.. "Daily Reading". Gal.5:13
2. Ask class for show of hands on Sunday? Poor.
3. Planned daily reading year with family. (Power for Today)
4. Correspondence and Home study courses.
5. Have several good Bibles at home; on the job.
6. Library hours..book reports.
7. Use tracts..written sermons.
8. Learn to love God more: Lk.10:27
  - a. Why so anxious to read letters from sweetheart or mother?
  - b. Bro. Gus Nichols said he often kissed Bible. Why?
  - c. Woman who lost son in war shuts self in room to listen to record of his voice. Why?

**This Page was left Blank Intentionally**

## THE BIBLE A PART OF HOME LIFE

Harold Sain

## INTRODUCTION:

1. Subject implies that the Bible is a part of the Christian's home life.
2. We shall notice how the Bible influences the Christian's home life.

## I. "HOME LIFE" TO THE CHRISTIAN INCLUDES FAMILY BIBLE READINGS.

- A. Timothy had this opportunity. (2 Tim. 3:15.)
- B. Beautiful picture around fireside. (2 Tim. 2:15; Acts 17:11.)
- C. "No time" for it in many homes.
  1. TV, radio, newspaper, magazines, comics.
  2. The automobile.
  3. Immoral recreation (dance, "Rock 'n roll").

## II. "HOME LIFE" TO THE CHRISTIAN INCLUDES FAMILY PRAYER.

- A. Few "Christian" (?) homes pray together. (Mat. 6:33.)
- B. "Now I lay me down to sleep...."
- C. Homes that pray together stay together. (1 Thes. 5:17.)
- D. Praying families (if sincere) free of hypocrisy.

## III. "HOME LIFE" AND THE BIBLE, TO THE CHRISTIAN, CAUSES PARENT AND CHILD TO LOVE EACH OTHER.

- A. Parents should want children. (Some babies destroyed.)
- B. Parents should stay at home. (Titus 2:5.)
- C. Children should obey parents. (Some tell parents how to step) (Eph. 6:1; Heb. 5:8.)

## IV. THE BIBLE AND CHRISTIAN "HOME LIFE" TRAINS CHILDREN FOR BETTER LIVING.

- A. Training is far-reaching. (Prov. 22:6; Titus 2:4.)
- B. Should start early. (2Tim. 3:15.)
  1. Bent bush never straight.
  2. Stream of water difficult to change.
- C. To "bring them up" suggests training. (Eph. 6:4.)

## V. CHRISTIAN "HOME LIFE" PREPARES ONE TO "CONTEND FOR THE FAITH".

- A. Wife and children hold up hand of preaching father.
  1. On doctrinal issues. (Eph. 4:4-6.)
  2. On moral issues. (Mat. 19:3-9.)
- B. Something good for the "bread-winner" to which he may go back.
  1. Home, not just a house.
  2. Description of return.

**This Page was left Blank Intentionally**

THE MEANING OF --  
NO BOOK BUT THE BIBLE

Basil Overton

Introduction:

1. Many books. 100,000,000 in U.S. Colleges and Universities.
2. Book per day about American Civil War since it occurred.
3. The more a ruler rules the more conspicuous the ruler.
4. The more books, the more the Bible stands out.

I. The Bible Is The Only Book Of Divine Origin.

1. Few other books dare claim divine origin, and those that do cannot prove their claim.
2. Some claim divine origin; Koran, Books of Hindoos, etc. See Christian's Defense by James Smith, page 49.
3. "What claim does Bible have over other books that claim same?" Sudden change in writings after inspired writers.
4. He who does not believe Bible is of divine origin, does believe it is of human origin! Which requires more credulity?

II. Consequences of Bible Being Only Divine Book.

1. Why it has endured all attacks.
2. Why it is incomparable. As well might we compare God with a man as compare the Bible with another book.
3. Why we should study it. Difficulties in exegesis will not scare us.
4. Why the problem should not be that of maintaining attendance, but that of handling the crowds.

**This Page was left Blank Intentionally**



# NO BOOK BUT THE BIBLE: ABUSES OF THIS SLOGAN

Pervie Nichols

## I. INTRODUCTION:

- A. This slogan contains the same idea as the principle expressed by Thomas Campbell in 1809, in his famous Declaration and Address: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."
- B. "No Book But The Bible" is a good, sound principle.
  - 1. The Bible is truly all-sufficient in matters of revelation. (2 Tim. 3:16-)
- C. But however sound a principle, it may be, and often is, abused.
  - 1. It would be extremely difficult to find a principle more overworked, and abused than the above slogan.
  - 2. The unlearned and hobby-riders mis-use it constantly.

## II. SOME ABUSES OF THIS SLOGAN

- A. Some reject written helps in Bible study; they say, "Read the Bible only".
  - 1. But they accept oral helps--sermons, etc. TV--are inconsistent.
- B. "Protestant" denominations claim to accept no book but the Bible as their religious guide, but they write human creeds which contradict that Book.
  - 1. (Compare James 2:24 with Methodist Discipline, Art. IX.)
- C. Those who make unwritten creeds abuse this slogan. (I Tim. 4:1-4.)
  - 1. Anti-class brethren
  - 2. No literature group
  - 3. One cup (container) individuals
  - 4. Objectors to use of visual aids in teaching the gospel-slides, etc.
    - a. Will accept charts, TV, chalk board, etc.
    - b. Christ used visual aids--objects to be seen to aid in understanding and to help in teaching, things visible to teach.
      - 1. Little child. (Matt. 18:1-4.)
      - 2. Coin. "Whose image?" (Matt. 22:19-22.)
      - 3. Seed. (Lk. 8: )
  - 5. Some say they have "no book but the Bible", then bind their own laws as to how to care for orphans; it must be done their way.
  - 6. Those who bind their unwritten creed as to how churches may or may not cooperate; they insist that it must be done their way only.

## III. THE SLOGAN DOES NOT BIND US BY A HARD AND FAST PRINCIPLE IN CARRYING OUT THE LORD'S COMMANDS

- A. In many things God has left us to our own wisdom and judgment to carry out His commands in the most effective manner we know how. (Noah. Gen.6.)
- B. We employ many methods for which there is no precept or example.
  - 1. Radio, TV, gospel papers; go by auto., plane, etc. Said "Go!", not say how.
- C. Some see danger in everything we do, especially if it is on a large scale.
  - 1. There are potential dangers; Assembly, Lord's Supper, radio, TV., papers.
  - 2. To reject all acts, deeds because of potential dangers is to do nothings.
    - a. Like the man who refused to arise and go to work in the morning for fear he might have an accident.

## IV. CONCLUSION:

**This Page was left Blank Intentionally**

85

# NO BOOK BUT THE BIBLE--TIMELINESS OF THIS SLOGAN

Warder K. Novak

## I. INTRODUCTION

- A. Define "timeliness."
- B. The Bible is sufficient to meet and solve every problem of life. "...all things that pertain unto life and godliness..." (2 Peter 1:3).
- C. Why "no book but the Bible?" Because IT is God's Book!

## II. DISCUSSION:

### A. MAN'S PRESENT NEEDS BASICALLY SAME AS 2,000 YEARS AGO.

- 1. Salvation of his soul.
- 2. Foundation of the home.
- 3. Pattern for sanctification and godliness.
- 4. Supplies comfort, consolation and hope.
- 5. Gives to life purpose and direction.
  - a. Denotes proper human relationships.
  - b. Points out way to heaven.

### B. GOD'S WORD IS STILL POWERFUL (Heb. 4:12; 1 Pet. 1:23).

- 1. Truck-load of Bibles for Berlin.
- 2. God "spoke, and it was done..." (Isa. 55:9).
  - a. He spoke worlds into existence.
  - b. He said, "Let there be light: and there was light."
- 3. Christ's words: "Peace be still;" "Lazarus come forth."
- 4. Man considers written documents more powerful and binding than spoken words.
- 5. What its influence can do:
  - a. Creates a sense of spiritual values.
  - b. Exalts a high moral standard.
  - c. Dignifies man and evaluates his person.
    - (1) Man more than brute beast.
    - (2) Woman's position elevated.
    - (3) Improves employer--employee relationships.
  - d. Affects education.
  - e. Inspires and guides great statesmen.
  - f. Influence on literature and art.
  - g. Causes religious unity.

### C. HOW CAN WE BE GOVERNED BY "NO BOOK BUT THE BIBLE?"

- 1. All other books, writings, should aid our understanding of the one book; not supplement or transplant.
- 2. Bound by the principle of faith.
  - a. "For we walk by faith, not by sight;" (2 Cor. 5:7).
  - b. "...faith cometh by hearing...word of God" (Rom. 10:17).
  - c. "...written that ye might believe" (John 20:31).
  - d. "The entrance of thy word...light..." (Psa. 119:130).
- 3. Never a time when men have supplemented or substituted God's Word with human opinions and speculation, but that disaster followed.
- 4. Full and complete gospel preached in New Testament church.
  - a. To Ephesians elders Paul spoke "all the counsel of God" (Acts 20:27)
  - b. "The faith, once for all delivered" (Jude 3).
  - c. Paul "preached the faith" (Gal. 1:11, 23).
  - d. 2 Tim. 3:16, 17 embraces all of man's needs:
    - (1) Doctrine and teaching
    - (2) Reproof
    - (3) Correction
    - (4) Instruction in righteousness

5. "All the good from the Savior of the world is communicated through this Book; but for this Book we could not know right from wrong. All the things desirable to man are contained in it." --Abraham Lincoln.
6. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).
7. Must distinguish between faith and opinion.
  - a. Religious division exists because human opinions elevated to status of faith.
  - b. In matters of faith, unity not only desirable, but enjoined upon us by the Lord.
  - c. Possible to violate God's authority by liberalism or by binding where God has not bound.
  - d. "In matters of faith--unity; in matters of opinion--liberty; in all things--Charity."
8. Sound rules of interpretation are imperative.
  - a. Cherish the love of truth.
  - b. Study with proper motives.
  - c. Rightly divide the word of truth.
  - d. Observe who is the author of the passage.
  - e. Determine who is addressed.
  - f. Try to find what was intended to be accomplished by the passage being studied.
  - g. Learn if possible what gave rise to the lesson.
  - h. Note carefully the surrounding circumstances.
  - i. Gather together all the Bible says on the subject.
  - j. Interpret obscure passages in the light of plain teaching.

### III. CONCLUSION:

- A. "The Bible stands as a sheltering rock in a weary land; it is a refuge, a source of comfort and strength, a lighthouse on the high seas of time. It is a mighty teacher, a great leader, and the world's most powerful civilizer. It deals with heaven, earth and hell; with men, angels and demons. Its pages contain wisdom for the wise and instruction for the ignorant; rebuke for the erring, encouragement for the feeble; comfort and consolation for all who are cast down."
- B. "Like a beautiful rainbow of promise, it arches the entire stream of time, resting upon eternity past and eternity future and sheds a halo of glory upon each. It is the book of time and the book of eternity; the book of the past, present and future. The Bible is the book of the cradle and the book of the grave; the book of salvation and the book of condemnation; the book of men and the book of God."
- C. "We search the world for truth,  
 We cull the good, the true, the beautiful;  
 From graven stone and written scroll,  
 And all old flower--fields of the soul;  
 And, weary seekers of the best,  
 We come back laden from our quest,  
 To find that all the sages said  
 Is in the Book our mothers read."

--John Greenleaf Whittier.

# THE BIBLE DOCTRINE OF GOD - GOD IS

Jess Hall

## INTRODUCTION:

1. The Atheist denies the existence of God.
2. The Pantheist declares Him the soul of all matter.
3. The Idolator sees him in a material image.

This morning I would like to mention some truths which declare that God Is ....Truths that will stand you safe in the storms of infidelity and atheism that are often bandied about by the foolish. (Psalms 14:1; 53:1)

### I. Faith that God Is: Necessary. Hebrews 11:1,6.

1. God is not visible. John 1:18; 1 Timothy 1:17.
2. The invisible things (His power and Divinity) are understood by the things that are made. Romans 1:20.
3. Since God is not visible, He is Eternal. 2 Cor. 4:18.
4. God requires all men to believe that He is. Hebrews 11:6.

### II. God created the heavens and the earth.

1. In the beginning God created. Genesis 1:1.
2. All things were made by Him. John 1:3; Acts 17:24; Psalms 104:24.
3. All things maintained by Him. 2 Peter 3:7.

### III. Many Witnesses that God Is.

1. The heavens declare the glory of God. Psalms 19:1.
2. The firmament sheweth His handiwork. Psalms 19:1.
3. Fruitful seasons testify for God. Acts 14:17.
4. Scoffers testify that God is. 2 Peter 3:3,4.
5. Amos a competent witness that God Is. Amos 4:13.
6. Finally, a great cloud of witnesses testify that God Is. Heb. 12:1.
  - (a) These witnesses agree that it is not they who live, not they who work, but God, Christ, living and working in them. Phil. 2:13.

**This Page was left Blank Intentionally**

## GOD AND THE INCARNATION

Charles L. Houser

## INTRODUCTION

1. Walter Scott described the incarnation as "A miraculous manifestation of God in the flesh."
2. One of the greatest truths of the Old Testament is that man was made in the likeness of God.
  - a. Gen. 1:26
  - b. Gen. 2:7
    - (1) This being true man did not evolve from some lower form of life, for:
    - (2) Acts 17:29
3. One of the greatest truths of the New Testament is that God came to earth in the form of man
  - a. Pagans have made their gods of wood, stone & metal
  - b. Idolators have worshipped various things and have even sacrificed human beings in a vain effort to appease the supposed wrath of their gods.
  - c. Our true God showed his compassion for man when he sent his Son to earth, in the form of man, to live among men, to die for man, that he might reconcile man unto himself.
4. Our hearts are touched and our emotions are stirred when we consider:

## I. THE BEING WHO WAS INCARNATED

1. He existed before the creation of material things
  - a. Heb. 13:8
  - b. John 8:58
  - c. John 17:5
2. He was with God when the earth was formed & man was made John 1:1,2
3. He was with the angels which came to Abraham among the oaks of Mamre
  - a. Gen. 18
  - b. In the Old Testament he is often called "The angel of the Lord."
4. He was with Moses and the Israelites during the wilderness wandering.
  - a. I Cor. 10:4

## I. THE INCARNATION

1. The greatest mystery of the ages
  - a. God purposed to come to earth in the form of man
  - b. He likewise purposed to become a man by physical birth
  - c. A virgin was selected and by the miraculous work of God she conceived in her womb and gave birth unto a son of whom no man was the father.
2. Foretold by the prophets
  - a. Isa. 7:14
  - b. Isa. 9:6
  - c. Psa. 2:7 Cf. Acts 13:33
3. Foretold by an angel
  - a. Lk. 1:30, 31, 35
  - b. Matt. 1:20, 21
4. Confirmed by:
  - a. Angels Lk. 2:11
  - b. John John 1:14a
  - c. Paul Gal. 4:4

### III. THE INCARNATED PERSON

1. Descriptions of him
  - a. Image of the invisible Col. 1:15
  - b. Express image of his person Heb. 1:3
  - c. Fullness of the godhead bodily Col. 2:9
  - d. God manifested in the flesh 1 Tim. 3:16
  - e. Personification of God John. 14:9
2. He was called the Son of God
  - a. By demons Matt. 8:29
  - b. The disciples Matt. 14:33
  - c. Peter Matt. 16:16
  - d. The centurion Matt. 27:54
3. Declared to be the Son of God
  - a. At his baptism Matt. 3:17
  - b. At the transfiguration Matt. 17:5
  - c. By his resurrection Rom. 1:3,4
4. Compared with man
  - a. He was like us in that:
    - (1) He had a body like ours
    - (2) He had similar experiences; hunger, thirst, etc.
    - (3) He had similar emotions; anger, love, etc.
  - b. He was unlike us in that:
    - (1) He did not sin Heb. 4:15
    - (2) He is able to help everybody Heb. 2:18
5. His purpose for coming to earth
  - a. Matt. 1:21
  - b. John 1:29

### CONCLUSION

1. To believe on him as the Incarnated Being is important
  - a. John 20:30, 31
  - b. John 8:24
2. In his name we are to:
  - a. Be baptized Matt. 28:19
  - b. Pray John 14:13
  - c. Do all things Col. 3:17
3. Climactic
  - a. 2Pet. 3:18b
  - b. Phil. 2:9-11



# THE GOODNESS AND SEVERITY OF GOD

A. C. Carpenter

## I. Introduction

### 1. Background for the statement.

The apostle Paul was a special apostle to the Gentiles and he was trying to cause the Jews to also become obedient to the Gospel. Vs. 13. He had in chapters 9 and 10 expressed his "great heaviness and continual sorrow" and that he could wish that he were accursed from Christ, if that would effect the salvation of the Jews, and that his "heart's desire and prayer to God" was that Israel might be saved.

He uses the illustration of the olive trees--tame and wild, The Jews had been in covenant relationship with God. His severity or "cutting off" had been expressed by their condemnation. They had been cut off of the "root and fatness," which had been theirs and His goodness had been made known by his allowing the Gentiles to be children of God. "And thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree" Vs. 17. Both Jew and Gentile were to obey the Gospel and be "grafted" into the root of the good olive tree, which represents the approval of God. The Gentiles would bear the fruit of the root, "contrary to nature" Vs. 24. (Natural grafts produce the fruit of the limb not the root)

The Jews were broken off because of unbelief. The Gentiles were to humbly serve God in fear, "for if God spared not the natural branches take heed lest he also spare not thee." Vs. 21.

"Behold, therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off."

## II. Discussion

### 1. God's Supreme Goodness.

Paul is heard to exclaim in verse 33: "O the depth of the riches both of the Wisdom and Knowledge of God! how unsearchable are his judgments and his ways past finding out!"

#### A. His Divine Grace

The greatness and goodness of the Eternal God was manifest in the sending of his divine Son for the redemption of man. His Grace was brought down to man. He with his hand of Love, spanned the great chasm between man's ruin and his eternal Salvation. He gave the plan revealed to us by the Gospel of Christ and recorded in the Bible which is the Book of Books. Man cannot merit God's favor, but conditional salvation does not nullify the Grace of God.

#### B. His Infinite Mercy

His mercy for lost man reveals his Goodness. Again his boundless love reached down to man in his sinful state and redemption is attributed to mercy. Tit. 3:5,6. At the coming of Christ those who have shown mercy, shall know of his marvelous mercy. James 2:13; Matt. 5:7.

#### C. His Marvelous Truth

David said in Psalms 85:10, 11 "Mercy and Truth have met together Righteousness and peace have kissed each other. Truth shall spring out of the earth; And righteousness shall look down from heaven." Making known his Truth is an expression of his Goodness. God's revealed truth will sanctify us. John 17:17. Servants of God unfurl the Banner of Truth and fight with the King of Kings and Lord of Lords.

#### TRUTH

Truth will prevail, though men abhor  
The Glory of its light;  
And wage exterminating war  
And put all foes to flight.

Though trodden under foot of men,  
 Truth from the dust will spring,  
 And from the press--the lip--the pen  
 In tones of thunder ring.

Beware--beware, ye who resist  
 The light that beams around  
 Lest ere you look through error's mist,  
 Truth strike you to the ground.

---By D. C. Colesworthy---

## 2. God's Awful Severity

In Heb. 10:31 the writer declares that "It is a fearful thing to fall into the hands of the living God."

### A. His Supreme Justice

God is no respecter of persons and will judge all impartially and fairly. Our justification will not be based on perfect living in God's sight, but upon works of obedience that God requires as conditions of his grace, mercy and love. Rom. 3:26 explains that God's scheme of redeeming man through the blood of Christ shows him to be just, in providing a way through which the unjust sinner can be justified through his obedient Faith. The dignity of his justice is upheld and the mercy, love and grace is extended to fallen man.

Robert Milligan illustrates on page 227 of "Scheme of Redemption" that Zaleucus, King of Locris 500 B. C. decreed against wine, (except for medicine) and adultery. Punishment for adultery was the loss of both eyes. His own son was found guilty and the king showed fatherly pity and gave one of his own son's. Thus, the dignity of his law was upheld and his goodness toward his son expressed.

### B. He will Condemn the Disobedient

The liberty of the New Covenant is not licence to disregard the terms of the "Law of the Spirit", Rom. 8:2, or to disobey the "perfect law of liberty" James. 1:25. Heb. 4:1-3 contrast the condemnation under the law of Moses and Gospel of Christ. We are to give "the more earnest heed" to the Word of Christ, because the word spoken by angels in the law of Moses was steadfast. They did not escape who did not heed and neither shall we, "if we neglect so great Salvation." Also, in Heb. 10:28, 29 we find the same truth that there will be "sorer punishment" for those who reject the Christ, his blood, and the Spirit of Grace. John 12:48 explains that his word will bring condemnation.

The spoken word will judge him in the last day. The Books will be opened. Judgment will be rendered out of the Books, according to our works Rev. 20:12. These works are the same ones referred to in James 2:24, Matt. 7:21, Rev. 22:14 and Phil. 2:12. Eternal salvation is conditioned upon the "obedience of faith" Rom. 1:5. See also Heb. 5:8, 9.

## III. Conclusion

1. We reverence and obey him because of our gratitude for his Goodness, Mercy and Grace.
2. We respect and fear him because of his Severity, Justice and Judgment.

## GIVE ME THE BIBLE IN TIME OF SORROW

PAUL SIMON

## I. Introduction

I could draw upon my own wisdom, or the wisdom of other men, but, to me, this would be a contradiction of terms, an inconsistency, a paradox; since the subject is, "Give Me the Bible", and not, Give me the philosophy of men relative to the Bible.

## II. Body

Ps. 1; Ps. 23; 37:25;  
1 Pet. 4:12; Heb. 4:15-16; 13:4-5;  
Phil. 4:13; Matt. 6:19-34; 1 Cor. 10:13.

## III. Conclusion

It is not enough to know that the Bible offers such comfort; that these statements are in the Bible; or, to recognize them, as Bible, when you hear them read, but they must so become a part of you that they come to you with full impact, at every time of sorrow.

**This Page was left Blank Intentionally**

## GIVE ME THE BIBLE WHEN I HAVE SINNED

W. E. Wardlaw

## INTRODUCTION

- I. GIVE ME THE BIBLE IS ONE OF THE GREATEST THEMES OF ALL TIME
  - A. In this world we are confronted with many problems
  - B. Yet, seems most men haven't learned that Bible can solve greater part of them
- II. MOST OF OUR PROBLEMS, SUFFERINGS AND DISAPPOINTMENTS BROUGHT ABOUT BY SIN
  - A. Only way to eliminate them is to do away with sin
  - B. Only way to get rid of sin is to go to the Bible
  - C. Thus our theme: Give me the Bible when I have sinned
- III. NOW NOTICE WHY SO IMPORTANT TO HAVE BIBLE WHEN WE SIN

## DISCUSSION GIVE ME THE BIBLE

- I. SO I MAY KNOW THAT I HAVE SINNED Romans 3:23
  - A. Were it not for the Word of God I would not be conscious that sin is in the world
  - B. Word sin from Greek 'hamartia' -- "to miss the mark" or goal
    1. Bible reveals unto me what that goal is
    2. When I get off course the Bible directs me back in line
- II. SO THAT I MAY KNOW HOW SIN DEVELOPS THAT I MAY MAKE A DEFENSE AGAINST IT James 1:14, 15
  - A. Steps in development
    1. Lust or desire; Enticement or made attractive
    2. Temptation; conception; Sin
  - B. How to defend against sin
    1. Kill the desire: Col. 3:2; 1 Jno. 2:15; Romans 12:2; Phil. 4:8; Gal. 5:24
    2. Limit opportunities: Not to see how far can go: 1 Thes. 5:22; 1 Pet. 3:11  
1 Cor. 15:33; Fsm. 10:3
    3. Learn self-control: 1 Cor. 9:27; Jas. 1:2; Rev. 2:7; Jas. 1:12
- III. WHEN SIN HAS OVERCOME ME SO THAT I MAY LEARN HOW TO BE FREE
  - A. If non-Christian: Rom. 6:17, 18; Rom. 1:16; Mk. 16:16; Acts 2:38
  - B. If Christian: Repent, Pray, Confess: Acts 8:22; 1 Jno. 1:9
- IV. IT ENCOURAGES ME TO BE FREE FROM SIN BY:
  - A. Warning me of its consequences: Jas. 1:15; Spiritual death 2 Thes. 1:7, 8
  - B. Telling me of the glory of being without sin: Jas. 1:12; 2 Tim. 4:6-8

**This Page was left Blank Intentionally**

## GIVE ME THE BIBLE WHEN I COME TO DIE

Frank D. Young

## I. INTRODUCTION

1. Man-body and soul.. 2 Cor. 4:16-17; 5:1
2. Death--Separation of spirit and body. James 2:26; Gen.35:18; Ecc. 12:7
3. Bible
  - a. Word of God. Isa. 1:2; Heb. 1:1-2
  - b. Revelation of God to man. Eph. 3:3-5; Rom.1:16-17
  - c. Heb. 4:12-13

## II. DISCUSSION

## A. DEATH INEVITABLE

1. Fearful, yet blessing to a Christian. Heb. 12:29; Phi. 1:23
2. One can't live always.
  - a. Best laid plans upset Prov. 27:1
  - b. Life a pilgrimage 1 Pet. 2:11
  - c. As a flower Job. 14:2
  - d. And a shadow Job. 14:2
3. "When I come to die"
  - a. May be sudden
  - b. No warning
  - c. Hour unknown

## B. GIVE ME THE BIBLE

1. Because Bible came from God.
  - a. I want to go to God.
  - b. Cf. Road Map--leads to destination.
2. Because soul is eternal
  - a. Death of body doesn't end all. John 5:28
  - b. 2 Cor. 5:1
  - c. Can be saved or lost. Matt. 16:26; 25:46
3. Will be judged by Bible.
  - a. John 12:48
  - b. Rev. 20:12
4. Want to be able to pray when I die.
  - a. Bible teaches how to pray
  - b. Bible teaches how to live so as to be able to pray.
  - c. Cf. Josh. 3:4

## C. IF HAVE BIBLE IN DEATH

1. Must have lived by it..
  - a. "Works" Rev. 20:12; 2 Cor. 5:10 Mt. 16:27
  - b. Contrast Baalam. Num. 23:10
  - c. Gain only when live for Christ. Phil. 1:21
  - d. See principle Luke 16:29-31.
2. Gain promises and hopes.
  - a. 1 Pet. 1:4-5.
  - b. 1 John 2:25.

## III. CONCLUSION

1. Ps. 116:15
2. By Bible see death from God's view-
3. Can sing, "Safe in Arms of Jesus"
4. At open grave--"Not as those who have no hope".

**This Page was left Blank Intentionally**



## THE CHURCH IN GEORGIA

J. Walker Whittle

Introduction

## I. Some Historical Facts

- A. Charted 1732 by George II-Solzburgen
- B. Oldest Church of Christ 1848-Dasher
- C. Population Growth 24% Above Average
- D. 159 Counties
- E. Largest State East of Mississippi River
- F. 58,876 Square Miles-20th in size
- G. 1950-13th in population
- H. Approximately 60 inhabitants per square mile
- I. 23 cities with population over 10,000

## II. About the Church

- A. About 12,000 Christians
  - 1. Approximately 165 congregations
    - a. Approximately 30% without full time gospel preacher
    - b. Women carrying on work in some places
- B. Over 90 Counties without a congregation
  - 1. North Georgia growth is good
  - 2. South Georgia growth is good
  - 3. Central weak
- C. Needing Help
  - 1. Dublin-Francis Williams
  - 2. Vidalia-About to loose radio program
  - 3. Barnesville-Gray Flippin
  - 4. Twin City-Brown sisters
  - 5. Dawson-Brother Chapman
  - 6. Oglethorpe-Building needed
  - 7. Cairo-seeking fulltime minister
  - 8. Winder-Brother Patterson
  - 9. Elberton-Brother Atnip
  - 10. Hartwell-Brother Barney Cargile
  - 11. Louisville

Conclusion

- I. Jessup-Harold Dowdy-baptized over 100 in one year, including entire membership in a Presbyterian church.
- II. The field is white unto harvest.

**This Page was left Blank Intentionally**

## THOSE WHO REGISTERED

## Alabama:

Mr. Howard A. Blazer, P.O. Box 116, Cherokee; Curtes & Flatt, Florence; Mr. & Mrs. R. G. Hebbett, 637 N. Cherry St., Florence; Mr. & Mrs. Julian Nance, 507 N. Walnut, Florence; Mr. Joe T. Poston, 145 Button Ave., Florence; Mr. Ralph Snell, R# 6, Florence; Mr. Lawrence Williams, R# 6, Florence; Mr. T. D. Dozier, 108 Gault Ave., Fort Payne; Mr. Douglas Harris, P.O. Box 307, Fort Payne; Mr. Norman L. Hooten, Box 166, Hackleburg; Mr. Edsel Burleson, Box 224, Hamilton; Mr. Frank D. Young, 2047 High School Rd., Hueytown; Mr. & Mrs. L. H. Newell, 1110 Ward Ave., N. E., Huntsville; Mr. Bill L. Rogers, 4100 Force Drive, Huntsville; Mr. W. E. Wardlaw, 2505 Bonita Drive, Huntsville; Mr. Avery Fite, Jasper; Mr. Gus Nichols, 1500 6th Ave., Jasper;

Mr. Ermon Bain, Box 242, Moulton; Mr. C. C. Burns, 103 Edison St., Muscle Shoals; Mr. Paul Kidwell, 611 Broad St., Scottsboro; Mr. Millard F. Carwood, Tri City Trailer Court, Sheffield; Mr. Raymond H. Crumbliss, 208 N. Broad St., Tuscumbia; Mr. & Mrs. William Kee Underwood, 731 N. Jefferson St., Tuscumbia; Mr. Doyle Banta, 108 Fenchway, Athens; Miss Jane McKnight, 1029 Rison Ave., Huntsville; Mr. Roy T. Blackburn, 427 E. Tombigbee, Florence; Mr. Byron Davis, R# 6, Florence; Mr. Frank Rester, 115 N. O'Neal St., Florence; Mr. J. B. Earwood, R# 4, Box 130, Florence; Mr. & Mrs. Kenneth W. Franklin, 706 E. Salvia St., Mobile; Mr. & Mrs. W. L. Williams, 2256 Fulton Rd., Mobile; Mr. T. A. Morrow, 614 Laurel Circle, Selma; Mr. C. M. Rhodes, 2100 Royal, Selma; Mr. Chester A. Hummilt, 606 Annapolis Ave., Sheffield; Mr. Gerald Roy Sockwell, 717 N. Jefferson, Tuscumbia;

## Arkansas:

Mr. Robert E. McAvley, Box 621, Hickory Ridge; Mr. & Mrs. T. E. Howell, Manila; Mr. & Mrs. A. S. Croom, Searcy; Mr. John W. Short, R# 3, Waldo; Mr. Carl P. Matheny, 156 E. Baker St., Batesville;

## California:

Miss Mary Glenda Stackpole, 6040 Rose Ave., Long Beach 5; Mr. & Mrs. E. Paul Mathews, P.O. Box 205, Bell;

## Florida:

Mr. & Mrs. Paul Simon, Chipley; Mr. N. L. Allen, R# 2, Baker;

## Georgia:

Mr. Doyle Mills, 252 Tavern Lane, Trion; Mr. Ferve Nichols, 1311 Gail Ave., Albany; Mr. Paul T. Waller, 147 Carter Ave., S. E., Atlanta 17; Mr. Gray Flippen, 309 Zebulon St., Barnesville; Mr. Jerry Smith, 355 Piedmont St., Calhoun; Mr. Cecil D. Williams, R# 2, Box 690, Columbus; Mr. J. C. Townsend, 3409 Shallowford Rd., Doraville; Francis Williams, Dullin; Mr. W. C. Neal, Box 167, Summerville; Mr. Sam Hartline, Box 211, Warner Robins; Mr. Marlin Connelly, Jr., Linda Lane, Calhoun; Mr. S. E. Morgan, R. F. D. College Park; Mr. Elbert Henry, 604 Cannon St., Dalton; Mr. Clarence DeLosch Jr., 208 Hickory St., Rossville;

Mr. & Mrs. Billy J. Ringold, Box 353, Carbondale; Mr. & Mrs. William O. Cozine, Dongolu; Mr. Jimmy Jones, R# 1, Metropolis; Mr. Kenneth Gossett, 618 S. 18th St., Mt. Vernon; Mr. & Mrs. B. G. Langston, Box 72, Rosiclare; Mr. W. Richard Judd, 102 E. Jackson, Altamont; Mr. R. A. Handell, Bismarck; Mr. Yewman Leonard, Brookport; Mr. & Mrs. Elza Huffard, 4507 W. Wilson, Chicago; Mr. Walter C. Billingsley, 1021 N. Walnut, Danville; Mr. Robert C. Hampton, 1407 E. Willard, Decatur; Mr. T. R. Jones, R# 1, Metropolis; Mr. Paul Eckstein, 3013 Louise Lane, Springfield; Mr. Ray Christman, 514 N. Walnut, Springfield;

Indiana:

Mrs. Eunice Collins, 3027 Cottage Drive, Evansville 11; Mrs. H. L. Collins, 3027 Cottage Drive, Evansville 11; Mr. Eugene Pigg, 1109 Ravenswood Drive, Evansville 14; Mr. Ewing Wray, 1600 Churchill, Franklin; Mr. & Mrs. Jimmy Rogers and Tyler, 789 E. Columbus St., Martinsville; Mr. L. Paul Wright, 2017 S. 4th St., Terre Haute; Mr. Delbert L. Cagle, Box 47, Farmersburg; Mr. Paul V. Dobson, 365 Burgess, Indianapolis 19; Mr. Gerald O. Fruzia, Sr., R# 2, Valparaiso;

Japan: Mr. & Mrs. William L. Carrell & children, Yoyogi P.O. Box 1, Tokyo;

Kansas:

Mr. & Mrs. Bob D. Smith, 5353 Buena Vista Drive, Kansas City 3; Mr. Bobby Wade, R# 3, Vinland;

Kentucky:

Mr. P. D. Randolph, Bandana; Mr. Thomas H. Johnston, R# 6, Benton; Mr. Luke Riley, R# 6, Benton; Mr. But Ison, Cadiz; Mr. L. W. Murdock, Farmington; Mr. & Mrs. K. M. Shockley, Farmington; Mr. Charles O. Beavers Jr., Box 332, Greenville; Mr. Bill Johnson, Box 91, Hardin; Mr. Robert L. Emily, 1714 Country Club Rd., Henderson; Mr. & Mrs. L. H. Pague, 1202 N. Green, Henderson; Mr. C. W. Brannam, 917 Stanley, Hopkinsville; Mr. Hugh Gulford, R# 1, Box 550-B, Louisville 7; Mr. Dewey E. Shaw, 4311 Wingate Rd., Louisville 7;

Mrs. B. B. Mason, 919 S. 6th St., Mayfield; Mrs. James Shockley, 919 S. 6th St., Mayfield; Mr. Jess Hall, 2980 Lone Oak Rd., Paducah; Mr. Basel Overton, 231 Summit, Richmond; Mr. Gene Overton, Box 171, Berea; Mr. & Mrs. Charles L. Houser, 2625 Jackson St., Paducah; Mrs. Charles W. Gilley, 246 Poone Ave., Winchester; Mr. Roy T. Doss, R# 2, Hopkinsville; Mr. Elvis H. Huffard, 608 S. 6th St., Mayfield;

Michigan:

Mr. Jerry L. Davidson, 3198 W. Michigan Ave., Battle Creek; Mr. O. D. McKendree, 224 Chalmers, Detroit 14; Faye Phillips, R# 1, Freeland; Irene Phillips, R# 1, Freeland; Mr. Edum W. Miller, 16 Cora St., River Rouge; Lacy A. Williams, 17787 Smith St., Wyandotte; Mr. Morris M. Womack, 9275 Niver St., Allen Park; Mr. Dorsey Traw, Box 251, Bridgeport; Mr. Leamon Platt, 1801 Maple, Wyandotte;

Minnesota: Mr. J. C. Choate, Box 5491, Lake Street Station, Minneapolis 8;

## Mississippi:

Mr. & Mrs. Rubell Clayton, R# 2, Amon; Mr. Joe E. Williams, Box 371, Amony; Mrs. S. L. Pharr, Booneville; Mr. J. A. Thornton, Box 28, Booneville; Mrs. R. E. Pike, 1025 E. Church St., Booneville; Mrs. Olen Green, R# 3, Booneville; Mr. W. A. Burney, R# 1, Burnsville; Mrs. R. E. Henry, Corinth; Mrs. Ethel Miller, Montgomery St., Corinth; Mr. Paul T. Miller, 1512 Speedway, Corinth; Mrs. Billy Ross, 702 School, Corinth; Mrs. Virginia Shipman, R# 4, Corinth; Mrs. O. D. Pratt, 908 Confederate St., Corinth; Mrs. Stanley Burnett, 204 Childs St., Corinth; Mrs. Norris McEwen, P.O. Box 1, Corinth; Mr. W. H. Greenlee, 409 Gillespie St., Greenwood; Mr. Hudson Nichols, Box 302, Iuka;

Mr. & Mrs. Bowden Grisham, Ripley; Mr. & Mrs. Floyd A. Decker, 701 Magnolia Drive, Tupelo; Mr. & Mrs. Paul Clayton, R# 1, Fulton; Mr. & Mrs. B. A. Brumley, Fulton; Mr. Tom Estes, P.O. Box 2, Greenwood; Mr. Lonnie Blackwell, 301 Longino St., Jackson; Mr. B. F. Haynie, Jr., 624 Freemont St., Jackson 4; Mr. O. D. Herney, 408 S. Church, Louisville; Mr. L. A. Carithers, Box 401, Macon; Mr. Robert L. Willir, 501 Oak St., New Albany; Mr. W. L. Day, R# 1, Ripley; Mr. Marvin Ayers, 116 Hawkins, Vicksburg;

## Missouri:

Mr. N. H. Whitfield, Caruthurville; Mr. Harold Sain, Box 51, Dexter; Mr. G. S. Edwards, 106 E. Lee St., Hayti; Mr. Floyd Henry, Hayti; Mr. Don Short, 204 N. 32nd St., Hayti; Mr. Lewis Randolph, 109 Sunvalley Drive, Jefferson City; Mr. Robert L. Craig, Box 226, Licking; Mr. Roy L. Vaughn, P.O. Box 142, Licking; Mr. Albert Lemmons, Box 206, Senath; Mr. B. C. Webb, Steele; Mr. Malcolm R. Daniel, 129 Betty Jean Lane, St. Louis 25; Miss Marilyn Jo Henderson, 4241A McKee Ave., St. Louis 10; Mr. N. E. Honeycutt, Box 715, Thayer; Mr. J. R. Owens, Wardell;

## North Carolina:

Mr. Darrell E. Beard, R# 1, Clemmons; Mrs. William A. Wilder, 2710 Sunset Ave., Rocky Mount;

New York; Mr. Martin Luther King, 1237 W. 52nd St., Harlem;

## Ohio:

Mr. & Mrs. Bob Taylow, 1199 Delno, Columbus; Mr. Cliver Johnson, 10 Garfield Ave., Gallipolis; Mr. Earl N. Stephens, 2119 18th St., Portsmouth; Mr. & Mrs. Joe Taylor, 320 Elm St., Struthers; Mr. J. Allen Barber, P.O. Box 42, South Point;

## Oklahoma:

Mr. Ralph Steury, 610 N. First, Broken Arrow; Mr. Kenneth L. Wilson, Sweetwater;

Oregon: Mr. J. B. Doshier, 505 Hickory St., Salem;

## Tennessee:

Mr. James D. Burns, Box 73, Atwood; Mrs. Ramona Stackpole Burns, Box 73, Atwood; Miss Dorothy Farrow, R# 2, Bells; Mr. Logan D. Lewis, Box 231, 108 College St., Bells; Mr. Marion Pearson, R# 1, Bells; Mr. & Mrs. D. G. Bayidson, R# 2, Bradford; Mrs. Jesse Edwards, R# 1, Brownsville; Mr. L. D. Williams, 503 College, Brownsville;

Mr. & Mrs. C. M. Allen, Bruceton; Ewell Usury, Bush Bluff; Mr. & Mrs. John G. Hollingsworth, 619 W. Neely St., Bolivar; Mr. Priestly Scott, Bradford; Mr. C. M. Allen, 109 Lexington, Bruceton; Maurise M. Howell, 8 N. Tuxedo Ave., Chattanooga; Mr. Leonard Johnson, 3601 Forest Highland Drive, Chattanooga 5; Mr. H. T. Blackwell, Box 701, Clarksville; Mr. J. O. Jones, 533 Madison, Clarksville; Mr. Elmer H. Lusk, R# 2, Columbia; Mr. William H. Hull, P.O. Box 409, Covington; Mr. John R. Sherrod, Jr., 418 Garland Ave., Covington; Mrs. Russell Baxter, R# 2, Covington;

Mr. Ernest Watkins, R# 2, Covington; Mrs. Durward D. Dickey, R# 2, Covington; Mrs. D. S. Jameson, 707 S. College, Covington; Mrs. A. Brown, Collinwood; Mrs. C. J. Harris, Box 116, Collinwood; Mrs. Walter Nowlin, Collinwood; Mrs. Warder K. Novak, 401 W. 7th St., Columbia; Mr. Melvin Drigger, 925 W. 7th St., Columbia; Mr. Warder K. Novak, 401 W. 7th St., Columbia; Mr. Jerry Hill, R# 5, Locust Lane, Columbia; Mr. Reeder Oldham, Dresden; Mr. Howard Sawyer, 415 Cater Blvd., Elizabethton; Mr. & Mrs. E. M. Finckley, P.O. Box 866, Erin; Miss Mattie Brooks, Finger; Mr. & Mrs. David Underwood, 7007 Poplar, Germantown; Mr. Norman Hogan, Friendship; Mr. Edward E. Coates, 413 Hillsboro St., Greenfield; Mr. Omega Davidson, 467 White Ave., Henderson;

Miss Carolyn Sublett, R# 3, Hohenwald; Mr. Horace F. Davison, Star St., Hohenwald; Mr. Paul L. Spears, 300 Smith St., Hohenwald; Mr. Rohn V. Calvin, Box 23, Hohenwald; Mr. Ray B. Grim, 112 North St., Hohenwald; Mrs. Spicer Taylor, 1606 Mitchell St., Humboldt; Mrs. J. R. Davis, 1217 Maple St., Humboldt; Mrs. Ruby Burbank, 914 N. 19th St., Humboldt; Mrs. H. A. Tuggle, 1306 Mitchell St., Humboldt; Mrs. J. E. Williams, 1621 Mitchell St., Humboldt; Mrs. Walter Ferguson, 713 N. 19th St., Humboldt; Mr. Job Cooke VanDyke, 16 W. Second St., Hohenwald; Mr. J. E. Williams, 1621 Mitchell St., Humboldt; Mrs. Ruth Rigsby, Huntingdon; Mrs. George Pearcey, 408 E. Main St., Huntingdon; Miss Lorene Springer, R# 1, Huntingdon; Mrs. Roy Goodrum, Spring St., Huntingdon;

Mr. & Mrs. Jimmy Powell, Box 204, Huntingdon; Mr. Flanil Nichols, 65 Beechwood Drive, Jackson; Mr. Charles Williamson, 55 Holland, Jackson; Mr. E. J. Cagle, 124 Roland Ave., Jackson; Mrs. H. N. Strard, Jr., 27 Larimer, Jackson; Mr. C. C. Arquitt, 97 Mimosa Drive, Jackson; Mr. E. A. Wily, 408 Epreston St., Jackson; Mrs. Mary Nichols, 65 Beechwood, Jackson; Mrs. Charles Williamson, 55 Holland, Jackson; Mrs. Virgie Duncan, 351 S. Royal, Jackson; Mrs. John E. Parker, 47 Mimosa Drive, Jackson; Estelle Rogers, 1043 Campbell St., Jackson; Mrs. J. E. O'Guinn, 106 Alexander, Jackson; Mrs. Paul Alexander, 1520 Lambuth, Jackson; Mrs. Pearl Keen, 1043 Campbell St., Jackson; Mrs. E. H. Branch, 530 Highland, Jackson; Mr. A. D. Taylor, R# 7, Jackson; Mrs. Kay Edwards, 124 Walnut, Jackson; Mr. Willie N. Fly, Jackson;

Mrs. Victor Sullivan, 37 Chickasaw Rd., Jackson; Mrs. Georgia Stephenson, 680 Hollywood Drive, Jackson; Mrs. Marshall Owen, 422 Division, Jackson; Mrs. A. O. Newhall, 1766 E. Chester St., Jackson; Mrs. Clyde Boone, 1555 Lambuth, Jackson; Mrs. Fred Godard, 239 Cedar St., Jackson; H. A. Compton, 309 Hollywood Drive, Jackson; Mrs. A. E. Swanson, 842 E. College, Jackson; Mr. Bob Scott, 327 Fairmont, Jackson; Mrs. Roy Meisler, 312 Church St., Lexington; Mr. & Mrs. Paul E. McGaughey, 902 Steneway Drive, Lebanon; Mrs. L. Z. Beckham, Lutts; Mrs. Evelyn Goodwin Kimingham, Leach; Mr. & Mrs. Elmer Rodgers, R# 3, Linden; Glenda Jacobs, Linden; Mrs. M. H. Tucker, Linden; Mr. & Mrs. E. C. Hunt, R# 2, Lobelville; Mrs. Bud Garner, R# 2, Lobelville; Mrs. R. T. Argo, Martin; Mr. & Mrs. J. S. Duwkins, 3425 Knight Rd., Memphis; Mr. & Mrs. James Meadows, Middleton; Mr. Neal Penny, Milan; Mr. A. C. Carpenter, 1429 Maplewood St., Memphis;

Ira North, Church of Christ, Madison; Mrs. R. D. Fly, R# 4, Milan; Mr. Winford Claiborne, 1806 Sherrill Blvd., Murfreesboro; Mr. & Mrs. L. Arnold Watson, 4681 Crossover Lane, Memphis; Mr. J. C. Neal, 1578 Vinton, Memphis; Mrs. Denton Fly, R# 4, Milan; Mrs. J. C. Jones, 4275 Dunn, Memphis; Mrs. W. B. Tomlison, 966 Lee, Memphis; Mr. & Mrs. L. C. Lawson, 3998 Macon, Memphis; Mr. Hollin C. Miller, Box 202, Maury City; Mignon Shelly, Middleton; Mr. Fred Summers, R# 3, McMinnville; Mrs. Ben Faulkner, 1725 Shadowlaun, Memphis; Mr. Guy N. Woods, 3584 Galloway Ave., Memphis; Mrs. Malcolm Edwards, Maury City; Mrs. Robert Hunt Morris, Box 8, 310 N. Main, Medina; Mrs. Dorothy Cornelins, Middleton;

Mrs. Linnie Hargett, Middleton; Edith Pipkin, Middleton; Mr. Everette Alexander, 666 Novarese Rd., Memphis; Mr. Richard Lee Curry, 1569 S. Wellington, Memphis; Mr. & Mrs. Harvey C. Martin, 4416 Boyce Rd., Memphis; Mr. & Mrs. James B. Sain, 4915 Boswell Ave., Memphis; Mr. & Mrs. Leonard Romsey, R# 3, Milan; Mr. B. R. Woolen, 410 W. Clark, Murfreesboro; Mr. T. C. Lepford, 914 Gilliland Ave., Memphis; Mr. Emerson J. Estes, 1169 Oak Ridge Drive, Memphis; Mr. & Mrs. B. C. Carr, 3646 Terrace Drive, Memphis; Mrs. J. C. Young, Middleton; Edgar H. Orman, 3668 Kennball, Memphis; Mr. & Mrs. J. A. McNutt, 4009 Reenie Ave., Memphis; Mrs. Everette, Alexander, 666 Novarise Rd., Memphis; Carlos Ammons, R# 2, Box 129C, Hohenwald; Mr. Joe T. Clary, 412 Stonewall, McKenzi; Mr. & Mrs. Earl W. Sain, 583 Storg Rd., Memphis; Mrs. Wilbur H. Smith, Maury City; O. D. Johns, Milan; Mr. Clarence C. Dailey, Sr., 2093 Hallwood Drive, Memphis; Mr. Leroy Young, Middleton; Mr. David D. Davidson, 244 Oakland St., Martin;

Mr. B. C. Goodpasture, 932 Caldwell Lane, Nashville; Mr. & Mrs. J. W. Holloday, 108 Hall St., Newbern; Mr. Batsell Barret Baxter, 3703 Mayfair Ave., Nashville; Mr. L. E. Cranford, 2215 Bandywood Drive, Nashville; Mr. Guy E. Warner, Box 445, David Lipscomb, Nashville; Mr. Wayne Morre, Box 867, David Lipscomb, Nashville; Mr. Albert C. England, Box 307, David Lipscomb, Nashville; Mr. James R. Green, 1700 Shelby Ave., Nashville; Mr. Willard Collins, David Lipscomb, Nashville; Mr. Lucien Palmer, 4426 Lealand Lane, Nashville; Mr. John W. Jarrett, 1136 Tuckahoe Drive, Nashville; Mrs. J. L. Willis, R# 2, Newbern; Mrs. C. O. Carter, R# 2, Newbern; Mr. G. E. Woods, 1010 Caldwell Lane, Nashville; Mrs. Bennie Scott, 501 Lawrence St., Old Hickory; Mr. Clifford Reel, 102 E. Arrowwood, Oak Ridge; Mr. & Mrs. Garland Elkins, 108 Vernon Rd., Oak Ridge; Mr. & Mrs. L. B. Coats, Box 13, Parsons; Mrs. Lee Roland, Pacahontas; Mr. B. B. Janes, 204 E. Wood St., Paris; Mr. David T. Reeves, R# 2, Powell; Mr. W. H. Warren, Heves,

Mr. & Mrs. J. D. Garrison, 313 White St., Savannah; Mr. Bill Smotherman, West Main St., Sharon; Mr. Cleatus E. Shephard, Savannah; Mr. Owen Freeman, Box 128, Savannah; Mr. & Mrs. L. W. Loyd, 514 Laurel Ave., S. Pittsburg; Mr. & Mrs. Tom Houck, 1405 Beech St., Savannah; Mr. James B. Potts, Jr., S. Pittsburg; Miss Samantha Hall, R# 2, Sharon; Mrs. Jack Gray, 324 Walnut, Tiptonville; Mr. Allen Dixon, Trenton; Mr. Jack Gray, Tiptonville; Mr. Leon Bradford, 612 Church St., Trenton; Madge Bradford, 612 Church St., Trenton; Mrs. C. H. Carter, 8th St., Trenton; Mr. Paul Harris, Wildersville; T. J. Evans, Wildersville; Mr. Ralph Walker, Box 235 Trezevant; Mr. Floyd Brewer, Wildersville; Mr. Troy Stephens, Wildersville; Mrs. L. E. Kirk, Waynesboro; Mr. B. C. Fiddler, Wildersville; Mr. Malcolm F. George, Box 33, Waynesboro; Mr. Lexie E. Kirk, Waynesboro; Mr. & Mrs. Osteen Curry, R# 4, Waynesboro;

#### Texas:

John E. Reese, 1417 Beech, Abilene; Mr. George W. Bailey, 666 E. N. 16th St., Abilene; Mr. W. F. Cawyer, 2009 Lincoln St., Abilene; Mr. E. R. Harper, 2143 S. 5th St., Abilene; Renei Lemmons, Box 77, Auston;

Mr. James W. Anderson, Box 278, Blossom; Mr. Pat Stephenson, 1224 N. San Jacinto, Conroe; Mr. Melvin Harbeson, 1317 Fourth St., Graham; Mr. Albert R. Harris, R# 5, Ferrell; Mr. Keiten L. Fitts, 1128 Maryell St., Terrell;

Virginia:

Mr. R. Lowell Altizer, 517 Hillcrest Drive, Christiansby; Mr. Harold Simmons, 140 W. 15th St., Front Royal; Mr. F. T. Menefee, Shadwell;

West Virginia:

Mr. David Tharr, 2710 Lincoln Ave., Point Pleasant;

Wisconsin:

Mr. Harry L. Lawry, P.O. Box 21, Marshfield; Mr. Robert E. Speer, P.O. Box 221, Ashland;