

# VANGUARD

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## Personal Evangelism (IV)

### Methods

So often someone asks, "But how do you go about talking to people? I can't seem to get things going." Books and tracts have been written on the subject (I even wrote one myself a number of years ago, *Let's Go Fishing for Men*), classes have been conducted, and principles set forth to be followed — yet when all is said and done, each one must develop his own system or method. So, after getting all the help you can, work on your own.

### Essentials

Begin with yourself. First, there must be a deep and genuine love for the Lord, for His truth, and for the souls of people. Second, there must be a sense of responsibility as a Christian; but without the first this second will become something of a drudgery; your work will lack lustre, enthusiasm, and a spark that leaps from your heart to his. Third, there must be a sufficient acquaintance with the Bible that will enable you to turn to it for answers; for only the word of God can answer questions correctly. The acquiring of these necessitates effort; one must cultivate love for people; he must spend time in prayer that his own heart be atune to the heart of God; and he must devote time to study. Do not feel that you must know all you wish to know; move on what you do know. When in a discussion you become "stumped," say so, and go to the book to learn the answers and return for further discussion.

### Proceeding

Probably the best method to follow is that of Jesus at the well in Samaria (John 4). Begin a conversation with someone you meet or know, then proceed to the real thing you wish to dis-



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cuss: the individual's salvation. This requires tact and wisdom; it is a quality that some have above others, but one that each can cultivate to a degree. Don't be too concerned about the finesse of your approach, just begin and work from there.

One of the most successful personal evangelists of my acquaintance is a friend in Florida whose method is unique. He stops at a house, introduces himself to the person answering the doorbell, asks of the religious interest in the home, then inquires if the person would like to know more about the origin of his or her religion. If yes, then he has a book in his car that deals with it. He spends twenty to twenty-five minutes on this subject of interest, leaving the door open to continue if the person wishes, or for a return for further study. He makes this introductory lesson short and interesting. Oftentimes he is invited back, it is then that the real work of teaching begins.

(Continued on page 17)



EDITORIAL

# "WORK — LIKE THE DEVIL!"



*Fanning Yater Tant*

The year 1928. The scene, David Lipscomb College. H. Leo Boles, Bible teacher extraordinary, was teaching a class and had a few words to say about "tale-bearing" and "idle gossip." He told the story of a certain woman who made it a rule of her life never to say anything derogatory about any person if she could possibly think of something good to say. Finally, her grown son remarked in exasperation, "Mother, I think you could probably find something good to say about the very Devil himself!"

To which his mother replied, "Well, yes! And if more Christians would learn to work like the Devil this would be a lot better world to live in." She had a point. The Devil never takes a vacation, never takes a "coffee break," never eases off in his effort to ensnare people. In fact, Peter compares him to a "roaring lion . . . seeking whom he may devour." If more Christians would learn to "work like the Devil" in winning people to Christ, we would see a far greater increase in the Lord's church than is the case now.

## The Secret

All of which serves but to introduce the theme of this essay . . . work. A number of people have asked us in recent months what we judge to be the secret of the phenomenal growth among the "Crossroads related" congregations (nearly a hundred of them which are now far outstripping both the institutional churches and conservative churches in the number of people being baptized each year. We have heard all kinds of explanations (and criticisms) — cultists brainwashing, peer pressure, recreational entertainment, preying on the immature and psychologically troubled college student, etc. And if we should accept as absolute truth every criticism offered, we would still NOT have the secret of their growth . . . which, in the judgment of this editor, is found in one single word — WORK! From their bulletins coming our way, and from whatever personal contact and observation we have had with them, we believe the real explanation of their growth lies in that one word.

Consider, for example, that the average "Crossroads related" church will have about NINETY PERCENT of its membership participating in weekly Bible study classes in their homes. How many "conservative" churches do you know who are doing that? How many "institutional" churches do you know who have such a program? Just forget about the seminars, work-shops, fellowship banquets, bus programs, radio broadcasts, super campaigns, campus crusades, day schools and all such. (The institutional churches have these, as well as the Crossroads related churches.) But focus in on the ONE thing that is found in these rapidly growing churches which is NOT found in the institutional and conservative churches — and you will come out with one four-letter word — W-O-R-K. These churches are, indeed, "working like the Devil" to win souls to Christ!



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*VANGUARD proposes to face courageously and without evasion the horrendous problems of Christians and congregations seeking to serve God in a non-Christian, secular and practically atheistic culture. It truly seeks to fulfill its purpose as "a journal for growing Christians."*

### Their Preachers

One interesting thing we see in their bulletins — their preachers normally are involved in four or five "Home Bible Studies" each week in addition to their teaching on Sundays and teaching a class on Wednesday nights. Obviously the preachers cannot do a great deal of *solicitation* and making contacts to invite people to these sessions; that's where the individual members do their thing! Quite often these preachers will have *two* classes the same evening — one going from 7:30 till 9:00 o'clock, and the other beginning at 10:00. The members who CAN teach do so; those who are babes in Christ and not yet grounded enough to become teachers are inviting their friends and relatives and getting groups together for the preacher (or other mature Christians) to conduct the class. Does that have a familiar New Testament ring to it? — sort of like Cornelius as he waited for Peter, "... having gathered together his kinsmen and his near friends"? And on Peter's arrival, saying to him, "Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord." And consider the Apostle Paul: "Ye yourselves know, from the first day I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews; how I ranked not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house . . ." (Acts 20:18-20). This is surely the same spirit that moved Peter and John when they had been beaten by the Sanhedrin and charged not to speak in the name of Jesus. "They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the Name. And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ."

### Foot Soldiers

Elsewhere in this issue is an editorial written by Reuel Lemmons and published in the *Firm Foundation*, June 9, 1981. We read the editorial at the time and were greatly impressed by it; and this initial favorable impression was strengthened a few weeks

ago when we saw the article re-printed by Eugene Britnell in *The Sower* along with his commendation of it. We urge you to read that editorial. Dismiss from your mind the fact that Brother Lemmons has often been unable to make application of the truths he writes, and has promoted the very things his editorials have condemned. Attribute that to the weakness of a very brilliant writer, and do not let it cause you to ignore the things he writes which are true. The growth of the church in those first decades was attributable to the "foot soldiers" who gathered their friends and kinsmen together to hear the words that fell from the lips of capable teachers . . . Peter, John, Paul, Timothy, Titus, Luke, Clement, and a great host of others who were "totally committed" to Jesus Christ, and who worked with tireless energy in bringing the knowledge of their Savior to others. The beauty of this is that every single Christian can be a "foot soldier." One need not be a "general" (see article by William Wallace in this issue) to serve Christ. In fact, we would all probably be a lot better off if there were fewer "generals" around!

Or consider the work being done by one man, now in his eighty-eighth year, who has probably been responsible this past year for bringing more people into the kingdom of God than all the gospel preachers in our nation combined! How has Jimmie Lovell done it? No radio programs, no busing programs, no crusades, seminars, work-shops, or other great promotions. He has accomplished it by persuading *individual Christians* (foot soldiers, if you will) to become *involved* in trying to convert people to Christ!

It is not inconceivable that some good brother will now charge us with being "favorable" toward the Crossroad churches, Reuel Lemmons, and Jimmie Lovell. If any brother wants to make such a charge, let us remind him to include the Devil in that category. We commend the *zeal and WORK* of these brethren, and we could fervently pray that all brethren in Christ would be willing to work as ardently in *saving* souls as Satan works in *destroying* them. If all of us would work ("like the Devil," if you please!) we might well duplicate in our generation the growth of the kingdom of God in that first generation of Christians. — F.Y.T.



# A Unique Love

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The last section closed with the observation that people may become overzealous in their eagerness to draw fine distinctions between terms in the Greek New Testament; this is especially true where the various Greek terms translated as "Love" in the English New Testament are concerned. It is so simple to say, for example, that PHILEO love simply refers to "friendship" and AGAPE love refers to divine love. Such a simplistic overgeneralization is simply not authenticated by the New Testament scriptures, although it is equally wrong to say that the two terms are synonymous in meaning and are always used interchangeably.

Somewhere between these two extremes lies a more accurate contrast of AGAPE and PHILEO. It is only a small point, but rather important to me, that "Agape" is a noun form, while "Phileo" is a verb form. To achieve better symmetry of contrast, one either needs to use a verb form for both terms or a noun form for both terms. But, since these forms, "Agape" and "Phileo," are the forms which most readers are accustomed to using, I bow in most instances to their preference, and I can do this so long as I include this disclaimer in my writing. I am concerned with the ROOT etiology of the *concepts* underlying the two terms, whether in noun or verb forms.

I want to discuss these two terms in the framework of both pre-biblical Greek and New Testament Koine usage. The reader should be cautioned, however, that my treatment in no way exhausts the realms of comparison and contrast. I have sought to do a somewhat more extensive treatment of these ideas than the average student will be able to find in the research of W. E. VINE or others who sometimes are guilty of gross overgeneralization. Vine especially is guilty at times of allowing his writing to pass over from word etiology and usage to regions of his personal theology; what is so dangerous is that some are not always able to distinguish between these two areas when they read Vine's *Expository Dictionary of New Testament Words*, and they cite Vines as though he were an apostolical authority rather than a mere mortal who, in many instances, was an outstanding student.

I certainly do not arrogate to myself the designation of "scholar" or "authority," but I do hope to further understanding a bit more than it currently is.

There are three expressions for "Love" in pre-biblical Greek: ERAN, PHILEIN, and AGAPAN. Since ERAN is passionate love of the self-intoxicated variety and is always in opposition to Bible-approved contexts, our research will be restricted to PHILEIN and AGAPAN.

## PHILEO (φιλεω)

1. PHILEO is never used in the New Testament for erotic love so, again, we stress that all forms of ERAN are irrelevant to our particular interests.
2. PHILEO, in classical usage, came to mean "To regard and treat somebody as one of one's own peoples." It denotes *natural attraction* to those who, for example, are close relatives.
  - (a) The love which embraces everything that bears a human countenance (Sophocles of Athens, 496-406 B.C., ANTIGONE, 523).
  - (b) PHILEO has a specific intra-human element that is not fitting in relation to the Gods (Philo of Alexandria, 20 B.C.-A.D. 50).
  - (c) PHILEO is used especially for the love of friends which is based on reciprocity (Pindar, 518-446 B.C., PHYTHIA).
3. The Greeks sensed a distinction between PHILEO and AGAPAO similar to the distinction between "to like" (PHILEO) and "To love" (AGAPAO).
4. AGAPAO is deeper and more inward than PHILEO. AGAPAO is determined by the *will* and *decision* whereas PHILEO denotes the love of *natural* affection, which is as unstable as the human heart. AGAPAO faces a situation and at whatever the cost, denies self; PHILEO is a personal affection that comes from intimate association. (For further research, consult pp. 113-135 in Kittel's *Theological Dictionary of the New Testament*, Volume IX.)
5. John 3:16 represents God as having made a *decision* of His divine *will* to love the world; the sinful condition of the world certainly would not present God's love as His *response* to a world that was attractive and pleasing to Him!



6. John 16:27: ... *for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father.*

This passage is not to be misunderstood as a contradiction of John 3:16, as though God's love for the disciples was dependent on their love and faith in Jesus, as a reward for theirs. It is *their* love that is a response to His love for them that is affirmed. Further, though God's love for people needs no external prompting, yet the intercession of Christ is not ignored! The intention is to convey fuller assurance that prayers will be answered of those who believe; God's love is represented as *intensified* toward those who have accepted Christ. However, it is significant that this is the only passage in the New Testament where PHILEO is used for God's love for man. (For further study consult *The Expositor's Greek New Testament*, I, pp. 838, 839.)

7. PHILEO is *never* used in the New Testament for the love of man for God, but it is used of love for Jesus; there is a form of PHILEO used in II Timothy 3:4 of love for God: "Philotheos." Refer to John 21:15-17 and I Corinthians 16:22 for love for Jesus. However, in both the Septuagint and the New Testament, AGAPAO can be found used for either person.
8. In the *Gospel of John*, AGAPAO is always used to denote:
- (a) Love of Jesus for the disciples (13:1, 34; 15:9, 12);
  - (b) Love of the disciples for one another (13:34; 15:12);
  - (c) Love of Jesus for the Father (14:31).
9. In the *Gospel of John*, it is only occasionally that PHILEO is used to denote:
- (a) Love of God for the Son (5:20);
  - (b) Love of God for the disciples (16:27);
  - (c) Love of disciples for Jesus (16:27).
10. At times AGAPE and PHILEO are used *interchangeably* in *John's Gospel*: God's love for man uses AGAPE (14:23; 17:23) and PHILEO (16:27); both are used to describe the Father's love for the Son: AGAPAO in 3:35, and PHILEO in 5:20. They are also used to denote Jesus' love for men: AGAPAO in 11:5 and PHILEO in 11:3. Finally, both terms indicate the love of men for Jesus: AGAPAO (14:15, 21, 23, 24, 28) and PHILEO (16:27).

However, this interchange of terms as exact synonyms does not mean that they are ABSOLUTE equivalents; i.e., they are not used in all contexts this way.

11. A form of PHILEO is translated "Kiss" in several instances (Luke 7:45; 15:20; 22:47). The term is not used for erotic kisses, but again, the transla-

tion of "Kissing" for PHILEO significantly stresses the general reference for this term as that of warmth and friendship, rather than the AGAPE variety which can make the *decision* to love one's enemies.

(The next, and final in the series, will deal particularly with AGAPAO.)



## CATCHING UP ON NEWS NOTES

### FROM GRAND ISLAND, NEBRASKA

The LeHeights church of Christ will soon have a young, zealous preacher to help in the gospel in this area. This congregation was formed only four years ago, and is not yet able to give full financial support to a man in this area. We can give only \$400.00 per month. If others are willing to help, please contact Michael Davis, 2412 E. 11th Street, Sioux City, Iowa 51105. Telephone: (515) 255-2391.

### WHATEVER HAPPENED TO THEM?

Remember four years ago when they had that Lesbian conference on the campus of Illinois State University at Normal, Illinois? Ms. Maxine Kane, leader of the group proposed that they should promote the idea of sperm banks for test tube babies to be produced by Lesbian mothers — the goal was 500,000 babies in four years! They hope eventually to bring so many of these babies into the world that they will be a political force strong enough to swing state and national elections. My reaction to this insanity cannot be expressed in a family magazine, so I will put it in Latin: HORresco REFERENS (which Latin students will likely translate as "I shudder to relate it!" but which actually carries a much stronger aversion.)

### NO WAY!

Father examining his son's report card: "One thing's in your favor: With grades like these, you couldn't possibly be cheating!"



# FOOT SOLDIERS

*(EDITOR'S NOTE: No writer among us has more clearly pointed out the danger of centralized control, a professional clergy, the emergence of a denominational Church of Christ, and the social gospel, than Reuel Lemmons. His writings have been superb; his actions have often been at odds with what he has written. The following editorial is worthy of careful and prayerful study by every disciple of Christ. We ask for it a thoughtful and prayerful reading.)*

Reuel Lemmons

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An Army general, making a speech recently to an assembled group of military leaders said, "All the technology in the world will never eliminate the need for the foot soldier."

He was right. Satellites, and guided missiles, and poison gas, and battleships, and automatic weapons, and computers, and high explosives and all the rest will never eliminate the need for intelligent human beings going in to really possess the land.

Soon after reading the above quotation, we attended a number of meetings where church leaders gather — planning sessions, leadership seminars, elders' meetings, workshops and the rest. We heard practically every plan imaginable proposed that would convert the world without our having to get out and do it personally. It is amazing what the human brain can come up with if it will eliminate personal involvement.

We want our "programs" to convert the world. We buy busses, and advertise, and bring in "experts" to enthuse us. We appoint committees and delegate authority — anything to keep from having to get out and eyeball a sinner and tell him that he is a sinner, and that only Jesus can save him.

We develop our mission strategy, and school our "teams" for years in the mechanics of teamwork in evangelism. And we find congregations to "sponsor" those who go. We then raise vast sums to send them, and to support them. Anything to keep from having to go ourselves.

We have read with interest the recent reports of how much the church has shriveled in the past ten years, and although we do not agree with the implica-

tion of those findings, we cannot doubt that in many areas of the nation the church is much less, and the congregations much fewer than ten years ago. Why? We believe it is because the church has learned to depend upon the contribution plate and gadgets and programs, and that the foot soldiers are disappearing. We want to pay our way, rather than put out the work it takes.

We want to import an enthusiasm merchant to temporarily arouse our spiritual adrenalin periodically, while we frown on total commitment. There is a lot of difference in enthusiasm and commitment.

"It pleased God by the foolishness of preaching to save them that believe." And he made preachers out of every one of us. We do not have an option. We are all — men and women alike — under the greatest of all commissions. This was the choice of God, which demonstrates the wisdom of God — that they can't believe in whom they have not heard, and they can't hear without a preacher. The power is still in the foot soldiers. The Lord's army is not a machine, directed by armchair generals from an elder's room; it is a world covering horde of save-by-grace people who appreciate it!

Even buying Bibles to send to the far reaches of the earth will not substitute for Christian soldiers going there. Hearts may be softened and the ground prepared by mass media but ninety-nine percent of all conversions come from someone being there — some Aquila or some Priscilla who guided the struggling pilgrim to the cross.

We are personally glad that the Eunuch, when he started home from Jerusalem, did not have to wait for Philip to get his degree in missionology, nor for the church somewhere to put him in their budget. Maybe this is some of the New Testament pattern that needs restoring. It was foot soldiers that then went every-



where preaching the gospel. The kingdom has never, in any age, improved upon this method of evangelism. We still need the foot soldiers.

It is strange but true, that the world is today perhaps more ready to listen than we are to preach. We who are saved are loath to go, while they who are lost are anxious for us to come. What a paradox! Where are the lips that have been touched with a live coal from the altar!

The Lord didn't lay the task of evangelism upon machinery; he laid it upon men. All the mass media, however helpful, cannot substitute for one saint communicating the one gospel to one sinner. That's the

way the world will be saved — if it is ever saved. God did not give his commission to angels, or even to a committee, but to men — to *individual* men (and women). The church is shrinking because members of the church are shirking. And Heaven isn't prepared for shirkers.

We do not need enthusiasm in the pulpit like we need commitment in the pew. The Lord needs a commitment from every one of us that he will replace himself in the remainder of this year — not in three hundred years. We could double the size of the church between now and January if we would. We are a part of our own problem when we could provide the solution — foot soldiers. □

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## Cocoa Salesman Wanted

In the late 30's he supported his family at secular work. The economy then, as now, was in deep recession. He worked for one of the finest food companies in the world. He was a salesman for the General Foods Corporation of New York, and was headquartered at Houston, Texas. He was the only salesman in the history of the company to sell ONE TON of BAKER'S COCOA to ONE grocery store, and then come back and help the dealer sell it all (2,000 one-pound cans) to his customers. He accomplished the above in THREE DAYS, by working with the dealer and following through to the consumer. He was under orders from his "Boss" to SELL, SELL, SELL, Baker's Cocoa.

Big business does not accept excuses or defeat. Those words are not even in their vocabulary. When a man accepts a job with General Foods, he also accepts his responsibility that the company comes FIRST, even over his family. The above happened in the days *before* working hours were 9:30 to 3:30. Those employees learned there were two ways to sell. The first was to GET MORE CUSTOMERS. The second was to sell MORE to the customers they already had. But . . . the key to success was *work, sweat, sacrifice, putting the company first* in all things, and a *positive attitude* toward all customers. The salesman *knew* he had the finest product in the world. He had *faith* in the company but he *worked* by *pushing* the merchandise. It was a necessity. It was the ONLY way the company could stay in business. If they stayed in business, they had jobs. All employees could eat.

By 1941, God allowed a gospel preacher and this "salesman" to make contact. By 1950 the salesman had determined to preach and to give his life to his NEW BOSS in service to his NEW COMPANY. By 1954 he was working in Mexico. Throughout the

years God had blessed this salesman over and over. Satan also worked to defeat his work in the Lord.

But, he remembered his early secular training. *Get more customers, and sell the present customers more of the product.* Today, Satan is hurling everything he can at the salesman turned preacher. Why? He fears the CHURCH OF CHRIST! He knows the POWER of the GOSPEL. He knows the salesman turned preacher has fought him for 30 years in a territory dominated by Roman Catholicism. The salesman is now 71 years old and can no longer do the work of a younger man. He needs HELP. Satan still fights him. Lord willing, he will succeed at his task but it will take a little longer. The salesman turned preacher is not physically able to do what he did 30 years ago. The area needs new blood or the work will die. CHRIST MUST BE GLORIFIED!

A small struggling church is trying to contact a "cocoa salesman." Competition here is terrible. But . . . God's DEDICATED man can convert these Catholics IF he really wants to. Somewhere out there is a 45-50 year-old man who literally takes Matthew 6:33 to heart. Jesus said, "If ye love me ye will keep my commandments" (John 14:15). Paul also had some good advice in Acts 20:20-21. Are you a "company" man, or a "family man"? Will you devote 40 hours per week teaching the gospel house-to-house, rather than try to build up a church by pulpit sermons exclusively? Are you a salesman, turned preacher, who will put his COMPANY before his FAMILY? Are you looking for job security for the rest of your life? Do you thrill at the opportunity to convert Catholics to New Testament Christianity? Do you REALLY want eternal life, and to be with Jesus throughout ALL OF ETERNITY? If your answers to all of these questions is YES, and if you can REALLY SELL COCOA, write us your qualifications and bonafide references at once. Simply write to: COCOA JOB, P.O. Box 1031, Douglas, AZ 85607. Let's take all these Catholics with us to heaven!



# MEXICAN DIARY — II

## Marvel House

Following our stay with the church in Tecate, we visited the congregation in Sonoyta, Sonora, Mexico. Fidel Cisneros was the preacher there. Sonoyta had no electricity. We would walk down the cold dark streets to homes where Bible studies were to be held. One kerosene lamp would furnish the only light for the entire room filled with people who had come to study.

One evening we were invited to attend a program being put on by the children of the little town. We sat upon what appeared to be an ordinary bench with a back to it. But, surprisingly, the backs were attached in such a way that they could also serve for back support for people facing the opposite direction. In other words, for part of the program we faced toward the east, and for the remainder of it, we faced toward the west — still sitting on the same bench. While the program was in progress, we could smell food cooking. The scent of the cooking food, not unpleasant at first, finally became so overpowering that it was distinctly unpleasant. Charles and I decided that immediately after the program we would try to slip out as quietly as possible, hoping to leave without being noticed, and thus avoid any occasion of hurting anyone's feeling by refusing to eat with them — or, worse still, having to eat of the food which was being prepared. We found out later the food was "menudo" (tripe — the intestinal tract of a sheep or goat mixed with hominy), a very special dish served only on holidays or other very special occasions.

Our ruse to slip out unobserved failed completely. We were promptly waylaid by the host, who took us by the arms (maybe he sensed our desperation to leave!) and did not turn loose of us till we were seated at the table which had been set up outdoors on this bitterly cold night. First, they served coffee. I do not drink coffee, but how could I refuse? Sheepishly, I put the cup to my lips and pretended to take a few swallows. At least the cup with its hot contents was delightfully warm in my freezing hands. Again, we tried to excuse ourselves. No luck! Now came the specialty — the tripe cooked with hominy. Being served first, we tried to pass it on to others still waiting to be served — not that we were all that considerate; we were just hopeful that if we passed it to enough people, maybe they might take all of it! But

no! *we* were the guests of honor, and we would be served! I still can't remember how we ever managed to get any of that down, but we expressed our thanks to our hosts and left as early as we could decently get away. But they were lovely people, giving us the very best they could offer.

## Christmas in Sonoyta

We happened to be in Sonoyta on Christmas Day. The Lions Club and similar organizations provide candy, nuts, fruit, and popcorn balls to the children in the town. It was all distributed in the park, and a mark with indelible ink was put on the hand of each child as he was given his share of the "goodies" to make certain he would not go through the line a second time.

It is expected in Mexico that each meal one has is to be shared with whomever happens to drop by at the appropriate time. I have seen Fidel take food from his own plate to share with others. When I questioned these humble people how they could so freely share their meager portions with others, they would answer that God had provided what they had, and that He would provide according to their needs. How conscious they are that all blessings are from God! "Gracias a Dios" is a prayer without ceasing.

Throughout the day, and even after we go to bed, someone starts singing a hymn, and all the rest join in. What a beautiful feeling of peace and contentment these "songs in the night" bring to one. The desire to join in the singing and be a part of it is spontaneous. I am sure it is far easier to think upon spiritual things in this simple way of life than in the hustle and bustle of life in our own United States.

## San Luis

Following our visit to Sonoyta, we spent some time with the church in San Luis, Sonora, Mexico. I believe that the Mexican way of life is perhaps more typical in San Luis than in either Tecate or Sonoyta. Water for household use is usually stored in a water tank made of brick or concrete, about six feet square and two feet high. A tank truck comes by at regular intervals to fill this basin with water. When neighbors run out of water, they come over to borrow from the basin of whomever has some left. When the tank is emptied, it is swept out and prepared for the next time the truck comes by. A new garbage can holds water for



drinking. This water also comes from the truck. In Sonoyta an irrigation ditch runs through the town, and water is dipped from this ditch to wash clothes, as well as for cooking, bathing, etc. Dogs, horses, and children all play in the ditch and drink water from it when they are thirsty. Sanitation and elementary hygiene are foreign to this culture. Dust is ever present.

When Mexican families get up on winter mornings, they do not plan on eating breakfast as we do here in the United States. But everyone goes outside to the southern side of the house where they stand around until the sun warms them up. Breakfast is prepared at about 10:30. Strangely enough, the children seem insensitive to the cold. They frequently have on no more than a thin blouse or shirt. The little boys, barely able to walk, have on no diapers or panties at all. The older children and adults are usually dressed in a more or less normal way.

In this area of Mexico the soil is a sort of pulverized sand. It stretches as far as you can see and as deep as you can dig. A wet diaper is quickly transformed into a soggy clay-colored rag. A tortilla being eaten for a small child will often be laid down in the sand, only to

be picked up a few minutes later and eaten.

A number of the houses, which are made of adobe bricks, have stoves outdoors, also made of adobe bricks. This is quite convenient as it enables the women to keep an eye on the frijoles cooking on the stove while they are warming themselves in the sunshine. Later on, irons will be heated on these stones to iron the clothes, which have been draped over stubby trees and barbed wire fence lines to dry. You can hear as well as see the women and younger children patting out the tortillas which are to be cooked for that day's meals.

Various venders come by throughout the day. One will push a cart which contains fresh fruit, vegetables, and candy — all surrounded by swarms of flies. Another will come by with lemonade or soda pop and a product called "rice water" which is sweetened. Another carries a wooden platform on his head on which are stacked assorted kinds of bread. Still another pushes a cart carrying what we would call pop-sicles.

Dishes are washed and rinsed in cold water. Gas is too expensive, and wood is too scarce.

*(To be continued)*

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## Peraly Whitegates and Church Trouble

# On Firing The Preacher

Ron Goodpreacher  
Hog Swallow Church of Christ  
Somewhere in Arkansas

*The famous editor of the TEXAS TANNER, Bro. U. R. Tator, was visiting in the home of Sis. Peraly Whitegates, on his way to an annual check-up at the Health Ranch run by Bro. Hubert Hummer in Tucson, when Bro. Ron Goodpreacher shows up at the Whitegates home to ask advice on his letter of resignation. This incident arose when Althea and Wolfgang Whiner began a movement among the original members of the Hog Swallow congregation to pressure the elders into firing the preacher. The elders leave the decision up to the preacher saying that they will back him if he decides to stay. Peraly and U. R. are concocting a scheme to defuse the fight and keep Bro. Goodpreacher at the church in Podunk County, Arkansas.*

-----

Penelope had accepted the news of our move with commendable resignation. Baby Ezekiel hadn't started school yet so the impact of the move would be minimal. She remarked, however, that it would be a shame to leave all of our new friends and pull up roots that we had just started to put down. Our marriage had just started to calm down as well, but she did not speculate on how the strain of a move would affect the new found peace.

Several of the young Christians had called up during the evening Saturday night to voice their support for us to stay and fight it out with the Whiner group. Following the advice of Peraly and U. R., Penelope and I remained non-committal and cautioned the new Christians against getting caught up in gossip and speculation that could only harm the church.

But, what to do, I thought as I turned Penelope's turbo-Mercedes into the parking lot at the church house. I had a letter of resignation in my coat pocket that I was prepared to read to the congregation, but Peraly and U. R. had assured me that they had a plan that would prevent all of this. According to plan, they had arrived between classes and worship, and slipped in the side door to avoid a confrontation with the Whiners. They had arrived just after the opening song, one more tune by Bro. R. J. Warble, and the Sermon of the Hour was announced and Bro. Tator introduced to the congregation.

Bro. U. R. Tator had positioned himself at the back of the auditorium and on his way up to the pulpit handed me an envelope. The instructions on it read, "Open five minutes before the end of the sermon." And so, I stuffed it into my coat pocket and settled back to listen to the editor of the *Texas Tanner* and one of his fire-breathing lessons. We were not to be disappointed.

*(Continued on page 18)*



# Florida College Lectures

JANUARY 30 — FEBRUARY 2, 1984

## *“Ministering Obedience to Christ” — Second Corinthians —*

### **Morning Lectures: Tuesday**

- 9:00 Spiritual Comfort (II Cor. 1:1-11)  
Phil Morr
- 10:00 Triumph in Christ (II Cor. 2:12-17)  
Thaxter Dickey
- 11:00 Hearts and Stones (II Cor. ch. 3)  
Walter Weaver
- 12:00 The Gospel in Earthen Vessels  
(II Cor. 4:1-12)  
Jay Guyer

### **Morning Lectures: Wednesday**

- 9:00 Reconciliation: a New Ministry and a  
New Message (II Cor. 5:11-6:2)  
Ed Brand
- 10:00 The Christian's Separation  
(II Cor. 6:11-17)  
Arvid McGuire
- 11:00 Penitent Christians (II Cor. ch. 7)  
John Humphries
- 12:00 Gracious Christians (II Cor. chs. 8-9)  
W. C. Hinton, Jr.

### **Morning Lectures: Thursday**

- 9:00 Divine Jealousy (II Cor. ch. 11)  
Don Alexander
- 10:00 The Christian's Sufficiency  
(II Cor. 12:1-10)  
Kenneth Chumbley
- 11:00 Merchandising the Church  
(II Cor. 12:13-21)  
Barney Keith
- 12:00 Approved Christians (II Cor. ch. 13)  
Sam Binkley

### **Evening Lectures**

- Mon. Making Plans in Christ (II Cor. 1:12-24)  
7:30 Paul Earnhart
- Tues. Sorrow and Joy in Christ (II Cor. ch. 2)  
7:30 (II Cor. ch. 2)  
Peter J. Wilson
- Wed. Seeing the Unseen (II Cor. 4:16-5:10)  
7:30 Bob Owen
- Thurs. The Christian's Warfare (II Cor. 10:1-6)  
7:30 Robert Jackson





No. 26 in a Series

# HOSTILE PROFILE



Wm. E. Wallace  
P. O. Box O  
Newport, North Carolina 28570

No man contributed more to shaping the spirit of the movement represented by the *Gospel Guardian* publishing business than Foy E. Wallace, Jr. He believed in "drawing blood" in his preaching against the religious errors of the day. His "skinning of the sects" fired up audiences and thrilled individuals who were set for the defense of the faith and committed to battle against the forces of error. Congregations were built up numerically and individuals fortified by such preaching described by Wallace: "I can remember when preachers wore cuffs attached to the sleeve by a device of some sort, stiffly laundered cuffs . . . . But some of the early preachers preached with such force that they would send a stiffly laundered cuff sailing out over the crowd! It is a bold contrast with some of the milquetoast elocution heard in pulpits today . . . . I do not believe in croaking out insults against people, but I do believe in the kind of preaching that draws the issue, and draws the blood when the occa-

sion requires it" (*Bulwarks of Faith*, page 92).

As long as the brethren were drawing the blood of the denominations and sects, in a time when such policy resulted in significant conversions, brethren were relatively united — often fussing with one another — yet relatively united. But as rivalries and issues surfaced in the growing body of churches of Christ, brethren drew blood from brethren. When outside blood was being drawn brethren were more inclined to tolerate one another in spite of some personal, policy, and doctrinal differences. But as brethren drew blood from brethren, a twentieth century blight settled in on the church — the same disease that had racked Christendom for nineteen centuries — the very disease from which the nineteenth century Restoration Movement sought to escape — the spirit of political, divisive sectarianism.

Wallace describes the militant heritage of the twentieth century church:

"The church was brought to us in an undenominational, non-denominational, anti-denominational spirit. The spirit of the early gospel crusaders was antagonistic to denominationalism. The attitude toward error was consistent — all error looked exactly alike. Bishop Purcell's Roman Catholicism looked to Alexander Campbell about like Robert Dale Owen's socialistic atheism — he debated and defeated them both. But Nathan L. Rice's denominationalism did not look any better; he debated and defeated it. Nor did error within the church receive more toleration, he squelched the menacing speculative movement of Jesse B. Ferguson — in the church" (*Certified Gospel*, page 152).

The Jesse B. Ferguson referred to was a Nashville, Tennessee, preacher of the mid-nineteenth century who had vaulted to great popularity and influence with exceptional ability and outstanding pulpit performance. But Ferguson began to drift into doctrinal positions incompatible with the thrust of the Restoration Movement. He was reflecting a special interest in the state of the dead, and began teaching novel doctrines concerning the after-life. Alexander Campbell opened and led the reaction to Ferguson. James R. Wilburn, in his biography of Tolbert Fanning, entitled "The Hazard of The Die," observes, "With



powerful force Campbell drew the whole brotherhood into the battle and made it necessary for members everywhere publicly to divest themselves of any sympathy with Ferguson in order to retain respectability" (page 134). Wilburn also observes that Campbell "... put Ferguson in bad company by identifying his views with those of Universalists. Accusing Ferguson of heresy, he demanded that he make a public and formal renunciation" (page 133). Campbell's attack was harsh and merciless. Others took up the battle against Ferguson and the man fell from prominence and influence to live his days in obscurity. He drifted, or was driven, further into heterodoxy. He died a defeated man, and the positions he had advanced all but died with him, so far as churches of Christ were concerned.

The significance of the Ferguson episode for twentieth century times is that it offered an historical precedent to mold and shape the tactics and policies of those whom Foy E. Wallace, Jr. called the "generals" among us, in campaigns against anything that is judged heresy in our times. The "generals" determined that R. H. Boll and his millennial views were to be opposed and Boll's influence negated. The success of the policies and tactics employed against Ferguson were well remembered. Boll, like Ferguson, went down in defeat, though the influence of Boll and his movement did not suffer the total oblivion of Ferguson.

Historical precedents, and the apostle Paul's example of calling names of heretics and defectors, and his labeling of them, is of continual encouragement to "generals" among us who make the decisions to destroy men and positions. Like the situations in historical precedents, they may be justified, or they may not be. Unlike the situation with the inspired Paul, decisions of "generals" may be unfortunate, their policies uncalled for, and their methods tragic. But when they set the course they expect all to see that "it is no time to be saying pretty platitudes and dealing in generalities. We are in a fight for the truth and the cannon-fire cannot cease until the enemies of the church stack arms" (*Certified Gospel*, page 161).

Many years after Wallace himself had emerged from a period of time when he was under fire from many of those generals, and after he had been moved by circumstances to abandon the movement he was instrumental in creating, he expressed a "need of a mental morality in dealing with the sacred scriptures, and ordinary honesty in the handling of issues, and plain common decency of conduct in general" (*The Current Issues*, page 9). He stated the need of the times eloquently.

It is not the intention of this author nor the point of these articles to present any persons, like Foy E. Wallace, Jr. in a critical light. This is not an expose. We would rather have the difficulties of the twentieth century brethren viewed in light of the historical situations and circumstances in which they were caught up. The sins, mistakes, and errors of all are now mat-

ters between the individuals and God. Those things, together with all that is good in them, make up the subject matter of the history with which these articles are concerned. We seek to let the attitudes and actions of the individuals speak for themselves, in their historical milieu, trusting that the lessons of history will be well taken and well considered.

There are many *plus* factors coming out of the debates of the brethren, whether formal or informal, pulpit or journalistic, private or public. Bill J. Humble observed, "Public debate is the fiery crucible from which ideas emerge with the certification of truth or with the brand of falsehood" (*Campbell and Controversy*, page 256). Humble sets forth the ideal quality of a good debate:

"Whether a religious debate is productive of permanent good or whether it degenerates into a pious brawl is determined, to a large extent, by the spirit in which it is conducted and the character of the men who represent the opposing parties. Any religious discussion which is the outgrowth of denominational bitterness, and in which the participants are struggling for the glory of personal triumph over an avowed enemy and not for a truth which transcends party lines, magnifies party bitterness and results in more harm than good to the community. To produce real and lasting good, debates must be conducted on a higher plane; they must be regarded as investigations in which divergent opinions strive mutually for the common goal of truth. Participants in such a debate must be more than personalities striving for the laurel crown of victory; they must consider the attainment of truth as a greater good than personal triumph and must be sufficiently influential leaders to infuse this philosophic attitude through the ranks of devoted partisan followers."

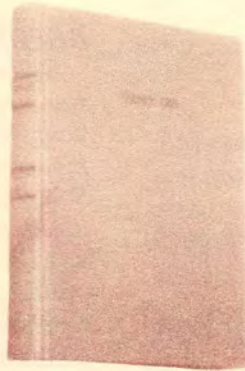
(*To be continued*)

## NO "PETITION"

*In reference to the trouble in the Lufkin church in the early 1950's, a brief statement in the November VANGUARD (page 291) referred to a "petition of grievances" which was prepared and presented to the elders of the Fourth and Groesbeck church. This is an inadvertant use of the word "petition," since in a later statement by the elders of both churches effecting reconciliation (in which this editor had a part), it is clearly stated that this was simply a listing of grievances, and was NOT a "petition." The unfortunate trouble in Lufkin, no different from scores, or hundreds, of other such disruptions of peace and harmony would have quickly been settled and forgotten had it not been siezed upon by the editor of the GOSPEL ADVOCATE in an effort to discredit those whom he called "antis." However, in spite of his efforts to exploit and exacerbate a local church trouble, reconciliation was effected, and for thirty years now the congregations have worked in harmony and in full fellowship. (Incidentally, this is one reason why we are VERY SLOW to publish notices of local church troubles unless there is a clear and explicit doctrinal issue involved. Local troubles, like family fights, should be KEPT local. The less publicity, the more likely reconciliation.)*



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*Fanning Vater Tant*

# NEWS NOTES

## THE ALLEY CAT

"Philosophy is like searching for a black cat in a dark alley at midnight. Theology is like searching in a dark alley at midnight for a cat that isn't there. Economics is like searching at midnight in a dark alley for a black cat that isn't there — shouting all the while, "I've got it! I've got it!"

— Frank Clark, QUOTE

## "AS GO THE SCHOOLS"

"Practically no church-related institution which is as much as 100 years old is still loyal to the religious group which founded it with the exception of Roman Catholic colleges." This is a quotation from Mack Wayne Craig as he appeals for support for David Lipscomb College. Any student of church history knows he speaks the truth — look at Harvard, Bethany, Lexington, and, yes, even David Lipscomb College. If Lipscomb himself could return to the school he founded, he would be honored, of course, because of his name — but if he could return under another name and present his application for a job as Bible teacher in the school, he would be denied a place. No academic degrees!

## ARE YOU READY FOR IT?

Information comes now that two of our young sisters are in a Dallas seminary preparing themselves to be "pulpit ministers" in the non-instrumental Churches of Christ. Which reminds us that Reuel Lemmons wrote, "We have said it before, and repeat it here, we expect to see some women preaching from the pulpit in a few years. . . . (FIRM FOUNDATION, September 26, 1978).

## SAMUEL JOHNSON AND WOMEN PREACHERS

And that also reminds us of the caustic comment of Dr. Samuel Johnson, the great English lexicographer of the eighteenth century, who opined that "A woman preaching is like a dog walking on his hind legs; they never do it well, but you are amazed that they can do it at all!" Ha! No doubt in our day he would be dismissed as a "male chauvinist pig."

## REPORT FROM OKLAHOMA

E. Paul Price from Purcell, Oklahoma, writes: "Bill Banowsky seems to be going strong in Norman where your father did some of the first, if not the first, preaching. Recently Banowsky was inducted into the Scottish Rite Degree (Masonic Lodge). Also, he is doing some preaching for the Christian Church and they use the instrument the very moment he extends the invitation. He says nothing in the way of Bible teaching against such a practice." (For our readers to whom the name of Banowsky is not known, he is a former preacher for the Broadway Church in Lubbock, former President of Pepperdine College, and currently President of Oklahoma University.)

## REPORT FROM ARKANSAS

Jerry Jones, Searcy, Arkansas: "I may no longer have the job I have loved for 17 years, but I am a free man. I am not for sale at any price because I have been purchased with the blood of Jesus." (This is called forth by his having been fired from his position as Bible teacher at Harding University. Cliff Ganus thought he was too favorably inclined toward the brethren at Crossroads Church in Gainesville, Florida. Does Cliff not know that several others of his faculty are in the same boat with Jerry Jones? What about Jimmy Allen? Will he be fired too?)

## WE KNOW THE TASTE!

"Man does not live by words alone, even though now and then he has to eat them."

## IT'S FOR REAL

Elsewhere in this issue if you look carefully, you will find an interesting note from a "young, energetic, dedicated Gospel Preacher" who is interested in finding a wife. I know this man, and will be glad to forward on to him any letter that may be received. He met his first wife this way; and they lived happily together for forty years or more. But let me warn any Christian sister who may respond to this note: you will NEVER have first place in this man's life . . . his work for the Lord is the consuming passion of his existence, and unless you are willing to be "second" to the Lord, you need not respond to his appeal.





*J. D. Tant*

## TEXAS AND ARKANSAS

October 24-November 7 saw Flora and me on the road. We spent a few days in Dallas with Flora's brother, Glenn Hartsell, and his family. At this writing (Nov. 8), Glenn is still in the hospital recovering from 12 hours of brain surgery at Parkland Memorial Hospital on the 18th. There have been some setbacks, yet we are hopeful for his full recovery. Then on to Abilene for a reunion of my high school graduating class — our first gathering in the 30 years since graduation. Of the 35 in the class, 16 were present, plus most of the teachers. Son Jeff, in school in Nacogdoches, accompanied us. The following week Flora and I were in Marshall, Arkansas, for a gospel meeting. I had last preached in Marshall in 1957, when Arthur Ray Thompson and I spent a summer in the Ozarks. It was good to be there and renew old acquaintances, as well as make new ones. It was also good to see Hadan Mahan, now at Big Flat, who was preaching at Marshall those long years ago.

## SIGNS OF THE TIMES

The "Me First" philosophy of life that is so prevalent these days has manifested itself in the courts so abundantly that our entire legal system is bogged down with all sorts of frivolous lawsuits. This was brought home to me the other day by a fellow's personalized license tag, which proudly proclaimed, "I SUE."

## FURTHER EVIDENCE

Reinforcing the observations above is an article in THE ATLANTA JOURNAL, 11/3/83. The first paragraph states: "WASH-

INGTON—General Dynamics Corp. attempted to charge the government \$9,609 for a tiny wrench worth 12 cents and tried to get \$7,000 for a wire that an electronics store was willing to give away, a senator says." Indeed, the "Me First" philosophy generates greed of gigantic proportions.

## WHAT NEXT?

Larry Flynt, the porn king, is now running for president. He says he plans to run campaign ads showing explicit sexual acts and claim protection under the law. Under federal law, publishers have no power of censorship of political ads, and indeed Flynt has recently published huge ads in newspapers claiming Larry McDonald (the conservative Georgia congressman killed in the Korean airplane tragedy) engineered and plotted his own death at the hands of the Russians so as to win support for his cause. When God tells us to pray for "kings and all that are in high places" (1 Timothy 2:1-2), I believe that entitles us to pray that we be spared from such men as Flynt in these high places. Do you remember to pray for our leaders?

## CHURCH OF ENGLAND IN TROUBLE

The vicar of St. John's parish has recently announced that he is leaving the Church of England to become a Roman Catholic. As upsetting as that is to the loyalists, what is worse is that he is taking 95 percent of his small parish with him. This move is believed to be unprecedented in the 449 years since Henry VIII defied the pope and

set himself up as head of his own state church. The Church of England continues to face a decline in active membership and finances, while its clergy clashes over articles of faith, liberalizing trends and the mission of the church. Nearly 30 million people in England have been baptized as Anglicans, but only 1.8 million remain active, compared to 3 million 25 years ago. And the Catholic Church has doubled since 1930 to 5 million.

## DRINKING AND DEATH

A major study conducted in Fulton County (Atlanta), Georgia, has revealed some hard facts about alcohol consumption and death. The study by the Fulton County Health Dept., the state Dept. of Human Resources, and the U.S. Center for Disease Control, found blood alcohol content in most of the victims of homicide, suicide and various accidents in 1982. Of 129 homicide victims, 51 percent were legally drunk, and a total of 71 percent had been drinking. Of 46 fatal car accidents, at least one driver was drunk in 85 percent of the wrecks, and 91 percent had been drinking. Drinking also figured prominently in suicides, death in fires, drug overdoses, drowning, and carbon monoxide poisoning. The figures were similar to a study done in New York City in 1974.



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**Hailey's Comments: A Compilation of Articles** by Evangelist Homer Hailey. Slated for late 1983. Size and price, T.B.A.

**The Righteousness of Faith: The Christian's Secure Salvation and Absolute Forgiveness in Christ.** Size and price T.B.A.

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## Nevada Publications

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**If Thou  
Hadst Known**  
by Stanley W. Paher



## If Thou Hadst Known

by Stanley W. Paher

Using the O.T. as precedent, the author reviews each idea and symbol of Matthew 24 and shows unmistakably that a yet future application of the events in that chapter in the so-called "latter days" is quite impossible. Included is commentary on more than 115 other scriptures (besides Matthew 24) which prophesy and describe all aspects of the destruction of Jerusalem in 70 A.D.: the setting at a time of unrest and war, the tribulation and finally the siege and capture of the city. There is also information on how to recognize figurative language and a valuable index to scriptures used, and a general index — 128 pages, hardbound with dust jacket, \$5.95.

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**The L.D.S. Adam-God Doctrine**, a tract set in large type quoting from original documents, reproducing two of them. 12 copies \$1.00; 25, \$2.00. Write for quantity prices.

**The L.D.S. Doctrine of God and Heaven**, same as above. Brigham Young declared that the flesh and bones God came down from heaven to have sexual relations with Mary to produce Jesus. Even Mormons should be shocked by such rank materialism.

*Samples of the two above, 35 cents.*

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**Revelation, An Introduction and Commentary** by Homer Hailey. 438 pp. Historical background and early years of Christianity are involved in this chapter by chapter analysis. \$12.95.



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## PERSONAL EVANGELISM

(Continued from page 1)

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A third method, and the one best suited to my personality, has been to make a contact through a friend of the one to be taught. I then drop by to get acquainted; if the time is opportune, I discuss the Bible at this time; if not, I try to make an appointment for a future study. Make the appointment firm, then be there at the designated hour. Be prepared and come to the point; do not lose the opportunity by discussing secular matters. Both of you know why you are there. These are only suggestions; there are many others. Work out one best suited to you and your disposition or ability.

### A Few Reminders

Remember, you are not trying to make a sectarian out of him, but a Christian in every sense of the word; you are not interested in having him "join the church of Christ" (even though you do not use the term), but you seek to bring him into submission to Jesus Christ in mind, will and affection. You seek the salvation of his soul, and only in Christ is that found.

There must be a basis of authority on which to work, which must first be established. If the individual believes that Jesus is the Christ and the Bible is the word of God, then point out what this means and the end to which it leads in the study. If he does not accept these, then begin here, for until these are established you will get nowhere. If the individual has questions that are relevant to the study, discuss these, clearing the air; if not, then proceed with your study to the desired end.

Unless such subjects as baptism are the points which he wants to study, or on which he is especially "hung up," do not begin with it. Lead the person to faith in Christ, making him see what Christ has to offer him, and then what Christ requires of him. Too often individuals are converted to the preacher or teacher — he is such a nice, congenial fellow, to the "one church" idea, which he likes, and to baptism, which he accepts. But he is not instructed in the real essence of Christ's religion; therefore when the preacher moves away, when he gets good and dry from his baptism, and the church has a little trouble which he never anticipated, he takes out. He was never converted to the Lord in the first place. Convert him to Christ, to the faith and truth of the gospel, and to a life of dedication to righteousness and service, then when trouble comes he is prepared for it.

Don't hurry, take time to do a thorough job; of course don't waste time or allow things to delay obedience. Someone has said, "Make haste slowly." This is a good slogan to follow. Further, don't waste time on one whom you realize is not interested, and there seems little evidence that he will become concerned.

Wisdom will have to dictate at this point. Some learn faster than others, and some are basically more interested than others.

### Conclusion

Human nature does not change. People accepted the salvation offered in Christ through the apostles, others rejected it. The same will be repeated in our generation: some will accept it, others will reject it. Neither does the gospel change; it was God's power to convert sinners when first preached and will continue to be that power until the end of time. Though discouragements may come, you will be able to say with Paul, "... smitten down, yet not destroyed," for if Christ be for us, who can be against us? □

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### A VATICAN VINDICATION

*Guess who has put the stamp of approval on a "little" gambling? Perhaps with an eye to the big business of church bingo, the 11/15/83 edition of the Vatican newspaper, L'Osservatore Romano, said gambling small sums of money is OK so long as it does not "impoverish the financial situation of the family or impede its development." Just so the bad guys and the big money do not take over.*

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### GREAT SERMONS OF TODAY

*Well, we have a book entitled "Great Preachers of Today," and another one entitled "Great Churches of Today." Now, maybe somebody will come up with "Great Sermons of Today." Our nomination for one chapter will be the sermon preached not long ago at a college lectureship in Texas. According to more than one who heard it, that sermon was like "the peace of God, which passeth all understanding," and the "righteousness of God, which endureth forever."*

.....

### MERGER

*From Forrest D. Moyer of San Jose, California, comes the pleasant news that the Oakland Avenue Church (a black congregation of about 40 members) has now merged with the East Foothills Church (a white congregation of about twice that number). Which gives us all a living demonstration of the truth set forth so many years ago by the Apostle Paul, that in Christ "there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all and in all." And if Paul had lived in our day, he would no doubt have added to that lists of "cannot be" distinctions, "black, or white."*



Tator, who stood 5'4" in his high-heeled cowboy boots, had few who could match him in the pulpit. The two-carat diamond stick pin in the tie kept flashing in our eyes as a bull-frog baritone voice rang in our ears. The cacophony of sight and sound coupled with a penchant for organization and down to earth themes, made Tator extremely effective. Today, the Tator was well done, as usual.

During the lesson, I chanced to look over to Peraly's pew, and saw her sitting there with Sis. Tator, Eunice, and the four or five teen-age girls who usually sat with the Whitegates. Peraly, as if sensing my concern, turned her head slightly and winked at me with an unusual amount of sparkle in her eyes. What had these two fossils of the Restoration concocted?

It seemed to me that Bro. U. R. was beginning to wind up his lesson, so I took out the hermetically sealed envelope as quietly as possible, read its contents, and lowered my jaw in disbelief. The wisdom and poetry of the plan contained therein struck me almost as much as its originality. Surely this had never been tried before, and if it could work, would work here. Without showing the contents to Penelope, I put the envelope back into my coat pocket, and suggested to her that Ezekiel was getting a little ripe, and didn't she think it was time to take him back to the cry room for some redecorating?

Tator wound up his lesson with a flourish, issued the invitation, and stepped down from the pulpit to make room for the ample frame of Bro. R. J. Warble who began to lead the congregation in the refrain of "Just As I Am." As the last chorus was begun, I found myself stepping out into the aisle to answer the invitation as a "fallen saint."

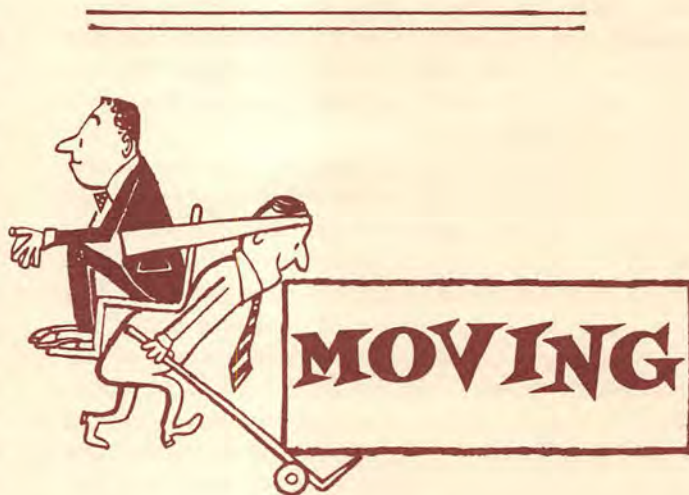
There were gasps and chokes, as the members saw their preacher head down the aisle to grasp the outstretched hand of Bro. Tator. Few, if any, could ever remember the preacher making a public confession of sin; well, perhaps it was time to start a new habit. In keeping with the tradition set by the elders in the case of Sis. Almah Newer, this sinner would make his own statement of confession to the congregation and call on one of the members to lead the prayer on his behalf. Bro. Tator sat down, and there I stood as the congregation was seated at the behest of R. J. It dawned on me that even though this had been "cooked up" by U. R. and Peraly, it was probably something every Christian should do about once a year whether they had sinned that year or not.

"Brethren," I began in a strained voice, "as many of you know, I have offended Bro. and Sis. Whiner." A murmur of disapproval rose among my supporters. I raised my hand to quiet them down. "We all have the tendency, when acquainted with our faults by our loving brethren, to say, 'WHO, ME?'" After much reflection, I have decided that the Whiners are right, and that I have been sometimes obnoxious and abrasive." At this, Bro. Whiner began to fidget in his seat.

He had come prepared for a fight, and instead was getting just the opposite of what he had counted on — repentance. "Further, you might as well know that because of the long hours I have spent away from home and doing personal work, Penelope and I have been having marriage problems, and have just barely avoided a divorce that would have embarrassed the church. I realize that I have been deficient as a preacher, husband, and probably as a father as well. The elders told me that I didn't have to resign, and would leave the decision up to me. But, I've decided that in light of my shortcomings the decision shouldn't be mine. I would like for you to kneel with me in prayer, and I'm asking Bro. Wolfgang Whiner to lead that prayer."

Well, you can imagine the effect of such an unusual course of action on the congregation. Wolfgang led a very commendable prayer, and wound it up by asking for forgiveness for his own sins and impatience and causing trouble. After the prayer, he came up to me, announced to the congregation that he was withdrawing his request for my resignation, and hoped I would consent to stay on. We later became fast friends.

On the way out the door that morning there was a lot of crying and hugging between the older and younger members. I located Peraly and U. R. among the huggers and huggies and asked them what had prompted them to come up with this revolutionary idea. Peraly just smiled and said, "Proverbs 15:1!" □



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# Becoming A Friend Of Sinners

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One of the clear habits of Jesus, which irritated the Pharisees greatly, was the fact that He made Himself a friend of sinners. He ate and associated with the worst kind of people: publicans and prostitutes. In Luke 5:27-31, for example, Jesus was criticized for eating with publicans and sinners at the home of Levi. Jesus' response was that He had not come to call the righteous, but sinners to repentance.

The Pharisees believed that in order to keep themselves holy, they must avoid contact with unholy people. They refused to associate with anyone but other Pharisees. But Jesus openly associated with sinners in order to save them. Another example is the story of Zaccheus in Luke 19:1-10. Jesus concludes His discussion with Zaccheus by saying that “the Son of man came to seek and save the lost.”

I am afraid that we, too often, are making the same mistake the Pharisees made about associating with sinners. We too often have isolated ourselves from the world, when we should be deliberately seeking to influence the world for Christ. We can easily see the fallacy of the Catholic monasteries, where priests and nuns remove themselves from the world completely. But haven't we, to a large extent, done the same thing by failing to associate with people in the world? Jesus understood a fundamental principle which we too often have neglected: To convert people you must first associate with them and develop meaningful relationships with them. We must be different from the world, but we are to influence the world (John 17:14-19).

## As Christians, We Must Be Different From the World

We must live a different life-style from the world. Ephesians 2:1-3 describes the life we lived before becoming Christians. Ephesians 4:17-24 describes the transformation process of renewing the mind, and thus, renewing our life-style. I John 2:15-17 teaches

us that we must not love the sinful attractions of the world. But we are to love the people of the world, just as God does (John 3:16). We must not compromise and become a “friend of the world” (James 4:4) by adopting the life-style of the world. We are not to be conformed to the world, but present a striking contrast to it.

The Bible also warns us about being influenced by the world. Proverbs 13:20 warns us: “He who walks with wise men will be wise, but the companion of fools will be destroyed.” Proverbs 22:24 says: “Make no friendship with an angry man, and with a furious man do not go, lest you learn his ways and set a snare for your soul.” The principle is clear: We are influenced by those we associate with. I Corinthians 15:33 warns us: “Evil company corrupts good habits.” The principle is especially true with immature people, but also applies to us all. But Jesus clearly understood that this principle also works in reverse for good: Good company helps produce good habits. There is an ever present danger of our being influenced by the world, by those in the world. But we CAN resist temptation and influence people in the world for Christ. This is exactly what Jesus did, and what we should be doing also.

We must, of course, have support to maintain our distinctiveness from the world. God has given us two primary means to keep us from being overly influenced by the world. He has given us His Word. It is vitally important that we constantly “renew our minds” with God's Word. We need to study the Bible every day to keep our feet on solid ground. Also God has given us His church. We need to associate closely with other Christians, in order to receive the beneficial influence of their presence and encouragement. We are warned “not to forsake the assembling of ourselves together, but to exhort one another” (Hebrews 10:25). Without these two support systems, the world will eat us up!

There is danger, but God sends us into the world to influence the world for Christ. We have no choice if we want to follow Christ. We must associate with sinners to influence them. We must influence them to glorify our Father. In order to influence them, our life-style must be radically different!



## As Christians, We Are Sent Into The World To Influence The World For Christ

Jesus commands us to GO into the world. In Matthew 28:19, Jesus commands His disciples, "Go and make disciples of all nations . . ." In Mark 16:15, He commands us, "Go into all the world and preach the gospel to every creature." Jesus expects us to get involved with people in the world, just as He did.

There are three figures which Jesus used to illustrate the influence of His disciples upon the world.

(1) *We are the Salt of the Earth* (Matthew 5:13). Salt serves to prevent decay, and is also used to induce thirst. The Christian's influence will prevent moral and spiritual decay. It will also create a thirst for Christ and God's Word. To do this successfully we must maintain our distinctiveness. But in order for salt to stop meat from decaying it must come in contact with the meat; in fact, it has to be rubbed into the meat. To function as salt in the world, we must get out of the saltshaker! We must get involved with people in the world. We must associate with them and develop close friendships with them.

(2) *We are the Light of the World* (Matthew 5:14-16). Light dispels darkness, which stands for ignorance and wickedness in the Bible. In order to do its work, light must not be hidden under a basket. Everyone in the world needs to see the light of the gospel of Christ. Jesus said, "You are the Light!" We must get out into the world and do good works. We must associate with people closely enough so they can see Jesus in our lives. We must demonstrate Christianity openly before men, by doing good works and confessing our faith in Christ. In this way, many will glorify God by obeying the gospel themselves.

(3) *The Kingdom is like Leaven* (Matthew 13:33). It spreads throughout society like yeast does in dough. But in order for yeast to make dough rise, it has to be kneaded into the dough. In order for the kingdom to spread, we must get into the "dough" or the world. It is obvious that Jesus wants and expects us to get involved with people in the world. He wants us to associate with them for the purpose of influencing them to follow Christ.

But how are we to get involved with people in the world? Well, we could do what Jesus did. He made Himself a "friend of sinners" by eating with them, by going to their social events, like the wedding at Cana. He did everything He could do to relieve the misery of those who were suffering: the sick, those burdened with guilt, the poor. He went about doing good works.

We could do what the apostle Paul did. According to I Corinthians 9:19-23, Paul accommodated himself to the people he was trying to convert. He did what they like to do, as far as possible. He became interested in their interests.

Today, we need to eat with people in the world (I Corinthians 5:9-10). Eating a meal with people real-

ly opens them up to you. It is saying that you accept them and like being with them. Today, not many people will invite you to their homes to eat, but we can invite them to our homes.

We need to socialize with people in the world. Have fun with them. Become good friends. People need to see first hand that Christians really are the happiest people on earth. Go out to the movies, when there is a good one playing. Play games, watch TV, go fishing with them. Accommodate yourself to them. Listen to them. Become genuinely interested in them.

We must be zealous of good works (Titus 2:14). "As we have the opportunity, let us do good to all men . . ." (Galatians 6:10). Look for opportunities to serve others, without any strings attached. Seek to help those who are suffering: the sick, the bereaved, the poor.

We must demonstrate genuine love for them. "Love your neighbor as yourself." People in the world may not be too interested in a religious sales pitch, but they are searching for someone who really cares about them and their problems. Don't try to cram the gospel down their throats. Listen to them. Be patient. Let them know that you are a Christian, but wait to share the gospel with them fully until they are ready. Just convince them that you are their friend, and will remain their friend forever.

I fear that we have isolated ourselves from the world. No wonder we are not converting very many to Christ today. We have withdrawn from the world. Jesus wants us to be different from the world and to influence the world for Him. He expects us to follow His example and become a friend of sinners. We must get out of the saltshaker! Get out from under the basket! Break away from the holy huddle and get out into the world. We must get involved with people who are lost. Ask yourself this question: Are the only ones I ever socialize with already Christians? If so, start today to reach out in love to a lost and dying world. Become a friend of sinners. □

### GOAL SETTING

*Have you ever given serious thought to the setting of goals in your life, even spiritual goals? It can be a most useful tool in growing as a Christian for you to set some realistic and meaningful goals, and then work for the achievement of them.*

### LOOKING BACK

*If you look back over the last five years of your life and instead of seeing five years of progress you see only one year of experience repeated five times, that should be a message for you.*



# The "I Am's" of Jesus Christ

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The Gospel of John sounds the death knell for the modernist who teaches that Jesus Christ was not Deity (the Son of God) but rather was the son of Joseph and Mary. The modern translations teach this in a very subtle way. For example, the new Revised Standard Version does away with the Deity of Jesus in its translation of Luke 1:34 which reads: "Then said Mary unto the angel, How shall this be seeing I have no husband." Can you not see what this does to the claims that Jesus made that He was the Son of God? Virgins have been having children down through the ages that had no husbands. Now let us see what Mary really said to the angel: "Then said Mary unto the angel, How shall this be, seeing I know not a man?" (Luke 1:34). "I know not a man," husband or otherwise, because she had had no physical contact with Joseph or any other man; so how could I have a son without such contact? The angel of the Lord told her how this would be brought to pass. "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

Ah! Yes, this is what cuts the modernist to the core that Mary should have a Son without physical contact with Joseph or any other man, but by the power of God through and by the Holy Spirit.

But now to the "I Am's" of Jesus as set forth in the gospel of John. The Jews and, of course, some others had looked forward down through the ages for a Messiah who would change things and make them better for mankind. The woman of Samaria was no exception to this longing. "Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink" (John 4:5-7).

Jesus implied in verse 10 that He was divine. "Jesus answered and said unto her, If thou knewest

the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." Jesus in this statement lays claim to deity, because no mere man could give her or anyone else living water. Jesus continues to converse with her what true worship consists of and the woman said to him in John 4:25: "I know that Messias cometh, which is called Christ; when he is come, he will tell us all things." In verse 26 Christ said to her: "I that speak unto thee am *he*."

The prophets of the Old Testament had foretold many times of the coming of the Messiah and here Jesus says to the woman, "I am He." Thus our Lord lays claim to being the fulfillment of all those prophecies and promises of the coming Messiah.

John the Baptist while languishing in prison sent two of his disciples to see Jesus with this question: "Art thou he that should come? or look we for another?" (Luke 7:20). Christ did not say to John's disciples, "Go and tell John that I said yes, I am the one," but rather he said to them, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached" (Luke 7:22). Christ knew that John's disciples, being witness to these mighty miracles, would be all the proof he needed that He was indeed the Christ, the Son of the living God.

## "I Am The Bread Of Life"

"For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord ever more give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:33-35). Our Lord knew, of course, that there was more to man than flesh, blood and bones. The physical man can live by bread (food) alone, but not so his spirit. Jesus so taught when He was tempted by Satan to turn stones into bread. "And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:3-4). Paul teaches that there is an outward man and an inward



man. "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you. For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day" (II Corinthians 4:14-16). Christ is the bread of spiritual life and we partake of Him through faith in His divine word.

### "I Am From Above"

"And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world" (John 8:23). Here again Jesus lays claim to deity and strikes a blow at the modernist who denies His Sonship with God as His Father.

### "I Am The Eternal One"

Jesus says in John 8:58: "... Verily verily I say unto you, Before Abraham was, I am." Back in verse 56 Jesus said to the Jews: "Your father Abraham rejoiced to see my day: and he saw *it* and was glad." Christ's day included His being begotten by the power of the Holy Spirit in the womb of the virgin Mary, His life and teaching and His death on the cross, and shedding of His blood for the remission of sins, and His resurrection from the dead and His ascension back to His heavenly Father. In short Jesus was the fulfillment of the promise God had made to Abraham, "In thee shall all families of the earth be blessed" (Genesis 12:3). Yes, Jesus Christ our Lord is the Eternal One that took upon Himself the form of a servant and died on the cross for the sins of mankind. Have you believed in Him with that degree of faith that led you to obey His divine will? Remember Jesus says in Matthew 7:21: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." He will be the Lord of your life both here and hereafter if you obey His will.

### "I Am The Light Of The World"

Jesus said, "As long as I am in the world, I am the light of the world" (John 9:5). During His life on earth He was the light of the world in person, but now He is the light of the world through His Holy Spirit inspired word. He Himself said of His word, "Heaven and earth whall pass away, but my words shall not pass away" (Matthew 24:35). Again we hear the Lord say: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48).

### "I Am The Door Of The Sheep"

"Verily, verily I say unto you, I am the door of the sheep" (John 10:7). In verse 9 he says, "I am the door: by me if any man enter in, he shall be saved, and shall

go in and out and find pasture." In verse 16 Jesus speaks of other sheep beside the Jews and says, "And other sheep have I which are not of this fold (the Jewish fold): them also I must bring, and they shall hear my voice; and there shall be one fold *and* one shepherd." This is a figure of speech that Jesus used to teach that the time would come after he had established His church when the Gentiles would be brought into His church. He established His church (or sheepfold) on the first Pentecost following His resurrection from the dead, as recorded in the second chapter of Acts. Acts 2:47 reads: "And the Lord added to the church daily such as should be saved." Later on, as recorded in Acts 10, the "Door of faith" was opened to the Gentiles when Peter was instructed to preach the gospel of Christ to Cornelius and his household, and they entered in by being baptized into Christ (Galatians 3:26-27). These were "the other sheep" of which Jesus spoke in John 10:16.

Paul wrote of the condition of the Gentiles before they heard and obeyed the invitation of Christ in these words: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one (Jews and Gentiles), and hath broken down the middle wall of partition (Law of Moses) *between* us; Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Ephesians 2:13-16).

The one body is the one church that Christ established for both Jews and Gentiles. If the unbelieving Jews are ever reconciled to God it must be in and through the one body. For proof that the one body is the church read Ephesians 1:22-23 and Colossians 1:18. Yes, Jesus Christ is THE I AM of the whole Bible — in the Old Testament by prophecy and promise, and the fulfillment of the prophecy and promises in the New Testament.

### "I Am The Resurrection And The Life"

Lazarus, a close friend of Jesus, had been dead and buried for four days. Jesus came to visit Martha and Mary to comfort them and also prove that He had power over physical death. "Then said Martha unto Jesus, Lord if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:21-25).

Jesus Christ is the "first and the last" and the only one unto whom we may look for salvation.





# Exorcism — Roman Catholic or Christian?

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*Introduction* — Our Heavenly Father, the Giver of all good and perfect gifts to His creatures, is a Spirit (John 4:24) who is above all things, fair, honest, and equitable with His creatures. At any given point in time, God exercises an equal degree of power for *good* over His creation, that He allows the Devil to exercise, in *evil*, over the same creation. What I am stressing is, that during the period of time that God permitted His servants to work supernatural deeds, He honorably permitted Satan's agents to exert a similar degree of above-the-natural influence upon mankind. Thus, man is allowed to make a choice, choose his course of conduct, either in following the Devil or serving God. It is not an unfair or unequal "tug-of-war," but mankind is subjected to similar degrees of influence for good and evil.

Therefore, if and when the age of miracle-working came to an end (and I believe that miracles DID cease), Satan's agents are also restricted to the same degree that God has limited His servants, in teaching and influencing mankind.

During the New Testament period, when the Lord's church was initially established in Jerusalem in A.D. 33, we have an inspired record of miracles that were accomplished by the apostles and others empowered by Heaven to accomplish supernatural tasks. Also, during this same period, Satan's agents were also endowed with supernatural ability. Thus, man was provided the opportunity to make a choice between good and evil, which was a fair choice, in that neither "side" possessed an undue strength over the other.

## Demon-Possession In The New Testament

"And as they were going out, behold, a dumb man demon-possessed was brought to Him" (Matthew 9:32). Jesus expelled the demon from the man . . . he was healed.

"Then there was brought to Him a demon-possessed man *who was* blind and dumb, and He healed him, so that the dumb man spoke and saw" (Matthew 12:22).

" . . . Have mercy on me, O Lord, Son of David; my daughter is cruelly demon-possessed" Christ also healed this woman's daughter.

That demon infestation was more than just an illness (mental or otherwise), we have Matthew's record in Matthew 8:28-32, wherein two men were possessed of devils, and in healing them, Jesus sent the demons into a herd of swine. Thus, something more than mental illness.

## Exorcism

*Exorcism* is not a Bible word. But we can read of Simon the sorcerer in the eighth chapter of Acts. The Greek words used were *magos*, *mageia*, and *mageuo*, all related to "magic." *Exorcists*, Jewish exorcists, are mentioned once in Acts 19:13. The spoken "formula" which was used, was: "I adjure you by Jesus whom Paul preaches." This was the practice of "exorcism" at a time when miracles were being wrought.

Definition: "Exorcism" — is (1) the act of driving out, or warding off demons, or evil spirits from persons, places, or things, which are, or are believed to be, possessed or infested by them, or liable to become victims or instruments of their malice; (2) the means employed for this purpose, especially the solemn and authoritative adjuration of the demon, in the name of God, or of any higher power to which he is subject." (This definition from the Catholic Encyclopedia, Vol. 5, page 709.)

Exorcism was not practiced in the Old Testament. However, there was a legend attributing such a power to King Solomon. The Babylonians and the Egyptians engaged in exorcizing evil spirits to some extent. However, it appears that the Roman Catholic Church was the first organization to claim and assert having such a power, some centuries after Christ. For a time, some Catholic congregations claimed that they had a class of exorcists, door-keepers, readers and acolytes.

Another quotation from the Catholic Encyclopedia:

"According to Catholic belief demons or fallen angels retain their natural power, as intelligent beings, of acting on the material universe, and using material objects and directing material forces for their own wicked ends; and this power, which is in itself limited, and is subject, of course, to the control of Divine providence, is believed to have been allowed a wider scope for its activity in consequence of the sin of mankind. Hence places and things as well as persons are naturally liable to diabolical infestation, within limits permitted by God, and exorcism in regard to them is nothing more than a prayer to God, in the name of His Church, to restrain this diabolical power supernaturally, and a profession of faith in His willingness to do so on behalf of His servants on earth" (Vol. 5, page 711).

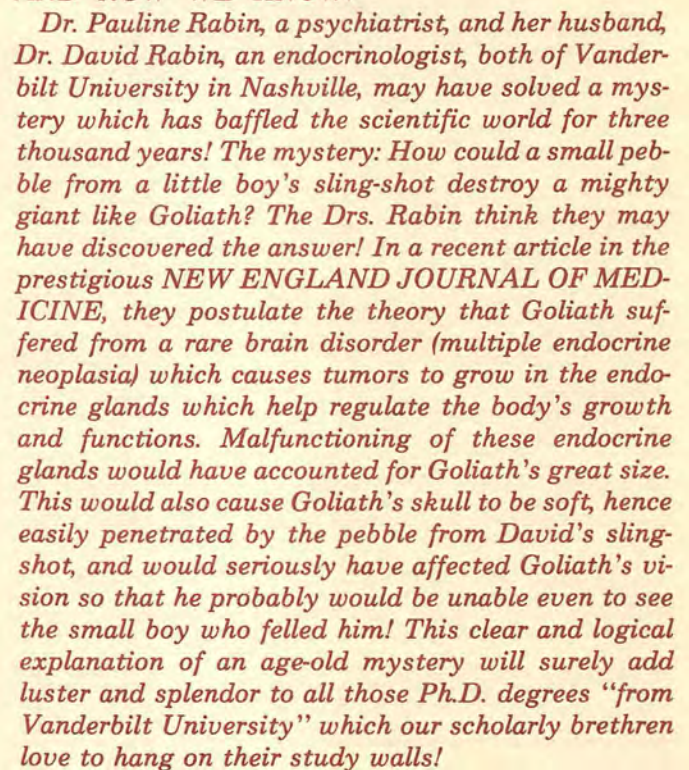


(1) Possession is not lightly to be taken for granted. Each case is to be carefully examined and great caution to be used in distinguishing genuine possession from certain forms of disease. (2) The priest who undertakes the office should be himself a holy man, of blameless life, intelligent, courageous, humble; and he should prepare for the work by special acts of devotion and mortification, particularly by prayer and fasting (Matt. 17:21). (3) He should avoid in the course of the rite everything that savours of superstition, and should leave the medical aspects of the case to qualified physicians. (4) He should admonish the possessed, in so far as the latter is capable, to dispose himself for the exorcism by prayer, fasting, confession, and communion, and while the rite is in progress to excite within himself a lively faith in God's goodness, and a patient resignation to His holy will. (5) The exorcism should take place in the Church or some other sacred place, if convenient; but if on account of sickness, or for other legitimate reasons, it takes place in a private home, witnesses (preferably members of the family) should be present: this is especially enjoined, as a measure of precaution, in case the subject is a woman. (6) All idle and curious questioning of the demon should be avoided, and the prayers and aspirations should be read with great faith, humility, and fervour, and with a consciousness of power and authority. (7) The Blessed Sacrament is not to be brought near the body of the obsessed during exorcism for fear of possible irreverence; but the crucifix, holy water, and, when available, relics of the saints are to be so employed. (8) If expulsion of the evil spirit is not obtained at once, the rite should be repeated, if need be, several times. (9) The exorcist should be vested in surplice, and violet stole."

Catholicism teaches that miracles still occur. In fact, one of the factors used by the hierarchy in determining that such and such a former Catholic should be "canonized" as a "Saint," is the allegation that one or more miracles may have resulted from the deceased Catholic's activities. However, I would challenge any Roman Catholic to demonstrate an instance of an actual "miracle" in recent centuries. The same state of mind that permits a witch-doctor to heal an African native, is the same state of mind that the faithful Catholic utilizes in concluding that Lourdes indeed has its miracles. The same state of mind that permits some spectacular healings in the Philippines, is the same state of mind that attaches "miracles" to Miraculous Catholic Medals.

You have no doubt heard of the practitioners of VooDoo sticking pins in a doll that is a miniature replica of the person that they wish ill toward. If the victim is firmly convinced that ill will befall him through this means . . . and if they hear that indeed some "enemy" is doing this in their behalf, it is quite likely that the gullible believer in Voo Doo will become ill, just through worrying about the activities of his or her enemy.

We have all had acquaintances who believed that a horseshoe brings good luck. Others believe that it's seven years "bad luck" when one breaks a mirror, and so on. I suggest that a Rosary, Crucifix or Relic of a Saint has no more efficacy for good or evil, than the commonly cherished rabbit's foot. Now if the mind of the victim has been so conditioned (washed) so as to have him/her firmly convinced that the rabbit's foot, or the crucifix, or a buckeye, has certain medicinal qualities, and further, if his or her affliction is basically a product of emotional or mental illness, then the mental reaction of the victim or patient may well register improvement or a "healing." But it is not "miraculous". . . it is simply the capability or capacity that the Creator has placed in each of us . . . and some of us merely exercise it more than others. Hypnosis can accomplish the same ends in many persons, and the smoke-screen of religious belief is completely absent. In any event, such a thing as "exorcism" is wholly a Roman Catholic practice, and has no foundation in the New Testament. It is Catholic, not Christian!





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**NACOGDOCHES, TEXAS** — Corner of Mound & Starr. Bible Study 9:45 a.m.; Worship 10:30 a.m.; Evening (CST) 6 p.m. (CDT) 7:30 p.m. Robert Harkrider and Dean Bullock, preachers. Phones: Church 564-7286, Res. 564-9592. P.O. Box 35, Nacogdoches, TX 75961.

**SHERMAN, TEXAS** — 314 North Tolbert Street, Sherman, TX 75090. Bible Study 9:45 a.m.; Worship 10:45 a.m. & 6 p.m.; Wednesday 7:30 p.m. Robert H. Farish, preacher. Phone: 893-4586.

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**RICHMOND, VIRGINIA (West End)** — 4909 Patterson Ave. Elders: J.D. Childress and J.L. Nosker. Bible Study 10 a.m.; Worship 11 a.m. & 6:30 p.m.; Wednesday 7:30 p.m. Phones: (804) 358-7933, 282-1331, and 748-4607.

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**BIRMINGHAM, ALABAMA** — Corner of 25th Street & 34th Ave., North (North Birmingham church). Bible School 10 a.m.; Worship 10:55 a.m. & 6 p.m.; Wednesday 7 p.m. Fanning Yater Tant, preacher. Phones: Church 323-1352, Res. 631-4912.

**BIRMINGHAM, ALABAMA** — Vestavia Church of Christ, 2325 Old Columbiana Road (near intersection of I-65 & U.S. 31 S.). Sunday: Bible Study 9 a.m.; Worship 10 a.m.; Evening Worship 6 p.m.; Wednesday Evening 7:30 p.m. Steve Patton, preacher. Phones: 822-0018, Res. 823-0472.

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**MESA, ARIZONA** — Southeast Church of Christ, 527 W. Broadway Rd. Sunday: Bible Study 10 a.m.; Worship 11 a.m.; Sunday Evening 6 p.m.; Wednesday Evening 7:30 p.m. Garreth Clair, preacher. Phones: (602) 971-0537 or 833-8116.

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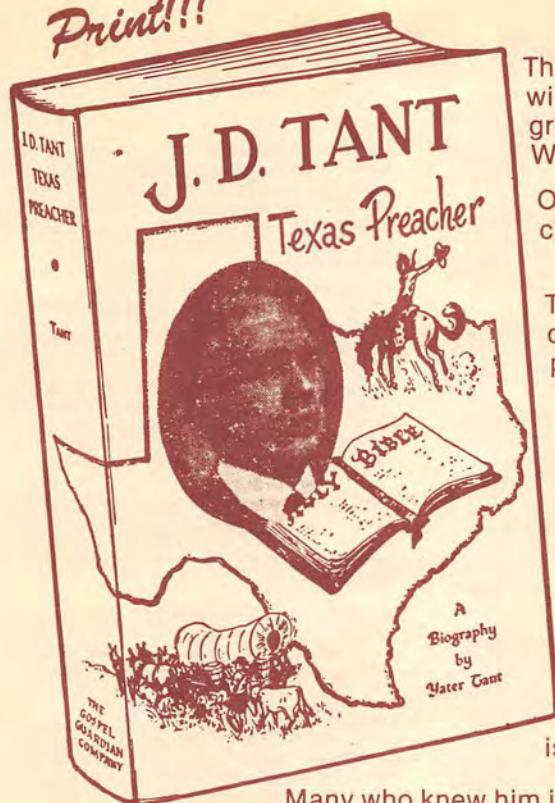
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# VANGUARD

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NUMBER 2

## THE FOUR FREEDOMS

The citizens of the United States of America take the possession, use, and exercise of the (1) Freedom of Assembly, (2) Freedom of Worship, (3) Freedom of Speech, and (4) Freedom of the Press for granted! Our generation has scarcely had to strive to receive these freedoms; therefore, we take them and their liberties and benefits without thought!

Politics and religion seem to be the subject matter that fall victim to a denial of these freedoms most frequently. Christ taught: "If you continue in My word, then you are My disciples indeed. And you shall know the truth, and the truth shall make you free" (John 8:31-32).

On an occasion when Christ was teaching and working miracles in Jerusalem, the three citizen types who made up the Jewish Sanhedrin approached Him, asking: "By what authority are You doing these things? And who gave You the authority to do these things?" (Mark 11:28). So, the matter of circulating *truth*, which can make people free from sin, slavery, and tyranny; and those who supposedly have the "authority" to deny, forbid, or otherwise withhold the "right" to *teach* and follow one's convictions . . . whether in spiritual matters or governmental matters . . . THIS has always been, and still is, a most important FREEDOM!

### Some Historical Vignettes

After the Lord's church was established in Jerusalem in 33 A.D., the apostles were frequently hampered and apprehended for, of all things, preaching the Gospel of Christ. In Acts 5:29: "Then Peter and the other apostles answered and said: 'We ought to obey God rather than men.'" The civil and military officials were furious and made plans to kill the apostles, but a wiser man, Gamaliel by name, a law in-



LUTHER W. MARTIN

structor, gave them some sound advice: "Take heed . . . what you intend to do regarding these men . . . And now I say to you, keep away from these men and let them alone; for if this plan or this work is of men, it will come to nothing; but if it is of God, you cannot overthrow it — lest you be found to fight even against God." (See Acts 5:34-39.)

### The Roman Catholic Inquisition

This tool of religious tyranny first began in southern France in 1229 A.D. by a pope named Gregory IX. The Catholic Dictionary states that "some of its procedure and punishments must be set down as utterly unreasonable and in consequence cruel" (Attwater, page 256).

The Inquisition invaded Spain, where it became particularly vicious. The monarchs, Ferdinand and Isabella, the backers of Columbus, started the Spanish Inquisition. It kept Spain free of Protestantism until well into the 17th century. The last reported historical act of cruelty was the hanging of a village schoolmaster in 1826.

(Continued on page 17)



## EDITORIAL

# "THE BEST IS YET TO BE"



## Fanning Yater Tant

These lines are written on my birth anniversary (December 30), and since I am now at the three-quarter century mark, I want to write a sort of personal communique to the readers of *Vanguard*. I would suppose I am the "senior editor" among the conservative journals — older than Mike Willis, Connie Adams, James P. Needham, Ed Harrell, Floyd Chappellear, Brent Lewis, Dee Bowman, Paul Earnhart, Danny Brown, Gene Frost, Bob McDonald, and Robert Welch. I am even older than Reuel Lemmons (by three years), but younger than Guy Woods (by three months). None of us, however, is even close to Jimmie Lovell, who is now in his eighty-eighth year... and still going strong.

For the first twenty-five or thirty years of my life, I was generally known as "the son of old Brother J. D. Tant." For the past ten or fifteen years I find myself being identified, more often than not, as "the father of David Tant." And if I live till the end of the century, I may well be best known as "the grandfather of Jeff Tant." In fact, I wouldn't mind a bit having it so.

### The Dream Goes On

Martin Luther King will probably be remembered for his "I Have A Dream" speech in Washington, D.C. His was a dream of equality between whites and blacks, when "a man will be judged by the content of his heart, rather than by the color of his skin." Well, readers of *Vanguard* (and of the *Gospel Guardian* during the twenty-two years I edited that journal) are quite aware of the fact that I, too, "have a dream" — a dream of all of God's family living united and presenting a solid and harmonious front against the forces of evil and error, and converting men to Christ, the Savior of mankind. I know this is the will of God; it was the prayer in the heart and on the lips of our Savior in those agonizing hours immediately preceding His crucifixion (John 17); and am sure it is the desire of every true believer.

In spite of our Savior's prayer, however, and in spite of the prayers and fervent desire of believers through the ages, divisions have arisen again and again. To the Corinthians Paul wrote, "For there must be also factions among you, that they that are approved may be made manifest among you . . ." (I Corinthians 11:19). From the very beginning there have been, and till the Lord comes again there probably will be, weak brethren, factious brethren, and heretical brethren. Having said that, let it be added that there are today many thousands of brethren who are sincere in their desire to serve God — yet are alienated from one another. This ought not to be!

One big reason for the divisions, of course, is the human tendency to follow *men* ("I am of Paul; and of Apollos; and I of Cephas") rather than a total and unwavering commitment to Christ alone. How vividly I recall a little incident that happened nearly forty years ago: Foy E. Wallace, Jr., was in the midst of



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/ W. Pickup, Jr.

*VANGUARD proposes to face courageously  
and without evasion the horrendous problems of Christians and congregations  
seeking to serve God in a non-Christian, secular and practically atheistic  
culture. It truly seeks to fulfill its purpose as "a journal for growing Christians."*

his "scraps" with another well-known brother —  
ner Clinton Davidson, or G.H.P. Showalter (re-  
mber the Morrow Foundation?) or R. H. Boll. I  
s talking with a young preacher, and he said, "Well  
on't know much of what it is all about, but I'll tell  
one thing for sure — I am on Brother Wallace's  
e. I think he is going to win!" And win he did. And  
ew years later, when the fight over institutionalism  
ne into focus, this same young brother (no longer  
ite so young) wavered for a year or two — then  
ote his "confession" to the *Gospel Advocate*, and  
ned with the institutional thrust. Sadly enough, he  
s not alone in his desire to "get on the winning  
e." And according to Leroy Garrett (forgive me for  
oting him!) there are faculty members in various  
ll-known Christian colleges who would be quite  
ling to have instrumental music in the worship "if  
e majority of the brethren desired such."

#### "The "Church of Christ Denomination"

Well, I'm not quite THAT anxious for unity! I ac-  
ot fully the fact, as Ed Harrell has so clearly docu-  
mented, that there is an "emerging Church of Christ  
omination." I want no part of it. But, at the same  
ne, I am certain there are multiplied thousands of  
ncere Christians in the land who are also opposed to  
nominationalism — but are presently worshipping  
congregations which are clearly headed in that  
ection. I want to encourage every effort anybody is  
lling to make to communicate, and associate, with  
ch brethren, and help them to become aware of the  
eral thrust, and take steps to counter it. And let  
e atmosphere and attitude of such meetings be as  
etween brethren who seek the same goals, and not as  
etween antagonists who are striving for "victory"  
er an opponent. In the same vein, if an opportunity  
ses to speak to any denominational group, let the  
eaker take it for granted that the people to whom  
speaks are sincere in their desire to serve God. (I  
ve spoken to Methodist, Baptist, and Presbyterian  
urches, at their invitation, explaining how and why  
e Churches of Christ are different from denomina-  
onal churches.)

I have spoken to the Crossroads Church in Gaines-  
ville, and will go again if invited (which I think will  
happen). At their invitation I spoke on "What Is  
Necessary To Have Unity Among God's People?" I  
accepted an invitation to speak on "Restoration His-  
tory" to the thriving church in Boston, Massachu-  
setts, and am presently trying to work out a mutually  
agreeable time for such. I am quite aware that some  
of my conservative brethren have serious reservations  
about my acceptance of such invitations. I welcome  
their comments, and do not take offense at them at  
all. (My wife's Italian blood boils a bit sometimes  
when she sees me charged with things which she  
knows are false.) But my easy-going Irish-Dutch heri-  
tage takes such in stride; for thirty-five years I have  
been the target of some real experts in journalistic  
guerrilla fighting, and I doubt that any of my conser-  
vative brethren can hold a candle to such experts in  
misrepresentation and false accusations as have  
chosen me for their attacks. But that's all water over  
the dam now. It did not bother me at the time, and  
does not bother me now; and neither will I get upset  
at any criticism forthcoming from those who question  
my judgment in seeking contact and communication  
with brethren from whom I differ . . . and I DO differ!

Meanwhile, let me wish all readers of *Vanguard* a  
happy and prosperous 1984 in the words of that dis-  
ciple whom Jesus loved, "I pray that in all things  
thou mayest prosper and be in health, even as thy  
soul prospereth," And I close this personal letter  
with a brief quote from Robert Browning's "Rabbi  
Ben Ezra":

"Grow old along with me!  
The best is yet to be,  
The last of life, for which the first was made:  
Our times are in His hand  
Who saith, 'A whole I planned,  
Youth shows but half; trust God: see all  
nor be afraid!'"

— F.Y.T.



# Cogdill, Lufkin, and Goodpasture

By the Editor

Several of our readers, acquainted with the trouble which developed in the Fourth and Groesbeck Church in Lufkin, Texas, more than thirty years ago have commented to us that Brother Wallace's articles (*Roots and Heritage*) are not as clear and explicit as they should be in citing the cause, development, and final settlement of the Lufkin trouble.

Since I was a participant in helping settle the problem there, and was fully acquainted with all that went on, perhaps I can state a few salient facts which should be kept in mind, and which will put things in perspective:

1. The trouble in the Lufkin Church was NOT over the issues then dividing the brotherhood — church support of secular schools, sponsoring church centralization of funds and authority, and institutionalism generally. The Lufkin brethren were all fully united on these matters — and were adamantly opposed to the promotions in the *Gospel Advocate* favoring such things. The Lufkin congregation divided essentially over the unwillingness of the elders to discipline one of their own number whose life and behavior many in the congregation believed to be totally unacceptable.

2. Roy E. Cogdill was NOT preaching for the Lufkin church when it divided, although he had preached for them for some years prior to the trouble; and the congregation had grown to the point that they were having to have two services on Sunday mornings to accommodate the crowds. For some time there had been serious talk of starting another congregation to relieve the over-crowded condition. Preacher for the Lufkin church at the time of the division was Cled E. Wallace, older brother to Foy E. Wallace, Jr.

3. When all appeals by the members of Fourth and Groesbeck to get any action taken in their complaint against the elder in question failed, about one-half of the congregation (including one of the elders) decided to associate themselves together in starting the new congregation about which there had been the previous discussions. Roy Cogdill was not involved in their plans; he was holding meetings all over the nation and in Canada, and was not in Lufkin very much

of the time. After the new work began, however, Cogdill was invited to preach for them, and agreed to do so for a short period of time.

4. Enter B. C. Goodpasture. It was at this critical moment that Brother Goodpasture, editor of the prestigious *Gospel Advocate*, determined to inject himself into the Lufkin picture, and try to exploit this local church trouble to further his program of "institutionalizing" the Churches of Christ. The Wallace brothers (Foy and Cled) had stood shoulder to shoulder with Cogdill in the fight against Goodpasture's efforts toward denominationalism; but now the cunning editor of "Old Reliable" thought he saw an opportunity to use the troubles in Lufkin to drive a wedge between Cogdill and the Wallaces (with Cled Wallace preaching for Fourth and Groesbeck and Roy Cogdill preaching for the new Timberland Drive congregation.) Abandoning his stated policy of never publicizing local church troubles, he featured the Lufkin trouble through many issues of the *Gospel Advocate*. His injecting himself into the local problem was unwanted, unasked, and uninvited . . . but it served his purpose. He was able to neutralize Cled Wallace's pen so that he dropped out of the fight against institutionalism. And, sadly enough, Foy E. Wallace (largely for personal and family reasons) not only abandoned the fight against Goodpasture's institutionalizing of the church, but eventually surrendered the battle completely and sought to defend and justify the very things he had been preaching against for the major portion of his life.

5. The Lufkin churches, in spite of Goodpasture's efforts, and in spite of the Wallace brothers abandoning the fight against institutionalism, soon reconciled their differences, and for more than thirty years now these two congregations have worked together in total peace and harmony. And both churches are still firmly against Goodpasture's "institutionalizing" program.

6. Goodpasture is gone now. We say nothing about him now that was not said (and to his face) while he lived. *It was a sad and tragic day for the cause of Christ when this man came into control of as powerful an instrument as the GOSPEL ADVOCATE.* Indeed, the present unhappy division among God's people can largely be laid at the feet of the man who refused



to let sincere brethren, who were divided over institutionalism, write and set forth their conflicting views as to the adequacy of the congregation as such to do everything God wanted His churches to do. We pleaded with Brother Goodpasture to let such men as C. R. Nichol, Foy E. Wallace, Jr., Cled E. Wallace, W. Curtis Porter, Roy E. Cogdill, James R. Cope, John T. Lewis, R. L. Whiteside, A. Hugh Clark, and others have space in the *Gospel Advocate* to set forth the reasons why they objected to institutionalism. He was adamant in his refusal, dubbing these men as "Johnny-come-lately Sommerites" to whom he would give NO space — not even if they wanted to buy it at full commercial advertising rates! (I had offered to buy space if he would permit such writings to appear. All I got was the equivalent of a rock-like Russian "Nyet!")

How true the sad lament of Mark Antony at Caesar's death, "The evil that men do lives after them." And it is entirely possible, even probable, that Goodpasture was totally sincere in what he was trying to do. He believed the conservative brethren posed a threat to the institutional church as he wanted to promote it; and accepting the false logic that "the end justifies the means," was willing to prostitute this position in the most influential paper in the brotherhood in an effort to discredit and destroy these men.

That is the "bottom line" on the Lufkin Church trouble. Keep these things in mind as you read William Wallace's "Roots and Heritage." □



## CATCHING UP ON NEWS NOTES

### GOSSIP

*Absolute knowledge have I none;  
But my aunt's washer-woman's sister's son  
Heard a policeman on his beat  
Say to a laborer in the street . . .  
That he had a letter just last week,  
A letter which he did not seek,  
From a Chinese merchant in Timbuktoo,  
Who said that his brother in Cuba knew  
Of an Indian Chief in a Texas town,  
Who got the dope from a circus clown,  
That a man in the Klondike had it straight  
From a guy in a South American state,  
That a wild man in Borneo was told  
By a woman who was supposed to know  
Of a well-known society rake,  
Whose mother-in-law will undertake  
To prove that her husband's sister's niece  
Has stated plain in a printed page,  
That she has a son who started this rhyme,  
And now is crazy half the time."*  
Copied from Rick Duggin's *WESTVUE MESSENGER* (and I don't know where he got it!)

### ON THE MARCH!

A recent article in *NEWSWEEK* tells of a couple of Baptist churches in Houston, Texas, which are really "on the march." Second Baptist is constructing a new building (costing \$34,000,000.00) which will feature, among other attractions, a bowling alley with eight lanes, thus out-stripping First Baptist which with twice the membership, has only six lanes in their bowling alley. However, in their Family Life Center they are "featuring two full-size basketball courts, a roller rink, four glassed-in racquetball courts, a suspended jogging track, a restaurant called the 'Garden of Eatin,' saunas, whirlpool baths," and a variety of other attractions. Now, do we not have a truly "on the march" Church of Christ somewhere with enough faith and vision to "up the ante" on these Baptist people, and come up with a \$40,000,000 facility, having all the features listed above — but also a Medical and Dental Clinic to help the poor, a Home Mortgage Loan Service to help poor people finance their homes, an Alcoholic Rehabilitation Center to help the drunkards rebuild their lives, a Job Placement Center to assist poor brethren in finding jobs, a Financial Assistance Agency to assist those who need temporary financial help without falling into the clutches of the loan sharks, etc. And, oh, yes, there should also be a small, but very attractive Chapel for the use of any who may be interested in worship, prayer, meditation, and dropping in for the Lord's Supper from time to time.



# Jew, Turned Christian, Calls Self

EDITOR'S NOTE: The following article by the "Religion Editor" of the *Birmingham News* is reminiscent of the apostolic age. Christianity does, indeed, have its roots and origin in Judaism; all the early Christians were Jews. Multiplied thousands of them acknowledged His Messiahship and Divinity. For fifteen hundred years God prepared and nurtured the Jewish people that they might become Christ's evangelists to carry the message of salvation to the whole world; but in spite of this nurture and teaching, they crucified their Messiah. Peter said, "I know that in ignorance ye did it, as did also your rulers" (Acts 3:17). Those believing Jews, faithful to their teaching and prophets, were persecuted and often put to death by their Jewish brethren.)

## "Complete"

David E. Reid

Victor Marden is a Jew. He is also a Christian, but don't call him "converted."

"I wasn't converted, I was completed," is how Marden describes his acceptance of Jesus almost nine years ago.

"What most people don't realize is that Christianity is really a Jewish religion," he said. Marden explained that Jesus was a Jewish Messiah written of in a Jewish book (the Bible) by Jewish prophets like Moses, David and Paul.

"You could take everything from the Bible that is Jewish and you wouldn't have anything left," he said.

Marden and his wife Dottie, a Gentile Christian, head up World Wide Jewish Missions from offices atop a Shelby County ridge they have named Mount Beth-El. Their ministry attempts to convince Jews that Jesus was the Messiah foretold of in the Old Testament.

To that end, the Mardens hold "Messianic" services on Friday nights, in which Jewish terms are substituted for traditional Gentile Christian terms to help Jews relate to the gospel. For instance, Christ's Hebrew name, Yeshua, is used rather than Jesus.

The Friday night service features a traditional Jewish ceremony, complete with Hebrew chanting, designed to point the worshiper to God. However, the message is always the Christian gospel. The services are preceded by a conversational Hebrew class. Both are open to Jews and Gentiles.

In addition, Marden and his wife talk one-to-one with Jews about Jesus and travel around the country preparing traditional Jewish Passover meals in

churches to help Christians understand their Jewish heritage.

Although most of their work is local, the Mardens hope one day to send missionaries throughout the world, as the name World Wide Jewish Missions implies.

Sometimes when Jews become Christians, their families disown them, said Marden. Hassidic Jews, among the most orthodox, often hold a "funeral" and bury an empty coffin for family members who accept Jesus as Messiah, he said.

That was not the case, however, when Marden accepted Christ. He said his family accepts his new faith and other relatives have also become Christians.

It was the work of his wife, he said, that led indirectly to his own salvation. Marden's nephew and niece accepted Christ after Mrs. Marden shared the gospel with them. They in turn told Marden about "Messiah," and he was "completed" on Christmas Eve, 1974.

It is difficult for Jews to accept Jesus, Marden said, because they have been taught that He was a false Messiah.

"First, you must convince the Jew that the Word of God is true," he said. "Then you go to the (Old Testament) and show them a picture of the Messiah and show that Jesus had to be that man. The secret of the Jew finding Christ is in his Hebrew scriptures."

When Jews become Christians, one out of every 20 enter some type of evangelistic ministry, Marden said. This is a reflection of the fact that God intended for His people, the Jews, to spread His word. □



# A Unique Love

John Coffman  
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## Agapao (Αγαπαω]

1. In classical usage, AGAPE denoted the love that selects and prefers. It is love that makes distinctions, choosing and keeping to its object (Dion of Prusa in Bithynia, A.D. 40-120, *Orationes*, 33:21).

- A) It is a free and decisive act determined by its subject.
- B) It relates for the most part to the love of God, to the love of the higher lifting up the lower, elevating the lower above others (Plotinus of Lycopolis in Egypt, A.D. 204-270, *Enneads* V, 1:16).
- C) AGAPAO must often be translated in classical usage, "to show love"; it is a giving, active love on the other's behalf.

2. Whereas EROS love consistently engages the thinking of poets and philosophers from Homer to Plotinus, AGAPAN hardly ever emerges as a subject of radical deliberation. It is noteworthy that the substantive AGAPAN is *almost* completely lacking in pre-biblical Greek! The examples of AGAPAN that have sometimes been attributed to prebiblical usage are mostly doubtful ascriptions:

- A) Plutarchus of Chaeronea (A.D. 50-120, *Quaestiones Convivales* VII, 6, 2) cannot be substantiated as an example of early, pre-biblical appearance of AGAPAN.
- B) A scholium on Thucydides of Athens (460-396 B.C.) has been shown to the obviously late.
- C) In Pisidia there was a claim for the appearance of AGAPAN on a heathen inscription that is now attributed to a late, but uncertain dating.

3. Since AGAPAN is now beginning to be understood as a love unique to the nature of God, it is significant to understand the nature of God's love in the Old Testament as well as in the New Testament. AHAV, the main Hebrew word for love in the Hebrew text, covers all the wealth of Greek's three terms for love (ERAN, PHILEIN, and AGAPAN). But there is one feature lacking: religious eroticism, and this distinguishes Old Testament religion from fertility cults as well as from the Greek's world.

- A) The love of God for Israel is not impulse, but *will* (Deuteronomy 7:13).
- B) The love for God and neighbor demanded of Israelites is not intoxication, but *act* (Deuteronomy 6:5; Leviticus 19:18).
- C) The love extolled in the Old Testament is *not* a non-selective love, but a jealous one which chooses (Exodus 20:5); it allows no breach of loyalty.
- D) It is an exclusive motif which makes distinctions, chooses, prefers; it is based on one's *determination* of his will.
- E) NOTE: The Hebrew AHAV is nearly always rendered in the Greek Septuagint by the Greek AGAPAN! What prior history there is of AGAPAN shows that it is best adapted to express the thought of selection of *willed* address and of readiness for action.
- F) It was once thought that AGAPAN was a completely new word coined by the Septuagint, but this is now known to be untrue. It is just that this *quality* of love is *uncharacteristic* of the human mind that is *not* touched by the *Divine* Mind! Thus, the title of our article, "A Unique Love."
- G) Gottfried Quell and Ethelbert Stauffer, contributing scholars to Gerhard Kittel's *Theological Dictionary of the New Testament*, assert that AGAPE is a matter of *will* and action (I, 45): . . . but He (Jesus) demands *DECISION* and readiness for God and for God alone in an *UNCONDITIONAL MANNER* which startles His hearers (emphasis mine, jc).

4. It is upon these usages and contexts that led Kittel to write:

*In one demand Jesus consciously opposed Jewish tradition, namely, the demand to love one's enemies . . . . The love of enemies which Jesus demands is the attitude of the children of the new people of God, to whom the future belongs, in relation to the children of this world and age. They should show love without expecting it to be returned, lend where there is little hope of repayment, give without reserve or limit. They should accept the enmity of the world willingly, unresistingly and sacrificially*



(Luke 6:28). *Indeed, they should do good to those who hate them, giving blessing for cursing and praying for their persecutors* (Luke 6:27ff; Matthew 5:44) . . . *Jesus knows this world, and He thus calls for a life within it wholly grounded in love. He does so with sober realism and certainty* (Vol. I, pp. 46, 47).

I believe Kittel does an admirable task of summarizing the attitude of our Lord towards how He wishes us to think and live in this fallen world, and he bases this summarization on his awareness of the word meanings and usages that I have been sharing in this article with the reader. Please read again the summary and prayerfully think about your own life, how you view people and relate to them, especially how you view those with whom you have had problems.

5. This new relationship of God to man, atoned for by Jesus, lays the foundation for a new relationship of man to man. The constantly necessary request for the forgiveness of sins presupposes a constantly new readiness to forgive each other.

#### Summary

Please refer to the material prior to Section Two for the application of Section Two's material. It is obvious that although AGAPE and PHILEO are sometimes used interchangeably, it is equally visible that they are also used in contrasting contexts that imply fine nuances of meaning.

The love of the Christian is not to be restricted only to his friends or to those with whom he agrees, or even only to those who are living righteously! One can *never* love sin, but, like God's love for us when we were in sin — Ephesians 2:4, 5 — one *CAN* love the sinner! To the objection that what one *DOES* cannot be separated from what one *IS*, may I heartily disagree and reply that *GOD* was able to make the distinction else it would have been impossible for Him to "love the world" (John 3:16), *while the world was in sin* (Ephesians 2:4, 5; Romans 5:8).

Further, one needs to be self-warned it is possible that our "indignation" toward the sin of people may actually sometimes cloak a hideous attitude toward the *person*, so that we would be *reluctant* to accept repentance should the person decide to repent! For further study on this particular point, carefully read and study II Corinthians 2:5-8. After Paul had aroused in them a proper indignation for the sin in their midst (I Corinthians 5), the guilty party apparently repented (II Corinthians 2:5, 6); *now*, Paul is experiencing difficulty getting these same people to forgive and comfort the repentant one. Verses 7-11 illustrate this difficulty and they also show Paul warning them that a reluctance to forgive the repentant will definitely be used by Satan as one of his tools to destroy righteousness. It is definitely true that sin in our lives will disrupt God's people; it is also true that when God's people are reluctant to forgive those who repent, destruction is inevitable also, and with just as much certainty. ☐

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# JAPAN — A NATION WITHOUT BELIEFS



Randy S. Reese, Sr.  
P. O. Box 14  
Ashiya, Japan 659

A survey made by the Japanese government in 1978, covering some 2000 young people between the ages of 18 and 24, showed that less than 20 percent believe in any kind of religion — Buddhism, Shintoism, Hinduism, or Christianity. The breakdown in figures among those who do profess some kind of belief was Buddhism 12.7 percent; Shintoism 0.9 percent; Protestantism 1.1 percent; Roman Catholicism 0.6 percent; Hinduism 0.1 percent and other 4.0 percent.

Generally, however, Japanese are regarded as atheists when compared with people of other countries. While less than 20 percent of the Japanese believe in any kind of religion, among the Americans that figure rises to 89 percent; the British list 86 percent as believers in some kind of religion, and the Germans 94 percent. Among the Philippine Islanders the figure rises to 99 percent plus. According to the Cultural Affairs Agency as of December, 1980, the number of religious believers in Japan totaled more than 200 million. This figure is based upon a voluntary registration made by various religious organizations across the country. This figure may seem puzzling in view of the fact that the total population of Japan is only 117 million. If only 20 percent of the Japanese people profess any kind of religion, how could they come up with a figure of 200 million religious believers?

The explanation is that among those 20 percent who profess to be religious most of them will register as believing in two or three (or more) religions. For example, it is quite popular to be a Hindu, married in a Buddhist ceremony, and buried in a Shintoist cemetery. Books on astrology sell well in Japan. In most underground shopping arcades, fortune tellers can be

found doing a thriving business. Young ladies often consult them before getting married. Many Japanese are quite superstitious — such as believing that a wedding should not be performed on “butsumetsu,” the day on which Buddha is reported to have died; and a funeral should not be held on “tomo-biki,” a bad day because the deceased person is believed to trail his or her friends in the service if held on that day.

So, which is true? Are the Japanese truly atheists, or not? The best answer is that many of them do not believe in a specific religion, but have a full sense of religion itself, and so engage in a wide variety of religious activities and superstitions (Buddhism and Shintoism) simply as “traditional customs” in their daily lives. For example, more than 66 million people recently took part in “Hatsu-Mode,” which is the New Years’ visit to a Shrine or Temple to pray for long life and happiness during the coming year. Nearly 70 percent of the Japanese people will visit the family graves once or twice a year to appease their ancestors’ souls. All of which leads one to think that Paul’s statement to the Athenians might well be applied to the people of Japan, “I perceive that in all things ye are very religious (superstitious).”

-----  
(EDITOR’S NOTE: The above writing from Brother Reese will give some idea of the kind of world in which he and his wife, Linda, are working. Linda, living a good part of her life in Japan — she is the daughter of Bob Nichols — speaks the language fluently; but Randy is having to take special schooling to become proficient enough to speak in the Japanese tongue. He needs at least \$500 per month additional support to go to language school, and to continue his work in this nation. Any church or individual interested in helping should contact him at the address given under his name.)



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Wm. E. Wallace  
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### Song of Solomon 2:11-13

At the time the 1951 Lufkin, Texas, church division was brewing, an editorial appeared in the *Gospel Guardian* in which editor Tant assessed the effects of the cooperation and institutional controversy to that date. He uttered an optimistic note in an editorial entitled "Voice of the Turtle." "But at long last, just as sunshine of spring follows the clouds of winter, the light is breaking through and the skies are clearing . . . . Yes, the voice of the turtle is being heard in the land; the clouds of doubt, misunderstanding and suspicion are being blown away" (April 19, 1951).

Tant observed that the *Firm Foundation* had been inclined to "pooh-pooh the whole matter" and he charged the *Gospel Advocate* of laboring under a "wildly mistaken delusion." These observations contributed nothing positive to the turtledove voice he thought he heard. The de-escalation Tant sensed did

not materialize. In the May 10 issue of the *Gospel Advocate* editor Goodpasture responded to "The Voice of The Turtle" capitalizing on the Lufkin church split. He observed, "Maybe the chronicler of the 'First Century Reports from Middle-Judea' would pick up his 'versatile and pungent' pen and give us a racy account of happenings in 'East Texas' — '1951 Style, telling us *who* is sponsoring *what*. Further, he might indicate where the 'overflow editor' worships when in Lufkin — whether in the *meetinghouse* or the *courthouse*, and give the details of 'the Lufkin plan' for *starting* new congregations. And, above all, tell us 'who killed cockrobin,' and whether or not the noble bird died in a 'rock fight.'" Goodpasture's references to "First Century Reports From Middle-Judea" was prompted by an article of that title written by Jesse Kelley which appeared in the April 26, 1951 *Guardian*. Kelley, living in Nashville, had written critically in a parody of Nashville church activities. Goodpasture's use of phraseology used by *Guardian* writers in previous *Bible Banner* and *Gospel Guardian* features, his reference to the Lufkin division, and his caricature of Tant's "turtle" encouraged and engendered continual opposition to the *Guardian* and further inflamed supporters of the *Guardian* cause.

The pages of the *Advocate* and the *Guardian* through the rest of 1951 spread the Lufkin trouble before the brotherhood to the disadvantage of the *Guardian's* cause. The inflammatory rhetoric was not limited to one side.

Tant responded to Goodpasture in his "Overflow" section of the *Guardian*: "Apparently out of sorts over an article entitled 'First Century Reports from Middle Judea,' which we published not long ago, our brother editor of the *Advocate* aimed some rather bad-humored remarks toward us and in the direction of Jesse Kelley, preacher for Nashville's Grandview Heights congregation, who wrote the article. Says Brother Kelley in response, 'The information gained for that 'report' did not come in an envelope post-



marked several hundred miles from the place where it happened, but from Middle Tennessee where the writer lives and where he is observing more than some would like for him to observe.’”

About the time the above remarks appeared in the *Guardian*, Goodpasture received documents from Lufkin concerning the church division. This was fodder for his cannon. Soon after becoming editor of the *Advocate* Goodpasture stated his policy of keeping local church disturbances out of the pages of the paper (June 1, 1939). *But he set aside this policy to exploit the Lufkin division.* He reprinted an earlier editorial on “Diotrephes” and attached this image to *Guardian* personnel involved in the Lufkin division.

Roy E. Cogdill responded to Goodpasture in a piece entitled “What Is That To Thee?” Goodpasture was attacked as a “little” editor of a “big” paper who sought to “disparage, slur, belittle, and otherwise discredit the *Gospel Guardian*, her editor, her publisher, and a number of her writers.” It seemed certain that this is exactly what Goodpasture sought to do.

Cogdill recalled previous journalistic encounters with the *Advocate*, defended the new church in Lufkin, and suggested “the editor of the *Advocate* leave Lufkin to solve her own problems . . . tend to his own business, edit his paper, and try to keep some of the modernism out of his Sunday School literature.” As the giggling and gouging of one another continued, the voice of editor Tant’s turtle was heard no more in the land.

Good pasture responded to Cogdill’s “What Is That To Thee?” “Under the foregoing heading the publisher of the *Gospel Guardian*, Roy Cogdill, pours out a vial of journalistic wrath upon the editor of the *Gospel Advocate*. The irate publisher writes in typical Cogdillian style — bombastic, blusterous and bitter.” Goodpasture featured the Lufkin division in his all-out effort to destroy the *Guardian*’s influence. He continued, “It is quite understandable that the publisher would not enjoy this type publicity. It looks bad for one who poses as a leader and ‘big’ publisher to be involved in such church trouble. The brotherhood does not look with favor upon preachers who are mixed up in this manner in church disturbances, or as a brother in Lufkin put it, ‘church busters.’”

Goodpasture was scoring with effective blows. He observed, “He and his editor have so conducted matters as to lose some of their original and best writers from the staff of the *Guardian*.” He painted a portrait before the *Advocate* readers of the *Guardian* as “‘Johnny-Come-Lately Sommerites,’ vacillating, ‘reed-shaken-by-the-wind,’ inconsistent, arrogant and proud ‘church-busters.’” Cogdill pointed out in reply that “On no question that has been before the church in recent years has he written an editorial so long.” Toward the end of his own four-page article Cogdill put the matter in perspective: “I believe it is fairly obvious to anybody by now that the real moving

spirit which has led B. C. Goodpasture to meddle in the Lufkin trouble is his consuming desire to destroy the influence of the *Guardian*.” Cogdill addressed himself to Goodpasture, “Be not deceived, brother Goodpasture. Your slimy tactic will not succeed.” Unfortunately the slimy tactic did succeed to some extent.

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“Be not deceived, Brother Goodpasture. Your slimy tactics will not succeed.” Unfortunately they did succeed to some extent.

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Both sides were resorting to works of the flesh in controversy, biting and devouring one another. The one side honestly viewed the other as a threat to the peace, unity, and on-going processes of the kingdom of God. The *Guardian* people were quite honest in viewing sponsoring church and institutional policies as digression or apostasy. Seeking to judge objectively, one may see the spirit of the controversy as a carry-over from the precedents of the previous twenty-five years, and participants were somewhat victims, though inexcusably so, to the times and climate in which they were caught.

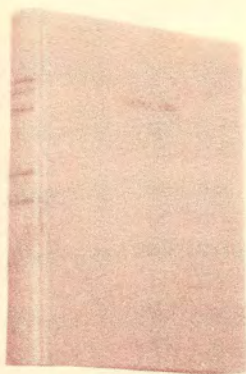
The *Gospel Advocate* with its heritage and history, and with the backing of the institutional and sponsoring church interests, and with its large circulation, was accomplishing its goal, turning the sentiment of the bulk of the brotherhood against the *Guardian* and its cause. The dissent against brotherhood projects became a minority movement carrying the burden of unfortunate images, labels, and prejudice.

Editor Tant, seeking to refocus the issues, prefaced his effort, “In view of the bitter and vicious personal attacks against the publisher of the *Guardian* made in recent weeks by brother Goodpasture through the *Gospel Advocate*, we think it in order that our readers have a statement once again concerning the principles of truth which the *Guardian* defends . . .” But the disposition of controversialists and brethren in general was not conducive to an objective study of truth and issues.

The editors and publishers were not the only ones involved in the unfortunate exchanges which were shaping a movement. We broaden the coverage in the next installment. □



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*Fanning Vater Tant*

# NEWS NOTES

(Editor's note: Just wait till some of the fellows get converted and try to get rid of some of these great projects they have started. Crazy, man! The land will be crawling with psychos.)

## "A RENDEVOUZ WITH DEATH"

This appointment with Death is one that all of us will keep one day. The closing weeks of 1983 saw four who were close to this editor keep that appointment: **MARCUS AUSTIN (HAPPY) TANT**, our younger brother; **ANDY T. RITCHIE, JR.**, life-long friend, our room-mate at David Lipscomb College, also at the Louisville Presbyterian Seminary; **CLAUDE F. WORLEY**, a strong and loyal supporter of the **GOSPEL GUARDIAN** and **VANGUARD** during these tragic years in which the church was dividing; and **DAVID FRASER**, faithful preacher for the church in Savannah, Georgia. These all died "in the Lord," hence have reached that "blessed" state of which the beloved John wrote in Revelation 14:13. We sorrow — but not as those who have no hope!

## WELCOME!

A new journal bearing the simple title "**CHRISTIANITY**" made its debut last month. Paul Earnhart, Dee Bowman, Brent Lewis, and Ed Harrell will take turns holding down the editorial chair, and the project will devote each issue to one special subject. Readers of **VANGUARD** are well acquainted with the writings of Harrell, as they have appeared often on our pages. Earnhart, Lewis, and Bowman are less well known as writers, but are all eminently qualified. We welcome the new venture to the choppy seas of religious journalism, and extend our best wishes for a long and useful life.

## THEY'RE LIKE THAT

Speaking of crazy guys (and who was?), did you hear about the little boy whose parents gave him a boomerang for his tenth birthday? The little fellow was simply delirious with joy, and threw the boomerang everywhere, over the roof, out windows and doors, around corners, in rain or in snow, by day or by night. Always it came sailing right back into his hands. When he was fifteen, his parents decided against giving him a fountain pen or a watch because the only thing he really loved was his boomerang. So they gave him a fancy new boomerang. A month later a friend asked the parents how their youngster liked his new boomerang. "Oh, it's awful," they moaned. "our poor boy is a mental case now in the hospital. He went crazy trying to throw the old one away!"

## TRUE LOVE

The preacher was completing five years' work with the local church, and was giving his farewell sermon. He told of the accomplishments during his time with them, how the congregation had grown, Bible school had doubled, contributions had soared, visitors from far and near had been attracted to the services, problems had been solved, the elders and members had learned how to work together, etc. The preacher was, of course, "grateful for the small part I have had in such achievements." One irreverent brother leaned over and whispered to a neighbor: "You know, this reminds me of the comment a famous movie star made about her ex-husband: 'He'd grab me in his arms, squeeze me tight, and tell me how wonderful he was.'"

## DRUNKEN DRIVERS

As these lines are written it is Christmas week. This is that season of the year when so many convivial party-goers feel privileged to get on the highways in a half-drunken stupor and slaughter their fellow Americans (and sometimes themselves) by means of high-powered automobiles. Too many of them take that extra "one for the road" before embarking on their lethal journey. And to make a sad story even sadder, that last drink simply means they may be putting the quart before the hearse.

## TEMPORARILY SUSPENDED

Then there was that Pentecostal church which was having overflow crowds to attend their "faith-healing" services — until the following announcement appeared in the local paper: "Faith healing services will be temporarily suspended due to the illness of the pastor."

## VOLUME IX NOW READY

Volume IX of **VANGUARD** has now been bound, and is ready for delivery. We can supply all volumes back to and including Volume III. Prices are: per single volume, \$12.50; any two volumes, \$23; any three volumes, \$32; any four volumes, \$42.50; any five volumes, \$52; any six volumes, \$60; all seven available, \$65.





*J. D. Tant*

## CORRECTION ABOUT SOCIAL SECURITY

In an earlier issue, we noted that changes in the Social Security laws would force churches to start paying the employer's share of the preacher's S.S. taxes in 1984. Floyd Chappellear called me after checking on this with the IRS, and PULPIT HELPS has an article on this in its January, 1984, issue. The latest word is that **preachers** will still be considered self-employed for tax purposes, as they have been. However, any other paid employees of the church — secretaries, custodians, etc. — will have to be treated as employees in the same way as in a business. Penalties will be assessed if this is not done. Check into it.

## HARD TO BELIEVE

The government will offer to a girl at age 16: free housing, medicine, legal assistance, and a combination of payments and food stamps worth several hundred dollars a month. She does not have to work outside the home for this. There is only one requirement: she must bear an illegitimate child! With three such children, her New York State welfare income will be \$8,333, more than 45 percent above after-tax earnings of a full time job at minimum wage. No wonder that such a life is so attractive to so many, and that their tribe is increasing! This information was published in "Child Allowances: Out of the Welfare Trap," WALL STREET JOURNAL, 9/22/83.

## AN OVERKILL?

Parents in Church Hill, Tennessee, have banded together in a suit demanding an alternative to some of the state-approved reading texts for their school children. While I am normally in sympathy with such efforts, considering much of the obscene reading material that is thrust upon children in many places, I wonder about this. One book they seek to ban as anti-religious: GOLDILOCKS AND THE THREE BEARS. The reason for their frowns: Goldilocks is not punished for breaking into the bears' house. To tell the truth, that had never occurred to me! But I wonder if such scenes as this do not dilute the conservative influence where it really needs to count.

## MAGNOLIA BIBLE COLLEGE

Magnolia Bible College of Kosciusko, Mississippi, sent out a letter in November, 1982, over the signature of John Pigg. This letter, pleading for funds from Mississippi churches of Christ, stated, among other things, "Thus, what would be impossible for congregations to accomplish alone, with the help of Magnolia Bible College the challenge of the great commission can be successfully met." It makes me shudder to think that young Christians are under the influence of such loose thinking.

## THE BENEFITS OF AFFLICTION

Do you have trouble? Are you depressed and down in the mouth about your troubles? The Bible says there are positive benefits that can come from affliction. Consider the testi-

monies of those who have learned this lesson by reading the following scriptures: Job 23:10; Psalms 119:71; Romans 8:17, 18; James 1:2, 3; 1 Peter 4:13.

## A STATE OF MIND

Happiness is an attitude of mind, not necessarily a possession of things. Who ever faces the sun never is annoyed by shadows. — PULPIT HELPS

## HOW DO YOU LIVE?

Half our troubles are due to the fact that we live on the assumption that this is the only life and the only world. — D. Martyn Lloyd-Jones

## A CHANGE IN THE YOUNG?

A survey of schools in the Atlanta area has revealed that drug abuse among teens is decreasing, and in fact has decreased in some Atlanta schools by as much as 50 percent. BUT, the abuse of alcohol has risen by 150 percent. In the U.S., alcohol causes about 60 percent of all teenage deaths. To expand the picture, it is estimated that alcohol caused the deaths of 205,000 Americans in 1982. The economic cost is enormous. What potential we would have without demon rum!



## Triple Threat!

*These three fully documented Mormonism books by G. T. Harrison will be refreshing additions to your library. Each takes a different approach than those authored by Free, Crouch, Hailey and the Tanner works.*

**That Mormon Book** is a fully documented exposure of the Book of Mormon itself, dealing with inconsistencies, incredible tales, contradictions within the book, and the test of authorship. The B of M evidently does not contain the fulness of the gospel. Indexed, quality paperback, 172 pages, \$6.95.

**Mormons are Peculiar People** includes a background of the birth of the Book of Mormon and shows the failure of all of Joseph Smith's prophecies. Examples of early Mormon miracles also are included. Indexed, paperback, 180 pages, \$5.95.

**Mormonism Now and Then** shows that every one without exception of the LDS church's fundamental teachings and beliefs have been changed or abandoned from their original. Numerous "then and now" parallel columns clearly show contradictions in Mormon thought. Indexed, illus., clothbound, 368 pages, \$8.95.

### Books in Preparation

**The Book of Mormon and the LDS Doctrine of God** by S. W. Paher. 64 pages, 6x9. A fully documented study of Mormon deity. \$2.95.

**Hailey's Comments: A Compilation of Articles by Evangelist Homer Hailey.** Slated for late 1983. Size and price, T.B.A.

**The Righteousness of Faith: The Christian's Secure Salvation and Absolute Forgiveness in Christ.** Size and price T.B.A.

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## Nevada Publications

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*If Thou  
Hadst Known*  
by Stanley W. Paher



## If Thou Hadst Known

by Stanley W. Paher

Using the O.T. as precedent, the author reviews each idea and symbol of Matthew 24 and shows unmistakably that a yet future application of the events in that chapter in the so-called "latter days" is quite impossible. Included is commentary on more than 115 other scriptures (besides Matthew 24) which prophesy and describe all aspects of the destruction of Jerusalem in 70 A.D.: the setting at a time of unrest and war, the tribulation and finally the siege and capture of the city. There is also information on how to recognize figurative language and a valuable index to scriptures used, and a general index — 128 pages, hardbound with dust jacket, \$5.95.

*Suitable for classroom use in studying premillennialism, figurative language and the life of Jesus Christ.*

**Plain Talk Reprints** by Robert Turner. Since 1964, the 8-page *Plain Talk* has been issued monthly; it is perhaps the most quoted paper among conservative brethren. All issues through 1980 are now bound into four attractive hardbound matching volumes, each with 384 pages and dust jacket. These short, yet timely and thought provoking articles are as readable as they are informative. Excellent for both Bible study and leisure reading. Each volume is \$11.95 and thus the set is \$47.50. (Note: from us Volume One is only available in the complete set.)

**The Changing World of Mormonism** by Jerald and Sandra Tanner. Billed as a "behind-the-scenes look at changes in Mormon doctrine and practice," this book once and for all dispels the LDS myth that they are the "restored true church." Here is a well edited version of Tanner's research, very readable and fully documented. \$11.50.

### Tracts

**The Christian and Forgiveness of Sin** by S. W. Paher. Here are 24 pages of articles, references, and commentary on 1 John 1:7, "walking in the light." Valuable for study in the present controversies concerning the Christian and his present status before God. 40 cents. 12 for \$3.00.

**The L.D.S. Adam-God Doctrine**, a tract set in large type quoting from original documents, reproducing two of them. 12 copies \$1.00; 25, \$2.00. Write for quantity prices.

**The L.D.S. Doctrine of God and Heaven**, same as above. Brigham Young declared that the flesh and bones God came down from heaven to have sexual relations with Mary to produce Jesus. Even Mormons should be shocked by such rank materialism.

*Samples of the two above, 35 cents.*

**The Minor Prophets** by Homer Hailey. 428 pp. Fine outlines and commentary on the 12 minor OT prophets, with charts and other helps. Suitable for teacher and student alike. \$11.95.

**Revelation, An Introduction and Commentary** by Homer Hailey. 438 pp. Historical background and early years of Christianity are involved in this chapter by chapter analysis. \$12.95.



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**the four freedoms**  
(Continued from page 1)

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### **Catholicism's Index of Forbidden Books**

With the invention of printing in the western world, the rapid production of publications multiplied. This posed a problem for Catholicism since, like Communism, it thrives upon keeping its subjects in ignorance. For example, Rome forbade the reading and circulation of Bibles in the vernacular, *i.e.* the common language of the people. If Bibles in the vernacular were permitted, then they had to have notes and comments accompanying the Biblical text . . . thus to shape and mold the thinking of the readers in line with Roman Catholic doctrine. Modern education, particularly in the United States wherein ALL children are provided an opportunity to learn to read and write, is a powerful tool in diminishing the influence of totalitarian philosophies, whether Catholicism or Communism. (The reason Communism is so successful in Catholic countries is that it is a simple and insignificant thing to switch allegiance from the Kremlin to the Vatican, or from the Vatican to the Kremlin.) But education, as it increases throughout the world, will tend to reduce the influence of all tyrannical movements, political or religious.

The "*Index librorum prohibitorum*" — "A book is prohibited or put on the Index by decree of the Sacred Congregation of the Roman Inquisition, of the Sacred Office, or of the Index . . ."

Pope Pius X decreed June 29, 1908: "... henceforth it will be the task of this Sacred Congregation not only to examine carefully the books denounced to it, to prohibit them is necessary, and to grant permission for reading forbidden books, but also to supervise, ex officio books that are being published, and to pass sentence on such as deserve to be prohibited . . ." (*Catholic Encyclopedia*, Vol. VII, page 722).

### **Printing In The "New World"**

Mexico City was the location of the activities of the first printing salesman in the Western Hemisphere. Don Diego de Mendieta represented a printing firm in Seville, Spain, from about 1525 until 1539. In this year, the Archbishop of Mexico, Juan de Zamarraga, sought a price quotation on a catechism. With this encouragement, the printing firm in Spain dispatched a typesetter named Juan Pablos, along with his wife, a pressman, and slave, to the New World to set up a print shop. Some twenty or so years later, Pablos died, and in 1563 his son-in-law, Pedro Ocharte, took over the operation of the printing establishment. But, in 1572, Ocharte ran afoul of the Inquisition. This ended the operation of the first print shop in the Americas.

### **Communism Can't Stand Enlightenment**

A publication dealing with computers, *BYTE* (July, 1982), tells of a clerk in a grocery store in Czechoslovakia being sentenced to five years of hard labor because he owned an *unlicensed mimeograph machine*.

*The Seattle Post-Intelligencer* (April 25, 1983) tells of an order by the President of Roumania, a dictator type, Nicolae Ceausescu, banning the possession or the use of a typewriter by anyone who may pose a threat to the public order or to the security of the state. Any citizen who wishes to own or use a typewriter must register it with the government.

The chances are that these banned and unlicensed mimeograph machines and typewriters were being used to perhaps criticize the government and to bring enlightenment to the people.

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Luther W. Martin  
707 Salem Avenue  
Rolla, Missouri 65401

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### **Conclusion**

Jesus was "the Light of the world." (See John 8:12.)

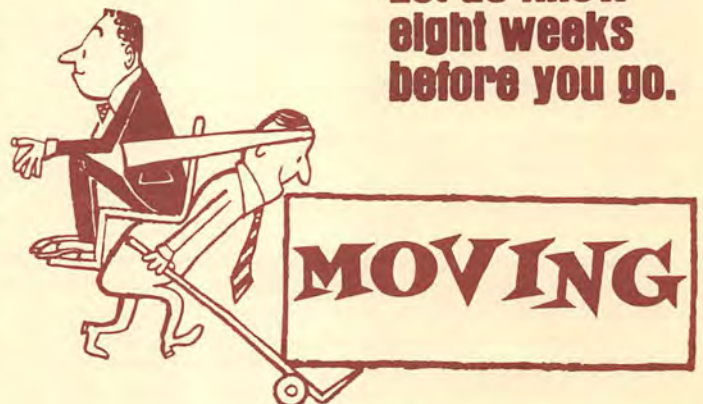
"I have come as a light into the world, that whoever believes in Me should not abide in darkness" (John 12:46).

"... Men loved darkness rather than light, because their deeds were evil. For everyone who does evil hates the light and does not come to the light, lest his deeds should be exposed" (John 3:19-20).

The denial of these freedoms by any so-called authority, whether religious or political, is an admission as to the innate evil of the one or ones denying the freedoms.

"Buy the truth and sell it not!" Never give up the TRUTH! Die for it, if need be, but NEVER betray it nor desert it! □

**Let us know  
eight weeks  
before you go.**





# Peraly Plucks a Turkey

Ron Howes  
1325 Panlener Street  
Las Cruces, New Mexico 88001

It was a time to rest and reflect. In Arkansas, during the summer, the days were hot and humid; the nights were cool and lazy. One seldom contemplated much more than bass fishing or iced tea. It is during these spells of restful reflection that farmers take time out to gaze at their ripening fields, and coon hounds can be found frolicking with their new crop of pups. And preachers . . . ? Well, this is the time of year that they reflect on the year's accomplishments and write their field reports.

Having received critical acclaim for his 12-part series, "Contemporary Themes in Orthodox Jewish Thought," Bro. Ron Goodpreacher was riding high in the saddle. The thirty-year cycle of the Hog Swallow Church getting a new preacher each year was broken. Even the Lincoln was out of the garage, finally. Yes, it was time to write a field report and send it in to his favorite Preacher Paper, the *Texas Tanner*, edited by the ancient but lovable U. R. Tator, fire-breathing Editor of that repository of Conservative Theology. Certainly, a modest appraisal of this year's goings on was in order. Too bad that Sis. Peraly was out of town. She would have to wait till it came out in print to read it.

Indeed, Peraly was out of town, visiting in the home of Bro. and Sis. Tator in Birmingham. It just so happened that one morning the three of them returned from a Sunrise Jog to find Bro. Goodpreacher's annual report in the mail.

Over a breakfast of papaya, acidophilus milk, raw egg, and black strap molasses drink (a Hubert Hummer patent), the three friends of the young preacher sat down to read his report.

Ron Goodpreacher, DDs, Llb, Ddiv.  
Podunk County Arkansas

Dear U.R. & Brethren,

Things are hopping in Arkansas. This year I baptized 50 and restored 52. I held 20 cottage classes, settled the church problems in four of our sister congregations, and defeated two Baptists, one Methodist, and six Pentecostals in debate.

After graduating first in my class at Arkansas U. in Clinical Psychology, I began to save some of the deteriorating marriages here in Podunk County. I am thinking about hold-

ing Workshops for Elders instead of Gospel Meetings next year, on Marriage Encounters.

This year I held 24 Gospel Meetings in 23 states; the brethren were exhorted, admonished, and exonerated. A good time was had by all. My meeting calendar is full for the next three years, and two of my new books are soon to be in print. I am scheduled to speak on four lectureship programs in Texas and address the graduating class of Georgia Bible College.

We have weathered the storms of self-doubt and come through here in Podunk County.

Till next year,  
Brother Ron

Peraly clicked her dentures together in disgust. "Tator, we've got to do something with young Bro. Ron. He's definitely getting off on the wrong foot with this first annual report of his." Sis. Tator smiled that knowing smile and said, "Don't worry, Peraly. U.R. has a foolproof method of bringing these youngsters down to earth. We've plucked these young peacock tailfeathers before and we can handle this young Turkey, too!"

Peraly was obviously piqued. Much, if not all, of what Bro. Ron had said was true. It was just his "Interpretation of the Facts" that left a little to be desired. No credit had been given to the behind-the-scenes workers like elders, deacons, class teachers, follow-uppers, personal workers, etc. Time and time again Goodpreacher's boundless enthusiasm had to be funneled by the wise counsel of the elders, and Ron's high-stress lifestyle had nearly ruined his marriage. Peraly wondered out loud as to whether the tale would have had a happy ending without the wise intervention of Bro. and Sis. Tator, Hubert, Wolfgang, and herself. And what about the patient suffering of dear, sweet Penelope?

One week later to the day, Ron Goodpreacher was sitting in his office reading his mail when, lo and behold, what did he find but a letter from U.R.

U.R. Tator  
Editor at Large — TEXAS TANNER

Dear Ron, Penelope, and Zeke,

We've had a pleasant visit with Peraly and Euniece. They will be home shortly, and send their love. Peraly mentioned that you are expecting another baby in the fall — we pray that all will go well. Send us a card when the baby arrives.

(Continued on page 21)





## From Creation to the Day of Eternity

*God's Great Plan for Man's Redemption*

by Homer Hailey

This book builds faith in God's system of redemption. In Chapter One God is seen in nature, in providence and in His Christ. Next, there is a simple retelling of the story of creation, the introduction of man, the home and the fall. The author's deep insight and understanding of lofty Old Testament

themes is evident in the historical section which shows God's hope-inspiring promise, the purpose of law, and Israel's apostasy, captivity and restoration. Chapters later relate Christ's birth, ministry and death...and His resurrection. His earth-and-heaven-encompassing authority clearly shows forth; and Hailey shows that as Christ offers men blessings, he requires certain things of them. The concluding chapters study worship which God accepts and godly character. Then follows a study of the church, the "second coming," the resurrection of the saints, the judgment and the passing of the present order. Notes, bibliography, index, hardbound with dust jacket, \$9.95.

## That You May Believe

by Homer Hailey

Subtitled "Studies in the Gospel of John," this book is designed to lay a firm foundation of faith for a consistent Christian life. John's gospel was written to help Christians dispel doubt about the deity of Christ. Homer Hailey's clear-ringing exposition of the Gospel of John will be appreciated by Christians as they study on God's word. Not a verse by verse commentary, this topical study is packed with helpful material for ministers and will also be adequate for individual or group study. The first edition of this book was published by Baker Book House. There is a new appendix on John 1:14 and a bibliography — 200 pages, hardbound, \$9.95. *This book was out of print for some time. Secure your copy now.*

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Editorial office (after September 15, 1982) 4135 Badger Circle, Reno, Nevada 89509.



# Unbelief, or Attitudes and Consequences

Louis J. Sharp  
706 Kingswood Drive  
Rogers, Arkansas 72756

In brother Tant's "News & Notes," *Vanguard*, December 1983, appeared "Those Appreciation Dinners," page 319. Reference is made to those men of the past whose attitudes changed and ultimately led them into religious error. His editorial (*ibid.*, page 2) dealt with this same problem that afflicted the denominational thinking in yesteryear, and as it came to be felt in the church of our Lord! I would suggest you read these articles if you have not done so.

These two articles triggered my mind (something that doesn't happen too often) concerning some events I have been confronted with in recent years. While in Abilene, Texas, a couple of years ago, I visited with brother E. R. Harper. I have known him since I was a boy, growing up in Little Rock, Arkansas. Brother Harper was our preacher and did an excellent job in preaching the gospel of Christ. He also was mighty in refutation of religious error. He was not fearful of meeting exponents of Baptist doctrine or premillennialism. He *believed the Bible to be the Word of God* and preached it fearlessly! The Harde-man-Bogard debate came about as a result of his radio preaching at the time.

While talking with me during this visit, brother Harper said concerning modernism, "Louis, those 'boys' out on the hill (A.C.U. teachers — ljs) *don't believe the Bible is the Word of God*. Their problem is, they just *don't believe the Bible! That's why they don't preach it.*" (Not verbatim, but close — ljs.) This certainly is a fearful statement, yet I do not believe brother Harper made it without reason. It would be astonishing, if not so generally evident. Sadly, we face the realization today that our departures are a result of *unbelief!* Hasn't this always been true? But when one contemplates that those men, professing to be *teachers of the Bible*, do not *believe the Bible*, this is fearful indeed!

In talking with brethren who have departed from the "simplicity which is in Christ," I find more and more the problem of *unbelief!* The extent of unbelief is almost *unbelievable!* What has happened? Brethren do not accept the Bible as the infallible Word of God. Allow me to cite a few quotations given to me in recent correspondence with a "gospel preacher."

"One may argue that there is a Supreme Being, God, because the Bible so teaches. But one would have to first prove that the Bible is true and correct, and it appears to me that *this is impossible to prove.*"

and again:

"But I do not believe that I can prove that the Bible should be *the sole authority in religion.*"

and again:

"It appears to me that I cannot really prove beyond any doubt *that my choice is correct.*"

and:

"But I believe that accepting the Bible as my authority is *at least as good* as accepting any other authority . . ."

Concerning the Bible as the Word of God, he further stated:

"It is quite probable that the scribes who copied the manuscripts over the centuries made mistakes and even added comments to the text which later got included as a part of the text."

and:

"It is quite probable that the translators and scribes made errors in translation and copying and even edited the text. The King James Version of 1611 was found to contain hundreds of errors."

and one more:

"IF (emphasis mine — ljs) the Holy Spirit did guide the writers of the Bible in every word they wrote or dictated, it would seem that the Bible would have been written so that it would be easy to understand, but it is not."

With such infidel statements of unbelief, is it any wonder that people have no confidence in the Bible as the Word of God? Regardless of the honesty or integrity of the person making these statements, they can do nothing but *produce unbelief!* (If believed.)

During that same visit with brother Harper, he was deeply concerned over the departures in the Highland congregation in Abilene where he had labored for so long. He said to me, "Why, Louis, they wouldn't let you or me preach on the Herald of Truth today." To



which I responded, "Brother Harper, they never would let me!" (Even if I had the ability they deemed necessary for the job.) How sad it is to me to see this old warrior (who did so much good in Arkansas) saddened and depressed over these departures that he had a part in instigating. When one preaches "NO PATTERN," the doors are opened wide for unbelief. This has happened to my preacher friend quoted above, or so it seems to me. I love brother Harper, and cry with him over these departures. I will never be able to measure up to his "native" ability in proclaiming the gospel, but I will continue to believe God's Word is "all-sufficient." I will keep on asking, "What does God want?" "What does His Word say?" Any power I may have to reach the lost is in the gospel (Romans 1:16).

If the Bible IS unreliable, if it doesn't give us the pattern, if the examples are meaningless, then we are pretty much left to our own discretion. Through the years, I have counselled several brethren, whom I believed to be "drifting," to read Homer Hailey's book, *Attitudes and Consequences*. Brother Hailey did an excellent job in that book to demonstrate the differing attitudes that existed toward God's Word in the departures of the last century. It is good reading for us all!

When some "far-out" departure of our day is revealed, I hear brethren say, "I just don't see how they could do that. How could they go that far away?" Very simple. It is a matter of *unbelief*! A lot more brethren than those on ACU hill are afflicted with unbelief. They are scattered from coast to coast and border to border, yea, throughout the world. Many have relegated the Bible to the back shelf and submerged their minds in the philosophies of men. Yea, verily, "my people are destroyed for a lack of knowledge" (Hosea 4:6). Or is this the Word of God?

There are areas of unbelief other than these matters we have discussed. Those of us who search for the pattern in doctrine, organization, the work of the church, etc., do we search as diligently for the pattern

in the *practice* of New Testament christianity? Ah, brethren, altogether too many "say, and do not." There is a pattern for you and me to follow, and that is in the footsteps of Jesus. He is our example! We are to walk in His steps! Brother Wallace's article on "Trouble in Lufkin," page 318, typifies what happened at all too many places back then. Now I know nothing about the Lufkin situation but what I have read. I use it only to demonstrate that brethren who are "straight on the issues" can miss the pattern of following Jesus. Yes, I lived through those dark days. I, too, had to deal with church problems, and false brethren. I only hope and pray the God whom I serve will forgive me of any mistakes I made. I believe that He will, because He has promised it in His Word.

May we never lose sight of our purpose here, to serve God and seek the lost! May we continue to walk by *faith*, not by *sight*! I love the blessed Book, and know it will continue to repel all attacks against it, even by professed friends. His Word will not pass away! □

## PERALY PLUCKS A TURKEY

(Continued from page 18)

On a personal note, Ron, someone there in Podunk County is trying to ruin you. I received a letter, obviously a clever forgery, in which some over-stuffed buffoon made the most egotistical, self-serving, braggadocio, swelled-headed, impressed with himself, mockery of a lampooned annual report, and then had the unmitigated gall to forge your good name for the signature!

I am enclosing the letter to you in anticipation that you will want to involve the authorities and bring this menace to Justice before any real harm can be done!

Brethrenly,  
U.R. Tator

It was the best of times, it was the worst of times. Things were really hopping in Podunk County, and a good time was had by all. □



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# MEXICAN

## DIARY — III

### Marvel House

Only the very wealthy families in Mexico have a bath tub in their homes. All the others bathe in galvanized tubs — and in cold water. Small children are often bathed outdoors and the little girls are bathed with their panties on. No child likes a bath — in cold water! They scream at the top of their voices, as if they were being cruelly tortured. For rinsing off the soap, a sauce pan of water is dipped from the tub and is poured over the child.

Many of the homes have floors of hard packed, musty smelling dirt. This is kept smooth with a broom; the yards also are swept several times each day. Waste water is thrown around the doorways in an effort (quite futile) to keep down the dust.

I was fascinated by a cradle that I saw in the home of Camilo and Marta Villegas. It was hung from the ceiling by four ropes, and can be rocked from one end of the room to the other. It is slightly longer than it is wide; and this particular cradle was just a bit shorter than Sarita, the baby being rocked in it. (Camilo's children are named Sarah and Abraham.) The baby is as carefully placed in the cradle as a pair of shoes would be fitted into a box. All babies are wrapped very tightly in blankets, their arms held snugly to their sides, and the entire body except the face firmly encased as if in a cocoon. Only the face is left out, and it is lightly covered. The frame of the cradle is made of iron tubes, held together by ropes which form a sort of basket. In the day time the cradle is swung up toward the ceiling out of the way.

The streets in San Luis are as sandy as a beach. Cars pack down a track in the center of a street as wide as many a freeway. A car coming from the opposite direction means that each car has to give up one of the ruts, as they swing out to let the other by. Cars are driven at such terrific speed that one wonders if



they are ever going to swing out and avoid a head-on collision. It is almost like the game of "chicken" that some teen-agers foolishly play sometimes when they get under the steering wheel of a car and race madly around challenging other teen-agers to see which of them gets "chicken" and pulls out to avoid the crash. There are no street lights in San Luis. At night as you look up and down the streets, see the flat-top houses, all the sand, and the brilliant stars overhead, one is reminded of scenes of the Sahara Desert. All that is lacking would be a string of camels.

### Deluxe Hog Pens

One of the oddest things I saw in San Luis was the use of cars as hog pens. I remember quite well the first time this came to my attention. I'm sure I must have looked with open mouth astonishment as I saw this huge black hog sitting quite casually in the front seat of a car which had had the wheels removed. The hog was looking out the window, unconcerned about the whole business, and giving every appearance of accepting this as a normal, routine way of life. As I saw this scene repeated time after time, I finally began to accept it as normal, and was finally able to adopt the same air of nonchalance that the hogs had.



If they could accept this as normal, then so could I! But, somehow, I could never be quite so nonchalant and unconcerned when a mule got into the irrigation ditch in Sonoyta and died there. The people get their water for household use from that ditch; and it was several days before some men came and dragged the mule out of the ditch.

#### **Santos and Camilo**

While we were still visiting with Camilo in San Luis, Santos Gomez from Tecate came for a visit — naturally bringing along his own sleeping cot and covers. Santos fixed this cot up in the kitchen, and instead of Camilo sleeping in his own bed, he chose to sleep on the kitchen floor so he and Santos could visit and study the Scriptures together way into the night. It was a cold night, and I could hear the two of them talking and reading the Bible together until long after midnight. Only a shower curtain at the doorway divided the room Charles and I had from the kitchen. When Santos and Camilo finally decided to blow out the light (a kerosene lamp) and go to sleep, it was apparent they were reluctant to get out from the

warmth of their covers, and were trying to blow out the light from half way across the room! One or the other of them finally gave up the playful task, and left his warm bed to blow out the lamp. Only then could Charles and I drift off into peaceful sleep.

Only the very wealthiest have indoor plumbing. The outdoor toilets are a normal part of every household. Of course, any outdoor toilet has some disadvantages, but the one used by Camilo and his family also provides some excitement along with its disadvantages. The seat is formed by a large box with two openings cut in it (one larger, one smaller) and the box is placed over a hole or cavity dug in the ground. Ordinarily the box with the holes cut in it is anchored to the floor and walls, but the one used by Camilo's family was not anchored at all. Furthermore it was so high off the floor that the feet of an average sized person could not touch the floor while using the box. It requires quite a bit of skill in balancing oneself to keep from toppling over! It is not a condition calculated to encourage "reading in the bathroom!"

*(To be continued)*



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# The Friendship Factor In Making Disciples

Alan C. Bailey  
6101 Mustang Lane  
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"Go, and make disciples of all nations . . ." The mandate is clear, but the actual follow through is quite another story. Very few ever become serious about making disciples for Christ. Of those who do try to make disciples, many become discouraged because they see so little success. What are we doing wrong? We need to go back and reconsider our whole philosophy of making disciples in the light of the New Testament.

For many years, the churches depended upon public preaching at the church building, and special gospel meetings a couple of times a year to make disciples. Most of us who are honest with ourselves know that very few are converted today in this way alone. I have personally attended gospel meetings and lectureships where hundreds were in attendance, and I cannot remember the last time when there were many baptisms. Why? The reason should be obvious. There are very few non-Christians who attend gospel meetings any more. Our gospel meetings should be designed today to motivate the members of the church to "Go and make disciples." Besides, this old philosophy is the opposite of what Jesus commands. Jesus commands US to GO, not the world to come.

In the last 25 years there have been many who have recognized the importance of personal involvement in evangelism. Many efforts to motivate and instruct the members of the church to do personal work have been made. This is certainly a step in the right direction. Some of these efforts are more successful than others. These personal work programs usually require that the individual learn to be a good salesman. We are encouraged to teach as many and as quickly as we can. We are encouraged to sit down with people we hardly know, interest them in the gospel, and teach them what to do to be saved. If they don't respond after three or four lessons, we should move on to someone else. Sometimes, through such efforts, several are baptized. The problem is that with this approach there is usually a very high "drop-out" rate. Besides this, it is difficult to present the gospel effectively to someone you don't know well. Both of you are quite nervous. Many people are not cut out to be "super-salesmen."

In a very revealing case study done by Flavil Yeakley, reported in his fine book, *Why Churches Grow*, he discusses different types of approaches in evangelism. In the case of how the subject perceived the personal worker, either as a teacher, a salesman, or a friend, some very interesting results were reported. The "teacher," out of 249 subjects, baptized 41, but of those, 36 dropped out of the church. The "salesman" baptized 268 out of 290, but of those baptized, 203 dropped out! The "friend" baptized 171 out of 181, and only one dropped out! From this study it is clear that the best approach one can make in disciple-making efforts is to become a friend of sinners.

While this has been proven time and again to be a vital element in making disciples, it has been badly neglected in our training efforts. The importance of building meaningful friendships with people is seen in the fact that 90 percent or better of all those who join a church do so because of the influence of either a relative or close friend. Meaningful relationships are also vitally important in keeping the saved actively involved in the church. Again, Flavil Yeakley tells of a study that revealed that unless new members developed over five new friendships with people in the church, their chances of dropping out were greatly increased. These, and many other studies which prove the same thing, should lead us to see the importance of building friendships with people who are not Christians. The most important phase of the disciple-making process is the establishment and cultivation of meaningful relationships.

The Bible emphasizes this point time and again. "Love your neighbor as yourself." "As we have the opportunity, let us do good to all men." The examples of Jesus and Paul illustrate this point perfectly. The New Testament is filled with instructions for building and maintaining deep and caring relationships with other people. It is sad, but true, that this aspect of the Bible has been largely neglected in our teaching. The principles are there — they are just overlooked.

We need to study this subject of "Friendship" in greater detail. We need to teach on it more often and emphasize its importance. If we would approach evangelism in this way, it would be a lot more natural and comfortable. And it would be a lot more successful.



There is a wealth of good material available on this subject — if you do not confine yourself to reading only what has been written by members of the church of Christ. We have neglected this subject badly. I know I may be criticized for recommending some of the following books, but please read them before you criticize them. Many of these are written by denominational authors, so the reader should be aware that doctrinal errors will be found. We have used commentaries by denominational writers — always cautiously. The same caution applies to these books. But they are so helpful on what they have to say about building meaningful friendships, that the good you will derive from them far outweighs the danger.

#### Recommended Reading on Building Friendships

1. *How to Win Friends and Influence People*, by Dale Carnegie. This is the classic from the business world. Jesus' statement: "For the sons of this world are wiser (at times) than the sons of light" certainly applies to this masterpiece. His book on worry is also outstanding. If you don't read any others, read this one.
2. *The Friendship Factor*, by Alan Loy McGinnis. Written by a "Christian counselor," this book has many helpful insights not contained in the first book. Very good reading.
3. *Friends and Friendship*, by Jerry and Mary White (NavPress).
4. *Quality Friendship*, by Gary Inrig (Moody).

#### Recommended Reading on Friendship Evangelism

1. *The Master's Plan for Making Disciples*, by Win Arn and Charles Arn (Church Growth Press, 150 S. Los Robles #600, Pasadena, CA 91101). This is an outstanding book on evangelism methods. It incorporates New Testament principles with the latest in church growth research. Church growth research today is simply verifying the wisdom of the New Testament pattern.
2. *Life-Style Evangelism*, by Joseph C. Aldrich (Multnomah Press). This also is an outstanding book on practical evangelism methods. It deals with many of the most common problems in evangelism, and gives Scriptural guidance in developing a life-style that brings people to Jesus.
3. *Making Friends for Christ*, by Wayne McDill (Broadman). A very good book, which teaches practical ways to build and maintain meaningful friendships.
4. *Evangelism as a Life-Style*, by Jim Peterson (NavPress). A challenging and thought-provoking book on evangelism.
5. *Friendship Evangelism*, by Arthur G. McPhee (Zondervan)
6. *Out of the Saltshaker and into the World*, by Rebecca Manley Pippert.

I challenge you to make a fresh study of the subject of evangelism and friendship. These books should give you a good start. Our current methods are not producing the fruit that Jesus desires.

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**MEMPHIS, TENNESSEE** — 531 McElroy Rd., Memphis, TN 38117. Bible Study 9 a.m.; Worship 10 a.m. & 6 p.m.; Wednesday 7:30 p.m. Jack L. Holt, preacher. Phones: Office (901) 682-8861, Res. 754-2806.

**ALPINE, TEXAS** — Big Bend Church of Christ, 1702 W. Hwy. 90, Alpine, TX 79830. Sunday: Bible Study 10 a.m.; Worship 11 a.m. & 6 p.m.; Wednesday Bible Study 7 p.m. Phone: (915) 837-3225.

**DALLAS, TEXAS** — Walnut Street (Garland area) — 10550 Walnut Street. Bible Class 9 a.m.; Worship 10 a.m. & 6 p.m.; Wednesday 7:45 p.m. Robert Bolton, preacher. Phone: 272-3019.

**EL PASO, TEXAS** — Eastridge Church of Christ, 9828 Montana Ave. Bible Study 9:30 a.m.; Worship 10:30 a.m. & 6:30 p.m.; Wednesday 7 p.m. Mack Kercheville, evangelist. Phone: (915) 592-9806.

**IRVING, TEXAS** — Westside church of Christ (closest church to D/FW airport) 2300 West Pioneer Dr. Sunday Bible Study 9 a.m.; Worship 9:50 a.m. & 6 p.m.; Wednesday 7:30 p.m. Elders: Buddy McGowan, Art Sharp, Judd Strother. Evangelists: Jeff Archer, Jack Kirby. Phone: (214) 253-1056.

**DALLAS, TEXAS (Richardson and North Dallas)** — 740 Melrose Drive, Richardson, TX 75080. Sunday Bible Classes 9 a.m.; Worship 10 a.m. & 6 p.m.; Wednesday 7:30 p.m. Telephone: (214) 231-5242. Elders: Emmitt Taylor, 239-7515; Al Payne, 238-8773; Wes Drawbraugh, 495-8492.

**PAMPA, TEXAS** — 1612 W. Kentucky. Worship 10:40 a.m. & 6 p.m.; Mid-week 7:30 p.m. James B. Lusby, preacher. Phones: 669-2433 or 665-2572.

**LANCASTER, TEXAS (Dallas)** — 831 W. Pleasant Run Rd., Lancaster, TX. Morning Worship 9:30 a.m.; Evening Worship 6 p.m.; Mid-week 7:30 p.m.; Preachers: Vance Drum, 227-3606, and Dan Demshar, 227-4613. Church phone: 227-2598.

**LEWISVILLE, TEXAS** — 1200 West Main (4 blocks west 135 E. Hwy.), Lewisville, TX. Bible Study 9:30 a.m.; Morning Worship 10:15 a.m.; Evening Worship 6 p.m.; Mid-week 7:30 p.m. Robert C. Archer, preacher. Phones: Church (214) 436-1245, Res. 436-5438.

**LINDALE, TEXAS** — 227 W. Hubbard. Bible Study 10 a.m.; Worship 10:50 a.m.; Evening Worship 6 p.m.; Wednesday 7:30 p.m. 7  
Phones: (214) 882-6455 or 882-3657.

**LUFKIN, TEXAS** — Timberland Drive Church of Christ, 912 South Timberland Drive. Sunday Bible Study 9 a.m.; Worship 10 a.m.; Evening Worship 6 p.m.; Wednesday 7:30 p.m.; Home Bible Classes throughout the week. Jim Poppell, preacher. Phones: (713) 634-7110 (building), (713) 632-7070 (residence).

**LUBBOCK, TEXAS** — 62nd & Indiana Ave., Lubbock, TX. Morning Worship 10:30 a.m.; Evening Worship 6 p.m.; Mid-week 7:30 p.m. Harold Fite, preacher. Phone 792-4155.

**NACOGDOCHES, TEXAS** — Corner of Mound & Starr. Bible Study 9:45 a.m.; Worship 10:30 a.m.; Evening (CST) 6 p.m. (CDT) 7:30 p.m. Robert Harkrider and Dean Bullock, preachers. Phones: Church 564-7286, Res. 564-9592. P.O. Box 35, Nacogdoches, TX 75961.

**SHERMAN, TEXAS** — 314 North Tolbert Street, Sherman, TX 75090. Bible Study 9:45 a.m.; Worship 10:45 a.m. & 6 p.m.; Wednesday 7:30 p.m. Robert H. Farish, preacher. Phone: 893-4586.

**TEXARKANA, TEXAS** — 701 Belt Road (exit off I-30 at Richmond Road, south 2 blocks, right on Belt). Bible Study 10 a.m.; Worship 10:45 a.m.; Evening Worship 6 p.m.; Wednesday 7:30 p.m. Vaughn Shofner, evangelist. Phones: 838-7262 or 794-9814.

**RICHMOND, VIRGINIA (West End)** — 4909 Patterson Ave. Elders: J.D. Childress and J.L. Nosker. Bible Study 10 a.m.; Worship 11 a.m. & 6:30 p.m.; Wednesday 7:30 p.m. Phones: (804) 358-7933, 282-1331, and 748-4607.

**BREMERTON, WASHINGTON** — Bremerton Church of Christ, Pleasant Drive at Price Rd., Rt. 1 Box 926, Bremerton, WA 98310. Morning Worship 9:30 a.m.; Bible Class 10:50 a.m. & 5:45 p.m.; Evening Worship 6:30 p.m.; Tuesday Ladies Bible Class 10 a.m.; Wednesday Bible Class 7 p.m. Harold V. Tremble, preacher. Phone: 377-5622.





**BIRMINGHAM, ALABAMA** — Main Street Church, Fultondale (formerly North Birmingham). Bible School 10 a.m.; Worship 10:55 a.m. & 6 p.m.; Wednesday 7 p.m. Preachers: Tom Beeler, 841-5669 or Yater Tant, 631-4912.

**BIRMINGHAM, ALABAMA** — Corner of 25th Street & 34th Ave., North (North Birmingham church). Bible School 10 a.m.; Worship 10:55 a.m. & 6 p.m.; Wednesday 7 p.m. Fanning Yater Tant, preacher. Phones: Church 323-1352, Res. 631-4912.

**BIRMINGHAM, ALABAMA** — Vestavia Church of Christ, 2325 Old Columbiana Road (near intersection of I-65 & U.S. 31 S.). Sunday: Bible Study 9 a.m.; Worship 10 a.m.; Evening Worship 6 p.m.; Wednesday Evening 7:30 p.m. Steve Patton, preacher. Phones: 822-0018, Res. 823-0472.

**DOUGLAS, ARIZONA** — (Westside Church of Christ) 612 Palm Ave., Pirtleville, AZ 85626 (Northwest Douglas). Bible Study 10 a.m.; Worship 11 a.m. & 5 p.m.; Wednesday 5 p.m. Robert C. Bottorff, evangelist. Phone: (602) 364-7357.

**MESA, ARIZONA** — Southeast Church of Christ, 527 W. Broadway Rd. Sunday: Bible Study 10 a.m.; Worship 11 a.m.; Sunday Evening 6 p.m.; Wednesday Evening 7:30 p.m. Garreth Clair, preacher. Phones: (602) 971-0537 or 833-8116.

**PHOENIX, ARIZONA** — 3535 W. Georgia, Phoenix, AZ 85019. Morning Worship 9 a.m.; Evening Worship 5:30 p.m.; Mid-week 7:30 p.m. Phone: 973-6475.

**PHOENIX, ARIZONA** — 2202 North 40th Street, Phoenix, AZ 85008. Bible Study 10 a.m.; Morning Worship 10:50 a.m.; Evening Worship 6 p.m.; Mid-week 7 p.m. Phone: 267-1797.

**WINSLOW, ARIZONA** — 1004 Williamson. Bible Study 9 a.m.; Morning Worship 11 a.m.; Wednesday Bible Study 7 p.m. Phones: 282-3995 or 289-4856.

**YUMA, ARIZONA** — 5th Ave. & 12th Street, Yuma, AZ 85364. Bible Study 10 a.m.; Morning Worship 10:50 a.m.; Evening Worship 6:00 p.m.; Wednesday 7:30 p.m. James W. Rury, preacher. Phones: 783-5853 or 783-6045.

**FORT SMITH, ARKANSAS** — 1914 Jenny Lind, Fort Smith, AR 72901. Bible Study 9:45 a.m.; Morning Worship 10:35 a.m.; Evening Worship 6 p.m.; Wednesday 7:30 p.m. Roger Hendricks, preacher. Phone: (501) 782-2415.

**HOT SPRINGS, ARKANSAS** — Central Church of Christ, 5400 South Central Ave., Hot Springs, AR 71901. Bible Study 10 a.m.; Worship 11 a.m. & 5 p.m.; Mid-week 7 p.m. Phones: (501) 525-3017 and 525-2134.

**BAKERSFIELD, CALIFORNIA** — Rosedale Church of Christ, temporarily meeting at the Rosedale School Auditorium, 3356 Rosedale (58) Hwy. Sunday Worship 10 a.m. & 6 p.m.; Bible Study 11:20 a.m.; Wednesday Evening 7:30 p.m. Elders: Lalo Enriquez and Dick Millwee. Dan Melear, preacher. Phone: 393-7089.

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**FRESNO, CALIFORNIA** — Sun Garden congregation, 4563 E. Gettysburg. Worship 9:45 a.m. & 6 p.m.; Mid-week 7:30 p.m. Denton Thompson, preacher. Phone: 222-7815.

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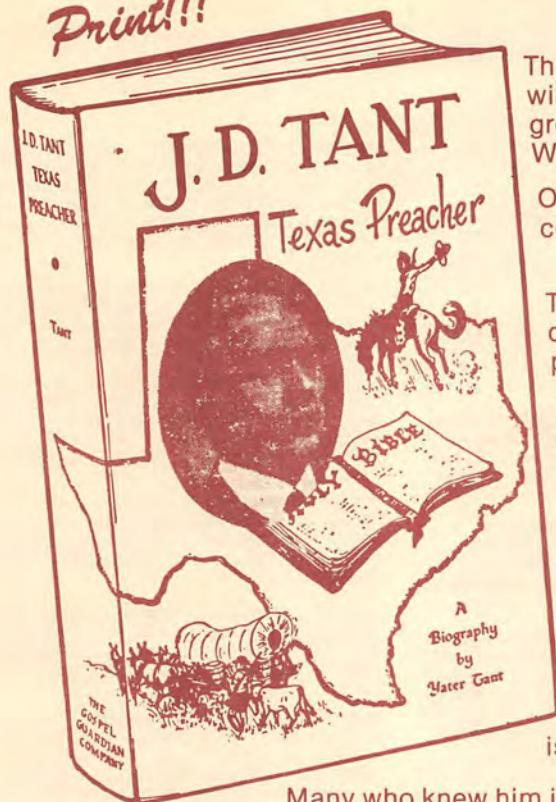
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# VANGUARD

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## The Christian — A Believer in God (I)

### The Name

Ask the average person you meet, "Are you a Christian?" or "a believer?" and most will answer, "Yes." And yet few, if any, have really considered the question seriously. Peter uses both words: "Ye, who through him are believers in God" (I Peter 1:21), and, "If a man suffer as a Christian" (4:16); therefore, we shall let him tell us what the two are. However, in discussing the name Christian in this article, we shall go outside Peter's writings, but in following studies we shall confine ourselves primarily to I Peter.

Few words are used more loosely in this country than the two, believer and Christian. A moral man, or a member of any sect claiming some relation to Christ, is considered to be a Christian; but the name involves far more than this. One writer says, "A Christian is one who accepts with all its implications, the Lordship of Jesus Christ." This is correct if the Scriptures are allowed to define what are "all the implications" with regard to "the Lordship of Jesus Christ." The faith of early Christians included belief in the virgin birth of Jesus, His sinless life, sacrificial death for their sins, His resurrection, ascension to the right hand of God, His present rule in all realms which rule demands the absolute submission of each believer to every expression of His will; faith in His return, the resurrection of all the dead, and a universal judgment with heaven or hell as the destiny of all persons. All of these principles of faith are not accepted in toto by most moderns who call themselves "Christians." We shall measure the standard by I Peter.



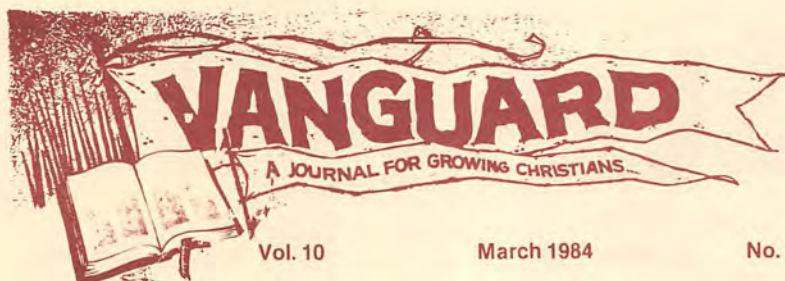
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### Implications of the Name

Names are significant, they designate persons or things, distinguishing each from other persons or things. Adam gave names "to all cattle, and to the birds of the heavens, and to every beast of the field" (Genesis 2:20), by which they would be distinguished. Names may also bear significant meanings: Abram, meaning "exalted father," was changed by Jehovah to Abraham, "father of a multitude" (Genesis 17:5). Jacob, which meant "one who takes by the heel, supplants" (Genesis 25:26; 27:36; Hosea 12:3), was changed by the Lord to Israel, "one who strives with God and prevails" (Genesis 32:28; 35:10). Names of the sixteen writing prophets are interesting; each name bears a distinct meaning and significance.

(Continued on page 17)





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## EDITORIAL

# "QUO VADIS, ECCLESIA?"



## Fanning Yater Tant

There is a tradition that at the height of Nero's persecution of the church, as the Christians were fleeing from Rome, Peter was in a group going down the Appian Way. Suddenly a vision appeared to Peter, and standing before him he saw the Savior. "Quo vadis, Domine?" ("Whither goest thou, Lord?") asked the aged apostle. "I go to Rome to be crucified again," was the reply. Upon hearing this, Peter, filled with shame and remorse for having deserted his brethren in Rome, resolutely reversed his course, returned to Rome, and was crucified, thus fulfilling the Lord's prophecy to him that in his old age he would die a martyr's death. The story is fictional, and probably untrue, but . . .

The church for which our Savior died is now facing a challenge in this twentieth century that may well cause every thoughtful Christian to ask Peter's question, not of the Christ, but of the Church: "Quo vadis, Ecclesia?" ("Whither goest the church?") On another page in this issue of *Vanguard* you may read of the great "Superchurches of Houston, Texas." These are

denominational churches, to be sure, but do not for one minute think the Lord's church is immune from such influences. There is a rising tide of secularism threatening to engulf not only the denominational bodies, but the church of the Lord as well. Instead of "seeking those things which are above," more and more we see churches all over the land beginning to emphasize the secular "this worldly" goals and objectives. Bowling alleys and church gymnasiums are certainly not completely foreign to some churches that have "Church of Christ" on their bill-boards. Schools and medical clinics, along with day-care centers, are increasingly in evidence. Homes for needy children, homes for the aged, homes for unwed mothers, rehabilitation centers for juvenile delinquents, warmly defended as being "the work of the church"

### The "Social Gospel"

This growing emphasis on *this* world rather than the world to come, in which the church as such is to take a leading role, really had its origin about a hundred years ago with the emergence of what came to be known as "the social gospel". This "social gospel" developed during the last half of the nineteenth century and was no doubt given impetus by the widespread and enthusiastic acceptance of Charles Darwin's "evolutionary hypothesis." As church members (many of them clergymen) began to entertain doubts as to the Biblical narratives of Creation, there came an emptiness and uneasiness in all church life. If the Bible is NOT true and reliable history of Creation, how can we be sure of *anything* it reveals, even Christ himself? Maybe there is no heaven, hell, no future life!

As these nagging questions began more and more to haunt the minds of the believers, the very worth of the church itself, as an institution, began to be questioned. That, in turn, brought forth the *social gospel* — if the church has no validity or worth as to future life, then clearly, if it is to survive, it must have meaning and worth for **THIS** life. Perhaps



Executive Editor: Fanning Yater Tant

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*VANGUARD proposes to face courageously  
and without evasion the horrendous problems of Christians and congregations  
seeking to serve God in a non-Christian, secular and practically atheistic  
culture. It truly seeks to fulfill its purpose as "a journal for growing Christians."*

It will be no longer possible for the preachers to preach with much enthusiasm and conviction about life after death, but they could certainly preach with great enthusiasm and conviction on making this present world a better place in which to live — abolish poverty, disease, war, famine, ignorance. They could establish summer camps to get children off the streets and out of the ghetto; they could mount great lobbying campaigns to outlaw the liquor traffic; they could build hospitals, gymnasiums, community social centers.

### The End Justifies The Means?

And that is exactly what has happened. It has all worked out with great success (witness the Houston Superchurches). According to the defenders of these secular programs "all those cooking classes, weight reduction programs, and basketball games serve evangelical ends." "Everything we are doing," says Edwin Young, Pastor of Second Baptist, "has a link in it." The games, entertainments, classes, and secular projects are all aimed toward getting people to church, "That's what we are here for," declared a long time member of First Baptist. It all goes back to the old, old philosophy that "the end justifies the means." The object is to get people to come to church and then teach them the gospel. But, sadly enough, instead of the "end" justifying the "means," it turns out that the "means" will determine the "end." If people come for entertainment or hamburgers or special services, then it will take more entertainment, more hamburgers, more special services to keep them coming. And coming for what? The spiritual and eternal goals are gradually phased out.

### The Church's Mission

The church's mission is spiritual and not social; its great purpose on this earth is to prepare men for heaven, not to make easier and more satisfying life on this earth. The Christian naturally IS happier and more fulfilled than his non-Christian neighbor, because for him life has meaning and purpose and a glorious destiny. He is in this world, but not of

this world. Because of what he is, he will make this world a better place, of course. But that is a by-product of his Christianity, not the essence of it or the reason for it. He may, indeed, participate in a great many programs and projects that tend to make life better here — helping establish hospitals, schools, recreation centers, and all sorts of social welfare projects. He does this because he is a Christian; it is NOT the work of the church.

In this connection we commend to your careful reading the article by Reuel Lemmons, "A Church Grows In Boston," elsewhere in this issue. We know little about the Boston church; there may be some features of their work we would question. But ONE thing we do not question: their overwhelming zeal for lost souls! Obviously they have little time for, or interest in, ball teams and social banquets; they are too busy trying to convert men to Christ and change their lives! With over 400 baptized in 1983, and expecting more than 500 baptisms in 1984, this congregation has given first priority to *evangelism*. Indeed, they are inspiring their members with the kind of commitment and dedication that characterized the Jerusalem church . . . and they are doing it with the old-fashioned "house to house" technique used by Paul so many centuries ago in Ephesus. Radio programs, television programs, and other media for appealing to the masses may be of some value, but they can never get the job done as effectively as that "one on one" face-to-face contact and teaching found in the apostolic church — and found again in Boston! This is hard work — and is fraught with tears and prayers and often disappointment. But the Savior said, "My sheep hear my voice," and there are thousands upon thousands who WILL respond if they have the chance to hear!

"Quo vadis, Ecclesia?" Whither goest the church? Will it be toward a social gospel, or will it be toward the apostolic pattern? For active, growing churches it will be one or the other. The Superchurches of Houston have chosen one course; the church in Boston obviously has chosen a different course.—F.Y.T. □



“AN

# UNCERTAIN



**Robert H. Farish**  
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VOICE”

Paul rebuked the saints at Corinth for the abuse of “tongues”. Then, as now, there were some “show-offs in the church! Their compulsive ego coupled with ignorance (the two go together) caused them to use the “gift of tongues” as an attention-getter. “Tongues” were not given to one for that one’s selfish benefit, but for the profit of all those assembled (I Corinthians 12:7). If those present in the assembly, whether believers or unbelievers, cannot understand what is said, there is no profit available for them (I Corinthians 14:23). The one guilty of this sin cannot justify his exhibitionism by wailing, “You just don’t understand me”. Every person has an obligation to speak and act in such a way that the one hearing his words and observing his behavior will be edified. No edification can exist apart from understanding.

Paul wrote, “For if the trumpet give an uncertain voice, who shall prepare himself for war?” (I Corinthians 14:8). This principle is of general application; it is not limited to the specific sin of the mis-use of “tongues”. Now, as then, if the trumpet give forth an uncertain voice, confusion rather than order will prevail.

Writing to Timothy Paul declared, “Consider what I say; for the Lord shall give thee understanding in all things” (II Timothy 2:7). When the hearer, with a good and honest heart, considers what Paul said, he will understand. No uncertain sound issued from the lips of the men who spake as the Spirit gave them utterance.

There are some in our day who rather than spend their time considering what the apostles said, turn away from the truth and turn aside unto the fables of the theologians. When their attention is called to what the Scriptures say, they often attempt to brush away the truth by saying, “That is just your understanding”. David Lipscomb pointed out, long ago, that there can be no such things as “different understandings”; there can be only one understanding; all else are misunderstandings. God requires men to be “not foolish, but understand what the will of the Lord is” (Ephesians 5:12). If misunderstandings were tolerated or approved by God, the contradiction of requiring the Christian to recognize and keep the unity of the Spirit is inexplicable. How can one contend for *the* faith which is “one”? (Ephesians 4:5). How can one stand fast in the one faith? How can one try himself with the view of discovering “whether ye be in the (one) faith”? The list of required human actions, with reference to the faith, could be lengthened but this should point up the impossibility of taking divinely-directed action if there are faiths many, and there must be faiths many, if all or any of the misunderstandings are going to be accredited by the Lord. Jesus is the unique Lord and it is the unique Lord who is the author and finisher of the unique faith.

We need unselfish, prepared men of conviction to sound forth the word. Irresponsible men who seek their own, not the things of Christ Jesus, do not truly care for the church (Philippians 2:20-24). Those who love to have the preeminence are incapable of discharging the duty to feed the flock of God (III John 9; I Peter 5:1-4).

Each one of us who claims to love God needs to re-examine such passages as Acts 20:26-32; Romans 16:17, 18; II Corinthians 13:5; James 3:1; Jude 3 and 4 and many others to the same import. Do you believe what is written in these places? Are you going to look up and study these passages? Why? □



# The Superchurches of Houston

Newsweek, October 24, 1983

David Gates and Daniel Shapiro

As an official in a Houston bank, Fred Williams is no stranger to the high, wide and handsome style of Texas construction, but when he saw the price tag for the new physical plant his church was proposing, his first impulse was to dig in his heels. The Houston Astrodome had cost \$2 million less to build. "I had a long list of questions," he recalls. "Why eight bowling lanes?" But last January, when it came time to vote on the \$34 million expansion, Williams joined most of the Second Baptist Church's nearly 8,000 members and dutifully raised his hand; by summer, all but \$3 million of the money had been pledged, and Williams was a believer—even in the controversial bowling alley. "It's really the best fellowship sport you can have," he says. "And you can do it whether you're two or 92, and go out at night in a safe environment and in fellowship with other members. So it makes sense to me."

Everywhere from Scarsdale to San Clemente there are Protestant churches that resemble high-priced hybrids of cathedral, corporation and country club. But superchurches like Second Baptist are something new: long-established local congregations bent on transforming themselves into ecclesiastical civic centers. In addition to worship services—often carefully choreographed for television—these churches offer schools, athletic facilities and even restaurants; staffers, who may number 100 or more, provide everything from exercise classes to employment counseling. The superchurch, in short, gives its members an increasing number of secular satisfactions as well as a sanctuary from a sinful world. And that, say critics, is a danger.

**Catalyst:** The superchurch capital of America is Houston, where Bible-belt piety meets sun-belt enterprise. "There's a phenomenal amount of money here," says John Bisagno, pastor of Houston's First Baptist Church, "and that makes for a catalyst to do great things for the Kingdom of God." He should know: his 17,000-member church is the biggest in town, and, with a \$10 million annual budget, the richest.

Five years ago First Baptist followed the upscale exodus from Houston's crowded downtown to the northwestern suburbs. Its new home, a svelte complex of beige brick buildings with dark brown glass

just off I-10, looks like thousands of high-tech corporate headquarters on hundreds of American beltways: neither cross nor steeple betrays its function. Nearing completion is the Christian Life Center, featuring two full-size basketball courts, a roller rink, six bowling lanes, four glassed-in racquetball courts, a suspended jogging track, saunas, whirlpool baths and a restaurant called The Garden of Eatin'.

Second Baptist plays a scrappy Avis to First Baptist's Hertz. With fewer than half as many members, its operating budget is two-thirds that of the larger church; receptionist Kathy Nelson chirps "Exciting Second!" when she answers the phone. In the foyer of the present sanctuary stands a scale model of the new \$34 million complex, whose sanctuary will have five times the seating capacity. There will also be new Sunday-school classrooms and state-of-the-art sports facilities rivaling those at First Baptist, including the bowling lanes that gave Fred Williams pause.

Not all Texans are happy about these monuments to new money and old-time religion. "The superchurch cult is tied into something larger," warns Ken Chafin, pastor of Houston's South Main Baptist Church, which has about as many members as Second Baptist, but no restaurants or roller rinks. "It's tied to the success syndrome of American business, and its pastor can become like the chief executive of a corporation. Growth is the bottom line of a superchurch, and this puts enormous pressure on the church to measure itself with a different measuring stick than God has." Chafin also worries about what he calls the "enclave" mentality: "A basic philosophy of the superchurch is, 'We're going to create a support system for you and take care of everything in your life.'"

**'Nothing Sinful':** Within the superchurches themselves, though, seldom is heard a discouraging word. The young are as enthusiastic as their elders: "You can get away from all the hassles," says high-school junior Michael Garner about First Baptist. "You don't have to worry about everybody being wild. It's natural fun—nothing sinful." Moreover, say the pastors, all those basketball games and cooking classes serve evangelical ends. "Everything we're doing," says Second Baptist's pastor, H. Edwin Young, "has a hook in it." Outsiders' complaints about the superchurches' aggressive growth are countered with common-sense arguments. "That's what we're here for," declares Mrs. Francis Harper, 70, a First Baptist member since 1948. "To bring people in so they can hear." And to Felix Wagner, the First Baptist's assistant pastor, the superchurch simply reflects a national characteristic: "America does things in a big way and the Lord is not going to be left in the back seat." □



# "WAS JESUS 'SOFT'

# ON SINNERS?"

Lindy McDaniel  
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I suppose that every liberal cause from the hippie movement, homosexual/lesbian movement, ecumenical and social gospel movement, etc., has claimed Jesus as their champion. After all, was He not a "friend of publicans and sinners," the ardent defender of the 'rights' of the poor and outcasts of society? Did not Jesus have compassion upon and truly 'understand' the masses of society? Yes, but this is not what some would expect, and it does not translate into support for the above mentioned causes.

The mission of Jesus was clearly outlined in the words of Isaiah: "The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor. He has sent Me to heal the brokenhearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to preach the acceptable year of the Lord" (Luke 4:18-19). Since His mission was to 'seek and to save that which was lost' (Luke 19:10), He demonstrated compassion and love for all sinners. He ate and drank with sinners, and when questioned about this by the scribes and Pharisees, He replied: "Those who are well do not need a physician, but those who are sick. I have not come to call the righteous, but sinners, to repentance" (Luke 5:31-32). Observe carefully that sinners are unrighteous, sick, in need of salvation, and are called upon to repent.

The gospel of Luke, written especially for the Greeks, contains many accounts of Jesus' contacts with vile sinners. There is the sinful woman (prostitute) who washed the feet of Jesus with her own tears (Luke 7:36-50). Jesus used this occasion as an opportunity to teach a great lesson on repentance, forgiveness, and love. Luke 15 contains a series of parables teaching God's great concern for the lost. Again, it should be noted that these sinners, every last one of them, is described as being lost and in need of salvation. Also, it is noteworthy that more is said on the subject of repentance in the gospel of Luke than in any other gospel account. See Luke 3:3, 8; 5:32; 10:13; 13:3-5; 15:7; 16:30; 17:3-5; 24:47. Mark it well, Jesus called upon sinners to repent, and that demanded a change of mind leading to a reformation of life! This was his message to sinners from the beginning (see Matthew 4:17).

The compassion and mercy of Jesus is shown in the fact that Jesus told people the truth about themselves, and did not justify their sins with a lot of psychological garbage (blaming everybody and everything except their own corrupt hearts). He called a spade a spade. His message was fresh and authoritative. He convicted sinners of their sins, but he offered them hope. Hiding the truth always leads to despair. Jesus said: "If you abide in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free" (John 8:31-32). Jesus taught that the greatest sin was that of self-righteousness and pride which prevent the admission of personal guilt (see John 9:39-41; Matthew 10:15; 11:20-21; 23).

Sin is the transgression of God's law (see I John 3:4). It is God's way of looking at things. The terrible sins mentioned in Romans 1:18-32 deserving God's wrath are described in general terms as 'uncleanness,' 'vile passions,' 'unnatural and shameful acts,' 'debasement,' and other such descriptions. The specific sins mentioned are openly practiced in our society today. But not only is this God's way of looking at things, but deep down inside there is an awareness in us all that God is right! Concerning these sinners, Paul wrote: ". . . who, knowing the righteous judgment of God, that those who practice such things are worthy of death, not only do the same but also approve of those who practice them" (Romans 1:32). When God tells us the truth about sin, this message somehow connects with our conscience (if we have any left) and briefly, at least, we admit the truth. But quitting is something else.

## Sinners Who Quit Sinning

The Bible contains many examples of sinners who quit sinning. Among them are Rahab the harlot, Saul of Tarsus, and the Corinthian brethren. I have selected these because they were guilty of what we might call especially gross sins. What is worse than a prostitute? Paul was a violent aggressor, a murderer, and a blasphemer (see I Timothy 1:13-14). Many of the Corinthians were guilty of terrible sins. But once enlightened, these turned in abhorrence from their sins. As expressed by Paul: "What fruit did you have then in the things of which you are now ashamed? For the end of those things is death" (Romans 6:21). I like what Peter said: ". . . as obedient children, not conforming yourselves to the former lusts, as in your ignorance; but as HE who called you is holy, you also be



holy in all your conduct, because it is written, 'Be holy, for I am holy.' " (I Peter 1:14-16).

Some in the church at Corinth had formerly been guilty of terrible sins. Paul wrote: "Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. And such were some of you" (I Corinthians 6:9-11). But Paul explains that they were now cleansed: "But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God" (I Corinthians 6:11).

To show that God means business when He tells us to quit sinning, the Corinthians, even those formerly guilty of gross sins, were commanded not even to associate with a so-called brother who continued to practice such things. Paul wrote: "But now I have written to you not to keep company with anyone named a brother, who is a fornicator, or covetous, or

an idolater, or a reviler, or a drunkard, or an extortioner — not even to eat with such a person" (I Corinthians 5:11).

The point should be well established by now that Jesus was not 'soft' on sin and/or sinners. He shares nothing in common with movements that would 'water down' His message of salvation. We today must have enough love and compassion for sinners to tell them the truth, even as we ourselves have had to accept the truth. Paul sums it up by saying: "For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works" (Titus 2:11-14).



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# Improving Sermon Effectiveness

Keith Ward  
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With so much emphasis on the preacher being a good personal worker, we need to be "put in remembrance" that most of Paul's instructions to preachers concerned preaching to the church — "put the brethren in mind"; "preach the word . . . they will not endure the sound doctrine; but . . . will turn away their ears from the truth"; "reprove them sharply"; "these things [conduct becoming Christians in every relationship, kw] speak and exhort and reprove with all authority" (II Timothy 2:14; I Timothy 4:6; II Timothy 4:2-4; Titus 1:13, 2:15). Keeping the saved is as important and difficult a task as saving the lost.

Since the principal opportunity we have to teach the church is the Sunday sermon, we ought to soberly consider every means of improving its effectiveness, and extend every effort to developing necessary skills. The lecture-type address is, inherently, the least effective means of causing the audience TO REMEMBER the material. At the same time, it is the most efficient way to present the most information in the least time. Undoubtedly, recognition of the sermon's weaknesses caused brethren to add Bible classes, where audience participation via questions and comments increased retention of the "thing preached" manifold. Nevertheless, we must not hold the discourse in contempt, for it was a primary method used by apostles, prophets and our Lord. Instead, we ought always to be seeking ways to improve the effectiveness of our sermons.

## Visual Aids

Overhead projectors with their charts clarify and enhance sermon points and, by involving the eye as well as the ear, increase the amount the audience remembers. However, not every lesson lends itself to being charted. Over-enthusiasm may lead to charts for the sake of using the overhead, rather than for the sake of teaching the lesson. The overhead is a tremendous aid, but is not the be-all and end-all to sermon effectiveness.

## Past Articles

My first article on this subject urged the use of review tests of Sunday's sermons on the following Wednesday night (*Gospel Teacher*, Nov./Dec., 1977).

Obvious advantages are increased attention, note-taking, and home review. In addition, the preacher may learn that he is not making the points he thought he was.

Again, I wrote suggesting the use of skeleton outline handouts (*Gospel Teacher*, July/Aug., 1978). These allow hearers to regain their attention after having it distracted, especially young mothers. Also, they encourage note-taking and promote home study to "see if these things were so."

I would be happy to see these articles reprinted, for any aid they might offer to preachers and elders who want to use every means to increase the amount the audience learns from each sermon. Perhaps it was not all bad grammar when the mountaineer asked his son, "Did the new teacher learn you anything in school today?" For many times the preacher teaches but the audience does not learn. Our duty is not merely to teach but to so teach that we "learn" our audiences the gospel.

## Variety

That this problem is nothing new is well illustrated by the probably apocryphal story of a young preacher who preached lesson after lesson on baptism. Finally, the elders took him aside and said, "What you are preaching is true, but the church needs other truth as well. Therefore, we are assigning you the task of preaching through the Bible, beginning Sunday with creation." Sunday, the young preacher began his sermon, "In the beginning God created the heavens and the earth. And the earth was waste and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters." At the thought of all that water, the preacher could not restrain himself and launched into a discussion of water baptism.

The Old Testament is a rich sourcebook for sermon ideas. Old themes can be given new life by a fresh approach. Character studies reveal the consequences of various virtues and vices the New Testament commands or condemns. Men of old demonstrate "how to" put in practice the unchanging moral code of God. Divine history illustrates principles dimly understood without God's life-drawn "pictures" of explanation. Further, the material is fresh and interesting to most audiences, who generally are ignorant of the Old Testament. The elders' idea is a good one, and we and our audiences will profit if we diligently pursue it.



## Outline Books

Each of us views any situation or idea through a frame comprised of our background, education, prejudices, experiences, values, desires, etc. Indeed, as our young preacher learned, it is difficult to break our mind-set and preach on anything but "baptism." For most of us, the field is somewhat broader than just that one theme, but does not the principle fit tighter than we can comfortably walk in? Could an observer catalogue all our sermons under a limited number of headings? No matter what text we begin with, do we wind back on one of the same few subjects week after week? Such may well be the reason churches trade preachers regularly. They are hungry for some new spiritual food. How often have you heard some brother comment to the effect that "For a while, every time he got in the pulpit he preached about \_\_\_\_\_"? Who is saying it about you right now?

Sermon outline books have been abused by the lazy so often that many refuse them altogether. They miss an invaluable tool for improving variety and effectiveness. The editors and authors of those outlines have different perspectives. They see different needs and problems; approach the solutions in a different manner; offer new themes we had overlooked. Perhaps all of us have resorted to an outline book when some emergency had taken our preparation time. More of us should search them to learn new ways and themes to preach. If an outline is good but "just isn't my style," perhaps that is a good reason to preach it — to learn new styles and methods.

Should any think this is a good excuse for goofing

off on preparation, forget it. Better yet, if you are inclined to do such, forget preaching. We hear much of the preacher shortage, but it also exists in many churches where men fill the pulpit every Sunday.

Be true to yourself and the audience, and work as hard on a borrowed "recipe" as on a new lesson "made from scratch." Otherwise you will sound half-baked! Study the scripture citations for their connection to the point made. Some points may need to be omitted if the author's thought cannot be discerned. Or, you may choose to substitute a passage you consider more appropriate. Don't cough up another man's sermon, dry and lifeless. Make it yours. Preach it! Also, many preachers fail to re-prepare properly to preach lessons they developed in the past. Brethren, it shows.

Many outlines in books are poorly organized and contain points that do not contribute to the stated topic. Re-work and omit as needed. Others are so cryptic as to be useless. What can one do with a string of unannotated passages? Often, notes and illustrations are worthless because they are so brief that none but the author knows the connection to the point. Find your own, and better a Bible illustration than personal anecdote.

Outline books are an enduring means whereby experienced preachers have sought to "commit . . . to faithful men, who shall be able to teach others also" (II Timothy 2:2). A man who will work and USE them, and not just ABUSE them as a crutch to cover laziness, will find a wealth of wisdom, and broaden his preaching both in content and style.

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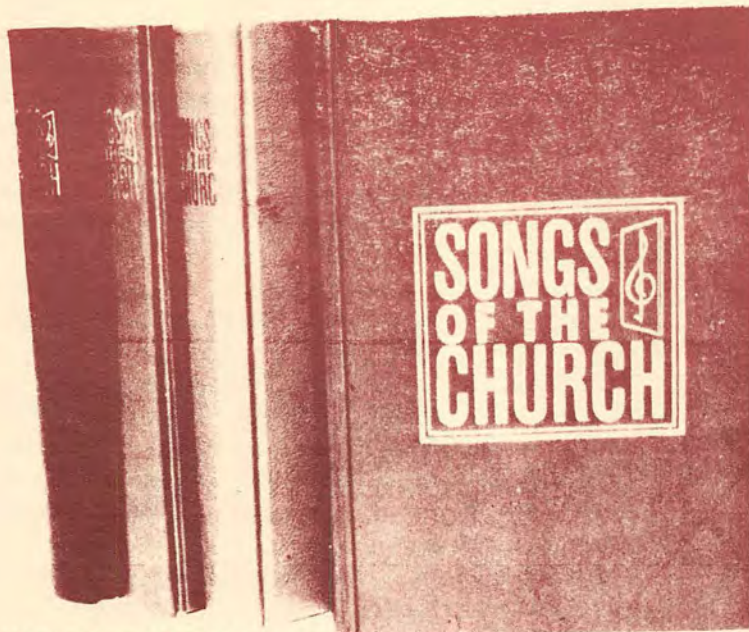
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# Do You Have Heart Trouble? (I)

Morris W. R. Bailey  
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In His reply to the question of His disciples as to why He spoke in parables, Jesus said, "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand. And unto them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall in no wise understand; and seeing ye shall see, and shall in no wise perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed . . ." (Matthew 13:11-15).

It is thus obvious that one of Jesus' reasons for parabolic language was because of the grossness of the hearts of the Jews to whom His preaching was addressed.

## Spiritualizing of Natural Faculties

The spiritualizing of members of the natural body, and of natural faculties is familiar to all students of the Bible. It was a common practice among Bible writers because they recognized that man is a dual being — an outward man, and an inward man. Paul said, "Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day" (II Corinthians 4:16). The outward man is the physical body, with its various organs through which it functions, and its five senses of seeing, hearing, tasting, smelling, and touching through which it acquires knowledge. The inward man is no less real, but belongs to the invisible realm, and must therefore be illustrated to us by things that are seen and heard.

One of the most important organs of the body is the heart. When we consider the essential role that it plays in the functioning of the body, we can begin to appreciate the importance that the Bible ascribes to the word heart, when it is used in a spiritual sense. At

this point it would be well for us to notice a few things about the natural heart — its structure, its function, and some of its possible malfunctions and disorders.

Some years ago a series of articles appeared in the *Reader's Digest*, dealing with a fictitious character called "Joe." It described in some detail the structure and the role of various organs of Joe's body. One of the most interesting of those articles was entitled, "I Am Joe's Heart." It was interesting as well as informative, and gave us a deeper insight into some things that we take for granted.

Next to the brain, the heart is probably the most amazing and fascinating of all the organs of the body. About the size of one's fist, and weighing less than one percent of the total weight of the body, it is situated slightly to the left in the chest cavity. It is a hollow muscle composed of four chambers connected with one another by a system of valves. Leading away from the heart are the arteries that carry blood to the veins through which it is distributed to the various parts of the body. Leading to it are the arteries that bring back blood that has received a fresh supply of oxygen in the lungs. Beating at the rate of about seventy or more times per minute, it pumps about six thousand pounds of blood per day through multiplied miles of arteries and veins; and continues that work without rest, without shutting down for repairs throughout the life of the individual, which in some cases has been over a hundred years. A wonderful organ indeed is the heart.

## Disorders of the Heart

Despite the wonders of the continuous service rendered by the physical heart, there are various disorders and malfunctions that may occur, and thus impair its work. One of these is of a congenital nature, a structural defect that hinders the blood from receiving sufficient oxygen from the lungs and resulting in what is called a "blue baby." This can usually be corrected with surgery. Another possible disorder of the



heart is the result of a childhood disease known as rheumatic fever which can damage the heart and leave it in a weakened condition. Another disorder is known as angina pectoris, which is usually recognized by chest pains following any exertion, and is the result of the heart's not receiving sufficient blood for it to operate efficiently. Still another — and far more serious — is what is called coronary thrombosis, which is the result of the supply of blood to the heart having been cut off due to a blood clot, or a blockage of the artery that supplies the heart with blood. This is a condition that is caused, or at least aggravated by smoking (smokers beware), or the consumption of foods that are high in cholesterol that leaves a fatty deposit on the arteries until they become clogged, just as a water pipe can become clogged when it carries water that is high in mineral content.

Since we are told that "the life of the flesh is in the blood" (Leviticus 17:11), we can thus appreciate the importance of the heart that is responsible for circulating the life-giving blood through the body, and we can see the wisdom of frequent medical check-ups, which usually involve an examination of the heart.

### The Bible Heart

In the light of the above observations concerning the physical heart, we can now see why the word heart has been given a spiritual meaning in the Bible, and has come to stand for the center of man's spiritual nature, and the source of his conduct, whether good or evil. Solomon said, "Keep thy heart with all diligence; for out of it are the issues of life" (Proverbs 4:23). Jesus said, "The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh" (Luke 6:45). That was Jesus' way of telling us that we know what a man is at heart by what he talks about.

### The Psychology of the Heart

The science of psychology is one of man's more recent discoveries. While the word psychology is not found in the Bible, it does, however, deal with psychological principles. What the Bible calls the heart, psychologists have divided into three departments — the intellect, the will-power, and the emotions. The Bible, in speaking of the heart, recognizes each of these areas of man's nature.

Man has the ability to think (Proverbs 23:7); to reason (Mark 2:8); to understand (Matthew 13:15); to believe (Romans 10:10). The psychologist calls these attributes of the intellect. Yet the Bible ascribes them to the heart.

Man has the ability to devise purposes (II Corinthians 9:7); to form intentions (Hebrews 4:12); to obey (Romans 6:17). The psychologist ascribes these to the will-power. The Bible recognizes them as originating in the heart.

The Bible ascribes to the heart the ability to experience sorrow (Romans 9:2); joy (Lamentations 5:15); love (Matthew 22:37). The psychologist ascribes these to our emotions.

Since these three departments of man's nature — intellect, will-power, and emotion — determine the ideals that shape the course of our life, we are thus better able to appreciate the warning of Solomon to "Keep thy heart with all diligence; for out of it are the issues of life."

We have spent considerable time on this aspect of our subject; but all to point up the fact that just as the condition of the natural heart that pumps the life-giving blood through the body determines the well-being of the outward man, so also the condition of that which the Bible calls the heart, and which the psychologist calls the intellect, the will-power, and the emotions determines the spiritual well-being of the inward man. Just as surely as any structural defect, or any functional disorder due to disease or other causes can jeopardize the health, or even cause death of the body, so also any disorder or malfunction of that which the Bible calls the heart, can impair our spiritual health and if not corrected will cause us to be lost eternally.

### The Nature of Heart Trouble Diagnosed by Symptoms

The expression, heart trouble, is a general term and may involve any one of a number of specifics. Each type of disorder is usually identifiable by certain symptoms. As the doctor probes with his stethoscope, his trained ear detects sounds that tell him whether or not the heart is functioning as it should. A certain sound may indicate a leaking heart valve, or some other structural weakness. Or, as he examines that wavy line on the electrocardiogram, some irregularity there may indicate an erratic heart-beat, or it may indicate some heart damage from a previous heart attack.

In like manner there are various disorders and malfunctions of the heart of the inward man. These will be indicated by symptoms that identify what the disorder is. In some articles to follow I shall point out some of these disorders with their symptoms.

### HANDLE WITH CARE!

According to the January issue of *CHRISTIAN CHRONICLE*, a couple of "Medical Missionary" teams spent a week in Panama recently surveying the area, and treating villagers in remote areas. Among the assistants listed was Brother Nitro Glisson. We do not know the brother, but would advise all associations to "handle with care"! We've all heard that "there's nothing in a name," but... that's not always the case. *BE CAREFUL!*



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# NEWS NOTES

contribute through that one church to do their work, you have in principle the same system as that of the Catholic church through the Pope, or that of Protestantism through their centralized control, Missionary Society, etc." — Earl West, GOSPEL GUARDIAN, 1957.

## THE NEW PREACHER

"How do you like our new preacher?" asked one member of the church's best known grouch and critic. "Well, I can hardly say," replied the grouch. "You see, I heard him under most unfortunate circumstances. I had insomnia, and stayed awake through the entire sermon."

## CHURCH OF CHRIST DENOMINATIONS

We once saw a sign before a church building which declared that "A Congregation of the Church of Christ Meets Here." Well, why not go the whole hog, and state, "A Congregation of the Church of Christ Church Meets Here"!

## PERFECTLY CLEAR?

The way some of our brethren write (and preach) reminds us of the classic note we printed many years ago — a girl writing to her sweetheart after they had had a lovers' quarrel: "Dear John: I hope you are not still angry. I want to explain that I was really joking when I told you I didn't mean what I said about reconsidering my decision not to change my mind. I really mean this. Love, Peg."

## CONSCIENTIOUS SCRUPLES

It was one of these "modern" Churches of Christ, with recreation center, youth lounge, gymnasium, banquet room, and an exhaustive program of picnics, youth rallies, ball games, and entertainments. But the Sunday attendance kept steadily declining. The preacher and the elders were much worried, and put out a questionnaire to some of the most faithful of the saints who were becoming lax in their attendance, asking why they had ceased coming to church on Sundays. They found out: many of the saints said they had conscientious scruples against going to places of amusement on the Lord's Day!

## AS WEST SAW IT — AND SAID IT

"No eldership of any congregation has any right to voluntarily or involuntarily take over the work of the church universal. The power of an eldership is limited to the resources of the congregation over which they are elders. When you and I begin to take a church (as they did in Texas) and set it up for all the churches to

## "DO IT NOW!"

He was the president of a big corporation, and an enthusiastic supporter of Robert Schuller, Norman Vincent Peale, Earl Nightingale, Clemmie Stone, and all the other great "hype" gurus of our day who stress the virtues of an aggressive, self-assertiveness, "get-on-with-the-job" philosophy. He came home from one of the meetings bubbling over with fire and enthusiasm, fairly bouncing with new ideas and good intentions. Unfortunately, he let some of the effervescence slop over into his business, and put up a big placard in his office: "Don't Put It Off Any Longer — Do It Now!" The next day the office boy kissed the stenographer, the bookkeeper punched the treasurer's nose, the salesman burned up all his samples, the janitor broke out three windows, and the cashier left town with fifty thousand dollars and the boss' wife . . .

## THE SEVEN AGES OF MAN

The WALL STREET JOURNAL some time ago declared that a man's age can be roughly determined by his attitude toward girls, and is divided into seven stages: (1) "Whaaa, I want my mommy!" (2) "G'wan, beat it! We don't want any old girls playing with us." (3) "Oh, Myrtle, you are beautiful." (4) "If you don't marry me, I will shoot myself." (5) "Well, go on home to your mother, and see if I care!" (6) "She is considerably younger than I am, Alice, but she understands me." (7) "Kitchy-kitchy-koo! Did you hear that, Alice? She said, 'Grandpa!'"

## BROTHER IRA NORTH

With much regret we learn of the death in January of Brother Ira North, minister of the Madison Church of Christ — the largest Church of Christ in the world, according to the Nashville papers, with more than 5,000 members. Brother North had put up a stubborn battle against cancer, but it was a losing fight. He knew death was near, and told his weeping children, "The Lord knows best." We strongly disagreed with Brother North's "institutionalizing" of the Lord's church, but we respect his faith, and only wish that more Christians could have the dedication and zeal he exhibited throughout his lifetime.





*J. D. Tant*

## TALK ABOUT GROWTH!!!

Dudley Ross Spears sent me a copy of the December, 1983, issue of *ENSIGN*, an official LDS publication. It contained an article entitled "A Decade of Growth," marking the 10th anniversary of the presidency of Spencer Kimball, who is now 88. The Mormon growth is represented in the following numbers: church membership up 64% to 5,450,000; temples operating are up 74%, from 15 to 26, with 16 more in the works; full-time missionaries up 59% to 27,400 (mostly their young "elders" sent door-to-door); mission areas up 62%, from 108 to 175; and annual converts up 140%, from 79,603 in 1973 to an estimated 191,013 in 1983. Among the words I could use to explain this are two synonyms — DEDICATION and COMMITMENT! When we learn the meaning of those words in the light of Matthew 6:33; Luke 14:33; Galatians 2:20; Matthew 16:24-26 and similar passages, THEN we will rise up off our cushioned pews in our air-conditioned synagogues, and do as the Lord said: "Go out into the highways and hedges, and constrain them to come in . . ." (Luke 14:23).

## 1983 REVISITED

One of the joys that comes to this gospel preacher is the opportunity to be with brothers and sisters in the great family of God in so many different areas. In ten gospel meetings and other preaching and teaching appointments in nine states, thirteen were baptized, and five made a public confession of sin. A good many of these places were small (like three members in Key West, Florida) and others were larger (such as West Avenue in San Antonio, Texas; Hart-

selle, Alabama; and Hazelwood in St. Louis, Missouri), and we pray that all were worthwhile endeavors in God's service.

## HELP!

Some months ago a brother in Christ called me from Texas asking if I could come hold a meeting. I must have been half asleep when he called, as I cannot recall his name or the name of the town. The best I can do is that the church was somewhere a little north of the Dallas-Ft. Worth area. If any readers of this column know what I am talking about, please let me know. I would like to come, but need to know where I am coming to!

## BOOZE AND BABIES

New studies are indicating an even greater danger for pregnant women who drink, even moderately. As little as two ounces a week has produced noticeable effects in the behavior patterns of the babies after they are born. "Social drinking" may not be so "social," after all.

## JUST REWARD

San Francisco, whom some call "Sodom-by-the-Bay," passed its so-called "gay rights" ordinances in 1978. Reports since then show that sexually transmitted diseases have increased some 2,400%. It all reminds me of when God told the Israelites all the dire consequences that would come from having a king. No matter — they wanted a king. They got one, and what happened is a matter of historical record. I wonder if God is ever tempted to say, "I told you so."

## IN A UNIVERSITY LIBRARY: NO BIBLE!

A man told me recently that he visited a large university library where all the new books were on display, as well as the old ones which are indispensable for a properly accredited institution of higher learning. It occurred to him to ask the librarian for a copy of the Bible. He was told that the library did not have one. However, after some rummaging around, the librarians finally found a copy of selected readings from the Scripture. But there was no Bible, not even a New Testament. — Dr. Peter H. Eldersveld, William L. Waye, Pueblo, CO (PULPIT HELPS)

## A SIGN OF CIVILIZATION?

Legalized abortions in the U.S. have ballooned from 23,000 in 1967 to 1,554,000 in 1980.

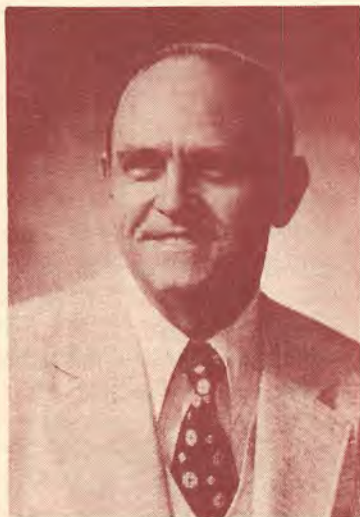
## TRIVIA

Abraham was married to his half-sister, Sarah, therefore he was his own brother-in-law. Isaac was married to his first cousin, once-removed — Rebekah. Since she was the great-niece of his father, then Isaac became his father's great-nephew-in-law. Jacob married sisters, Rachel and Leah. They were also his second cousins, once-removed. He became his own brother-in-law, a brother-in-law to his wives, and they became sisters-in-law to each other. Jacob's father-in-law was also his second cousin, as was his mother. Confused?



# FROM THE

## "DUST BOWL OF KANSAS"



William C. Sexton  
2220 West 46th Street, South  
Wichita, Kansas 67217

I'm not sure whether we should look back or forward, upward or downward, inward or outward, or just keep the door closed and pray, as we say *goodbye* to '83 and enter 1984 — as the last month of '83 showed its vengeance, being the coldest on record in this mid-section.

Spiritually speaking, however, we most surely are looking up, feeling warm inwardly, knowing that God is still in charge. His Son is our Savior, and He rules in our lives — if in fact such is the case — then better things lie in the future. Working with the Southside church of Christ, 4502 South Seneca, in Wichita has been a pleasant time for me and Lois. We moved back to Wichita April 9, near our two youngest daughters and their families. As you get older, you come to realize just how GRAND those grandchildren really are. Brethren we had worked with before are still pleasant to be around, most of the time, if you don't get too close or stay too long!

Five precious souls committed their lives to Christ by believing and repenting of their sins, confessing their faith before others and being baptized *into Christ*! 1983 saw whole or parts of six families identified with us at Southside, two families by moving to the area and others by being restored to the service of the Lord. For all the good that has been achieved in

the Lord's cause, we are grateful for having been permitted to have a part.

We have had some to be less zealous than we would have liked; one family moved south to the *land of opportunity*, our prayers go with them. We hope to achieve more in the Lord's business in '84 — but only God knows the future, for which we all should really be grateful.

Satan will no doubt work here and elsewhere to divide, discourage, and distract with the ultimate aim of destroying. However, God has given us the ability to resist, if we will. Let us RESIST his every effort (I Peter 5:8-9; James 4:7)! If you are coming to Kansas, Wichita in particular, contact us if we can be of any service to you relative to spiritual matters.

We've had others to assist us in Wichita, as we have in other places over the years. We are so grateful that people are out there with the means and the disposition to supply our needs, economically; we are grateful for God who does supply our spiritual need; but let us not forget the moral, psychological, mental, spiritual support — that of the *inward man* — through their prayers, short notes, phone calls, etc., of our brethren!

It's possible to look around and see so many negative things — brethren who disagree with us, *dig* us over issues, seem to us just to be "picky," *cranky*, *lazy*, set on doing evil . . . that we allow Satan to overcome. Let us read Revelation 4-7 and see: (1) God is still on the Throne; (2) Christ, the Lamb, is *alive*, opening the sealed book; (3) The saints who have been mistreated, are still crying out and being heard; (4) God still knows and protects His people! Look up, my friend, be convinced that the righteous shall ultimately win! Get involved, fight the good fight of faith; stand UP for RIGHT against all who oppose; stand WITH all who fight UNDER the rule of Christ! See from Revelation 14 — the faithful, "having his Father's name written in their foreheads" singing the "new song . . . , which were redeemed from the earth."

Get the picture established in your mind, determine in your heart you can and will. Satan doesn't have a chance — as long as we are under Christ. Are we there?

Remember us in Kansas, beloved. Hello, out there, '84 is here. Let us march on to victory!



“Christ” means “the anointed one,” the Messiah of Old Testament expectation. A “Christian” is “of the anointed one,” one attached or joined to Christ, enjoying the blessings of the Messianic promises. It is a patronymic name, referring to Christ, the author or founder of the faith, the new spiritual order. The name relates one to the purchaser of the saved and founder of the new spiritual body (Matthew 16:18; Acts 20:28; I Peter 1:18f.). The Jews avoided using any term that would relate the believer to the Messiah, the anointed one for whom they looked, and so referred to Paul as “a ringleader of the sect of the Nazarenes” (Acts 24:5). In response, Paul denied the allegation that he belonged to a sect, but confessed “that after the Way which they call a sect, so serve I the God of our fathers” (v. 14).

Christians are “the elect . . . according to the foreknowledge of God the Father” (I Peter 1:1), “believers in God” (v. 21), who constitute “an elect race, a royal priesthood, a holy nation, a people for God’s own possession” (2:5, 9), whose “citizenship is in heaven” (Philippians 3:20).

### Origin of the Name

Who gave the name “Christian” to the disciples is uncertain; we are simply told, “And that the disciples were called Christians first in Antioch” (Acts 11:26). Some believe that the name was given in derision by the saints’ enemies; others that it was given by God through Paul and Barnabas. We know that when Agrippa said to Paul, “With but little persuasion thou wouldst fain make me a Christian,” — probably in scorn — that in his reply, Paul identified himself with the name, saying, “I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds” (Acts 26:28f.). This indicates that the name was in general use at the time, and perfectly acceptable to the apostle.

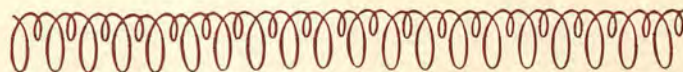
Some have identified the name with “the new name” of Isaiah 62:2, but considered in the full context of chapter 62, this is unlikely. However, there is evidence from the word “called” in Acts 11:26, for its divine origin. The word *chrematizo*, translated “called,” occurs nine times in the New Testament, each time with reference to a divine spokesman, unless this is an exception. It is translated as follows: “Being warned of God in a dream” (Matthew 2:12, 22); “And it had been revealed unto him by the Holy Spirit” (Luke 2:26); “Was warned of God by a holy angel” (Acts 10:22); “Even as Moses is warned of God” (Hebrews 8:5); “Noah, being warned of God” (Hebrews 11:7); “Refused him that warned them on earth” — God’s warning (Hebrews 12:25); “She shall be called an adulteress” (Romans 7:3), because God

has so called such. This leaves only Acts 11:26, “The disciples were called Christians.” Although it may remain impossible to determine positively, in the light of the other eight occurrences, we believe that the name was divinely given. But whether given by God or otherwise, the name has been given divine sanction by the Holy Spirit for Peter said, “But if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name [on this behalf, KJV]” (I Peter 4:16). Peter is not stressing the wearing of the name, but how the Christian wears it; it is to be worn without shame or misconduct, but with honor, glorifying God by the way he wears it.

### Other Designations of the Christian

As the word Christian designates a relationship, so likewise other terms used indicate relationships. The “disciple” is a learner; the name indicates his relation to the word of God. “Believer” indicates a relation to the faith; “saint” to the manner of life lived; he is separated from the world unto God. “Brethren” denotes the relation of one Christian to another; and “children of God” specifies their relation to God. In each of these relationships, the Christian is to live in harmony with it.

(To be continued)



### TOBACCO

In the 1870's a book was published, *HILL'S MANUAL OF SOCIAL AND BUSINESS FORMS*, giving the correct social and business forms for letters and other correspondence. We found the following quotation quite interesting. This is the suggested letter that a young lady might write to a tobacco smoker who has won her heart, and who has written her proposing marriage: “Dear Sir: I am in receipt of your courteous letter containing a declaration of love and, to make a candid confession, I reciprocate your affectionate regard. But you have one habit which makes it imperative that our further correspondence should cease. I have reference to the use of tobacco. (1) This addiction would impoverish our home. Only ten cents a day expended for a cigar (remember, this was 1870!), in a lifetime of forty years, with its accumulated interest, amounts to over four thousand dollars! (2) It might wreck our happiness. The use of tobacco deadens the sense of taste, so that the user involuntarily craves strong drink in order to taste it. (3) It would surround me with filth. I am immediately faint at the thought of dragging my skirts (this was 1870!) through the spittle of a tobacco smoker; I turn with disgust from the stench of tobacco smoke. In any room in which vulgarity and obscenity prevail, there is always tobacco smoke in the air. Nevertheless, I remain, you true friend and well-wisher.”



# THE MIND OF THE BRETHREN

## ON WALKING IN THE LIGHT . . .

In December's *Vanguard* I offered a packet of materials concerning Walking in the Light. I am grateful for the response, especially from those who sent me bulletins and articles on this subject.

To misunderstand justification by faith is to miss it all — the very purpose of God redeeming us and a proper understanding of the God-man relationship. Rather than speculating on the exact nature of the Walking in the Light, I want to emphasize that I only claim the security it provides without denying my responsibility to not "continue in sin" (Romans 6:1) or repent or forsake any sin when it comes to bear upon my conscious mind. Also, I am to confess my sinfulness (I John 1:8-9).

By "sinfulness" I mean that I fall short of God's glory and do not always live up to the high ideals and standard of the Spirit in thought, word, deed, or action. I have left good things undone. However, this does not mean that I go about sinning all of the time! But my confessing and verbal "God forgive me" prayer does not wash away the sins; Jesus' blood does that. And that blood is available continually to all those Walking in the Light — a life that ever looks to Jesus for redemption, forgiveness and righteousness. The latter is imputed to me (Romans 3:21ff) on the basis of my active faith. It is not a dead faith (James 2) which lacks trust and confidence in God's promises and fails to do His will.

Onward with more quotations:

"Constant cleansing is the hope in the heart of every child of God — the "strong consolation" and "hope which is an anchor of the soul" (Hebrews 6:18, 19). Please consider the following:

1. Constant cleansing for the faithful child of God is a *real necessity*: "If we say we have no sin, we deceive ourselves and the truth is not in us" (I John 1:8). *We have to have it* or else we are lost at any time we make the slightest error in God's sight.

2. Constant cleansing for the faithful child of God is a *genuine reality*: "If we walk in the light . . . the blood of Jesus Christ his Son cleanseth us from all sin." Thus, if we continue with a contrite confession, a humble penitence and an effectual prayer, God forgives the faithful one.

3. Constant cleansing for the faithful child of God is *without a satisfactory alternative*. If it is not this, then it is utter hopelessness, despair and futility. Only the arrogant and proud would dare have hope without the assurance of *constant forgiveness* through the blood of Christ — Revelation 1:5." — *Leslie Diestelkamp*

"Obedience, then, is made the test of our love, as it is also made the only sure criterion of faith (James 2:14-16). And hence it is, that in the final judgment, the destiny of every man will be made to depend, not directly on the degree and intensity of his faith, but on the *evidences* of his faith; not directly on the purity and strength of his love, but on the *evidences* of his love." — *Robert Milligan*

"Those who are perpetually unsure of their salvation lack such a dynamic growth unto maturity. They remain immature. They are vulnerable to factions, divisions, and heresies. These are the ones who are sometimes tempted to seek short-cuts in spirituality via glossolalia and other deviant doctrines of the Holy Spirit.

"Examine the evidence for yourself. A proper assurance of salvation is a great Christian asset. It gives us a spiritual awareness that can lead us into real spiritual maturity. On the other hand, a lack of assurance of salvation is a liability. It gives us a warped Christian personality. We are easily deluded by false doctrines. A sense of inner peace evades us. An endless pursuit of merit gives us no assurance. It weakens our faith." — *Joe Ed Furr*

"Righteousness is . . . being in a right relationship with God because one has been forgiven (Romans 4:7). It is not just a "declared" righteousness, though God does declare or pronounce it; it is an actual righteousness because the forgiven one is without sin, thus righteous (I John 3:7). . . . He is righteous, not by merit but by grace — forgiveness! . . .

"Truly, salvation is the free gift of God. It has not been merited (earned) for ANYONE by ANYONE. To be righteous is to "be in a right relationship with God." And the believer is in a right relationship with God by forgiveness, not by Christ's perfect life "covering" him (Romans 4:7, Ephesians 1:7, Hebrews 9:15-23)." — *Jesse Jenkins*

"I was raised in the Lord's church and obeyed the gospel when about eleven years of age. For the early part of those years, I felt secure in Christ, until 'church of Christ preachers' convinced me I was a 'yo-yo.' You know how a yo-yo works, up-down-up-down; well, their 'creed' was like that, saved-lost-saved-lost-saved-lost. I never knew I was saved, except at the exact ending of a prayer. It set me to wondering, 'I love God with all my heart and want to do His will' but, suppose as I am falling asleep, I have an evil thought, then lapse into sleep before I am able to ask forgiveness, and then die. I am separated from God and lost.' Sounds worse than the doctrine of unconditional election, doesn't it? But I ceased long ago to be a yo-yo; for now I am a Christian secure in Jesus Christ . . . *I have eternal life right now.*" — *Barney Cargile, Jr.*

"DO YOU PRAY?"

"Before I went to sleep last night, I asked my God to forgive me for every wrong that I had committed in His sight, whether I knew about it or didn't, since the last time that He pardoned me and I stood clean before Him. I believe in that sense in the continuous cleansing of the Blood of Christ. And I don't believe that I got up this morning guilty of anything that I did yesterday that was wrong that I asked my God to forgive me — am I wrong about that?

"That's what prayer is for." — *Connie Adams*

"We are not trying to play God when we deny that every sin will cause one to be lost. God is the judge and He is able to look into the heart of man and He will not send one to hell who "walks in the light." . . . Brethren, while we preach the strictness of God let us not forget that He is also merciful." — *Robert Waters*

"What I have said is not arguing that salvation is dependent upon perfect obedience. If this be required, none will be saved, for the child of God who says he has no sin is sinning when he says it, because he deceives himself and the truth is not in him (I John 1:8). The man to



# THE MIND OF THE BRETHREN ON WALKING IN THE LIGHT

whom God will not impute sin is not the man who is perfectly obedient, but the man who has obeyed the gospel, and who 'prays without ceasing' (I Thessalonians 5:17) for more wisdom in the proper application of the knowledge he gains through diligent study (II Timothy 2:15); James 1:5)." — James P. Needham

"The godly man is acutely aware that godliness is not a static condition attained, but is a movement, a *manner of life*. An 'honest man' may stumble at some point, but his conscience stabs him and he makes correction . . . Nor will a godly man condone a way that is contrary to the way of God. He may sin — he will sin — but his very character cries out in protest, and he makes correction. His inner guidance system is 'locked on' to the way of God and he wants to keep it that way." — Robert F. Turner

"The man to whom the Lord will not impute sin is the man who is *forgiven, not practicing sin*." — Johnny Richardson

"'Walking in the light' implies our sincere effort not to sin; Christ's blood, under this condition, cleanses us from all sins (there is no exception; His blood cleaves totally), and in this way guiltless children have spiritual association and union with their Father." — Roberts — Living Word Commentary

"And when people walk in the light, not only is there fellowship between them, but they also have the cleansing blood of Christ. This blood cleanses such people from all sin. This would include all those sins of which we may not be conscious. God graciously blots out such sins, as well as those of which we are conscious and of which we repent; and the next three verses of the chapter show that we all sin, whether consciously or unconsciously, and that God is faithful and just to forgive our sins, and to cleanse us from all unrighteousness, if we confess our sins." — R. L. Whiteside

"I honestly believe that some of our brethren have been teaching a doctrine that makes continuous fellowship with God dependent on a life of sinless perfection. There's no doubt that this teaching has left many anxious and doubtful about their salvation and may have even destroyed the faith of some." — J. D. Ramsey

"The question, 'Can one sin separate me from God?' is not only confusing but misleading. The issue is really stated by the question, 'Can one sin while walking in the light?' And I believe the apostle John answers that question simply enough in I John 2:1, 2." — Glenn H. Reagan

"Evidently 'walk in the light' doesn't mean obedience to the degree of continuous sinless perfection, but neither does it promise mercy in any degree of disobedience due to indifference or neglect of duty. John said he was writing "that ye may not sin . . ." (2:1-2). This cleansing is for saints who do their best to know God's will (Ephesians 5:17) and to obey it perfectly (Philippians 3:8-17). We must not feel safe in ignorance or neglect of duty, nor doubt God's faithfulness to cleanse us while we truly "walk in the light" and confess our sins." — L. R. Hester

"Do the scriptures warrant one having incontestable assurance of his forgiveness of sins, and yet afford no assurance thereafter that he is in a saved state? . . . It seems to me as rather anomalous, to say the least, that the Lord has been so very clear and particular as bearing on the assurance tendered us of our initial forgiveness of sins, and yet leave us under a cloud of doubt the remainder of our lives here as to whether we shall finally stand before Him approved . . . While recognizing that a Christian can be lost, we need also to recognize that he can so act and live as to enjoy the complete assurance he is saved, and therefore assured of heaven as his home when he departs this life here. . . .

"Walking in the light must be a walk that recognizes a defection in behaviour to some extent at least, for there is within this walk the assurance of forgiveness, which implies the presence of sin to forgive." — Bryan Vinson, Sr.

"We can know we are saved because of our relationship to Christ. If we are "in Christ" (Revelation 14:13), His blood takes care of our sins. We may illustrate this by comparing our being in Christ to a baseball player being on the team. The player is always trying to do his best. He may make an out three out of four times he hits, make errors in the field, or errors in base running, give up homeruns as a pitcher — but he is still on the team. As long as he is doing his best, he stays on the team. But, if he quits trying, or deliberately makes outs and errors, he would be put off the team. As long as we are in Christ, and are striving to do right, God forgives our sins by the blood of Christ, even though we may sin from time to time." — Walter Swain

"In the self-reliance position, the grace of God becomes a system of Russian roulette in which the Christian prays that he will die with the *chamber empty*, but never knows or has any real assurance of salvation. If I believed this, I would give up any attempt to live the Christian life in hope of salvation. I believe that Daniel Sommer was about right when he said, 'The time will never come, while we shall remain in the flesh, that we shall be able to do everything that we know to be good and do it in a faultless manner.' James A. Harding made a similar statement, as have many others." — Earl Kimbrough

"It is essential that there be a strong deterrent to sin in a Christian's life. It is equally essential that there be a basis of real assurance that final salvation is available in spite of imperfection. Without strong deterrents in his life one may drift into a carelessness that will cost him his soul. Without assurance one's frustration will inhibit his functioning for the Lord and jeopardize his soul" — William Wallace

We could go on with numerous other quotations expressing the above ideas . . . quotations of faithful men from past generations such as Foy E. Wallace, Jr., David Lipscomb, E. G. Sewell, J. S. Lamar, N. B. Hardeman, Moses Lard, Alexander Campbell, Isaac Errett, and many others. To foolishly charge that "continuous cleansing" is a NEW doctrine is patently absurd to anyone who knows the facts of Restoration History. Rather, it is the "one-sin, instant damnation" concept of the new SELF-RELIANCE theorists that is NEW and therefore NOT TRUE.

For a packet of bulletins and other related material from these and other respected men, address me at 4135 Badger Circle, Reno, Nev. 89509, enclosing \$1.90 to cover the cost of eleven ounces of first class postage.

Jesus said, he that is dead and believeth shall live, and he that liveth and believeth shall never die. Presently redeemed and justified, the Christian who walks in the light continually and unceasingly enjoys a proper relationship with Jesus Christ by grace through faith. Thus we do not work to be saved; we actively trust and obey because we ARE saved, and thus glorify Him (Colossians 2:12). For instance, our children do not pay for their keep by works. Rather, they are trouble and cost us money; but by our grace we allow them to live in our homes because we love them. This, in turn, produces in them faith and love to do those works that please us parents. It never can be said that they earn their way, and similarly we do not earn our way through works into our Father's Home. Amen.

(Paid Advertisement)



# A CHURCH GROWS



Reuel Lemmons

Early in October, the Boston Church of Christ held its annual world missions seminar. It was my privilege to participate in it. The purpose of the seminar was to inspire evangelism and to provide a world vision. It was eminently successful.

The three-day meeting was opened by the Freedom Singers — forty young people dressed in the costumes of forty nations. The Boston Opera House was a perfect setting for the chorus which was professional in quality. The Boston church meets in the 2,600 seat, lavishly furnished hall — undoubtedly the most ornate and prestigious meeting place of any church of Christ in the world — in the heart of the city.

The minister in Boston has been there for four years. When he came, the Lexington church had about 40 members. Today it has over 900. This year they will baptize over 400 people into Christ. One hundred and twenty-five Bible studies are in progress every week throughout Boston. The church outgrew its meeting place, rented a 600-seat denominational church building and has outgrown that. One of the few places in Boston that can accommodate the church attendance is the spacious hall of the Boston Opera House.

I say it in love, but with conviction; brethren are making a great mistake by rejecting upon hearsay a method of evangelism that has such an outstanding track record for conversions and for the percentage of those converted who remain faithful. Sure, there are problems. Anything that has such potential has some risks, but it is foolish to throw the baby out with the bath water.

## IN BOSTON

When we begin to see a new breed of congregations growing in unity and love and their members multiplying; when they demonstrate less divorce, less abortion and less division, then those who are on the outside are going to flock to them. They will continue to grow in hard places like Boston. I have never heard more Bible quoted, or a closer examination of the scriptures by any group of speakers on any occasion anywhere.

On the other hand, I would say in the same spirit to those campus ministers and their converts that they ought not to become a church within a church and cause division among God's people. That is sin. And some campus ministers evidently have not learned the lesson of who exercises authority over the local congregation with which they labor. Almost every problem the church has ever had has sprung from a lack of respect for and submission to the elders of the church. Sowing discord and disrespect for God's constituted authority in the local congregation cannot be tolerated.

The Boston church is training twenty mission teams for 20 great cities of the world. Some of these teams are already on the field; others will be there before the end of the year, and still others later. One church, mind you, is training 20 mission teams for 20 great cities, all at one time — and that church is in — of all places, Boston! It is hard to fault that kind of evangelism.

The opera house was full of young people — over 2,000 of them. The three days were packed with inspirational speeches and training classes. When these young people, most of them new Christians without a background in the church, attend such a seminar they leave the place all enthused and inspired and ready to take the world for Christ. What's more, they think they can do it. They are determined that they are going home on fire for the Lord, and they find the home congregation flat and dead and cold. It is little wonder that they may start a revolution. They will be accused of making trouble by those who did not attend and who did not receive the inspirational impact of the meeting.



Church leaders need challenges. They ought to be open to challenges, and the ought not to feel threatened by them. When an unpopular idea is expressed in our brotherhood, it usually meets with hostility on the part of those who do not care to accept it and who had rather persecute it in ignorance than investigate its merits. We do not need more criticism; we need praise and encouragement for those who are making churches grow.

Today there are more lost souls alive in India alone than the whole world contained in Jesus' day. The training of our preachers has gradually evolved into a seminary type training to produce professional, pastor-type preachers. We need these evangelism seminars to furnish the spark of inspiration needed to encourage evangelists to go into the wilderness world.

If we are honest, we will admit that with rare exceptions we have not been conformed to the image of Jesus, and we do not know as much about how to deal with the mistakes of unseasoned but strongly motivated and highly trained young people. There needs to be a long-term, sincere and patient effort on the part of elders to understand what is happening. We have listened too much to inflammatory rhetoric and too little to common sense. And campus ministers ought to be equally concerned with disciplining their converts in the Christian grace of patience with the rest of us, at least until they have learned more themselves about what balanced Christianity is all about.

Such evangelism seminars as the Boston meeting cannot help but do good. We are not as evangelistic as we should be, and we can learn some lessons that are valuable from these people. They, in turn, can learn some from us. They are not perfect. Neither are we. We just haven't been unfortunate enough to have some rabid scandal-monger cut loose on us — yet. We need to work together. We need each other. □

#### ECUMENICAL

*According to reports in the Nashville press, a Jewish rabbi, a Catholic priest, and a Presbyterian clergyman were all pallbearers (honorary) when Brother Ira North was buried a few weeks ago. It is obvious that Brother North was loved and respected as a great humanitarian by the people of Nashville — but we think it highly unlikely that there were many "priests, rulers, or rabbis" in that Jerusalem crowd when "devout men buried Stephen, and made great lamentation over him."*

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#### DIVORCES STILL GROWING

*Marriage is still on the "endangered species" list, according to the final report for 1980 by the National Center for Health Statistics. Divorces in the U.S. were at an all time high of 1,189,000. The ten states with the largest number of divorces were California, Texas, Florida, New York, Ohio, Illinois, Minnesota, Indiana, Pennsylvania and Georgia. States with the lowest divorce rates were for the most part in the northeast — states with a high Catholic population.*

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**We, at VANGUARD  
know you're busy,  
but:**

**Please send Renewals and  
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# MEXICAN

## DIARY — (IV)

### Marvel House

It is one thing to be touched by sub-standard and frequently squalid buildings, lack of ways to earn money, and meager supplies of food; but all of this is more easily accepted than the chronic shortage of available water. This shortage is especially acute in Tecate. The main industry here is a beer brewery which requires the greater portion of the city's water supply. The local government also sells water to the city of Tijuana, shipping it there by huge tanker trucks. What little is left is piped to many of the homes; but because of the scarcity it is seldom available in the daytime. Faucets are left open at night, and water drips into whatever container may have been left there to catch the scanty amount available. However, during the summer months even this meager supply cannot be relied on. A tank truck carrying water drives slowly down the street; grownups and children of all ages dash out with wash-tubs, pails, kettles, cans (such as a number 2 vegetable can) and any kind of jar or container to catch the few precious drops available. If the tank runs dry before all have had a chance to fill their containers, they have to wait until the next trip, which is not until the following day.

The water that has been used for bathing children will now be used to wash out some clothes. It will then be used to mop the floor; and after that will be carefully poured into the flower beds. All Mexican homes, even the poorest, will have their flowers. As a rule dishes have to be stacked and washed only once a day. Frequently they can't even be rinsed. In place of steel wool to scour their cooking vessels, they have something similar to a whisk broom, or perhaps a large amount of twine looped together and tied into a sort of ball. Yet in spite of all these inconveniences and their primitive way of life, there is no complaining. They seem always to be grateful for even the smallest blessing.



### The Church in Tecate

After three years of teaching and personal work the church in Tecate was having an attendance of about forty. They met in the home of Santos Gomez, and were seated in chairs in the kitchen as well as in the living room. Children were sitting on the floor. The very walls seemed to vibrate during the song service. When Santos had first started the work there, there had been much disorder in the form of late arrivals, and people interrupting the service to say, "Buenas Dias," to each and every person as well as shaking hands all around. Children were talking (the littlest one crying) and a constant going in and out of the room. But gradually, as they learned more, the service became very quiet and orderly.

Classes were held throughout the week in the homes of various members who would invite their friends and kinsmen in for Bible study. It was in the home of one of these new members that I was given a tiny Spanish-English Dictionary. The lovely sister who gave it to me was 60 years old, and had treasured this small book (2" by 1¼") for 32 years! In spite of its small size, it contained 12,000 words, and fitted very nicely into my purse. It was a great treasure to the donor, and I was deeply grateful and appreciative



that she was willing to part with it to me, her "special friend."

Animals and fowl play a large part in the home of Mexican families. Every family has at least one dog, and they guard the house at night or when the family is away. Chickens walk in and out of the house just as a cat might do in our country. In Sonoyta during evening services the chickens will frequently roost on the chairs or even on one's foot or leg if the legs happen to be crossed. Pigeons, too, walk across the floor, or roost down in the baptistry if it contains no water. They often roost on the rafters, and make their nests in the open area above the ceiling. I have often wondered why they are not overwhelmed with lice, to say nothing of the droppings that surely must accumulate there. But nobody seems much concerned. Usually the very poor live in cardboard shacks. Others live in the open, beneath a tree, while still others make a sort of room by putting up blankets.

### Fidel and Lidia Cisneros

Fidel Cisneros' wife, Lidia, had to have major surgery, which had to be performed in the United States. During her recuperation, she stayed with English speaking families who are members of the church. For eight weeks members brought food where she was staying. These were Mexican brethren, and they spoke no English. The American family taking care of Lidia spoke no Spanish, nor did Lidia speak English. The small church also paid the hospital bill of \$400.00. The doctors gave their services. One American brother loaned his shoes to Fidel to wear to church, but never got them back. Fidel thought they were a gift, and the American brother did not want to embarrass him by telling otherwise. Another amusing incident happened when Lidia, unacquainted with American cosmetic lotions, used an entire bottle of bubble bath to shampoo her hair.

For a time the Cisneros family had a white rat called 'Paloma' (meaning dove) which had a full run of the house. Its purpose was to keep down insects. I was a wee bit wary of the rodent, fearing it might want to share my sleeping bag at night. But apparently he was well trained, and kept his distance — to my great relief!

As mentioned earlier, the Mexican people are very hospitable. One time while we were staying in Sonoyta, a woman and her three small children were living with the Cisneros family. They slept in the kitchen. I was amazed to see this woman using rubbing alcohol to wash herself and her three children. She offered it to Charles and me for the same purpose. We declined as gracefully as we could. But the Mexican children, as well as their parents, are quite regular in their use of the toothbrush — even when they have no toothpaste to go with it.

After Lidia's operation it was necessary for them to buy an electric washing machine. She was delighted with it, but was completely unaware about the

danger of using water and electricity. I was frightened by her ignorance of the danger, and cautioned her, showing what might happen. Fortunately, my warning came in time. On one occasion I saw a Mexican preacher, standing in a baptistry in water up to his waist, reach up to pull the chain to turn out the light bulb swinging above. I was horrified, and hastened to tell him of the danger of such action.

I had opportunity to teach Lidia that she could use the wringer both forward and backward. She knew that it would go forward; but would then take the clothes and wring them again by hand. She was delighted to find that she could reverse the wringer, and run the clothes back through it again.

*(To be continued)*



## CATCHING UP ON NEWS NOTES

### WHAT HAS HAPPENED TO FATHER?

*In the March, 1980, issue of PASTORAL RENEWAL, Dr. Armand Nicholi II, a psychiatrist at Massachusetts General Hospital, and a member of the staff of Harvard Medical School, wrote the following: "During the past ten years I have noticed a marked change in the type of problem that brings people to a psychiatrist. Previously a great many came because of their inability to express impulses and feelings. Today, the majority come because of an inability to CONTROL their impulses. People in my field relate this lack of control to the declining influence of the father in the home."*

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### AS GEORGE SAW IT

*"When I was a baby my mother paid a nurse-girl a dollar a day to push me around the park in a baby-buggy . . . and I've been pushed for money ever since." — George Burns*

.....



# Further Word From Wisconsin Rapids

**Jerry Merten**  
2730 Gaynor Avenue  
Wisconsin Rapids, Wisconsin 54494

*(EDITOR'S NOTE: Last September we reported a merging of the "institutional" and "conservative" congregations in Wisconsin Rapids. The following letter from Jerry Merten, preacher for the united group, gives additional information as to how the merger came about. It simply points up the fact that if brethren from both groups really and truly want unity, they will have it!)*

-----

January 30, 1984

Dear Yater,

In the September 1983 issue of *Vanguard* reference was made to the church in Wisconsin Rapids with which I labor. I am not sure how you received information about us. I am confident that you did not receive it from any of the members here. But that is not important. What is important is that brethren do not get a mistaken impression about what happened.

There were two congregations in the Wisconsin Rapids area. Note this is not Racine Rapids, nor even near Racine, Wisconsin. Being a small community most members of one group knew members of the other and vice versa. Naturally there would be discussion from time to time about the division and lamentation because of it. Sometimes there would be talk of working towards unity. This matter of unity was taken seriously and there was *one* general meeting of both groups. In this meeting there was talk of working towards unity and how it could be accomplished. It was emphasized that the Lord requires us to seek unity. Yet it was understood that true unity could only be had by basing it upon God's word. To my knowledge no one intended to have unity by compromising and doing that which they believed to be wrong. And true no one was being asked to violate his conscience in any way.

In this meeting there was no agreement that we would unite at that point. We met separately after that for some time. Yet there was still discussion of working towards unity. Then one Sunday a member of the other group came to our services. If I remember correctly he came only with his family. When he did so he informed us that the other church had decided that they would the next Sunday start worshipping with us.

Personally I was not quite ready for them to do so. I felt we needed to have more meetings where we studied the issues that divided us; and let those meetings bring us to unity by our unifying on what God's word teaches. Nevertheless they came.

When they came we at various times studied about those issues where we disagreed. Some of these discussions were not entirely pleasant. But because of our love for God and one another we listened to one another, explained why we disagreed when we did and tried to understand what the Bible taught.

Admittedly there is still disagreement on various issues, but we have grown, learned and made a lot of progress. I am confident that this progress will continue because the attitude is such that I believe we will continue to discuss these subjects and others from time to time with the intent of determining exactly what God's will is and unifying on it. It is because this attitude prevails that we are still together and I believe will cause us to remain together.

However, I received a phone call; and in that call I learned that it was rumored that we even had a box in the vestibule so that money could be sent to various places. I am thankful that these brethren called to check out the story. They prompted this letter. We do not have any boxes in the vestibule. I reject that idea. I do not believe we should connect to the local church in any way the supporting of orphans' homes, colleges or any other similar thing, not even by putting boxes in the vestibule. If a Christian is going to sup-



port these let him send it himself and not involve the church in any way. Though I can speak only for myself, I do not know of any of the brethren here that would think that this would be acceptable.

Furthermore, lest there be any misunderstanding, if anyone should contribute to any organization that is doing an unscriptural work or even a scriptural work in an unscriptural way, I believe I have a right and a responsibility to object and tell that one why I believe it is wrong to send funds to such an organization. I believe the brethren expect me to do this, just like I expect them to object if I or anyone else does something that they believe is wrong. And I am confident that they will do so.

Let us indeed have unity. Let us work towards it. But be sure that it is the unity of the Spirit (Ephesians 4:3). A unity that puts itself in line with the Father and the Son (John 17:20-21). A unity that is based upon a willingness to search and find truth and to change when it is found (I Thessalonians 5:21-22; Acts 17:11-12). A unity where we are willing to bend in those areas that are truly matters of opinion (Romans 14:1-7), but does not compromise on truth (Jude 3:2; II Timothy 4:2-4).

Can this unity be had? Indeed it can! But only when *both sides* of an issue are willing to listen to one another and are determined to do their best to attain the unity that God wants. That this is not easy is evident. But it can be done and I believe I am witnessing it here.

Sincerely yours in Christ,  
Jerry Merten



#### ALSO FROM GEORGE

*"When I attended the Wallace-Webber Debate in Oklahoma City (about 1934?) I remember a 'preachers' meeting' where all present were being asked to get up and say something about some 'issues' before the church. I was called upon to express myself. I got up and told them I had been so busy preaching on Faith, Repentance, Confession, and Baptism that I knew nothing of the 'issues' involved, but I had been successful in baptizing several hundred people by preaching on first principles." (From a letter from George W. DeHoff of Murfreesboro, Tennessee. Incidentally, George had baptized 2,300 people by the time he was 23 years old. And if ALL of us would give the priority to evangelism that the apostolic church gave, we'd probably have a lot less to fuss about among ourselves.)*

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**LINDALE, TEXAS** — 227 W. Hubbard. Bible Study 10 a.m.; Worship 10:50 a.m.; Evening Worship 6 p.m.; Wednesday 7:30 p.m. Dean Bullock, evangelist. Phones: (214) 882-6455 or 882-3657.

**LUFKIN, TEXAS** — Timberland Drive Church of Christ, 912 South Timberland Drive. Sunday Bible Study 9 a.m.; Worship 10 a.m.; Evening Worship 6 p.m.; Wednesday 7:30 p.m.; Home Bible Classes throughout the week. Jim Poppell, preacher. Phones: (713) 634-7110 (building), (713) 632-7070 (residence).

**LUBBOCK, TEXAS** — 62nd & Indiana Ave., Lubbock, TX. Morning Worship 10:30 a.m.; Evening Worship 6 p.m.; Mid-week 7:30 p.m. Harold Fite, preacher. Phone 792-4155.

**NACOGDOCHES, TEXAS** — Corner of Mound & Starr. Bible Study 9:45 a.m.; Worship 10:30 a.m.; Evening (CST) 6 p.m. (CDT) 7:30 p.m. Robert Harkrider and Dean Bullock, preachers. Phones: Church 564-7286, Res. 564-9592. P.O. Box 35, Nacogdoches, TX 75961.

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**RICHMOND, VIRGINIA (West End)** — 4909 Patterson Ave. Elders: J. D. Childress and J. L. Nosker. Bible Study 10 a.m.; Worship 11 a.m. & 6:30 p.m.; Wednesday 7:30 p.m. Phones: (804) 358-7933, 282-1331, and 748-4607.

**BREMERTON, WASHINGTON** — Bremerton Church of Christ, Pleasant Drive at Price Rd., Rt. 1 Box 926, Bremerton, WN 98310. Morning Worship 9:30 a.m.; Bible Class 10:50 a.m. & 5:45 p.m.; Evening Worship 6:30 p.m.; Tuesday Ladies Bible Class 10 a.m.; Wednesday Bible Class 7 p.m. Harold V. Tremble, preacher. Phone: 377-5622.

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**BIRMINGHAM, ALABAMA** — Vestavia Church of Christ, 2325 Old Columbiana Road (near Intersection of I-65 & U.S. 31 S.). Sunday: Bible Study 9 a.m.; Worship 10 a.m.; Evening Worship 6 p.m.; Wednesday Evening 7:30 p.m. Steve Patton, preacher. Phones: 822-0018, Res. 823-0472.

**DOUGLAS, ARIZONA** — (Westside Church of Christ) 612 Palm Ave., Pirtleville, AZ 85626 (Northwest Douglas). Bible Study 10 a.m.; Worship 11 a.m. & 5 p.m.; Wednesday 5 p.m. Robert C. Bottorff, evangelist. Phone: (602) 364-7357.

**MESA, ARIZONA** — Southeast Church of Christ, 527 W. Broadway Rd. Sunday: Bible Study 10 a.m.; Worship 11 a.m.; Sunday Evening 6 p.m.; Wednesday Evening 7:30 p.m. Garreth Clair, preacher. Phones: (602) 971-0537 or 833-8116.

**PHOENIX, ARIZONA** — 2202 North 40th Street, Phoenix, AZ 85008. Bible Study 10 a.m.; Morning Worship 10:50 a.m.; Evening Worship 6 p.m.; Mid-week 7 p.m. Phone: 267-1797.

**WINSLOW, ARIZONA** — 1004 Williamson. Bible Study 9 a.m.; Morning Worship 11 a.m.; Wednesday Bible Study 7 p.m. Phones: 282-3995 or 289-4856.

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**BAKERSFIELD, CALIFORNIA** — Rosedale Church of Christ, temporarily meeting at the Rosedale School Auditorium, 3356 Rosedale (58) Hwy. Sunday Worship 10 a.m. & 6 p.m.; Bible Study 11:20 a.m.; Wednesday Evening 7:30 p.m. Elders: Lalo Enriquez and Dick Millwee. Dan Melear, preacher. Phone: 393-7089.

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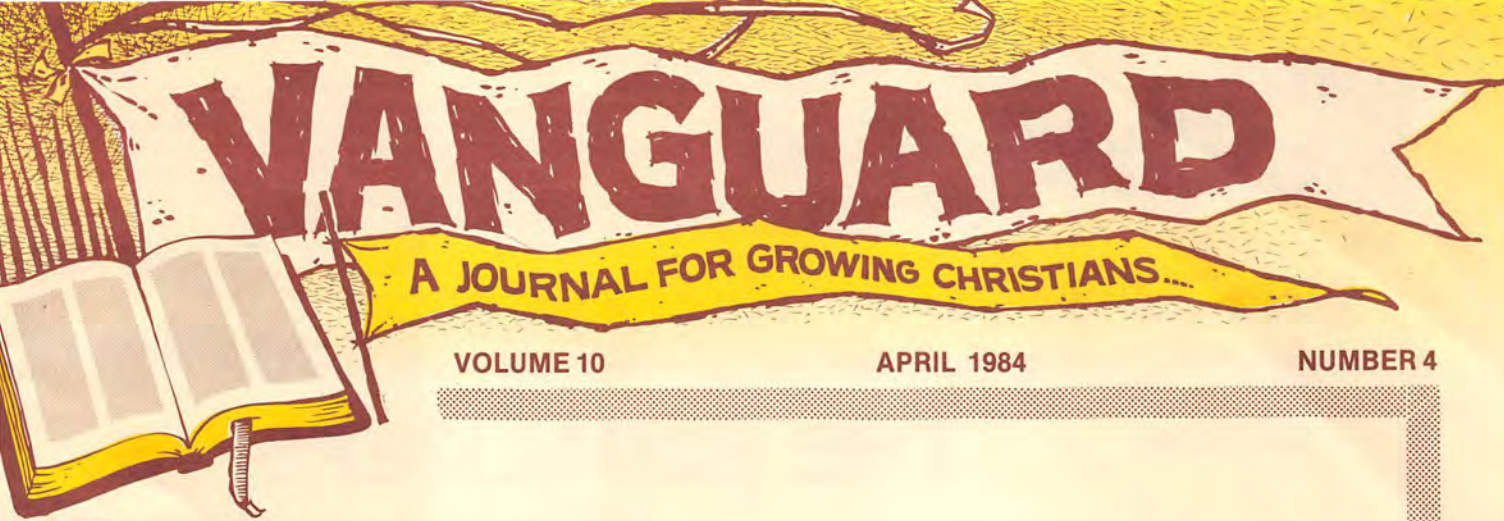
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LUTHER W. MARTIN  
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For years, Roman Catholicism has asserted to the world that the Apostle Peter was the first bishop of Rome (called a Pope) and that he had an immediate and unbroken line of successors in the "Popes of Rome."

We copy some excerpts from *The Church*, by Hans Kung, who at the time of his authorship was the Dean of the Catholic Theological Faculty of the University of Tübingen. This book was published in 1967.

### A Succession of "Monarchial Bishops"?

The typical Catholic Catechism or textbook that may deal with the list of "Popes," always starts out with "Peter" as the first "Pope" with a line of individuals named as his successors. Please note the following:

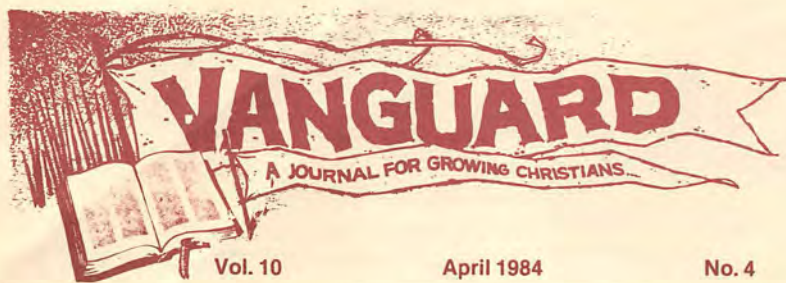
"... The difficulties, which we must simply acknowledge without prejudice, concerning the establishing of the succession of a monarchial bishopric of Rome, even assuming that there was a Petrine primacy for it to succeed to; it is difficult to establish that

there was a *legitimate* succession, authorized in some way or another. The fact that Peter himself cannot possibly have been the founder of the Christian community in Rome, any more than Paul can, is irrelevant to the issue . . . .

"... It is not only that we have no idea what form Peter's activity in Rome took, and cannot know whether he was the leader of the Roman community at all — something we cannot simply assume for Peter any more than we can for Paul. The oldest and most important evidence for Peter's sojourn and death in Rome is a document which establishes at the same time a very strong case against the existence of a monarchial successor to Peter. In the letter of the Roman community (church at Rome, LWM) to the community at Corinth (church at Corinth, LWM), which according to a statement of Denis of Corinth, *circa* 170, reported by Eusebius, was composed by Clement, no single authority is obvious. At all events there is no sign of a monarchial episcopate in the first epistle of Clement, either in Corinth or in Rome. For this reason, it is difficult to see how Peter could have had a monarchial bishop as his successor . . . .

*Continued on page 17)*





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## EDITORIAL

# THE EQUALIZERS



## *Fanning Yater Tant*

"Oh, why should the spirit of mortal be proud?  
Like a swift-fleeting meteor, a fast-flying cloud,  
A flash of the lightning, a break of the wave,  
He passes from life to his rest in the grave."

This is the first stanza of William Knox' poem on death, a sobering reflection on man's transient passage through life, and his certain and inevitable rendezvous with death. This melancholy verse was often on the lips of Abraham Lincoln, and especially during those tragic years as the nation was writhing in anguish while her youngest and bravest were pouring out their lives on a hundred blood-soaked battlefields.

Death is the great equalizer. The rich, the poor, the great, the small all come to that final level of equality in the grave. There are no rich men in the cemetery; no kings, no beggars, no corporate presidents, no generals and no privates. The college president and the school janitor are equal; the master and his slave; the scholar and the illiterate; the pope and the lowliest of his parishioners. No matter how costly and elaborate

the mausoleum, no matter how towering the monument, death is the great leveler, the omnipotent equalizer.

### Christianity

There is another force, equally as effective as death, in bringing equality to the children of men — and that is Christianity. In Christ "there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all" (Colossians 3:11). There are no "upper class," "middle class," or "lower class"; there are no rich and poor, no "cultured" or "uncultured." All these things have to do with earthly relationships, and are not relevant in the kingdom of God. The worldly-wise rulers and elders and scribes looked upon Peter and John and "perceived that they were unlearned and ignorant men." By their standards this was certainly true; and by their standards Paul and Apollos would have been high on the list of education and culture. Paul was most surely among the elite, and tells us of himself that he "advanced in the Jews' religion beyond many of mine own age among my countrymen." But Peter and John, Paul and Apollos were equal in the eyes of God — and in the eyes of each other. The relationship to God through Christ had removed and destroyed all barriers of culture or class or race.

### The Temptation

"The sin which doth so easily beset us," is a familiar line from the writer of Hebrews. There can surely be little doubt that that "besetting sin" for so many Christians is a failure to recognize Christianity as "the great equalizer." They seek to bring worldly standards and worldly judgments and worldly evaluations into the kingdom of God. As members grow more affluent and cultured there seems to be an ever-increasing importance assigned to "the things of this world" with a corresponding decreasing emphasis and importance assigned to "the world to come." There is a demand for finer and costlier buildings, for more social programs, in short, for all the trappings



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*VANGUARD proposes to face courageously and without evasion the horrendous problems of Christians and congregations seeking to serve God in a non-Christian, secular and practically atheistic culture. It truly seeks to fulfill its purpose as "a journal for growing Christians."*

and emphasis that go with a growing, respectable domination.

Church historians have pointed out the seemingly inexorable path by which growing affluence and culture tend to lead men away from the simplicity of the Gospel of Christ. It seems almost impossible for brethren of affluence and culture NOT to apply worldly standards — and perceive many of their brethren as "ignorant and unlearned men."

### Secular Humanism

There is, however, a third "equalizer" now insidiously working in our society. An equalizer of which most Christians are only vaguely aware, if aware at all. But it is a potent force working toward a "classless society." It is known variously as secularism, socialism, communism, humanism. While there is a difference in each of these terms, they all go in the same direction — toward the development of a social order in which the ideal of communism will be reached, and in which the classic "from each according to his ability; to each according to his need" will become a reality.

That ideal sounds lofty and worthy — but in practice it seeks to establish a godless social order, with emphasis solely and exclusively upon "this present world." It is violently anti-God, anti-religion. And its influence is being increasingly manifest in our society. There are scores and scores of law firms, lobbies, research groups, and "public interest" organizations congregated in Washington, all bent on influencing our lawmakers and seeking to re-structure American society. Probably most of us have thought of them as being idealistic, reform-minded people like those pushing for women's rights, protecting the environment, seeking a freeze on nuclear weapons, etc.

But a recent article in *Public Opinion* shows that most of these groups are after a far more serious objective than simply improving the quality of American life, or making it work more equitably in protecting the rights of the poor. They are seeking to turn America into a purely humanistic society, divorced totally from ALL religious overtones. To them "freedom of religion" means "freedom from religion" — all kinds of religion.

A study of the "public interest" groups congregated in Washington made last year by Robert Lichter and Stanley Rothman, political scientists, shows that while they are about equally divided between Jews and "Christians," they are, by and large, either atheists or completely indifferent toward religion. Ninety percent of them violently oppose Jerry Falwell's "Moral Majority" and only two percent view it favorably. On traditional moral issues they are almost unanimously permissive — abortion on demand, nothing wrong with homosexuality; pre-marital and extra-marital affairs are healthy and good if done discreetly. Three out of four believe that American foreign policy is NOT shaped toward world peace, but is dictated by the major business corporations for their profit. Only five percent approve of President Reagan, while thirty-four percent highly esteem Fidel Castro. Leaders most often quoted and most admired by them are Gloria Steinem, Andrew Young, Ted Kennedy, Ralph Nader, and John K. Galbraith. By a margin of sixteen to one they feel that the government should re-distribute the national income. Most of them have graduated from prestigious private colleges or universities; three out of four hold law degrees; and two-thirds of them report incomes in excess of \$50,000 per year.

In view of this secular, humanistic effort to build a worldly society, divorced entirely from God, it becomes ever more important for the Christian to be informed as to what is happening — in our schools, in our news media, and in our political world. Banning of prayer from the public school is but the tip of the iceberg. Every phase of our culture, from kindergarten teaching materials to college textbooks, from forms of entertainment to the content of news programs is feeling the force of this aggressive push toward secularism. It is pervasive and insidious . . . and utterly destructive of the values which Christians hold most dear.

"Set your affection on things above, not on things on the earth." — *F.Y.T.*



# Baptized

## Into

## Death

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Paul, in Romans 6, talks about how a person dies spiritually with Christ in baptism. There is an essential form to follow, in that Paul says that we are "buried with him" giving us a picture of what baptism means: immersion, submersion, dipping, et al. (cf. Thayer's Greek-English Lexicon). But notice in verse 4 that Paul, after talking concerning the form, says that we are baptized "into death." The "death" that Paul is speaking of here is the focal point of our conversion to Christ; and, if I may be so bold, there is no conversion which takes place unless the person who wishes to follow Christ undergoes a "death."

Let us notice the life of Christ — He came to be our Lord and King, our Messiah and Savior. But before He could be any of those our Lord had to undergo a "death" — which was central to His mission here on earth. When John the Baptist introduced Him to those of his hearing, he said, "Behold, the Lamb of God who takes away the sin of the world" (John 1:29). That is an interesting introduction — Jesus our King and Messiah portrayed as a Lamb. John was giving emphasis to the fact that Jesus was to be a sacrifice, and, of course, in being that sacrifice, Jesus would die. The writer of Hebrews (7:27) expresses how Jesus doesn't need to daily "offer up sacrifices . . . because this He did once for all when He offered up Himself." And then, if we shift our attention to Revelation 5:9, we see the four living creatures and the twenty-four elders praising the Lamb, "saying, worthy art Thou to take the book, and to break its seals; for Thou wast slain . . ." Jesus was "worthy" because He had been "slain." Would Jesus have been worthy if He had not

been slain? No! His worthiness comes from His death. We will notice this further.

In Luke 9:18, we see a natural division in the gospel account. Jesus from this point on has set his face toward Jerusalem, and He said to them in verse 22, "The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised up on the third day." Jesus is recognizing His coming death in Jerusalem.

The following section in Luke 9 again points out the coming of Christ's death. On the mount Moses and Elijah appeared to Peter, James, and John. They were talking with Jesus, and what is the subject of their conversation? They "were speaking of His departure which He was about to accomplish at Jerusalem" (Luke 9:31) (the KJV and the ASV have that they "spake of His decease").

Again in Luke 9:44, Jesus said, ". . . for the Son of Man is going to be delivered into the hands of men." And later in Luke 9:51, ". . . it came about, when the days were approaching for His ascension, that He resolutely set His face to go to Jerusalem."

In this latter passage Jesus was to ascend to the Father, but for that to be able to take place, He must first be put to death. We see, then, the focal point of Christ's mission: it all revolved around His death.

If we notice again Luke 9:22, we see that Jesus was to be rejected, killed, and then raised up. Jesus would never have been raised up if he had not first been put to death. Now we are ready to notice Luke 9:23 in connection with its preceeding verse. There are many people in the world who wish to follow Jesus, to be Christians, and in this verse Jesus gives us the standard by which we may follow Him. "And He was saying to *them* all, 'If anyone wishes to come after Me, let him deny himself, and take up his cross daily, and follow Me.'" Please notice the parallelism:

Jesus:	rejected,	killed,	raised up
Anyone:	deny himself,	take up cross,	follow

The last step, follow Christ, is appealing for many people; it has, perhaps, an air of romanticism. The first two steps, though, are anything but appealing; and so we are faced with a curious phenomenon: people trying to follow Christ without having denied and crucified self. And since the self has never been put to death, Jesus is not allowed to reign in the heart of that individual.

Notice Paul in Galatians 2:20: "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me." And again in Galatians 6:14: ". . . the cross of our Lord Jesus Christ, through



which the world has been crucified to me, and I to the world." Paul speaks of being "crucified." This could only mean a spiritual crucifixion of the self. And because that, the death, took place in Paul's life, he could exclaim that he no longer lived, but that Christ was now in the driver's seat of his life. Paul recognizes this to be the purpose of baptism which is "into death," and that is "that our old self was crucified with Him" (Romans 6:6).

I personally believe that following Christ is the easiest thing for a person to do in this life — we were created by God who designed us for that purpose; to be pure and innocent beings in Christ. But what makes that easy is, I believe, the hardest thing for a person to do in this life: deny and crucify the self. Is it hard for a person to gather with the saints to encourage them, study God's word, and praise our Lord? Yes and no! Yes, if the person is trying to follow Jesus without having crucified the self; no, if the person is trying to follow Jesus having crucified the self. (This same principle will follow for anything concerning the will of God being performed in our lives).

Because the denial and crucifixion of self are so difficult, perhaps we fall into the trap of presenting the gospel to a prospective follower of Christ without informing that person of the prerequisite of death and what it means, hoping that if we don't require too much from the individual, that he will become a follower. That looks nice on the surface, but the folly of such doesn't take long until it comes to the fore. Baptism is of no effect unless the death of self is taking place within that action. Let us suppose that a man took a shot gun and a baptismal and went door-to-door convincing everyone, via the shot gun, that they should be baptized. Would we have a neighborhood full of Christians? Of course not! Wet, but not converted! And so it is with anyone not baptized "into death."

But isn't salvation "the gift of God" (Ephesians 2:8)? It sounds very expensive to be a gift. True, salvation is not precipitated upon us trying to arrange our own means of entering into heaven, that has already been planned out for us; but that in no wise makes it cheap or easily attained. Was our salvation cheap to God? No, it cost Him His Son (Matthew 26:39-42). And likewise it is going to cost us everything we have, meaning ourselves. "The kingdom of heaven," Jesus says, "is like a treasure hidden in the field, which a man . . . goes and sells all that he has, and buys the field" (Matthew 13:44). Was the kingdom of heaven cheap for this fellow? No, it cost him "all" that he had. "Again, the kingdom of heaven is like a merchant seeking fine pearls, and upon finding one pearl of great value, he went and sold all that he had, and bought it" (Matthew 13:45-46). Was the kingdom of heaven cheap for this fellow? No, it cost him "all" that he had.

Is that hard? Yes, it's a big investment. Not many are willing to take their life-savings out of the bank

and sell everything that they have worked for all of their life to buy something. And yet, that is what Jesus expects and demands from us who wish to follow Him. We must sell and get rid of self to be able to "buy" Jesus.

I can't think of one thing in the New Testament that is of particular difficulty that anyone would be unable to perform it. Jesus said, "My yoke is easy" (Matthew 11:30). The problem is that the self enters the picture and says, "But I want to do something else." Now Abraham is the father of the faithful. In Genesis 22:1-18 we have the account of God asking Abraham to offer up Isaac as a sacrifice. We encounter two elements here: (1) it was going to be very expensive to follow God — it was going to cost Abraham his son; and (2) it was something that Abraham would not have done, nor would have wanted it done, except that God had asked for the sacrifice. Isaac was Abraham's most cherished possession on earth, yet he was ready to give him up for God. Sacrificing Isaac went completely against the will of Abraham, and yet he was ready to do it because it didn't matter what Abraham wanted — what mattered was what God wanted. Was it easy for Abraham? I believe so, because he "rose early in the morning" to do God's will; Abraham's will wasn't even around to be consulted.

Have we been "baptized into death" or just into water? Notice again the parallel, this time with Romans 6:4 added:

Jesus:	rejected,	killed,	raised up
Anyone:	deny himself,	take up cross,	follow
You:		baptism into death	newness of life

Our walk in newness of life can only follow after our death. Our death is the focal point of our conversion. If that death has taken place, then Christ is able to enter into our life to be master over it. □

#### THE VATICAN AND ROME

*It appears likely, as this is written, that a revised treaty between the Vatican and Italy will remove The Catholic Church as the State Church of Italy, and religious education will become a requested option in public schools rather than the compulsory course it now is. The Church will still have a favored status, but much reduced from its current position.*



# Who, Me Leave All!?!

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*“Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret; and he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets. And he entered into one of the boats, which was Simon’s, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat. And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught. And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets. And when they had done this, they inclosed a great multitude of fishes; and their nets were breaking; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. But Simon Peter, when he saw it, fell down at Jesus’ knees, saying, Depart from me; for I am a sinful man, O Lord. For he was amazed, and all that were with him, at the draught of the fishes which they had taken; and so were also James and John, sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their boats to land, they left all, and followed him” (Luke 5:1-11).*

Anyone ever asked himself what it means to leave all and follow Christ? I have, and you know, it is no easy question to answer!

Often we, as preachers, are asked just exactly what it means to “leave all” and follow Jesus. Now this question takes many forms, but the question still is the same. “What do you mean, preacher, by placing Christ first?” Or, “Does placing the Kingdom first mean I must do \_\_\_\_\_?” Questions like these can be answered by considering passages like this one.

I am afraid that often we neglect this passage in our teaching. I would say that from the events in my life, association with churches and even some well-known preachers, we not only have neglected this lesson, but have taken a position directly opposed to it.

Did you ever hear someone, preacher or otherwise, tell you, “Well, John, you know God expects you to

provide for your family. And I know that the local congregation assembles two times on Sunday and once on Wednesday; but, John, I’m sure your heart is right so \_\_\_\_\_”? Or, “John, you know God expects you to provide for your family. And I know the church assembles twice on Sunday and once on Wednesday; but, John, I know you travel a lot and can’t assemble on a regular basis, so \_\_\_\_\_”? Oh, you’ve heard it, too? (Then we wonder why individuals leave that which is written and go for that which they feel is right! Sounds like we need to consider the lessons found in our text.

## Simon Had an Occupation (v. 2)

Sometimes we forget that others have had the same problems that we have. Simon, like men today, had to work and provide for his family. But notice the priority Simon placed over his job.

## Simon Had Property (v. 3)

Most of us own something — a car, a boat, a house, etc. Christians of the New Testament period owned property also. But notice the priority Simon placed over his possessions.

## James and John Had Families (v. 10)

“I can’t go to church each time it assembles, my husband \_\_\_\_\_.” Sound familiar? Or, “I can’t do \_\_\_\_\_, my wife would \_\_\_\_\_.” Could not James and John have said the same thing?

You say, “Yes, but you forgot to mention that Simon was in a special situation at a special period of time with a special person telling him just what to do. You have not kept the passage in context. It’s different for us today . . . etc., etc.”

Yes, like every Bible account, we must keep it within the context. But what about principles? Have we not erased many a principle by suggesting that “today it’s different”? Do examples teach or do they not? I believe that they do teach us.

You know, it all boils down to this. We can do anything we want to do if we have the will (not excuses) within ourselves to do it! I believe I have heard that somewhere before.

Let no one misunderstand me. I am not just talking about assembling. Forsaking the assembling of ourselves together is just one problem which exists among churches. Assembling, or lack of it, is a small



part of a much larger problem.

"But," someone answers, "what you are suggesting just isn't practical. We live in the twentieth century, the time of inflation, etc., etc." Well . . .

### **Sometimes Christianity Is Not Practical!**

Yes, that's right! Little wonder then when we constantly preach practical sermons people become practical thinkers!

Simon had fished all night in the best possible spots and had not caught a thing. And yet, after having cast off from the dock "a little from land" the Lord instructed Simon to 'let down your nets for a draught.' Simon's reaction was not a practical one. The Lord's request was not a practical request! Simon's reaction was one of FAITH! "And Simon answered and said, Master, we toiled all night, and took nothing, but at thy word I will let down the nets." I wonder, would I have had the faith to do what Simon did? How about you? Brother Johnnie Edwards, preaching in a meeting, pointed out that a Christian

was someone who would do what God asked of him before God asked it! I believe brother Edwards was right. Don't you?

### **Peter Knew His Place!**

The most thought-provoking point in all of this is: Peter knew his place!

I get the impression that Peter, even though he was willing to do what Jesus told him to do, really did not expect such a result. So, Peter "fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord."

Why is it that we do not have that humility, that dependence, that realization, that devotion? WHY? I believe it is because we do not know our place!

Why is it that we, as a people, do not know our place? I believe it is because we are not devoted to Christ, not humbled by what Christ has done. We do not realize that we are dependent upon Him for what we are or could be. THINK ON IT! □



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# "Till Death Do Us Part"



**JEFFERSON DAVID TANT**  
350 Knollwoods Drive  
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Suppose you are in need of a new car. You have found the one you want, and now you are ready to close the deal. The salesman puts the contract in front of you and says, "Now, if you will sign right here, this will be your commitment to keep and pay for this car for the rest of your life." Would there be some hesitation on your part? Would your response be something like, "Well, just a minute now. You mean I'm going to be stuck with that car for the rest of my life? I'll have to think about this some more."

We are asked to make just such a commitment in marriage. God made that clear in Romans 7:2: "For the woman that hath a husband is bound by law to the husband while he liveth . . ." Virtually all marriage ceremonies acknowledge this through the words "till death do us part."

Have you ever wondered why it is that way . . . why God made such strict rules? Even the disciples of Jesus wondered at such strictness, for after Jesus had explained his law which forbade divorce (except for unfaithfulness), they asked, ". . . if the case of the man is so with his wife, it is not expedient to marry" (Matthew 19:9-10). They were so astounded at Christ's teaching, which was so contrary to the usual practice under the Law of Moses, that their thoughts seemed to be, "If we're going to have to be stuck with just one mate through life, it is better not to get married in the first place!" We are not given an abundance of information in the scriptures about God's reasons for this, but there is much that we can learn as we com-

bine scripture with reason and experience to give us an insight into God's wisdom. Let us see if we can gain some insight into why God has made "till death do us part" a part of His will for us.

## Marriage Is a Covenant

"And this again ye do: ye cover the altar of Jehovah with tears, with weeping, and with sighing, inso-much that he regardeth not the offering any more, neither receiveth it with good will at your hand. Yet ye say, Wherefore? Because Jehovah hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously, though she is thy companion, and the wife of thy covenant" (Malachi 2:13-14). What is a covenant? "A solemn promise or agreement, usually made sacred by an oath and a ritual." Thus a covenant is the giving of my word of honor in agreement. This involves my honor, which has to do with the very nature of my character, for there is nothing more sacred than my honor. That is why God cautions us against easily made promises and hasty vows. ". . . Be not rash with thy mouth . . . When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou vowest. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin . . ." (Ecclesiastes 5:1-7). A vow is a vow, and should not be easily disregarded. Christ further teaches that our word should be so trustworthy and sacred that we do not need all sorts of props for a guarantee (Matthew 5:33-37).

Who are the parties to this covenant? First, it is a covenant with God. In warning against the immoral woman, Solomon describes her as one that "flattereth with her words; that forsaketh the friend of her youth, and forgetteth the covenant of her God . . ." (Proverbs 2:16-17). Dare we treat lightly a solemn vow we have made before and with God? Second, the covenant is with my spouse. Read Malachi 2:10-16, and note God's strong condemnation of his people because of their disregard of the covenant they had made. Note a few phrases from the passage: ". . . Jehovah hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously, though she is thy companion, and the wife of thy covenant . . . Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For I hate putting away, saith Jehovah . . ." God condemned Israel because the husbands had vio-



lated their covenants in leaving their wives for foreign women. Obviously, God had strong feelings on the matter then, as well as now.

Time does not lessen an obligation. I have covenanted with a Savings and Loan Association to pay so much monthly for my house for thirty years. Now, suppose I came in one day and told the banker, "I've had this house for 15 years, and I am tired of paying for it. I made that agreement a long time ago, and I don't intend to honor it anymore." How far would I get with such an argument? Does the fact that I have been married 10, 15 or 50 years in any way lessen the strength of the covenant I made when I got married? *In no way!* This should help us to see the significance of "till death do us part" in the matter of honoring a solemn vow that is made in marriage.

### Marriage Is a Foundation

The marriage relationship should be the foundation of emotional stability and security. If my marriage is secure, then I can devote myself more fully to (1) the Lord's work, (2) the proper love and care for my children, and (3) my responsibilities in providing a living for my family. Basically, we are talking about peace of mind, and the ultimate in peace of mind is doing the will of God. This is the "peace of God, which passeth all understanding" (Philippians 4:7). This is the "peace" that Christ promised in John 16:33.

This foundation has very much to do with my children and my family stability. You see, divorce is not the same as death. Many times, death can be accepted and dealt with, but oftentimes divorce is a traumatic experience that continues year after year in custody fights, divided loyalties, animosity, shared time, etc. No matter what the divorce lawyers tell you, divorce *does* affect children. Dr. George Beto, who at the time was Director of the Texas Department of Corrections, said: "The breakdown in the home is one of the reasons I think crime in our state is on the upsurge. Broken homes, common law marriages, the working mother . . . all have contributed to this and have filled our prisons . . . (most inmates are) from broken homes." Divorce is sometimes unavoidable, and some children handle it better than others, but there are always consequences to consider.

The very stability of our society depends upon the home. Where there is no stability in the home, there is none in the church, nor in the nation. In a very real sense, the home and family is the foundation of our society. It is well documented that the fall of the mighty Roman Empire was due in part to the high divorce rate. I have also seen churches that were discouraged and weakened by divorces among the members. As a rule, the church will be no stronger than the families in the church. Could all this have something to do with God's strict standards for marriage?

### Marriage Is a Commitment

Not only is marriage a covenant, it is a commitment. "For better or worse, in prosperity and adversity . . ." Do you recognize the vows often repeated? We have committed ourselves to take the good with the bad, not just the good. My father tells of one girl who returned to the preacher some weeks after the marriage, asking for some way to get out of the marriage. She was reminded that she had committed herself to take this man "for better or worse." "Yes," she replied, "but he is so much worse than what I took him for." And that does happen sometimes.

This commitment is a part of the development of my character and maturity. The weak run at the first sight of a problem, but the strong will tackle it and seek a solution. Do you run every time you face a difficulty in life? The way of the world is, "If it doesn't work out, split." The way of the Christian is, "There *is* a solution, so let us work together to overcome the difficulty." If I realize that I am (pardon the expression) "stuck" in this marriage, then I will work to make the best of it — to find a solution. I read a letter from one wife who had all sorts of difficulties in her marriage until one day she realized that according to the word of God, she was stuck and had no way out. Once she realized that, she then went to work to improve the marriage. She told of the marvelous improvements that were achieved and the great marriage that resulted — once she decided to honor her commitment! But when divorce is made the easy way out, then there is no incentive to make the sacrifices and struggles needed to make the marriage work.

When couples come to me with marriage problems, I generally start with one question: "Do you believe God wants you to have a happy marriage?" The obvious answer is, "Yes." I then reply with, "Well, if God wants it, then it is possible, for nothing God wants is impossible. Now, the question is, are the two of you willing to follow God's plan to make this marriage work?" Now, you tell me which is more conducive to the development of character — the quick and easy divorce, or the hard work and sacrifice necessary to find a solution? Which path develops the essential qualities of a successful person?

It is only in the atmosphere of a commitment that love can truly grow. True love is a tremendous investment — an investment of time, energy, emotion — a sacrifice of self. Why should I then make a great investment in something that may dissolve at any moment? Why should I risk getting hurt by giving my all to one who is not committed to making it work? No, the attitude of the world does not encourage the growth of either maturity or love.

### Marriage Is a Sacred Bond

"One flesh," God says. Man and woman are no

(Continued on page 16)



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# Do You Have Heart Trouble?

Morris W. R. Bailey  
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In a previous article, under the above heading, it was pointed out that just as the state of the physical heart that pumps the life-giving blood throughout the body determines to a great extent the well being of the body that it serves, so also the Bible uses the word heart in a spiritual sense to identify that which Solomon said determines the issues of life (Proverbs 4:23), and which the psychologist calls the intellect, the will power, and the emotions.

It was further pointed out that just as any disorder or malfunction of the physical heart can be detrimental to the health of the body, and even result in death, so also any disorder of what the Bible calls the heart can be detrimental to the spiritual well-being of that person, and if not corrected can result in his being lost eternally.

We are now prepared to begin a study of various possible disorders of that heart, and symptoms by which they are identified.

## The Gross Heart

When asked by His disciples why He spoke in parables, Jesus quoted from Isaiah, in which the prophet had charged Israel that their "heart is waxed gross" (Matthew 13:15). Paul charged the Jews in Rome with having the same malady (Acts 28:27).

The word gross, as used by Jesus on this occasion, comes from the Greek word *pachuno*. W. E. Vine, in his Dictionary of New Testament Words, defines it as "to thicken or fatten." It thus suggests the idea of being dull and insensible to learning. It well fits the description of the prejudiced mind — one that is already made up, and closed to further instruction.

Somewhere I saw a plaque that said, "Don't confuse me with facts; my mind is already made up." While the author was doubtless speaking in a humorous vein, it does represent the sentiments of many people. It was true of the people of Jesus' day. They had their minds made up as to the kind of Messiah they expected, and the kind of kingdom that they hoped He would set up. Thus they closed their eyes and stopped their ears to His claim to be their promised Messiah, and to the spiritual nature of His kingdom.

It is just as true that there are gross hearts today, with the result that those afflicted thereby close their eyes and their ears to any truth that does not fit in with their preconceptions. This disposition is seen in

the attitude of some people toward the Bible. They will concede that some of it (whatever they happen to agree with) is true. But they will tell us that some of it (whatever they don't agree with) is not true. So they make a sort of a smorgasbord of the Bible. You know how it is with a smorgasbord. They have all those good things to eat lined up on a table, and you just go down the line and pick out the things that look good to you, and pass up everything else. And many treat the Bible in the same fashion.

Of course, we are disposed to think that gross hearts are confined to the denominational world. The sad thing, however, is that they can be found among some professed members of the church of the Lord. Yes, I have seen professed Christians that were just as prejudiced against certain Bible subjects as any sectarian ever was. They will refuse to hear or read anything that is contrary to what they already believe. Preachers are sometimes warned that they are not to preach on certain subjects. And there are no doubt preachers that can tell how they were fired because they preached some truth that was badly needed, but not wanted, because somebody had his mind made up.

## An Evil Heart

In a warning addressed to the Hebrews, who were showing signs of a departure from the faith, Paul said, "Take heed, brethren, lest haply there be in any one of you an evil heart of unbelief, in falling away from the living God" (Hebrews 3:12). Thus one can have an evil heart. Beginning with verse sixteen of this same chapter, Paul gave an example of such an evil heart. "For who, when they heard, did provoke? nay, did not all they that came out of Egypt by Moses? And with whom was he displeased forty years? was it not with them that sinned, whose bodies fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that were disobedient? And we see that they were not able to enter in because of unbelief."

It is thus obvious from the language of the writer of Hebrews that just as unbelief was a symptom of evil hearts on the part of Israel, so also disobedience was a symptom of their unbelief. For in one verse the writer said that it was to them that were disobedient that God sware that they would not enter Canaan. But in the following verse he said they could not enter because of unbelief.

There is much evidence of disobedience in the world today. Every day God's moral laws are being trampled underfoot by an ungodly society that is bent on fulfilling the lusts of the flesh. And every day, in the



realm of religion, God's spiritual laws are wrested and twisted and often ignored by those who have turned the religious world into the babble of confusion that it is. All such disobedience is but a symptom of unbelief, which in turn is a symptom of an evil heart.

But still another symptom of an evil heart is suggested in the language of Jeremiah, addressed to Israel. "And ye have done evil more than your fathers; for ye walk every man after the stubbornness of your evil heart . . ." (Jeremiah 16:12). Again, in Jeremiah 18:12, God is represented as making an appeal through the prophet to Israel to turn from their evil ways, and then represents Israel as saying, "... it is in vain; for we will walk after our own devices, and we will do every one after the stubbornness of his evil heart."

Thus we are told that stubbornness is a symptom of an evil heart. One of the definitions of stubbornness, as given in the dictionary, is "unreasonably obstinate." The attitude of the stubborn man is, "I shall not be moved." How God views stubbornness is evident from the fact that he compared it to idolatry (I Samuel 15:23). Under the law of Moses it was punishable by death (Deuteronomy 21:18-21).

There is much evidence of stubbornness in the religious world of today. There are those who persist in walking after their own devices. They continue to subscribe to old beliefs even after they have been proven wrong. Ben Bogard, the great Missionary Baptist preacher and debater, used to boast of the number of debates he had had — many of them with preachers of the church of Christ. I have read some of them, and it was evident that Baptist doctrine was demolished. Yet Mr. Bogard stubbornly clung to it until the day of his death.

Equally disturbing is the fact that there are many who know that they should obey the gospel — yea, that they must obey the gospel in order to be saved. But they stubbornly refuse to render that obedience, and shut their eyes to the fact that every passing day brings them nearer to the judgment for which they are unprepared.

### **The Proud Heart**

The wise man Solomon said, "Every one that is proud in heart is an abomination to Jehovah" (Proverbs 16:5). Thus we learn that there is something that God recognizes as a proud heart, and which God hates. A proud heart is one that is arrogant, and disdainful of those whom one may consider to be inferior to himself. It tends to be boastful of what one has, or what he is.

An example of such a proud heart is given in Daniel 4:29, 30. During the reign of Nebuchadnezzar, king of Babylon, the city had grown not only in size, but also in grandeur. It's famous hanging gardens were one of the wonders of the ancient world. In the above scripture we have a picture of him strutting in his royal

palace, and saying within himself, "Is not this the great Babylon, which I have built for the royal dwelling-place, by the might of my power and for the glory of my majesty?" It was because of that proud spirit that God taught him a lesson. He was driven forth from among men, and his dwelling was with the beasts of the field, and he was made to eat grass like the oxen. Seven years he remained in that state until he came to his senses, and realized that it is God who rules in the kingdoms of men, and setteth up whomsoever He will (Daniel 4:32).

There is danger that our progress in the material realm may cause some to become proud in heart today. We are living in an age of rapid progress. The things that have been accomplished within this century are sufficient to stagger the imagination. We have advanced from the ox-cart age to the jet age, and on to the space age. We have seen men walking on the moon. And we have been given a comparatively close-up view of sister planets that up till now have been shrouded in mystery. While we rejoice in this progress, and in the fact that it has brought us additional evidence of the mighty power of God, by whom all things were made, we regret that those same achievements have made some men proud in heart to the point that they even deny God's existence. That is the basis of the "God is dead" theory. They tell us that there was a time in the early history of man when he felt the need for some superior being, so he conceived the idea of a God such as the Bible reveals Him to be. So where the Bible teaches that God created man, the "God is dead" theory tells us that man created God. But they tell us that man has now arrived. He no longer feels the need for God. So what they call the death of God is just the death of a concept. They proudly tell us that God never did exist.

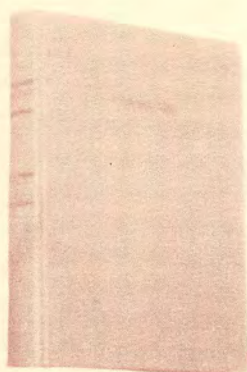
Proud hearts are sometimes found among those who profess to be religious. Like the Pharisees of Jesus' day, they trust in themselves that they are righteous, and set all others at naught. They regard as grossly inferior those who, in their estimation, came from the wrong side of the tracks.

Sometimes preachers, especially someone with more than ordinary ability, can become proud in heart, and disdainful of those who are less gifted. I have known men (thankfully few) who had so much confidence in their ability (and it seemed their infallibility) that for anyone to question what they preached publicly was to arouse their resentment and to make them an enemy for life. Such proudness of heart is an abomination to God.

Gross hearts — evil hearts — proud hearts. Reader, do you find anything in your life that could be a symptom of the above disorders? In an article to follow I shall deal with some other evidences of heart trouble that, if not remedied, will mean the loss of your soul. □



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# NEWS NOTES

## "QUO VADIS, ECCLESIA"

One of our thoughtful readers has noted that we have mixed our languages in the above quotation which was the caption of our last editorial. The first two words are Latin, the last Greek. Furthermore, the story about Christ and Peter having a brief conversation on the Appian Way cannot be as legend has it, since they would have spoken neither in Latin nor in Greek, but in Aramaic, their native tongue of Palestine. Since the readers of VANGUARD are obviously among the most literate, educated, and cultured people in the land, it must have been with shock and dismay that they saw their venerable Editor make such a grammatical faux pas. *Mea culpa! mea Maxima culpa!* We offer contrite apologies, and will try to be more careful in the future not to mix our languages. Okay, amigo? We must make ourselves clear to the hoi polloi! Right? Quien sabe?

## OSCAR SMITH IN DENTON

This reminds us of the story related to us by Foy E. Wallace, Jr., so many years ago. It seems the church at Denton, Texas, was looking for a preacher. Since Denton was a college town, with quite a number of students and several faculty members coming regularly to the services, the elders let the word get out that they would be looking very carefully at the grammar of any preacher who "tried out" for that pulpit. Then came Oscar Smith. He preached an excellent sermon — and at the close of it commented: "I understand you brethren are looking for a man who knows how to use the King's English. Well, I don't want to make no brags, but I can tell you your search is over. In all the years I been preachin' I ain't never made but two grammatical errors — and I taken both of them back just as quick as I seen I done it!" (They invited him to be their preacher, but he declined.)

## A TALE OF TWO CHURCHES

The great Madison Church of Christ (largest Church of Christ in the world, with 5,100 members) owns 128 acres of land including an 11-acre downtown Madison location, a 42-acre Happy Acres Children's Home, a Golden Age Village for the elderly, a 75-acre Valley View Christian Youth Camp, with a wide assortment of Boy Scout and Girl Scout accommodations, a Family Life Center, Fellowship and Recrea-

tional Facilities, almost without number. They baptized 126 people in 1982 — approximately one baptism for every FORTY members.

The Boston Church of Christ has no Children's Home, no Golden Age Village, no Christian Youth Camp, no Recreational and Fellowship facilities, no "social gospel" emphasis. In fact, they don't even have a building, but meet in a rented Opera House. They baptized over 400 people in 1983 — approximately one baptism for every TWO members.

The Madison Church is highly honored by both Jew and Gentile, Protestant, Catholic, and atheist. The Boston Church bought an old building some months ago — and it was promptly burned to the ground!

## HOW IT HAPPENED

The famous preacher was telling his story. "Well, what finally happened was that, after ten years in the pulpit, I realized that I had absolutely no talent whatever for preaching." "And so you gave it up?" his friend asked. "Oh, goodness, no!" replied the preacher. "By that time I was much too much in demand for college lectureships and meetings with big churches."

## SAVED BY BAPTISM — ONLY

The doctrine of "salvation by faith only" gets a strange twist of reverse English in the British Isles. There they have 26,000,000 baptized Anglicans, of whom only 9,000,000 have been confirmed; and on Easter Sunday, the biggest church day in the year, only slightly over 2,000,000 will attend church. Whatever happened to that famous statement by Henry Ward Beecher (or whoever it was) who said, "I believe in infant baptism because it works!"?

## ORDER OF WORSHIP

The stranger in the pew was obviously a bit uncertain as to the order of worship. "What comes after the sermon?" he whispered to his neighbor. "Tomorrow," was the bored reply.

## SETTING THE RECORD STRAIGHT

We commend the following lesson in "how to say it" to certain of our verbose preaching brethren who take an hour to say what they ought to say in twenty minutes: An habitual drunk was before the judge to plead. "As God is my judge," he whined, "I am not guilty." To which His Honor responded, "He's not; I am; you are; thirty days."





*J. D. Tant*

## STATE RELIGIONS

Some thirty-five countries around the world have constitutionally approved official or state religions. The religions and the countries are as follows: ISLAMIC — Algeria, Libya, Mauritania, Morocco, Somalia, Tunisia, Egypt, Iran, Iraq, Jordan, Kuwait, Malaysia, Pakistan, North Yemen; CATHOLIC — Italy, Lichtenstein, Malta, Monaco, Spain, Argentina, Bolivia, Colombia, Costa Rica, Haiti, Paraguay, Peru; LUTHERAN — Denmark, Iceland, Norway, Sweden; HINDU — Nepal; JEWISH — Israel; BUDDHIST — Burman; GREEK ORTHODOX — Greece; CHURCH OF ENGLAND — United Kingdom.

## YOUR SYMPATHY IS REQUESTED

As reported earlier, TV entertainer Johnny Carson's wife had sued for divorce, requesting \$2.64 million a year in alimony. She claimed needs of \$37,065 monthly for jewelry and furs, \$3,955 for clothes, \$12,625 for gifts to others, \$1,400 for groceries and \$88,000 for personal expenses. She was awarded only a paltry sum in the neighborhood of \$20,000 per month. How will the poor woman live?

## A REMINDER

When you move, please send your change of address to us. When the Post Office has to send one back, it costs us 25 cents for each one, and we often get two back because the P.O. is so slow in sending them to us. That's 50 cents, and you then lose those two copies. And PLEASE, when corresponding with us about your subscription, include your code number. That will help us a great deal in

locating your file on the computer disk. Your reference number is on the first line of your address label, and is the number following the letter "R." Thanks for your help.

## MOVED

The Roswell (Georgia) congregation has sold its previous meeting place and is now meeting in the Greenway Community Center while we are awaiting the construction of our new building. A few snafus have continued to plague us, but we are seeing light at the end of the tunnel. We would be happy to have you visit with us when visiting in the metro Atlanta area. Call for information at 404-992-2097.

## TEXAS RULING ON EVOLUTION

The Texas Board of Education has ruled that "Texas textbooks do not have to mention Charles Darwin or the theory of evolution." This is a victory for creationists, and quite a disappointment to proponents of the atheistic theory of evolution. Statements by defenders of evolution show the unscientific bias of their position: "Trying to teach biology without evolution is like teaching astronomy students about the sun and planets without any explanation of gravity. Or like teaching a course in American history without any reference to the Declaration of Independence or the Constitution." Such statements do no favors for true science. Gravity can be demonstrated and proven; the aforementioned documents can be produced; but nowhere has the theory of general evolution ever been shown to be a fact in any sense of the word.

## HUMANS AND DINOSAURS

An interesting find has been found in Utah — human bones alongside dinosaur fossils in the same sandstone rock layer. Scientists have dated the rock at least 136 million years old. This presents serious problems to evolutionists who teach basically that dinosaurs and humans are separated by some 60 million years on the geological time scale. But this find coincides neatly with the human and dinosaur footprints found in the same rocks in the Paluxy River bed near Glen Rose, Texas. Both of these finds, along with countless others, very neatly fit into the Biblical account of creation as related by Genesis.

## MARIJUANA USE NOW THE NORM

"Marijuana smoking is now normal behavior among American youth, peaking between ages 20 and 22 and declining at age 25, a researcher says" (UPI). The study showed that marijuana users also were more likely to be involved in using other drugs, deviant activities, and were more subject to psychiatric hospitalization. Among 22 to 25-year-olds in the nation, marijuana use is around 65 percent. This is showing up in social problems, a lessening of moral values, lower educational goals and work-related disabilities. The future doesn't look too good for a significant portion of our young people.



(Continued from page 9)

longer two, but are one in marriage. Woman was made from man, and man is born of woman, thus each is of and from the other, and now man and woman are brought together and bound together in marriage. This is the strongest of human ties — stronger than parent-child ties. This is a binding of heart, soul, spirit, mind and body. God used the word "cleave" to describe this bond, and that is the strongest word that can be used in binding something together. This union is likened to that of Christ and His bride — the church (Ephesians 5:31-32). What could be more sacred and holy than the spiritual relationship we enjoy with Christ? Thus we can see the high regard God intends that we have for marriage.

The language itself argues against divorce. In the first place, divorce is contrary to nature. Just how do you separate "one flesh"? Divorce is just as unnatural as having my arm cut off from my body. In the second place, divorce is contrary to the law of God. The arrangement of nature is supplemented by the word of revelation. Note the reference to God's part in this in Matthew 19:4-6: "And he answered and said, Have ye not read, that HE who made *them* from the beginning made them male and female, and (HE) said, For

this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. So that they are no more two, but one flesh. What therefore GOD hath joined together, let not man put asunder."

Thus God has spoken. When all is said and done, we finally must take into account that God has spoken. All the human reasoning and sophistry cannot remove the fact that God said "one flesh," and He meant husband and wife to remain that way.

The breaking of this bond leads to many evils. It ruins the home, the foundation of society. It lowers the high estate of marriage. It is often accompanied, if not preceded by, sexual immorality on the part of one or both of the parties involved. Thus perhaps we can gain some understanding why marriage should be a sacred bond.

It is a serious matter when we stand before God and witnesses to proclaim "till death do us part," and I trust that these thoughts will cause us to consider our existing or future relationships. God intended marriage for our *good*, not evil. God *ordained* the marriage, but we have to *make* the marriage, and it will only be what we make it. □

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## REFRESHING ADMISSIONS

(Continued from page 1)

"... It is impossible to ascertain when a monarchical bishop first emerged from among the many bishops and presbyters in Rome. Details of the successors of Peter, like the oldest list of the bishops of Rome given by Irenaeus, which refers not to Peter but to Linus as the first bishop of Rome, who received his episcopal ministry from Peter and Paul, are second century reconstructions, which may possibly have drawn on well-known Roman names. Our information about the Roman Church and its bishops is very fragmentary up to the middle of the third century . . ." (Page 460.)

### "Thou Art Peter" — Matthew 16:18

This passage from Matthew 16th Chapter has been used by Roman Catholicism as an alleged Scriptural basis for the Papacy. Please note these quotations:

"... In all this development it is a remarkable fact that Matthew 16:18 f. in its complete wording is not quoted on a single occasion in all the Christian literature of the first few centuries, not even in the first epistle of Clement. The passage is first quoted by Tertullian in the second century, but not in support of Rome, merely in support of Peter. Not until the middle of the third century does a Roman bishop, Stephen I in fact, appeal to the precedence of Peter in his support of what he considers the superior tradition. And not until the fourth century is Matthew 16:18 f. used in support of a claim to primacy (Optatus of Milevis, Jerome, Damasus, Leo I). In Eastern exegesis the situation is even more negative: right down to the eighth century and of course beyond that, Matthew 16:18 f. is thought of in connection with a personal primacy of Peter, unless the passage is quite simply thought of, as it is to some extent in the Western tradition, as referring to Christ or to faith. Matthew 16:18 is unanimously associated with the forgiveness of sins, which is not of course reserved to Peter alone (cf. Mt. 18:18). There are no signs that anyone seriously thought of a connection between the Matthew passage and Rome." (Page 462.)

### A Plurality of Elders or Bishops!

Quoting from page 407 of Hans Kung's *The Church*:

"In Acts the same men are described as presbyters and *episkopoi*: for instance, the elders of Ephesus are referred to as *episkopoi* (Acts 20:17 and 28). Luke must have introduced this word (which he otherwise never uses, but which was increasingly current in the Pauline communities, cf. Phil. 1:1), on purpose, in order to equate the *episkopoi* of the Gentile communities (congregations, LWM), with the presbyters in the Judaeo-Christian communities (congregations, LWM), and thus in the interests of Church unity and warding off heresy to unite two different traditions. The same kind of reason probably leads him to say that Paul and Barnabas

appointed presbyters in all communities (congregations, LWM) (14:23)."

In commenting on the above quotation, I would like to suggest to the author that Paul and Luke wrote and spoke by the inspiration of the Holy Spirit, and that thus Heaven indicated that overseers, bishops and presbyters were different terms for the same identical offices in each congregation.

We shall give one more quotation from *The Church*, on the subject of the plurality of the elders or overseers, from page 410:

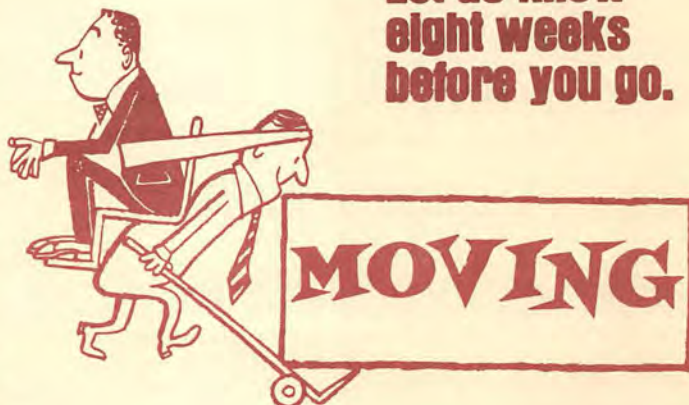
"Instead of there being a number of *episkopoi* or elders in a community (congregation, LWM), the idea of a monarchical episcopate was soon established. As we have seen, the most ancient New Testament writings and the oldest uncanonical documents always speak of *episkopoi* or presbyters in the community in the plural; their ministry is a collective one . . . Ignatius of Antioch, writing around the turn of the century (1st century A.D., LWM), gives the first evidence, in strong terms, of a development which was to take place during the second century: instead of a number of *episkopoi* in one place, the idea begins to burgeon of a single *episkopos*, who has responsibility and powers of decision as the sole leader of the community (congregation, LWM).

From the foregoing it can be readily established that the New Testament pattern and government of the congregations soon deteriorated into a dictatorial or monarchical type government of one bishop in lieu of several in each assembly.

### Conclusion

The Catholic author whom we have been quoting had many things to write with which we cannot agree. However, these excerpts indicate that historically he has reached conclusions that would shock and astound Catholicism in general. □

**Let us know  
eight weeks  
before you go.**





# THE MIND OF THE BRETHREN

## ON WALKING IN THE LIGHT . . .

In December's *Vanguard* I offered a packet of materials concerning Walking in the Light. I am grateful for the response, especially from those who sent me bulletins and articles on this subject.

To misunderstand justification by faith is to miss it all — the very purpose of God redeeming us and a proper understanding of the God-man relationship. Rather than speculating on the exact nature of the Walking in the Light, I want to emphasize that I only claim the security it provides without denying my responsibility to not "continue in sin" (Romans 6:1) or repent or forsake any sin when it comes to bear upon my conscious mind. Also, I am to confess my sinfulness (1 John 1:8-9).

By "sinfulness" I mean that I fall short of God's glory and do not always live up to the high ideals and standard of the Spirit in thought, word, deed, or action. I have left good things undone. However, this does not mean that I go about sinning all of the time! But my confessing and verbal "God forgive me" prayer does not wash away the sins; Jesus' blood does that. And that blood is available continually to all those Walking in the Light — a life that ever looks to Jesus for redemption, forgiveness and righteousness. The latter is imputed to me (Romans 3:21ff) on the basis of my active faith. It is not a dead faith (James 2) which lacks trust and confidence in God's promises and fails to do His will.

Onward with more quotations:

"Constant cleansing is the hope in the heart of every child of God — the 'strong consolation' and 'hope which is an anchor of the soul' (Hebrews 6:18, 19). Please consider the following:

1. Constant cleansing for the faithful child of God is a *real necessity*: "If we say we have no sin, we deceive ourselves and the truth is not in us" (1 John 1:8). *We have to have it or else we are lost at any time we make the slightest error in God's sight.*

2. Constant cleansing for the faithful child of God is a *genuine reality*: "If we walk in the light . . . the blood of Jesus Christ his Son cleanseth us from all sin." Thus, if we continue with a contrite confession, a humble penitence and an effectual prayer, God forgives the faithful one.

3. Constant cleansing for the faithful child of God is *without a satisfactory alternative*. If it is not this, then it is utter hopelessness, despair and futility. Only the arrogant and proud would dare have hope without the assurance of *constant forgiveness* through the blood of Christ — Revelation 1:5." — *Leslie Diestelkamp*

"Obedience, then, is made the test of our love, as it is also made the only sure criterion of faith (James 2:14-16). And hence it is, that in the final judgment, the destiny of every man will be made to depend, not directly on the degree and intensity of his faith, but on the *evidences* of his faith; not directly on the purity and strength of his love, but on the *evidences* of his love." — *Robert Milligan*

"Those who are perpetually unsure of their salvation lack such a dynamic growth unto maturity. They remain immature. They are vulnerable to factions, divisions, and heresies. These are the ones who are sometimes tempted to seek short-cuts in spirituality via glossolalia and other deviant doctrines of the Holy Spirit.

"Examine the evidence for yourself. A proper assurance of salvation is a great Christian asset. It gives us a spiritual awareness that can lead us into real spiritual maturity. On the other hand, a lack of assurance of salvation is a liability. It gives us a warped Christian personality. We are easily deluded by false doctrines. A sense of inner peace evades us. An endless pursuit of merit gives us no assurance. It weakens our faith." — *Joe Ed Furr*

"Righteousness is . . . being in a right relationship with God because one has been forgiven (Romans 4:7). It is not just a "declared" righteousness, though God does declare or pronounce it; it is an actual righteousness because the forgiven one is without sin, thus righteous (1 John 3:7). . . . He is righteous, not by merit but by grace — forgiveness! . . .

"Truly, salvation is the free gift of God. It has not been merited (earned) for ANYONE by ANYONE. To be righteous is to "be in a right relationship with God." And the believer is in a right relationship with God by forgiveness, not by Christ's perfect life 'covering' him (Romans 4:7, Ephesians 1:7, Hebrews 9:15-23)." — *Jesse Jenkins*

"I was raised in the Lord's church and obeyed the gospel when about eleven years of age. For the early part of those years, I felt secure in Christ, until 'church of Christ preachers' convinced me I was a 'yo-yo.' You know how a yo-yo works, up-down-up-down; well, their 'creed' was like that, saved-lost-saved-lost-saved-lost. I never knew I was saved, except at the exact ending of a prayer. It set me to wondering, 'I love God with all my heart and want to do His will' but, suppose as I am falling asleep, I have an evil thought, then lapse into sleep before I am able to ask forgiveness, and then die. I am separated from God and lost.' Sounds worse than the doctrine of unconditional election, doesn't it? But I ceased long ago to be a yo-yo; for now I am a Christian secure in Jesus Christ . . . *I have eternal life right now.*" — *Barney Cargile, Jr.*

"DO YOU PRAY?"

"Before I went to sleep last night, I asked my God to forgive me for every wrong that I had committed in His sight, whether I knew about it or didn't, since the last time that He pardoned me and I stood clean before Him. I believe in that sense in the continuous cleansing of the Blood of Christ. And I don't believe that I got up this morning guilty of anything that I did yesterday that was wrong that I asked my God to forgive me — am I wrong about that?

"That's what prayer is for." — *Connie Adams*

"We are not trying to play God when we deny that every sin will cause one to be lost. God is the judge and He is able to look into the heart of man and He will not send one to hell who "walks in the light." . . . Brethren, while we preach the strictness of God let us not forget that He is also merciful." — *Robert Waters*

"What I have said is not arguing that salvation is dependent upon perfect obedience. If this be required, none will be saved, for the child of God who says he has no sin is sinning when he says it, because he deceives himself and the truth is not in him (1 John 1:8). The man to



# THE MIND OF THE BRETHREN ON WALKING IN THE LIGHT

whom God will not impute sin is not the man who is perfectly obedient, but the man who has obeyed the gospel, and who 'prays without ceasing' (I Thessalonians 5:17) for more wisdom in the proper application of the knowledge he gains through diligent study (II Timothy 2:15); James 1:5)." — James P. Needham

"The godly man is acutely aware that godliness is not a static condition attained, but is a movement, a *manner of life*. An 'honest man' may stumble at some point, but his conscience stabs him and he makes correction . . . Nor will a godly man condone a way that is contrary to the way of God. He may sin — he will sin — but his very character cries out in protest, and he makes correction. His inner guidance system is 'locked on' to the way of God and he wants to keep it that way." — Robert F. Turner

"The man to whom the Lord will not impute sin is the man who is *forgiven, not practicing sin*." — Johnny Richardson

"'Walking in the light' implies our sincere effort not to sin; Christ's blood, under this condition, cleanses us from all sins (there is no exception; His blood cleases totally), and in this way guiltless children have spiritual association and union with their Father." — Roberts — Living Word Commentary

"And when people walk in the light, not only is there fellowship between them, but they also have the cleansing blood of Christ. This blood cleanses such people from all sin. This would include all those sins of which we may not be conscious. God graciously blots out such sins, as well as those of which we are conscious and of which we repent; and the next three verses of the chapter show that we all sin, whether consciously or unconsciously, and that God is faithful and just to forgive our sins, and to cleanse us from all unrighteousness, if we confess our sins." — R. L. Whiteside

"I honestly believe that some of our brethren have been teaching a doctrine that makes continuous fellowship with God dependent on a life of sinless perfection. There's no doubt that this teaching has left many anxious and doubtful about their salvation and may have even destroyed the faith of some." — J. D. Ramsey

"The question, 'Can one sin separate me from God?' is not only confusing but misleading. The issue is really stated by the question, 'Can one sin while walking in the light?' And I believe the apostle John answers that question simply enough in I John 2:1, 2." — Glenn H. Reagan

"Evidently 'walk in the light' doesn't mean obedience to the degree of continuous sinless perfection, but neither does it promise mercy in any degree of disobedience due to indifference or neglect of duty. John said he was writing 'that ye may not sin . . .' (2:1-2). This cleansing is for saints who do their best to know God's will (Ephesians 5:17) and to obey it perfectly (Philippians 3:8-17). We must not feel safe in ignorance or neglect of duty, nor doubt God's faithfulness to cleanse us while we truly 'walk in the light' and confess our sins." — L. R. Hester

"Do the scriptures warrant one having incontestable assurance of his forgiveness of sins, and yet afford no assurance thereafter that he is in a saved state? . . . It seems to me as rather anomalous, to say the least, that the Lord has been so very clear and particular as bearing on the assurance tendered us of our initial forgiveness of sins, and yet leave us under a cloud of doubt the remainder of our lives here as to whether we shall finally stand before Him approved . . . While recognizing that a Christian can be lost, we need also to recognize that he can so act and live as to enjoy the complete assurance he is saved, and therefore assured of heaven as his home when he departs this life here. . . .

"Walking in the light must be a walk that recognizes a defection in behaviour to some extent at least, for there is within this walk the assurance of forgiveness, which implies the presence of sin to forgive." — Bryan Vinson, Sr.

"We can know we are saved because of our relationship to Christ. If we are 'in Christ' (Revelation 14:13), His blood takes care of our sins. We may illustrate this by comparing our being in Christ to a baseball player being on the team. The player is always trying to do his best. He may make an out three out of four times he hits, make errors in the field, or errors in base running, give up homeruns as a pitcher — but he is still on the team. As long as he is doing his best, he stays on the team. But, if he quits trying, or deliberately makes outs and errors, he would be put off the team. As long as we are in Christ, and are striving to do right, God forgives our sins by the blood of Christ, even though we may sin from time to time." — Walter Swain

"In the self-reliance position, the grace of God becomes a system of Russian roulette in which the Christian prays that he will die with the *chamber empty*, but never knows or has any real assurance of salvation. If I believed this, I would give up any attempt to live the Christian life in hope of salvation. I believe that Daniel Sommer was about right when he said, 'The time will never come, while we shall remain in the flesh, that we shall be able to do everything that we know to be good and do it in a faultless manner.' James A. Harding made a similar statement, as have many others." — Earl Kimbrough

"It is essential that there be a strong deterrent to sin in a Christian's life. It is equally essential that there be a basis of real assurance that final salvation is available in spite of imperfection. Without strong deterrents in his life one may drift into a carelessness that will cost him his soul. Without assurance one's frustration will inhibit his functioning for the Lord and jeopardize his soul" — William Wallace

We could go on with numerous other quotations expressing the above ideas . . . quotations of faithful men from past generations such as Foy E. Wallace, Jr., David Lipscomb, E. G. Sewell, J. S. Lamar, N. B. Hardeman, Moses Lard, Alexander Campbell, Isaac Errett, and many others. To foolishly charge that "continuous cleansing" is a NEW doctrine is patently absurd to anyone who knows the facts of Restoration History. Rather, it is the "one-sin, instant damnation" concept of the new SELF-RELIANCE theorists that is NEW and therefore NOT TRUE.

For a packet of bulletins and other related material from these and other respected men, address me at 4135 Badger Circle, Reno, Nev. 89509, enclosing \$1.90 to cover the cost of eleven ounces of first class postage.

Jesus said, he that is dead and believeth shall live, and he that liveth and believeth shall never die. Presently redeemed and justified, the Christian who walks in the light continually and unceasingly enjoys a proper relationship with Jesus Christ by grace through faith. Thus we do not work to be saved; we actively trust and obey because we ARE saved, and thus glorify Him (Colossians 2:12). For instance, our children do not pay for their keep by works. Rather, they are trouble and cost us money; but by our grace we allow them to live in our homes because we love them. This, in turn, produces in them faith and love to do those works that please us parents. It never can be said that they earn their way, and similarly we do not earn our way through works into our Father's Home. Amen.

(Paid Advertisement)



# ROOTS AND HERITAGE

A SERIES REVIEWING HISTORICAL BACKGROUNDS

28th in a Series

## THE VOICE OF THE TURTLE



Wm. E. Wallace  
P. O. Box 0  
Newport, North Carolina 28570

(Continued from March issue)

The editors and publishers were not the only ones involved in journalistic exchanges, nor was demeaning or bemeaning polemic activity limited to these journals and their writers. But these exchanges reflected the type of attitudes involved in the tensions of the time. The voices and pens of calmer and more moderate participants seemed lost with the "voice of the turtledove."

The waning months of 1951 heard the hammers of personalities and issues still pounding hard on the wedge of division. Editor Goodpasture pursued his strategy to put the *Guardian* in disrepute. He gave much space for rejoinders to Roy Cogdill's reference to an alleged statement of an *Advocate* staff writer "offering \$25 reward for anyone who visits the *Advocate* office and hears Brother Goodpasture mention any preacher in conversation without trying to knife said preacher in the back before the conversation

ends." The *Advocate* staff writer went on record denying having made such a statement.

Cecil N. Wright's long series of articles on the "Cooperation Controversy" were published in the *Guardian* with Tant's reviews of them. The editions of the *Guardian* with this material offered the first real definitive presentation of both sides of the controversy "side by side."

The *Firm Foundation* had featured articles on the "issues" through 1951. The prolific James D. Bales was on the trail of *Guardian* positions and activities, but generally avoided ugly writing. He observed, "... differences should stimulate us to study. They should not stimulate us to sarcastic, harsh treatment of our brethren." After being reviewed in the *Guardian* in October and November of 1951, Cecil Wright charged, "The *Guardian* has long since established a reputation not only for recklessness but also for attempting to discredit an opponent's contention by berating and lambasting and ridiculing. And, in some instances it has not stopped short of actual smearing." Wright challenged the "*Guardian* to point out instances of 'Brother Wright's personal attacks on the sincerity and motives of the *Guardian*' — unless, perchance, it simply has reference to our exposures of the *Guardian's* contradiction and in at least one instance its very obvious distortion of our statements."

Careless, reckless, inconsiderate, reactionary journalistic excesses, though not engaged in by all, nor by any at all times, appeared frequently enough to taint the images of writers and cloud the issues involved. The *Gospel Guardian* fell more and more in disrepute because of the image created by unfortunate journalistic behaviour, the Lufkin church split, and the strategy of opponents. In the estimation of this author, truth suffered and a good cause floundered because malevolent factors were much too prominent in journalistic and congregational affairs.

If only the voice of the turtle had been heard.

During these times Foy E. Wallace, Jr., was still considered the "champion" of the opposition against



sponsoring churches and church support of institutions although he had disassociated himself from the *Guardian*. He wrote considerably on the issues in his *Torch* magazine and was identified in the public eye with the same cause the *Guardian* advanced. He was often hard-hitting. In *Torch*, 1950 he observed:

"It is a pity that after we have made the fight against the cranks, anti-class, anti-literature, anti-college and anti-everything, that liberals and extremists are now running away with things, disarm us, and all but make us wish we had not made the fight against the hobbyists, for between the two their cranky notions are less harmful.

"I am not anti-Sunday school (when it is a Bible class on Sunday); nor anti-literature (when it is the right kind); nor anti-college (when it is not made a church school); nor anti-missionary (when the New Testament way is observed) — but I am anti what is going on."

In 1950 and 1951 Wallace was engaged in meetings in Chicago where he fought premillennialism, modernism and softness, and contributed to the starting of a new congregation. Under the heading, "The Cause in Chicago," he wrote:

"It has been generally known for years that the Cornell Avenue church in Chicago, with the premillennial leadership and sympathy, has been the dominant force in that area, which means that the influence has been for error rather than truth. The policies and attitudes of this church have been extended to other congregations in Chicagoland, and they are responsible for the disloyalty existing on practically all of the issues before the churches today, including the first principles of the gospel and the identity of the church. Some of the smaller churches there do not actually share the beliefs nor hold the errors of premillennialism and modernism sponsored by the Cornell church, but these other congregations have pursued the course of least resistance, and assuming the air of complacency, in a spirit of indifference, they have adopted the head-in-the-sand attitude of the ostrich — they do not 'see' the danger in the false doctrines taught. Still others who concede the evils of the teaching and confess its dangers nevertheless seek peace by appeasement and want no issue drawn. Among these are those who always say that they endorse the 'principles' we uphold, but do not approve the 'method.' That is the old line of all who have not upheld the truth nor helped in any way those who have made the fight for it. In the final analysis it means that they are not with us, but against us. Their language is the speech of appeasers and the jargon of betrayers. They do not sow with us, they scatter abroad.

But premillennialism is not all that is wrong with the Chicago churches. The gathering clouds of Modernism cast sable shadows over the churches there. The preachers for the two largest churches in Chicago are modernists in belief and teaching in reference to the Bible, and sectarian in their view of the church. They are not gospel preachers. The proof of this indictment is in their own sayings both private and public, oral and written . . . ." (*Torch*, October 1950).

Commenting on the writings of one of those preachers, Wallace wrote, "It is hardly conceivable that the above sample of tripe could ooze out of the pen of any man professing to be a preacher of the gospel. From any source it is sickening and from one claiming to be a gospel preacher it is putrid."

"Chicagoland" was considerably stirred by the work and writings of Wallace. Money was raised for the support of the work against modernism, premil-

lennialism and "sympathizers." A new congregation was started in Aurora. The bitterness of the opposition to the modernists and premillennial elements in Chicagoland was such that attitudes and methods advanced by Wallace constituted the standard of soundness in the thinking of some of his supporters. The elders of one church responded to his charges and offered the following statement: "No elder or deacon or any active member of this church, believes in or have they ever believed in or been sympathetic to the doctrines known as Premillennialism and Modernism. The articles that the editor of a publication printed in recent issues of his publication, involving this church in these doctrines and in the handling of church funds, are grossly false. We welcome and urge you to come or write to get the truth about the things that brought about these false charges" ("Washington Heights Letter, September 18, 1951).

Yater Tant came under fire a year later when during a meeting in Evanston a brother who was allegedly a premillennial "sympathizer" directed the singing. Two years earlier Wallace had removed such a brother from song leading at the beginning of a meeting in Chicago. When Tant did not do the same a report went out from Wallace's friends castigating Tant for failing to do as Wallace had done two years before. Wallace penned a note to Tant complaining, "I am aware also of your own affiliation in Chicago with the element which fought against our effort to plant a loyal church."

Most of the brethren who supported Wallace in his Chicagoland fight were also supporters of the *Gospel Guardian* cause, or at least in sympathy with the *Guardian's* positions. Thus the nature of Wallace's attacks contributed to the hostile image and antagonistic profile the movement was carrying. A great many brethren back then could not or would not see the issues clearly or accurately because the images stood in the way. And so it is today. □



#### HOLT ON BAPTISM

Elsewhere in this issue is an advertisement of a small book by Charles A. Holt. It is well written, and worthy of careful study. It has long been recognized that baptism is "the sticking point," and once a brother is able to convince himself that baptism is not absolutely essential to salvation, he has no problem at all in accepting instrumental music, Thursday night communion, sprinkling, the missionary societies and an endless catalogue of man-made doctrines and practices. We commend this book; Brother Holt has done a truly masterful job with the subject.



# MEXICAN DIARY

## Marvel House

Each evening the town theater in Sonoyta plays recorded music over an amplifier turned so loud that it can be heard all over town. This is to let the people know that the show is about to start. The Cisneros home where services were held was located just behind the theater. It became necessary for us to change our services to start a half hour later after the music had stopped. The first time we heard this blasting musical sound I thought it was Charles' transistor radio (he always had it turned much higher than I thought necessary); and I reached over to turn the volume down, and was prepared to say some sharp words to him about "alarming the whole neighborhood." I felt sort of foolish when I discovered my mistake.

While we were in Sonoyta Charles had helped one of the men there with some personal problems, and the man had become quite friendly. To show his appreciation he brought us a freshly butchered cow's head just as we were finishing breakfast. One quick glance at his gruesome gift and we lost all interest in breakfast. He mentioned that he had placed his order for the head two days before as he was anxious to give us the head before we were scheduled to leave the town. He had planned to barbecue the head and give it to us for breakfast on the day of our leaving. Now, what would you have done?

We explained to him that we could not possibly take the head with us, but that we deeply appreciated his thoughtfulness. He was disappointed that his gift had been turned down, and no doubt thoroughly puzzled as to why the "Yankees" felt they could not take the head with them. But we parted friends.

The churches in Tecate, San Luis, and Sonoyta are 125 miles apart. For this reason the Mexican preachers may go for many months without seeing one another. When they do manage to get together, they



spend the time in making calls, holding Bible classes each evening, and then talking way into the night, after the classes are dismissed, discussing various passages.

Usually the services are announced to start at 7:00 o'clock. Those of us who are present begin at that time, but as the service draws to a close about 8:00 o'clock, shadowy forms come quietly through the night to take their places inside the building. After a song is sung, the preacher starts all over again. This may be the only time some of those present will ever have a chance to hear a gospel sermon. After several hymns are sung, and after prayer, the preacher starts out with an entirely different lesson from the one he has just preached. Against the brick walls, and across the dirt floors two-inch-long beetles are continually darting about. The floor has a dank, disagreeable odor, especially noticeable since it was wet down just before the service to settle the dust. A young pig had been kept in the room during the time the walls were being built, and we could still detect something of his smell. What a relief it is after the service ends to step out into the spicy desert air, breathe deeply of the pure fresh night air, and look up into the brilliant starry heavens. The townspeople slowly disappear into the darkness as quietly as they had come.

During the summer, the daytime temperature often hits 120 degrees. When night comes it cools down to about 104 degrees. Sometimes services are held out in



the open. Several of us sit on a bedspring which has been covered with a straw mat. I remember especially a Bible class held one morning — the dry desert sand formed our carpet, empty upturned paint buckets served instead of highly polished pews, and a mesquite tree for a roof over our heads. Other accommodations? Well, there were two discarded porcelain toilets which looked like they might have been more comfortable than the paint buckets (but which were not used, perhaps out of deference to me, the only feminine member in attendance). Piles of old lumber lay around, from which came toads, rattlers, huge ants, spiders, and who knows what else, after dark! But for the simplicity, humility, and fervent desire of these lowly people to know the will of God, I would not have traded these surroundings for any other on earth!

One time in San Luis we met for service, and as the table was being prepared for the Lord's Supper, they discovered, much to their dismay, that some children had emptied the bottle of grape juice. Camilo made a frantic search for some in the neighborhood stores, but none was to be found. He took a bus into town, but the stores there did not carry it either. He finally managed to buy some grapes — white ones — hurried home with them, and he and his wife squeezed juice from them between their fingers, letting the juice

drop into the glass. It was a good thing that day there were only six of us to partake. I don't know what would have happened had there been sixty! The white juice looked strange, but it tasted all right, and I am sure it was pleasing in God's sight.

One of the biggest thrills to me in this work comes from witnessing the baptisms as they take place in the river. One baptism stands out particularly in my mind — the baptism of Fidel's elderly mother. We had to make several trips in our car to accommodate everyone. This sweet old lady waded out into the river, unloosed her long hair, took a bar of soap and shampooed her hair while we all waited patiently on the bank. She then took some small swatches of cotton she had brought and made plugs for both her ears, also her nostrils. Her dark body glistened in sharp contrast to the white cotton patches as she came up out of the water. We sang a few songs, had prayer, and left the river bank. She lived several days' journey from this place, and we all went with her the following day as she went to the bus station to board the bus for her home. She was wearing an apron with deep pockets; and in the pockets she carried a New Testament and a hymn book. She could neither read nor write, but was depending on some others to read the Bible to her, and to assist her in memorizing the words and tunes of the songs. □



## IS BAPTISM ESSENTIAL TO SALVATION?

by Charles Holt

The target audience of this 96-page book is the common man and woman and it is written in a way that is easily understood, appealing to reason and common sense. Various sections explore the beginning of baptism, baptism in the gospels, all examples of conversion in the book of Acts, baptism in the epistles, and salvation by faith. It does include baptism. Softcover, \$2.95

Author Charles Holt has been preaching the gospel for more than 45 years and has held more than 200 gospel meetings. When the "institutional question" began to emerge in the 1950's, Holt defended the truth against W. L. Totty at Indianapolis. It is among the most thorough of the debates with the liberal brethren.

BACK IN PRINT —

## Paul's Letter to the Saints at Rome

by Bryan Vinson, Sr.

Here is a chapter by chapter, verse by verse commentary of Paul's epistle to the Romans. "The gospel is the power of God unto salvation to every one that believes . . . therein is revealed a righteousness of God from faith to faith . . ." Bryan Vinson is a long-time evangelist for Churches of Christ, especially in the Texas area. He uses the King James version for the text. Introduction by Homer Hailey. 297 pages, hardbound with cloth cover, \$8.95





# How To Win Friends and Influence People For Christ

Alan C. Bailey  
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Jesus is our great example in how to make disciples. His method worked so successfully that, starting from scratch, within one generation His message of salvation had spread to all the classes of society on earth (Colossians 1:23; Matthew 24:14). We all need to take a closer look at just how Jesus made disciples. One of His simple methods was that He made Himself a "friend of sinners."

Modern church growth research has verified that Jesus' method is still the most effective in making disciples today. Ninety percent of those who join a church today do so because of the influence of either a relative or close friend. Of those who are baptized, those who establish over five meaningful friendships with members of the church have a much greater chance of remaining faithful to Christ.

How can we today win friends and influence people for Christ? After all, isn't that what we are here for? To shine as lights in this dark world of sin? To penetrate our society like yeast penetrates the dough? I would like to briefly summarize some of the main principles involved in making friends. These principles have been taken from books I mentioned in my last article on friendship. You will find that they are Bible principles.

**1. MAKE THIS A TOP PRIORITY IN YOUR LIFE.** The building of deep and lasting friendships is one of the most rewarding experiences of life. Yet so many people wonder why some people seem to have several good friends, while they have very few. The simple explanation is that some people assign top priority in their lives to building friendships. Jesus certainly did. He was often criticized for spending so much time with sinners. He spent three years very closely with His apostles. Jesus loved people — and they loved Him! Jesus assigned a top priority in His life to building relationships with other people. People came first with Jesus. He was available to people. He allowed much of His time to be devoted to being with people. He was controlled by the life-principle of Love for others. So should we.

**2. CONCENTRATE ON FEW, NOT MANY.** Jesus concentrated His teaching efforts and time on

building a small band of leaders, the apostles. He taught the multitudes and went from town to town with the gospel of the kingdom. But His major and lasting effort was to leave behind a group of dedicated leaders who would continue the work He had begun. All through His ministry He concentrated His efforts on these twelve men, especially Peter and James and John.

It is physically impossible to develop close friendships with very many people. Close friendships take time and effort to cultivate. But this is exactly what is needed in order to convert most people. Concentrate on only one or two at a time who are not Christians. This is within reason, especially for the average member of the church today. If everyone in the church would disciple one person each year — just think how the church would grow! It all begins by concentrating on one or two specific individuals.

**3. BECOME GENUINELY INTERESTED IN YOUR FRIENDS.** Of course, the first step is that you must spend time — a lot of time — with them. This demonstrates that you like being with them, and that you care for them. We should demonstrate a genuine concern for them. This is what Love is. How do you do this? By listening to them! Not just half-heartedly, looking out the window while they are talking, or doing most of the talking yourself. Ask them questions about what they are doing, what they enjoy, what their plans are for the future — and then LISTEN! With your undivided attention! With both eyes and both ears! Laugh when they say something funny. Show concern when they are upset by something. Most people today do not want the gospel crammed down their throat, but everyone — EVERYONE — wants and needs someone who is genuinely concerned about him or her.

Jesus was genuinely concerned about people. He demonstrated that concern by helping them: He healed the sick, fed the hungry, and gave hope to the hopeless. Jesus was a people-helper. Peter says, "He went about doing good." Today we need to become genuinely interested in people.

**4. BE OPEN AND HONEST ABOUT YOURSELF.** Let them really get to know you. People need to see the power of the gospel in life! The gospel of Christ becomes "dynamite" when it is seen in the lives of people. Think about this for a moment: when



did the gospel really become a powerful motivating force in your life? Was it not when you saw the gospel operating in someone else's life? When you saw and felt the love of God through another person?

Many people think they must become perfect to be a Christian. But as the bumper sticker says: Christians are not perfect — just forgiven! They need to see that we are human too. That we have problems and make mistakes. But also that we have powerful resources to help us and guide us — which they don't have. People need to see what Jesus can do to a family. They need to see how we live. How we cope with crises in our lives. They need to see a sermon, before they hear one! To do this, we must get close enough to people that we share ourselves with them. We must have them in our homes often.

**5. SPEND TIME WITH THEM HAVING FUN.** Jesus went to weddings. Jesus ate with people. Jesus was a happy man. We need to show others that Christians have fun and enjoy life. People do not want to commit their lives to a religion that takes all the joy out of life. What they don't realize is that following Jesus fills our lives with joy and peace.

Find out what they like to do, and whenever you can, do it together. They may like to go out to eat, or go to movies, or play golf, or go fishing or camping. Paul said, "I have made myself all things to all men." Set aside time just for this. You will probably enjoy it as much as they do.

**6. DO NOT BE OVERLY CRITICAL.** There will be many things that people do that you could criticize them about. They may drink beer. They may use profanity. They may have *Playboy* magazines on their living room table. They may use religious terms incorrectly. But before you criticize, wait! Remember we are trying to convert them by befriending them. Conversion is a slow process. This is where we need to use a good deal of patience and tactfulness. Why should we expect people in the world to live as we do? They have not committed their lives to Christ. We must demonstrate love and concern for them — without compromising ourselves. Before long, they will usually correct these things themselves. We must not be overly critical — for this destroys relationships.

**7. GIVE HONEST, SINCERE PRAISE WHENEVER POSSIBLE.** Everyone, including God, loves to be sincerely praised. Look for the good in people — there is always something praiseworthy in everyone. This will make them love you. Jesus praised people; for example, when he met Nathanael, He said, "Behold, an Israelite in whom is no guile." Praise works wonders with people. Praise — not flattery. Let it be genuine praise.

**8. SEEK FOR OPPORTUNITIES TO HELP THEM.** As we have the opportunity, let us do good to all men. Let your light so shine before men, that they may see your good works and glorify your Father in

heaven. Make yourself available to people. Keep an eye open for opportunities to help others in your neighborhood or at work. Maybe your friend is painting his house — give him a helping hand. Shared experiences deepen a friendship. Be ready to serve others.

**9. FIND OUT WHAT THEY REALLY WANT IN LIFE, AND SHOW THEM HOW JESUS WILL HELP THEM GET IT.** What do people really want? Peace and security. Happiness and love. Meaning and purpose. Jesus satisfies every basic need we have on earth. By following His teaching we can only improve the quality of our life on earth. Of course, the greatest blessing Jesus offers is eternal life. But eternal life involves an abundant life here. Today people often are not too concerned about eternal life. But they are concerned about their problems today. They may have marital problems, or problems with their children, or financial problems. These can be very good places to start to introduce people to Jesus.

**10. INTRODUCE THEM TO OTHER CHRISTIANS.** This will build a bridge for them to enter the church building. People are very nervous about attending a church where they do not know anyone. By introducing them to several other Christians you will make them feel a lot more comfortable. They will receive a well-rounded view of what Christians are like. They will feel the love and concern that Christians have for one another, and for them.

These are some of the basic principles involved in winning friends and influencing people for Christ. Of course, these must be followed by a clear presentation of the gospel of Christ. But without this foundation of love, our efforts may not prove lastingly successful. Jesus wants us to Go and make disciples — just like He did — by loving our neighbors as ourselves. □

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#### SMITH-DEAVER DEBATE

A debate between J. T. Smith and Roy C. Deaver is scheduled for April 23-26 at Gainesboro, Tennessee. The issue for discussion will be whether or not the church can contribute funds from its treasury to a benevolence organization, established for the purpose of caring for orphan children. Both Smith and Deaver are capable and experienced debaters, and the discussion should be an interesting one. The question of benevolence organizations as well as evangelistic organizations supported from the church treasury has been a cause of great concern to brethren for more than thirty years now.



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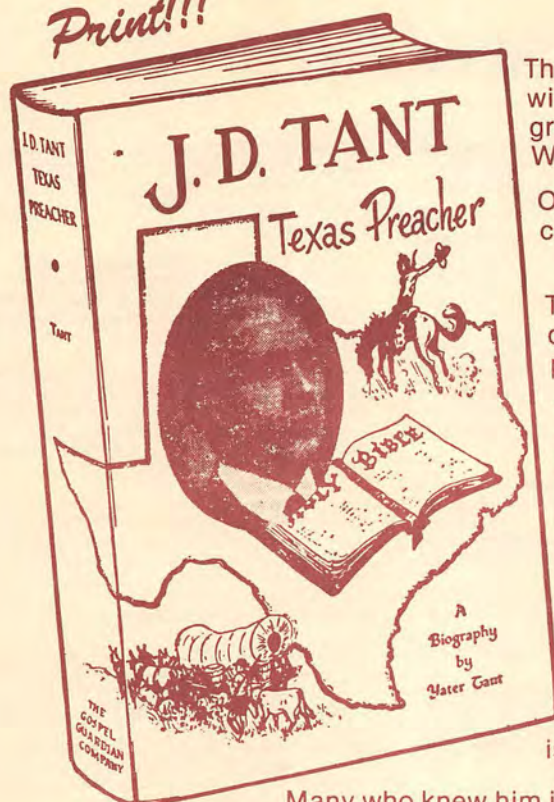
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# VANGUARD

A JOURNAL FOR GROWING CHRISTIANS...

VOLUME 10

MAY 1984

NUMBER 5

## A Believer — What He Is (II)



**HOMER HAILEY**  
760 Las Lomitas Road  
Tucson, Arizona 85704

Peter addressed his first letter "to the elect . . . according to the foreknowledge of God the Father" (I Peter 1:1, 2). He calls these, "believers in God" (1:21), whom he urges to glorify God in the name "Christian." Therefore, it is concluded that the two words may be used interchangeably. These believers or Christians are "the elect . . . according to the foreknowledge of God the Father."

The meaning of many biblical words may be learned from a dictionary definition, but there are others that can be more clearly understood and their meaning determined from the context in which the writer uses them. So, in this and several articles which follow, we shall let Peter tell us what a believer — a Christian — is. If this can be learned from his letter, we will know what God means by the two words.

### He Is a Child of Obedience With a Goal

The apostle urges the believer to gird up the loins of his mind (1:13), which is a figure drawn from the clothing and custom of that day. As one would start on a journey through brushy country, or undertake certain types of work, he would gird up the flowing garment as was worn at that time, tucking it under the cord or belt worn about his waist. In this way it would not hinder his progress or work by getting caught on the bushes or briars on the journey or in the tools of his work. This done, the believer sets his hope perfectly, completely or fully, not partially, "on the grace which is to be brought unto [him] at the revelation of Jesus Christ." He never loses sight of the ultimate goal of life.

He holds this hope as "a child of obedience" (1:14), which expresses or indicates an essential quality and a basic characteristic of the believer. He began life as a Christian by obedience to the truth (1:22), and continues in that same quality of character, a disposition and will to obey from the heart whatsoever God commands. The opposite of "children of obedience" is "sons of disobedience" (Ephesians 2:2), whose disposition and practice is that of disregard for law. "Once darkness, now light" (Ephesians 5:8), expresses the same contrasting basic qualities of life. Believers are, in every sense of the word, "children of obedience."

*(Continued on page 17)*



## EDITORIAL

# THOSE AMAZING MORMONS!



*Fanning Yater Tant*

In 1960 the Utah branch of the Mormon Church (Latter-Day Saints) claimed 2,000 congregations, and had 900,000 members; in 1970 they had 4,413 congregations, with 1,891,965 members. In December, 1983, they reported a membership of 5,450,000. These figures are taken from *Faiths, Cults and Sects of America* by Richard Mathison, from the 1970 *World Almanac*, and from *Ensign* December, 1983, an official publication of the LDS church.

Thus within the space of twenty-five years the Mormons increased their total membership by SIX-FOLD, going from 900,000 members to 5,450,000. And what was happening to the Lord's people during those same twenty-five years? Well, we lost 8,000 congregations, with a decline in membership of something like 1,000,000 souls! These figures are the general conclusions reached by Flavil Yeakley, Mac Lynn, and others who have made serious efforts to

get as accurate an estimate as possible as to losses incurred.

Consider that the Mormons have made this amazing progress in winning people despite some noteworthy handicaps: their teaching (and practice by some) of polygamy, which is against the laws of the land; their anti-negro bias (in a conversation with Horace G. Wiley, Brigham Young stated: "We believe slavery to be a divine institution, and not to be abolished until the curse pronounced on Ham should have been removed from his descendants"); their strict teaching against the drinking of tea or coffee, prohibition of tobacco and liquor; rigid enforcement of tithing; exaltation of Joseph Smith as being equal with Christ, and their Book of Mormon a "later revelation" and superior to the Bible "as we have it translated."

### Articles on Mormonism

In this issue we begin a series of articles by Randy Reese, Sr., dealing with the Mormon religion — what they teach, and how they have been able to experience such rapid growth in spite of their bizarre and generally unpopular teachings. Randy Reese is well qualified to deal with this subject. He was reared in the Mormon religion; all of his family are Mormons. He has been "baptized for the dead" approximately twenty times; he was a ward teacher, as well as being a member of the Deacons, Teachers, and Priests Quorum. He attended a Mormon Seminary for two years, has made a life-long study of their teachings and church activities. Reese finally learned the truth, obeyed the gospel of Christ. He is married to Linda Nichols (Bob Nichols' daughter), and is now laboring as a missionary in Japan. He has held four discussions with Mormon teachers in Japan, and knows their doctrine, and their methods of work.



isted by:  
ner Hailey  
ton D. Hamilton  
ert H. Farish  
er J. Wilson  
y W. Pickup, Jr.

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and without evasion the horrendous problems of Christians and congregations  
seeking to serve God in a non-Christian, secular and practically atheistic  
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The Mormon Church is now adding converts at the rate of nearly SIX HUNDRED each day throughout the year — approximately 200,000 per year. They had 400 full-time missionaries out making door-to-door calls in 1983. And practically ALL of these (mostly young men) were doing a two-year stint in this work *at their own expense*, or else were supported by their families. The Mormon Church as such does not pay their salaries or give them living expenses. They are supported by the church only *after* they have done their mission work and are settled down in a permanent location. But they are assured of total economic security while on their "missions," either by their families or by friends — or (as many of them do) by working for a few years and saving up enough money to take care of themselves while on the missions.

### Why the Difference?

In contrasting the amazing growth of the Mormon Church with the heartbreaking losses among Churches of Christ, one is compelled to ask "WHY?" — what is the difference? Well, consider for one thing that the Mormons now have some 175 "mission areas" in the world where those 27,400 young men mentioned above are at work *every day* in trying to win converts to Mormonism. In that connection read the following "Nagging Question" posed by Connie W. Adams in the March issue of *Searching the Scriptures*:

#### A NAGGING QUESTION

After six months of sowing seed without seeing any harvest in Norway in the late 1950's we rejoiced in the interest of a young man who became the firstfruits of that work. In the course of our study one day, he fixed his gaze on me and asked me a question which terrified me then and yet disturbs me. He said, "If you are teaching the truth, and it is clear that you are, then I am lost and so are all my countrymen. WHY HAVE YOU WAITED SO LONG TO COME AND TELL US?" He accepted my answer but I am not sure it satisfied me. For a long time I awakened in the night thinking about it.

All right, brethren, I'll just drop it on the rest of you. WHY ARE WE WAITING SO LONG TO PREPARE AND SEND MEN TO REACH THE LOST OF THIS WORLD? While there are native preachers at work in Canada, India, South Africa, Nigeria, Italy, the Philippines, Mexico, Argentina,

Chile, Colombia and perhaps a few other places, do you realize how pitifully few men are currently in the fields of the world from this country? If I am correctly informed, we have about 7% of the world's population and yet about 90% of our gospel preaching is being done to that 7%. Why is this? How many men are preparing to go? How many congregations are seeking men to send and sustain in this work?

Before you lay this down and dismiss the question from your mind, just exactly what would you have said to that young man in Norway if he had put that question to you?

We don't have far to look for the answer to that "nagging question." It is found in our take-it-easy, can't-be-bothered, half-way commitment to the Savior! We can spend a terrific amount of time and energy trying to straighten each other out, so that we have little time or energy (or interest!) in looking to the needs of a dying world. The theme song of Mormonism (and a pitifully few of our own brethren) may well be: "Total Commitment," while that of the vast majority of baptized Christians seems to be: "My life, my love I give to Thee; Thou Lamb of God who died for me — But not my silver nor my gold; All of these I will with-hold. Take my voice and let me sing, Always, only, for my King. But not my moments nor my days, These I'll use in other ways!" — *F.Y.T*



# Mormon Doctrine (I)



**RANDY S. REESE, SR.**  
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Ashiya-Shi, Japan 659

(EDITOR'S NOTE: This is the first in a series of articles by Brother Reese on Mormon doctrine; he will follow with articles detailing their methods of operation. He writes, "I will continue to write as I have time; unfortunately I am having to go back to secular work for a time, as I have back Japanese taxes that have to be paid. I have been unable to pay them up to this point because my support has not been enough to do so. We are still \$300.00 a month short in actual living expenses — and I desperately need another \$500.00 per month to get further training in the Japanese language. One of the churches supporting us has notified us that they are going to have to drop out . . . and we have just had the coldest weather that Japan has known in 112 years of recorded history!" Any congregation (or individual) desiring to have part in this Japanese work may contact Brother Reese at the above address.)

----

The "anti-Mormon" problem is reaching epidemic proportions within the Mormon church. The problem is not being taken at all lightly among the Mormon publications. In the March 23, 1983, issue of the *Latter-Day Sentinel*, an independently owned newspaper, there were a large number of letters from their subscribers lamenting the "anti-Mormon" movement. There is much discussion as to how best to deal with the attacks. In the June 17, 1983, issue of the same journal, there was discussion concerning the advisability of meeting the attacks head-on, or ignoring them. One writer commented: "The 'anti-Mormon attacks have not hurt the church — yet. But the efforts of the 'Anti-anti-Mormon' groups may do just that!"

The Mormon leaders generally are telling their people that they have nothing to fear from the "anti-

Mormon" attacks, that such attacks only spread lies and deceit; yet, in spite of this admonition, an ever-increasing number of articles and books are being written to combat this stream of "lies and deceit." Many Mormons are alarmed, and are beginning to see that some of the skeletons are coming out of the closets.

For some years now the Mormon Church has claimed to be a "Christian" church; but even a cursory examination of their claims will quickly show that they are far from "Christian" in their teachings. In the January issue of *Ensign*, a wholly owned and operated publication of the Mormon Church, an article written by Elder Robert E. Wells of the First Quorum of the Seventy, contends, "We are Christians Because . . ." and gives twenty reasons why the Mormons are entitled to call themselves "Christians."

We will examine these claims in view of what the Bible says, as well as what past and present Mormon authorities have to say on the subjects. We will be quoting from the King James Version, as well as the version used by the Latter-Day Saints. We will also quote from the *Journal of Discourses*. In the Introduction of this set of books it is stated: "The Words of the First Presidency are the words of God." This declaration has to do with the articles which are contained in the *Journal*.

The opening statement of the *Journal* asserts: "At the present time there is an organized effort to confuse the public and convince them that we are a non-Christian sect . . . . We have always claimed the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege. Let them worship, how, where, of what they may" (Articles of Faith 1:11).

Let it be noted that the "organized effort" referred to is composed mainly of ex-Mormons who have learned the truth about Mormonism, and who have come to realize that the "Almighty God" whom they worship is NOT the God of the Bible!

## The God They Worship

Isaiah wrote: "Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts: I *am* the first, and I *am* the last; and besides me *there* is no God . . . . Is there a God besides me? yea, *there* is no God. I know not *any*" (Isaiah 44:6-8).



But in his book, *Mormon Doctrine*, Bruce McConkie, one of the members of the Quorum of the Twelve Apostles, writes: "To us, speaking in the proper finite sense the three are the only Gods we worship. But in addition there is an infinite number of holy personages, drawn from worlds without number, who have passed on to exaltation, *and are thus Gods*" (pgs. 576, 577). And in his famous "King Follet Discourse," Joseph Smith, founder of Mormonism, declares: "... that God himself, the father of us all, dwelt on an earth the same as Jesus Christ himself did" (page 5). And in the same discourse goes on to say, "In the beginning, the head of the Gods called a council of Gods, and they came together and concocted a plan to create the world and people in it" (page 9). Contrast this with the clear statement of God, "I am God, not man" (Hosea 11:9).

From these statements it is clear that the God whom Christians worship is NOT the God (or Gods) whom Mormons worship. They follow a false prophet.

## I

Let us now look at Elder Wells' "Twenty Reasons" why Mormons are entitled to call themselves Christians. In his first point he declares, "We are Christians because we believe Jesus Christ is an important member of the Godhead." He even quotes Exodus 20:3: "Thou shalt have no other Gods before me." But compare this with the statement of Brigham Young in his *Journal of Discourses* (Vol. I, page 50): "When our father Adam came into the Garden of Eden, he came into it with a celestial body and

brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael, the Archangel, the Ancient of Days, about whom holy men have written and spoken. He (Adam) is our father and our God and the only God with whom we have to do." It is clear that Brigham Young is contending that Adam holds as high a position as Christ or God the Father... but remember Isaiah 45:5, "There is no God besides me!"

Still on his first point, Elder Wells writes, "We teach as the scriptures that there is no intermediary between God and man save Jesus Christ, and none other name given under heaven save it be this Jesus Christ... whereby man can be saved" (II Nephi 25:20). Mr. Wells may believe this, but Brigham Young taught differently: "No man or woman in this dispensation will ever enter into the celestial kingdom of God without the consent of Joseph Smith... I, Brigham Young, cannot go there without his consent... he reigns there as supreme a being in his sphere, capacity, and calling as God does in heaven" (Vol. I, page 289). Compare this with Ephesians 4:4-6: "There is one body, and one spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism. One God and father of all, who is above all, and through all, and in you all."

In our next article we will continue to examine Elder Wells' "Twenty Reasons" and contrast them with Bible teaching as well as the teachings of the founders of the Mormon religion.

(To be continued)



## CATCHING UP ON NEWS NOTES

### THE PLEASURES OF SIN

He was an eloquent preacher, and expatiated at length on Moses' choice (Hebrews 11:25) letting his imagination run wild as he described the "pleasures of sin." He declared that a careful researcher and statistician had recorded no less than 859 different kinds of sin. After the services came to a close, a couple of college boys asked him if he had the list. They thought they might be missing out on something!

### SOLID, MAN — REAL SOLID!

Browsing through an old issue of GOSPEL GUARDIAN, we ran across this interesting vignette from yester-year: "Canadians are chuckling over an incident that happened in Oakville, Ontario, not long ago, and which has found its way in various versions into newspapers and magazines on both sides of the border. A young Canadian truck-driver, employed by a concrete mixing company, became aware that a local play-boy was paying altogether too much attention to the trucker's beautiful young wife. One day while delivering five cubic yards of concrete to a construction job, the trucker happened to drive down his own street — and spied the play-boy's brand new Cadillac parked in front of his house. He stopped the truck, rolled down the windows of the Cadillac, and methodically unloaded his full five yards of cement into, on, over, and around the Cadillac! They do say it was a bit messy; but it cooled the romance all right, and provided one of Oakville's junk yards with a solid and enduring tourist attraction."



# Goodpreacher Writes A Letter

Ron Goodpreacher, DD, DVM  
(aka Ron Howes)  
1325 Panlener  
Las Cruces, New Mexico 88001

Ron Goodpreacher was furious. There lying open on his desk was a letter from another well-known Arkansas preacher telling him how the cow ate the cabbage; giving him a dressing down, chewing him out that is, for a recent article he'd written for the *Texas Tanner*. The letter was so hot and full of resentment that Bro. Ron was sure there was a puff of smoke when he'd opened the envelope. Surely a chemical analysis of the ink would reveal a concoction of buzzard blood, tabasco sauce and gunpowder. It read as follows . . .

December 7, 1984  
Bushwack, Arkansas

Dear Mr. Badpreacher,

Your recent article was the most disgusting piece of journalistic hobnobbery I've ever read. How a young punk like you ever gets published is beyond me. You've only been here in Arkansas for two years and you act like you own the place. Those of us who have been here longer know what's best for our churches. You had best keep your nose out of our business and your mouth shut about our doctrines and practices while you're here in our State.

Fraternally,  
(name withheld)

P.S. -- Don't expect to get called on for prayer when you visit our meetings anymore either -- the word is out!

Goodpreacher was more than flabbergasted, he was incensed, outraged, angered, seething. In a word, Ron was Hot.

Paper was inserted into the typewriter and keys began to fly as Roget's Thesaurus was consulted again and again for appropriate invectives, superlatives, and expletives. "I'll show this guy how to write a letter," Goodpreacher said to himself. "Strike while the iron is hot!"

Peraly Whitegates was at the church house fixing the communion for Sunday service when the sound of a whirlwind erupted from Goodpreacher's office. Taking Eunice's arm for support (Peraly had strained an Achilles tendon during the recent Hogswallow 5K Invitational run) she demanded to be led to the office to investigate this noisy outburst. There she found Ron Goodpreacher surrounded by a pile of wadded-up

paper alternately typing a few lines, ripping the paper out and inserting another into the typewriter. His eyes were bloodshot and his desk a mess.

"Ron, it looks to me like you're working up a myocardial infarction." (Peraly had a penchant for high-tech medical technology.) "So, you think that the way to handle my nephew Buzzard Breath here is to send back as nasty a letter as he sent you?"

In a voice that betrayed just a hint of miffness, Ron replied, "Well, of course, you don't expect me to let him get away with this, do you? I'll be the laughing stock of the State."

Peraly adjusted herself in the easy chair and replied, "You'll be the laughing stock of the State when he gets your answer and publishes it in his bulletin, which he mails out all over the country. You'd best take the advice that I give all young preachers. First, whenever you receive a hot letter, put it away in your desk for a week and forget about it. Then, when you've had sufficient time to get over the initial outrage, take it out and write a response that can't be used against you. Put your response up for a week and take it out and re-read it and if necessary re-write it before you send it back. Don't let someone else's bad judgement pull you into an exchange that will hurt your reputation. You think up a reply that will get your point across, without sounding like you're on the warpath. And, above all, remember Proverbs 26:4."

Well, what a lot of good advice from Peraly again. Peraly was right, as usual, so now the challenge was to write a response that would fill the bill. Two weeks later to the day, the following letter was posted at the Podunk County Post Office.

Hogswallow Chapel  
Podunk, Arkansas

Dear Bro. (name deleted),

I was very sorry to receive your letter recently and learn of your illness. Your aunt, Sis. Whitegates tells me that you've been passing kidney stones, and occasionally are out of your mind with pain. I trust that the attack is now over and that you're on your way to a full recovery. I'm sorry that I won't be able to take you up on that offer for a meeting in Bushwack. The Elders here have recently cut down the number of meetings I'm allowed to hold each year. See you at the Golf Tournament at Bald Knob.

Your friend,  
Ron Goodpreacher



## IS BAPTISM ESSENTIAL TO SALVATION?

by Charles Holt

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Author Charles Holt has been preaching the gospel for more than 45 years and has held more than 200 gospel meetings. When the "institutional question" began to emerge in the 1950's, Holt defended the truth against W. L. Totty at Indianapolis. It is among the most thorough of the debates with the liberal brethren.

BACK IN PRINT -

### Paul's Letter to the Saints at Rome

by Bryan Vinson, Sr.

Here is a chapter by chapter, verse by verse commentary of Paul's epistle to the Romans. "The gospel is the power of God unto salvation to every one that believes . . . therein is revealed a righteousness of God from faith to faith . . ." Bryan Vinson is a long-time evangelist for Churches of Christ, especially in the Texas area. He uses the King James version for the text. Introduction by Homer Hailey. 297 pages, hardbound with cloth cover, \$8.95

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# THE HARLOT'S LIE

Mark E. Williams  
2476 Cora Street  
Wyandotte, Michigan 48192

Rahab's father came bursting into the room, his face flushed. He read from the newspaper in a loud voice: "ISRAELITES CIRCLE CITY FOR SEVENTH STRAIGHT DAY. Unknown Leader of Army Leads Solemn Procession Around City in Silence! Mayor Warns Against Panic." The articles on the front page rehearsed the previous days' news: How the Israelites had crossed the Jordan River at flood stage on dry land and erected a monument of 12 stones; their strange feast day celebration.

Other articles included the Minister of Defense's educated estimates as to the strength of the Israelite army and what probable plan of attack would be used. He also reviewed the tactics used in two previous battles that the Israelites had won. The Minister of Defense hotly denied reports of declining morale in the city's defense forces. Another report investigated the CIA's bungling of the dragnet to capture the Israelite spies, and what the real involvement of Rahab the harlot was. A long-time neighbor of the harlot's, evidently thrilled by the idea of a spot in the limelight, gave a torrid history of Rahab and her family in an exclusive interview with the *Jericho Times*.

Rahab turned to the window and looked out at the distant procession, silent as a funeral march, led by a large draped box and a group of what must be priests. A lone figure marched in front. Rahab adjusted the red rope she had hung out of the window and remembered her strange bargain with the spies. She was certain that the God of the Israelites was God of heaven and earth. How else could they have accomplished all that they had done? The reports were conclusive. What the newspaper did not say was that everyone was scared out of his wits. No one wanted to admit that they knew their doom had come. And probably today, because the Israelites had only marched around the city once in previous days; but today they were already on their seventh circuit.

Rahab's father finally quit reading aloud and left the room. Rahab sat down at her dressing table and looked at all of the trinkets, jewelry and bright make-

up she had collected over the years. The pungent smell of clashing perfumes sickened her as she stared at her hard face in the mirror. Her life had long ago lost all pretense of making any sense. What she had always wanted, she mused regretfully, was to start a new life; to be born anew; to forget the past. She had even dreamed of running away to start over, but in Canaan? It was like running away from a garbage dump to live in a leper colony.

She accidentally knocked a jar of eye-shadow off the crowded table with her elbow. It shattered and splattered dark on the red carpet. As she bent to clean it up she was suddenly seized with anger and gathered all the jars of cream and rouge and perfume and began hurling them out of the window. Then she started on her expensive jewelry, and when she had finished she stopped to catch her breath, leaning on the windowsill, and smiled triumphantly to herself. "Today, yes, today is the day."

Her mother rushed in to see what the commotion was about. Her red-rimmed eyes widened. "What have you done, have you gone crazy? What your jewelry alone was worth! I knew you were crazy ever since you told those police your stupid lie." Her voice rose in anger. "And now you've got us cooped up here ever since, instead of hiding like sensible people. And the paper says we're being investigated, and I know we're going to be put to death in some horrible way. I just know it." She ended her tirade crying, as she had done several times each day since Rahab's crucial decision to protect the spies.

"That lie is going to save us!" Rahab announced vehemently. Her mother looked up from her weeping. "I'm on the Israelite's side now," Rahab continued. "The God of Israel is with them, the God that parted the Red Sea and the Jordan River. They swore to me that they would protect us."

Her mother shook her head exasperatedly. At that moment a far-off shouting could be heard. Long trumpet blasts and over half a million voices raised in victory. A faint rumbling began, at first only perceptible by the dishes in the china cabinet rattling. A definite shaking under one's feet could be felt. Rahab's mother ceased her crying and looked up in fear. The shaking increased until it roared: a sound as if the skies were being rolled up. As it came nearer it seemed to increase in speed until nothing but a deafening

(Continued on page 16)



# ABIDING IN CHRIST

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The controversy regarding what is necessary, if anything, to maintain fellowship with God has existed since the first century. John wrote his first epistle for the purpose of answering the questions which surround that subject. In that letter he outlines the relationship the practice of sin has to abiding in Christ. In the course of doing that, he wrote some of the most misunderstood and misused statements found in the New Testament. The question most frequently asked today is: at what point does sin separate one from Christ? John has provided the answer if we will only listen. There are three things that are the keys to understanding the truth about this issue: (1) the tenor of John's thought, (2) the tense of the verbs he uses to describe sin and abiding in Christ, and (3) the word "abide." If we examine these carefully, we will notice a simple and clear solution to the problem.

## The Tenor of John's Thought

When he writes of fellowship with God, John is dealing with a person's entire life, and the reader who fails to see that is missing the whole point of this first letter. John's purpose for writing was to instill in his readers confidence that they were in Christ. Sixteen times he uses the expression "we know." Knowledge is the basis of confidence, and the knowledge which he writes about is not established upon a person's last righteous or wicked action. Furthermore, it must be noted that John is describing men in terms of those things which are the dominant factors in their lives. A man who lives a reprobate life cannot be said to be walking in the light when he only occasionally prays (even if he prays for forgiveness), occasionally attends worship, and occasionally does righteous things. Therefore, a man who is living a predominantly righteous life cannot be said to be walking in darkness when he occasionally sins. John clearly shows that the practice of sin ("a prevailing habit and not primarily an act," Westcott, 104) separates one from God, but John considers the whole of the man's life and not any single action.

## The Tense of Verbs

When John talks about sin and its relation to abiding in Christ, he uses the present tense of the verbs,

"no one who abides in Him sins" (3:6). In the present tense the kind of action which predominates is linear action (action that is continuous), therefore the sin which separates from God is sin which continues. So John is saying that the man who abides in Christ does not continue in sin, i.e., he does not make sin the predominant factor in his life. It is foreign to John's thought to suggest that the one who abides in Him does not commit any sin (see 1:8-10; 2:1-2). Sin exists even in the life of the person abiding in Christ, and as long as he maintains that relationship by "walking in the light," "confessing his sins," and "abiding in his word," momentary and occasional sins do not cause him to cease to abide in Christ.

## The Word "Abide"

The word for abide ("meno") intrinsically involves the notion of continuance. It is variously translated "remain," "tarry," "abide," "continue," and "endure." Hence, it is a word which describes continuous action regardless of its tense. We are faced with the fact that John is describing a state of *continual fellowship* with God, not momentary and interrupted fellowship. What John says about abiding in Christ is said in view of the fact that those who abide (continue, remain, tarry) in Him will occasionally sin. The occasional sin is never seen as a means by which continuance in Christ is interrupted. Such an interruption occurs only when a man begins to abide in sin. Notice how John describes the man who abides in Christ: he walks as Christ walked (2:6), he abides in the light (2:10), he continues with the apostles' teaching (2:19), the message continues in him (2:24), he does not practice or continue in sin (3:6), God's seed continues in him (3:9), he keeps His commandments (3:24), he loves his brethren (4:12), he has the Spirit of God (4:13), he confesses Jesus is the Son of God (4:15), and he dwells in love (4:16). All of those passages describe a state of continuance, and none of them describes momentary actions.

## A Conclusion

For a moment consider a logical conclusion from the facts presented. If occasional acts of sin instantly and automatically interrupt one's fellowship with God, then there is no real, continual, abiding in Christ. Since there is no middle ground, and a person is either in light or in darkness, a man would be in

(Continued on page 16)



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# Do You Have Heart Trouble? - III

Morris W. R. Bailey

965 Brown Street

Moose Jaw, Saskatchewan, Canada S6H 2Z1

In my previous articles under the above heading, I wrote about the gross heart, the evil heart, and the proud heart, and the symptoms that characterize each condition. In this concluding article of the series I shall discuss some other disorders of the heart that impair spiritual health, and, if not remedied, will cause us to be lost eternally.

## The Perverse Heart

Solomon said, "He that is of a perverse heart shall be despised" (Proverbs 12:8). The same writer said, "They that are perverse in heart are an abomination to Jehovah" (Proverbs 11:20). Thus we learn that it is possible to have a perverse heart.

The word "perverse" is an adjective of the word family of which "pervert" is the verb form. So one who is perverse in heart will be given to perverting. Concerning the word "pervert," W. E. Vine gives this definition: "To transform into something of opposite character." He gives as an example Galatians 1:7, where Paul spoke of some who would pervert the gospel of Christ. Paul was here referring to Judaising teachers who had come with a different gospel, trying to bind circumcision and keeping the law of Moses on Christians of Gentile origin.

In the first chapter of Romans, beginning at verse 18, Paul gave a picture of perversion on the part of men to whom God had one time revealed Himself: (1) They exchanged the truth of God for a lie; (2) They changed the glory of the incorruptible God for the likeness of man, and of birds and beasts; (3) Women changed the natural use into that which is against nature; (4) Men, leaving the natural use of the woman, burned in their lust one toward another.

In the midst of all the ballyhoo today about homosexuality, and the claim of those who practice it that it is congenital, and represents a natural desire, men and women need to learn that God regards it as a perversion of the natural, and that it is an abomination to Him. The bottom line is that it is the product of perverse hearts.

## The Deceived Heart

Among Paul's last words to the saints at Rome, he said, "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling . . . and turn away from them. For they that are such, serve not our Lord Christ, but their own belly; and by their smooth and fair speech beguile (deceive, K.J.V.) the hearts of the innocent" (Romans 16:17, 18).

Thus Paul tells us that it is possible for the heart to be deceived by false teachers who do not serve God, but only their carnal appetites, and who use smooth and persuasive speech to accomplish their ends. It is obvious that they had their Oral Roberts and their Rex Humbards then — or at least their counterparts.

One of the sad realities of life is that, regardless of how sincere one may be in wanting to serve God, a lie preached can be as persuasive as the truth. But the lie will deceive the heart and will result in one's disobedience with consequent punishment. An example of such is seen in the story of the young prophet, recorded in the thirteenth chapter of I Kings. God had instructed him to go down to Bethel, and denounce the idolatrous altar of King Jeroboam. He had further instructed the young man that he was not to linger to eat or drink in that place nor to return by the way that he came.

Having discharged his task of crying out against the altar, he declined the king's invitation to dine with him, along with the promise of a reward. His reason? God had commanded him not to tarry there to eat or to drink. For him that was sufficient reason. We cannot help but wonder how a man like that could go wrong.

Nevertheless the story has a sad ending. The young prophet began his homeward journey as God had commanded. But there was an old prophet living at Bethel who, having heard of the young man and his courageous act, desired greatly to see him. Setting out in pursuit, he overtook the young prophet and invited him to return with him and eat bread. But again the young prophet declined the invitation, and for the same reason. God had commanded him not to eat bread nor drink water in that place.

The old prophet, however, was determined to have him as a guest, "And he said unto him, I also am a prophet as thou art; and an angel spake unto me by



the word of Jehovah, saying, Bring him back with thee into thy house . . . But he lied unto him." (I Kings 13:18). Thus the young prophet who had braved first the wrath of Jeroboam, and later had declined the king's invitation to dine with him, along with the promise of a reward, that same man was deceived by a lie and thus led to disobey God with consequent punishment. Upon resuming his journey he was met in the way by a lion that slew him.

We may be inclined to think that God punished the wrong man. Why did He not punish the old prophet who was responsible for the young man's downfall? I am sure that God did or will deal justly with the old prophet. The purpose of the story is to impress upon us the fact that, even with the best of intentions of serving God, one can be deceived and led into disobedience as the young prophet was. Paul said that those things written aforetime, were written for our learning (Romans 15:4).

It is sad, but true that many are being deceived today. Honest inquirers concerning the way of salvation are being told that all they have to do to be saved is to believe on Jesus Christ, or accept Christ into their life. Thus they fail to obey Christ who said, "He that believeth and is baptized shall be saved" (Mark 16:16).

We can be self-deceived. James said, "If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his own heart, this man's religion is vain" (James 1:26). So it matters not what virtues we claim, or how faithful we think we are, if we don't know how to control our tongue, and use it for peddling gossip, or if it is given to the use of foul language, we are only deceiving ourselves. Did not Jesus say, "Out of the abundance of the heart his mouth speaketh" (Luke 6:45)?

### The Rebellious Heart

Still another symptom of heart trouble is suggested in the language of the prophet Jeremiah. Centuries after Israel had been made a nation, he epitomized their history: "But this people hath a revolting and rebellious heart; they are revolted and gone" (Jeremiah 5:23).

One of the definitions of the word "rebellious," given by the dictionary, is "resisting control." Some of the synonyms that are given are "insubordinate," "seditious," "uncontrollable." Any one of those terms could well be used to describe the conduct of Israel during the 1500 years of her history.

Following the 40 years of wandering in the wilderness, Moses said of Israel, "Ye have been rebellious against Jehovah from the day that I knew you" (Deuteronomy 9:24). Their rebellious disposition became apparent shortly after leaving Egypt (Deuteronomy 1:26, 42, 43). Stephen, in the speech that cost him his life, summed up their entire history when he said, ". . . ye do always resist the Holy Spirit: as your fathers did, so do ye" (Acts 7:51).

There is much rebellion against God and His word today. Every effort that the minds of evil men can devise has been made to destroy the Bible from the face of the earth. It has been burned by the thousands of copies. Volumes have been written in an effort to discredit it.

Rebellion against God and His word is not confined to the infidelic world. It rears its head among professed friends of the Bible. Some time ago, I was engaged in a discussion with a woman who was a member of the Jehovah Witness sect. We were discussing the state of the dead. They believe and teach that man is wholly mortal and that the dead are in an unconscious state. I kept on pressing upon her what the Bible says, using the case of Saul's conversation with the prophet Samuel who was dead (I Samuel 28). Finally, realizing that she could not deny what the Bible said, with a gesture of impatience she spat out the words, "I don't care what the Bible says; I know better." Well, she was obviously right about one thing. She didn't care what the Bible said. But as for her claim to know better, it revealed a rebellious heart.

### The Hardened Heart

In writing to the Hebrews, three times the author made this plea, "Today if ye will hear his voice, harden not your hearts" (Hebrews 3:8, 15; 4:7). Thus we learn that the heart can be hardened. It can reach a point in its rebellion and resistance to the word of God until God's pleas fall on deaf ears.

The gospel is two-fold in its effect on man. Strange as it seems, it can condemn as well as save. It can harden the heart as well as produce faith in a heart that is receptive. Permit me to illustrate. Here are two lumps of matter. One is clay, and the other is wax. Set them out in the hot sun, and the sun that melts the wax will harden the clay to the consistency of brick. The results are determined by the nature of each substance.

Two men sit under the preaching of the same gospel sermon. One, because he has an honest and good heart, is moved to obedience. The other, because he already has a perverse, rebellious heart, is further hardened and turns away unsaved.

Jesus one time spoke of something he called an "eternal sin," for which there is no forgiveness (Mark 3:29). The writer of Hebrews wrote of some, of whom he said, "It is impossible to renew them again unto repentance" (Hebrews 6:6). Much has been said and written about "the unpardonable sin." There are some who deny that it can be committed today. I believe that it is not only possible, but poses a real danger; for I believe that it is the ultimate state of the heart that has been hardened to the point where it is impervious to any appeal by the gospel. For other disorders of the heart there is hope of recovery. An evil heart can become honest and good. A gross heart can become receptive. A proud heart can become humble

*(Continued on page 23)*



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# NEWS NOTES

## "THEY ALL DO IT — AND THEY ALL DENY IT"

Are you old enough to remember when the fight over "church contributions to Bible colleges" waxed so hot back in the 1940's? And the various college presidents felt called upon to deny they were looking to the churches for support? Which prompted Ira Douthitt to make his oft-quoted statement, "They all do it; and they all deny it"? Well, the "all deny it" part of his quotation would not be valid now. Consider this from the Magnolia Bible College (Kosciusko, Mississippi): "Brother David Lipe will be available to the churches who are already financially supporting the college for progress reports and updates." Time marches on!! . . . And so do the brethren.

## INFORMATION SOUGHT

Dudley Ross Spears, Rt. 1, Box 121A, Alvaton, Kentucky 42122, writes: "Anyone who knows of any brethren who live in or near State College, Pennsylvania, please contact me at the above address. I will be studying at Penn State University, and would like to work and worship with brethren who do not support or endorse institutionalism and the social gospel. If you have any information of the nearest local church to State College, please write me."

## THE WAY IT IS

"Rich men employ a housekeeper, a valet, butler, laundry service, secretary, cook, and nurse; the rest of us just get married."

## WHAT'S THE PROBLEM?

At a family dinner, Grandpa announced that he was going to get married again. The family was surprised and pleased until they found out who the new bride would be — a friend of the family who was only nineteen. The son almost shouted, "But, Dad, you're 88 and she's only 19. What will people think?" "I don't see the problem here," said Grandpa. "You Ma was only 19 when I married her, and nobody got upset about that!"

## CHANGE OF LOCATION

The congregation which formerly met in the Peninsula YMCA just south of the Burlingame city limits is now meeting in the Belmont City Hall, 1365 Fifth Avenue, Belmont, California. Worship is at 9:00 A.M., classes at 10:00 A.M., and evening worship at 6:00 P.M. Mailing address is 1342 Sixth Avenue, Belmont, CA 94002. For further information call Steve Lewis, 364-4964; or Hugh Fraser, 592-1874.

## FROM JAPAN

In a letter from Randy Reese: "Have you heard about the three men who died and went to hell? The Protestant said, 'If I had done what my minister told me to, I'd not be here.' The Catholic said, 'If I had done what my priest told me to do, I'd not be here.' The Christian Scientist said, 'I'm not here! I'm not here! I'm not here!'"

## INFLATION

There was a time when about the most degrading thing one could say of a woman was that she was a "two-dollar prostitute." No more! An Oklahoma jury recently awarded an admitted fornicator nearly \$400,000.00 because a church (Church of Christ) had withdrawn from her on the grounds of fornication, for which she showed no repentance. The "wages of sin" may indeed be death, as the Bible says — but you will have to admit the immediate pay-off looks pretty good!

## CAUSE FOR ALARM

"When criticism is stilled, there is cause for alarm. Silence is a sign that smug complacency has entrenched itself, and complacency is the prelude to death and decay, whether in literature or in life, in society or in the state, in politics or economics, in the school or in the church." (This is from a rebuke given by the famous monk, Alcuin, to Charlemagne when the latter was coercing the Saxons to abandon their religions and accept Catholicism. It might well be taken to heart by the brethren of our day.)

## YES, INDEED

Then there was the brother who thanked the Lord "that all things is as well with us as all things is, con-



sidering the surrounding circumstances by which we are surrounded with . . . ."

## IT PAYS TO SERVE JESUS

"The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head," said Jesus. "But the servants of God deserve something better than second-best," said Oral Roberts when defending his life style: A mansion in Beverly Hills that cost \$2,400,000; a home in Thunderbird Estates in the Palm Springs area that cost \$285,000, another palatial home in Tulsa; membership in the Southern Hills Country Club where the minimum initial fee is \$35,000; use of a company owned eight-passenger fanjet plane any time it is desired; membership in the Thunderbird Country Club in California; expensive tailor-made suits, etc. When Patti Roberts was married to Richard Roberts (heir apparent to the Roberts dynasty) she bought him a blue Mercedes for a Christmas present, and he gave her a Jaguar a short time later. (They are now divorced, and Patti has written a devastating expose of the Roberts financial wheeling and dealing in a book titled, "Ashes to Gold.") We do not live like paupers," said Oral. And what is this goose that lays the golden eggs for Roberts to the tune of over \$50,000,000.00 per year? Well, that goose is made up in large part of widows and old people on Social Security who send in their regular \$10.00 monthly contributions so Oral will use his special relationship with God to pray for them by name. Verily! Verily!

## JOE SMITH'S PLATES

Joseph Smith declared that the "Book of Mormon" was a correct translation of certain plates covered with Egyptian hieroglyphics, which had been buried in the earth since the year 600 A.D., and which had not been seen by human eyes until he dug them up. Yet this "Book of Mormon" contains verbatim quotations from the KING JAMES BIBLE and from WILLIAM SHAKESPEARE! Strange coincidence, is it not? Very strange!

## JESSE, FRITZ, AND GARY

"You have to admire a man for even wanting to be president when he could make so much more money playing football" — like Stephen Young, for instance,

great-great-great-grandson of old Brigham himself, who signed a contract for \$40,000,000 plus for his football playing years. Like the true Mormon he is, Young specified that a healthy percentage of that bonanza go to the Mormon church.

## ROBERT F. TURNER ON "THE CHURCH"

When Robert F. Turner announced the suspension of his "Plain Talk" it brought genuine regret to many thousands of readers. We are happy to announce that he will soon be back in print with a series of articles on "The Nature of the Church," which we will be publishing in VANGUARD in the near future. Brother Turner is certainly one of the most effective and "easy-to-read" editors in our day, and we are looking forward with keen interest to his articles.

## DEAR RACHEL

We call your attention to "Dear Rachel" in this issue (it will be a regular feature of VANGUARD in the months ahead). Ann Landers and Abigail Van Buren are the most widely read columnists in the world. Their columns are usually filled with good down-to-earth advice and counsel — BUT it is all written from a "this world" point of view. Abby and Ann are twin sisters, and neither of them is a Christian (they are Jews). We thought it might be profitable to our readers to have some of the questions put to them given answers from a CHRISTIAN (rather than Jewish or secular) point of view. From time to time we will give their comments on such questions as divorce, homosexuality, mixed marriages, premarital sex, euthanasia, abortion, etc., and then let a knowledgeable and responsible answer be given from a CHRISTIAN point of view. Our "Rachel" is a mature and knowledgeable Christian mother. We think you will enjoy the feature.



## THE HARLOT'S LIE (Continued from page 8)

thunder could be heard. Rahab grabbed onto the bedpost. Her mother tried vainly to crawl into the next room where her husband was. A loud crack like an explosion rocked the foundations of the wall far below. At the point when it seemed the entire room would cave in, the quaking began to subside slowly until only a faint rumbling was audible. Then a silence as frightening as the roar descended, broken finally by the far off moaning of many voices: voices crying for help far below. Rahab rushed to the window. Leaning far out she could see that her section of the wall of the city was the only section left standing as far as she could see. In fact, it was a very small section left standing, with her red rope still hanging out of the window. She could see the Israelites rushing over the rubble of the crumbled wall, slaughtering everyone in their path.

Rahab sank back into the room slowly. She had known she had to make sure she was on the Israelites' side, because the God of the Israelites was God of heaven and earth. But had she really thought that God Himself would protect her, and protect her in so specific a manner? He must have been watching everything she had been doing. Why had He been so merciful to her? She had been just as wicked as the

rest of Jericho. For her lie? For protecting the spies? For her decision to ally herself with the God of Israel?

Rahab looked out of the window again, this time at the sky. In her eyes was not the bitterness of previous years, but the triumphant spirit that foreshadowed descendants who would become great kings, one Descendant who would be the King of kings. Surely this was the beginning of a new life: a life of faith in a God that she was only just beginning to discover. □

## ABIDING IN CHRIST (Continued from page 9)

light only until he committed a sin (either ignorantly or high-handedly) and would remain in darkness until the sin is specifically confessed. Therefore, by that concept, the only way to abide in Christ is through sinless perfection. Such a thought is entirely foreign to anything John ever said, and brethren must be willing to recognize that, and see that teaching the truth on the subject does not make one a sympathizer with either Calvinism or the practice of sin. Accusations have been made, names have been unfairly used, and mud has been slung around in the name of defending the truth. Since such is only destructive to the cause of truth, it is time for it to stop and for us to get on with the business of converting men to Christ.

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## A BELIEVER — WHAT HE IS

(Continued from page 1)

### He Holds To a True Standard of Life

The believer's standard of life is both negative and positive: negatively, "not fashioning yourselves according to your former lusts in *the time of your ignorance*" (1:14). To fashion oneself is to mold his life or character after a pattern. Paul uses the same word and exhortation, saying, "Be not fashioned according to this world" (Romans 12:2). Wherefore, Peter's "former lusts in the time of your ignorance," is equivalent to Paul's "according to this world;" hence, strong desires which fashion the life after the conduct of the world.

Peter spells out some of these acts of lust, after the world's conduct, as he says, "Putting away therefore . . ." (I Peter 2:1).

"All wickedness" or "malice," from *kakia*, a general word for all kinds of wickedness or evil. It may express ill-will toward another, revealing a vicious spirit. This may be characteristic of the world, but must be stripped from off the Christian. As much as one may deplore the conduct of another, love cannot wish him ill-will, nor allow such to control his life.

"And all guile," from *dolos*, also translated subtlety, deceit, craft, as practiced by the enemies of Jesus. It is a form of wickedness which tends to deceive; it is to act "two-facedly." "And hypocrisies," a word that came to mean an actor, one who speaks lines which do not represent him or his thoughts, then coming to mean one who conceals his real self. This was a favorite word with Jesus against the Pharisees, His implacable enemies. The believer lives and speaks according to "truth as is in Jesus," not acting something which he is not.

"And envies," the disposition which begrudges another the advantage, pleasure or position which is his. Pilate "knew that for envy they had delivered him up" (Matthew 27:18); and so also envy will deliver up the Christian to evil if he holds it toward another. "And all evil speakings," gossip or any language tending to destroy the reputation or well-being of another. Often this sin is the outgrowth of envy. To speak the truth concerning another for the well-being of the church or of others, does not come under this head; but when another is hurt and no one helped by what one says or writes, it benefits all for the believer to remain silent.

### Other Practices Contrary To His Standard

Peter lists other sins which must be rejected in the believer's standard of life. He says, "That ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God" (4:2), then proceeds to enumerate these, which formed the desires of the Gentiles:

"Lasciviousness," from *aselgeia*, of which Barclay says, "In many ways [it] is the ugliest word in the list of NT sins" (*New Testament Words*, p. 60). The lascivious person is one who stoops to any sin without shame. His conduct shocks and outrages common decency. Many movies and some TV programs come under this head, which the believer cannot allow himself to be defiled by so much as watching. The sin may be summarized as "shameless conduct or speech." Though the man or woman of the world may stoop to such, the believer lives above this level.

"Lusts," summarize strong desires of the flesh and mind, the practice of which puts one in the category of "children of wrath" (Ephesians 2:3) — subjects of the wrath of God.

"Winebibbings" or "excess" (KJV), drinking to excess. One will never come under this sin who follows the instruction of the wise man, who said, "Look not thou," that is, with approval and desire, "upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly: at the last it biteth like a serpent, and stingeth like an adder" (Proverbs 23:31, 32). There will be no "at last," if the Christian refrains from the "at first." This is where he should draw the line.

"Revellings" is defined as "excessive feasting, carousing, revelry" (A and G). The believer is to be sober in mind and conduct, never given to excess, or to any manner of conduct which reflects on his good name: Christian.

"Carousings," not simply attending a banquet, as might be implied from the KJV, "banquetings," but "a drinking party, a carousal" (A and G). The true believer would be out of place and should feel ill at ease at a cocktail party of any sort.

"And abominable idolatries," or unlawful participation in any heathen worship (cf. Rev. 2:14, 20). All forms of worship unauthorized by God are forbidden to the believer.

### Conclusion

These set forth practices forbidden to the Christian; and the true believer will consider these as forbidden and negative to his standard of life. The positive side of his standard will be considered next.

(To be continued)





# THE MIND OF THE BRETHREN

## ON WALKING IN THE LIGHT . . .

In December's *Vanguard* I offered a packet of materials concerning Walking in the Light. I am grateful for the response, especially from those who sent me bulletins and articles on this subject.

To misunderstand justification by faith is to miss it all — the very purpose of God redeeming us and a proper understanding of the God-man relationship. Rather than speculating on the exact nature of the Walking in the Light, I want to emphasize that I only claim the security it provides without denying my responsibility to not "continue in sin" (Romans 6:1) or repent or forsake any sin when it comes to bear upon my conscious mind. Also, I am to confess my sinfulness (I John 1:8-9).

By "sinfulness" I mean that I fall short of God's glory and do not always live up to the high ideals and standard of the Spirit in thought, word, deed, or action. I have left good things undone. However, this does not mean that I go about sinning all of the time! But my confessing and verbal "God forgive me" prayer does not wash away the sins; Jesus' blood does that. And that blood is available continually to all those Walking in the Light — a life that ever looks to Jesus for redemption, forgiveness and righteousness. The latter is imputed to me (Romans 3:21ff) on the basis of my active faith. It is not a dead faith (James 2) which lacks trust and confidence in God's promises and fails to do His will.

Onward with more quotations:

"Constant cleansing is the hope in the heart of every child of God — the "strong consolation" and "hope which is an anchor of the soul" (Hebrews 6:18, 19). Please consider the following:

1. Constant cleansing for the faithful child of God is a *real necessity*: "If we say we have no sin, we deceive ourselves and the truth is not in us" (I John 1:8). *We have to have it* or else we are lost at any time we make the slightest error in God's sight.

2. Constant cleansing for the faithful child of God is a *genuine reality*: "If we walk in the light . . . the blood of Jesus Christ his Son cleanseth us from all sin." Thus, if we continue with a contrite confession, a humble penitence and an effectual prayer, God forgives the faithful one.

3. Constant cleansing for the faithful child of God is *without a satisfactory alternative*. If it is not this, then it is utter hopelessness, despair and futility. Only the arrogant and proud would dare have hope without the assurance of *constant forgiveness* through the blood of Christ — Revelation 1:5." — *Leslie Diestelkamp*

"Obedience, then, is made the test of our love, as it is also made the only sure criterion of faith (James 2:14-16). And hence it is, that in the final judgment, the destiny of every man will be made to depend, not directly on the degree and intensity of his faith, but on the *evidences* of his faith; not directly on the purity and strength of his love, but on the *evidences* of his love." — *Robert Milligan*

"Those who are perpetually unsure of their salvation lack such a dynamic growth unto maturity. They remain immature. They are vulnerable to factions, divisions, and heresies. These are the ones who are sometimes tempted to seek short-cuts in spirituality via glossolalia and other deviant doctrines of the Holy Spirit.

"Examine the evidence for yourself. A proper assurance of salvation is a great Christian asset. It gives us a spiritual awareness that can lead us into real spiritual maturity. On the other hand, a lack of assurance of salvation is a liability. It gives us a warped Christian personality. We are easily deluded by false doctrines. A sense of inner peace evades us. An endless pursuit of merit gives us no assurance. It weakens our faith." — *Joe Ed Furr*

"Righteousness is . . . being in a right relationship with God because one has been forgiven (Romans 4:7). It is not just a "declared" righteousness, though God does declare or pronounce it; it is an actual righteousness because the forgiven one is without sin, thus righteous (I John 3:7). . . . He is righteous, not by merit but by grace — forgiveness! . . .

"Truly, salvation is the free gift of God. It has not been merited (earned) for ANYONE by ANYONE. To be righteous is to "be in a right relationship with God." And the believer is in a right relationship with God by forgiveness, not by Christ's perfect life 'covering' him (Romans 4:7, Ephesians 1:7, Hebrews 9:15-23)." — *Jesse Jenkins*

"I was raised in the Lord's church and obeyed the gospel when about eleven years of age. For the early part of those years, I felt secure in Christ, until 'church of Christ preachers' convinced me I was a 'yo-yo.' You know how a yo-yo works, up-down-up-down; well, their 'creed' was like that, saved-lost-saved-lost-saved-lost. I never knew I was saved, except at the exact ending of a prayer. It set me to wondering, 'I love God with all my heart and want to do His will' but, suppose as I am falling asleep, I have an evil thought, then lapse into sleep before I am able to ask forgiveness, and then die. I am separated from God and lost.' Sounds worse than the doctrine of unconditional election, doesn't it? But I ceased long ago to be a yo-yo; for now I am a Christian secure in Jesus Christ . . . *I have eternal life right now.*" — *Barney Cargile, Jr.*

"DO YOU PRAY?"

"Before I went to sleep last night, I asked my God to forgive me for every wrong that I had committed in His sight, whether I knew about it or didn't, since the last time that He pardoned me and I stood clean before Him. I believe in that sense in the continuous cleansing of the Blood of Christ. And I don't believe that I got up this morning guilty of anything that I did yesterday that was wrong that I asked my God to forgive me — am I wrong about that?

"That's what prayer is for." — *Connie Adams*

"We are not trying to play God when we deny that every sin will cause one to be lost. God is the judge and He is able to look into the heart of man and He will not send one to hell who "walks in the light." . . . Brethren, while we preach the strictness of God let us not forget that He is also merciful." — *Robert Waters*

"What I have said is not arguing that salvation is dependent upon perfect obedience. If this be required, none will be saved, for the child of God who says he has no sin is sinning when he says it, because he deceives himself and the truth is not in him (I John 1:8). The man to



# THE MIND OF THE BRETHREN ON WALKING IN THE LIGHT

whom God will not impute sin is not the man who is perfectly obedient, but the man who has obeyed the gospel, and who 'prays without ceasing' (I Thessalonians 5:17) for more wisdom in the proper application of the knowledge he gains through diligent study (II Timothy 2:15); James 1:5)." — *James P. Needham*

"The godly man is acutely aware that godliness is not a static condition attained, but is a movement, a *manner of life*. An 'honest man' may stumble at some point, but his conscience stabs him and he makes correction . . . Nor will a godly man condone a way that is contrary to the way of God. He may sin — he will sin — but his very character cries out in protest, and he makes correction. His inner guidance system is 'locked on' to the way of God and he wants to keep it that way." — *Robert F. Turner*

"The man to whom the Lord will not impute sin is the man who is forgiven, not practicing sin." — *Johnny Richardson*

"'Walking in the light' implies our sincere effort not to sin; Christ's blood, under this condition, cleanses us from all sins (there is no exception; His blood cleaves totally), and in this way guiltless children have spiritual association and union with their Father." — *Roberts — Living Word Commentary*

"And when people walk in the light, not only is there fellowship between them, but they also have the cleansing blood of Christ. This blood cleanses such people from all sin. This would include all those sins of which we may not be conscious. God graciously blots out such sins, as well as those of which we are conscious and of which we repent; and the next three verses of the chapter show that we all sin, whether consciously or unconsciously, and that God is faithful and just to forgive our sins, and to cleanse us from all unrighteousness, if we confess our sins." — *R. L. Whiteside*

"I honestly believe that some of our brethren have been teaching a doctrine that makes continuous fellowship with God dependent on a life of sinless perfection. There's no doubt that this teaching has left many anxious and doubtful about their salvation and may have even destroyed the faith of some." — *J. D. Ramsey*

"The question, 'Can one sin separate me from God?' is not only confusing but misleading. The issue is really stated by the question, 'Can one sin while walking in the light?' And I believe the apostle John answers that question simply enough in I John 2:1, 2." — *Glenn H. Reagan*

"Evidently 'walk in the light' doesn't mean obedience to the degree of continuous sinless perfection, but neither does it promise mercy in any degree of disobedience due to indifference or neglect of duty. John said he was writing 'that ye may not sin . . .' (2:1-2). This cleansing is for saints who do their best to know God's will (Ephesians 5:17) and to obey it perfectly (Philippians 3:8-17). We must not feel safe in ignorance or neglect of duty, nor doubt God's faithfulness to cleanse us while we truly 'walk in the light' and confess our sins." — *L. R. Hester*

"Do the scriptures warrant one having incontestable assurance of his forgiveness of sins, and yet afford no assurance thereafter that he is in a saved state? . . . It seems to me as rather anomalous, to say the least, that the Lord has been so very clear and particular as bearing on the assurance tendered us of our initial forgiveness of sins, and yet leave us under a cloud of doubt the remainder of our lives here as to whether we shall finally stand before Him approved . . . While recognizing that a Christian can be lost, we need also to recognize that he can so act and live as to enjoy the complete assurance he is saved, and therefore assured of heaven as his home when he departs this life here. . . .

"Walking in the light must be a walk that recognizes a defection in behaviour to some extent at least, for there is within this walk the assurance of forgiveness, which implies the presence of sin to forgive." — *Bryan Vinson, Sr.*

"We can know we are saved because of our relationship to Christ. If we are 'in Christ' (Revelation 14:13), His blood takes care of our sins. We may illustrate this by comparing our being in Christ to a baseball player being on the team. The player is always trying to do his best. He may make an out three out of four times he hits, make errors in the field, or errors in base running, give up homeruns as a pitcher — but he is still on the team. As long as he is doing his best, he stays on the team. But, if he quits trying, or deliberately makes outs and errors, he would be put off the team. As long as we are in Christ, and are striving to do right, God forgives our sins by the blood of Christ, even though we may sin from time to time." — *Walter Swain*

"In the self-reliance position, the grace of God becomes a system of Russian roulette in which the Christian prays that he will die with the *chamber empty*, but never knows or has any real assurance of salvation. If I believed this, I would give up any attempt to live the Christian life in hope of salvation. I believe that Daniel Sommer was about right when he said, 'The time will never come, while we shall remain in the flesh, that we shall be able to do everything that we know to be good and do it in a faultless manner.' James A. Harding made a similar statement, as have many others." — *Earl Kimbrough*

"It is essential that there be a strong deterrent to sin in a Christian's life. It is equally essential that there be a basis of real assurance that final salvation is available in spite of imperfection. Without strong deterrents in his life one may drift into a carelessness that will cost him his soul. Without assurance one's frustration will inhibit his functioning for the Lord and jeopardize his soul" — *William Wallace*

We could go on with numerous other quotations expressing the above ideas . . . quotations of faithful men from past generations such as Foy E. Wallace, Jr., David Lipscomb, E. G. Sewell, J. S. Lamar, N. B. Hardeman, Moses Lard, Alexander Campbell, Isaac Errett, and many others. To foolishly charge that "continuous cleansing" is a NEW doctrine is patently absurd to anyone who knows the facts of Restoration History. Rather, it is the "one-sin, instant damnation" concept of the new SELF-RELIANCE theorists that is NEW and therefore NOT TRUE.

For a packet of bulletins and other related material from these and other respected men, address me at 4135 Badger Circle, Reno, Nev. 89509, enclosing \$1.90 to cover the cost of eleven ounces of first class postage.

Jesus said, he that is dead and believeth shall live, and he that liveth and believeth shall never die. Presently redeemed and justified, the Christian who walks in the light continually and unceasingly enjoys a proper relationship with Jesus Christ by grace through faith. Thus we do not work to be saved; we actively trust and obey because we ARE saved, and thus glorify Him (Colossians 2:12). For instance, our children do not pay for their keep by works. Rather, they are trouble and cost us money; but by our grace we allow them to live in our homes because we love them. This, in turn, produces in them faith and love to do those works that please us parents. It never can be said that they earn their way, and similarly we do not earn our way through works into our Father's Home. Amen.

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# A Great Gulf Forms



Wm. E. Wallace  
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The year 1952 brought some de-escalation in journalistic strife, but it was highly significant in the beginning of the prolonged controversy over the "Herald of Truth" national broadcast sponsored by the Highland church in Abilene, Texas.

At the Harding College lectures of the fall of 1951, G. C. Brewer attacked the personnel who were opposing church support of institutions and sponsoring church arrangements. His terminology was highly inflammatory: "Casuistry; Pharisaism; not honest men; cavilling; quibbling; fulminators; fallacious; factionists; lugubrious wailing, caterwauling." In replying to the speech James W. Adams observed, "In typical Breweresque style, he mounts his 'high-horse' and thunders, 'The Pharisees of our day will bail out a microbe and swallow a menagerie.' If stigmata were argument, melodrama were reasoning, and magniloquence were logic, what a fearful oppo-

nent he would be!" (*Gospel Guardian*, February 14, 1952).

Featured in the *Gospel Guardian* of 1952 were articles concerning Pepperdine College. Editor Tant wrote a series of editorials on the college, and carried replies by E. V. Pullias, Dean of the college. Tant contended that "Pepperdine College has become a thorn in the flesh and a constant reproach and embarrassment to the faithful Christians in California who know of her liberalism and her compromise with sectarianism."

Pullias responded, "Many who read the *Guardian* must be saddened by brother Tant's tendency to make irresponsible accusations. In recent weeks the *Guardian* has carried slanderous accusations against the character of brother B. C. Goodpasture, editor of the *Gospel Advocate*; has accused the elderly and beloved G. H. P. Showalter, editor of the *Firm Foundation*, of irresponsibly commending false teachers; and has proclaimed that brother Cecil Wright's analysis of the Cooperation Issue is the digressive position..."

Whatever may have been the justification for the criticism of the school and Pullias, the characterization of the *Guardian* writers as "irresponsible" and "slanderous" reflected a rapidly growing sentiment—the image was sticking. *Guardian* writers sometimes added substance to the image in their journalistic behaviour. The tactics and strategy of the "liberals" and ill-advised means and methods of "conservatives" worked together in a gradual but steady diminishing of the *Gospel Guardian's* influence, often obscuring the biblically oriented positions advanced.

The *Guardian* opposition to Herald of Truth began with the carrying of Robert H. Farish's article criticizing the newly inaugurated project, and the subsequent exchanges between Farish and O. P. Baird.

## Personal But Not Purely Personal

Because of my relationship to Foy E. Wallace, Jr., and his prominence in brotherhood affairs, it seems important to the story of "roots and heritage" to



write something of the alienation which contributed much to the tragedy of division. Personal matters in which this writer was involved destroyed the possibility of building a bridge across the bitter chasm separating Foy E. Wallace, Jr., and *Gospel Guardian* personnel. It seems that in religious affairs family difficulties spill over into countless church troubles, or, *vice versa*; religious difficulties enter family life to create tensions and alienation. It was by family identity and youthful impetuosity that this writer unfortunately became embroiled in an alienating situation which contributed to widening the chasm. Certainly, it was not due to any special standing in the brotherhood, nor personal ability, nor achievement, nor individual importance on the part of this writer.

The Herald of Truth had been in operation but a short time when Foy E. Wallace, Jr., came to Hickory, North Carolina, for a meeting where I labored as local evangelist. I had written the Herald of Truth office on behalf of the Hickory church asking that the program be aired in our area. My father listened patiently to my comments regarding the project, saying little, until one evening of the meeting when he preached two hours and twenty minutes on the subject and related matters. I lost all enthusiasm for the project!

In the summer of 1952 I was involved in two interests for which I received strong rebuke from my father. In company with Thetus Pritchard, I made a survey of the churches of North Carolina listing their locations and vital statistics. My father wanted to know if I thought I had a commission from the Lord to make a "Dun and Bradstreet" report of the churches of North Carolina! Later in the year I attended the Blue Ridge encampment near Asheville, N.C., and received another stern rebuke for being there in company with some brethren he considered to be his enemies.

In planning for our fall meeting of 1952 in Hickory, we sought the services of a well-known man. My uncle, Cled Wallace, was asked to come. He declined due to a death in his family. Reuel Lemmons was invited, but his schedule would not permit on such short notice. Yater Tant was the third contact, and he accepted. I knew but little of the difficulties between Tant and my father.

At the beginning of the meeting a long letter came from my father, listing his complaints against Tant, making some serious charges against him, and warning me about him. There was considerable tension between us due to the previous correspondence. I allowed Tant to read the letter and then I proceeded to write a reply to my father, manifesting an attitude and expressing rebukes unbecoming to youth before a sage, and disrespectful as a son before his father. I failed to honor the "hoary head" (Proverbs 16:31). I asked Tant what he thought about my reply. Said he, "I know how your Dad will react to this, and it won't be good. If you send anything at all you had better tone it down a little." I took his advice and "toned it

down" — a little — but not enough. Tant warned me I would be making a serious mistake if I mailed the letter, and he and my wife urged me not to post the letter. Perhaps the biggest mistake of my life is the failure to heed their advice. My father and I exchanged another letter or two, and then he refused to accept further correspondence from me.

My father, believing that Tant was instrumental in cultivating my adverse attitudes, and thinking that Tant prompted the writing of the letters, disassociated himself completely from Tant and disowned his son — apparently these were irrevocable actions.

The pressures and bitterness of the brotherhood troubles and my mother's sudden and crippling illness drove Foy E. Wallace, Jr., into relative inaction for a few years — as for journalistic activity. When he emerged again, he repudiated the paper, the cause, and the brethren he once led, and gradually became associated with those personnel and interests he once castigated.

Personal disorders and misbehaviour have influenced brotherhood affairs considerably, from the days of Alexander Campbell, and they helped set the stage for unfortunate and tragic events of our time. Great and good men are given to misbehaviour as well as lesser and small lights.

In my continual association with *Guardian* personnel whom my father considered his adversaries, I precluded any possibility of reconciliation with him. The motivation behind my actions of those earlier years, while having only an immature grasp of the issues, was to show that at least one Wallace would continue on the right side of things. While I could have — and should have — been satisfied with staying in my own backyard as my father advised, the demands of conviction and conscience would not allow me to repudiate the cause led by the *Guardian* brethren. I saw my father as being unjustified in his attitudes and actions, and sought to withstand him. Knowledge of this alienation was widespread and there were some on both sides of the issues that used this tragic family situation to the advantage of their polemical interests.

After twenty-two years of alienation, there was a joyous reconciliation in Killeen, Texas, March 1975 — without compromise of principle or conviction. Subsequently my father and I enjoyed close, loving, and harmonious relationship until his death in 1979. With many others I regard him as having possessed the greatest mind of our generation and as having no equal in pulpit ability.

Inflammatory journalistic rhetoric, the Lufkin, Texas, church division, personal and family alienations were bitter waters flowing into the stream of brotherhood affairs. When personal and family alienations add so much to the pollution of troubled waters, serious study should be given to those dispositions, sources, and causes which are destructive to the building of the spirit and mind of Christ in us. □



# MEXICAN

## DIARY - VI

### Marvel House

Another experience that will long remain in my memory is the first time I taught a children's Bible class. I had asked Camilo where he wanted to locate our class. He suggested a shady place in the back yard. Now, before your minds conjure up a big oak tree with lush grass growing beneath its huge spread of limbs, let me explain that the "shady place" was the result of some old bamboo shades hung from the limbs of a small mesquite tree. The temperature was in the 100's, and in place of lush carpet of green grass, a powdery dirt came up over our shoe tops. Children in the class ranged from one to ten years in age — a difficult situation in that respect alone. The children and my carefully prepared lesson materials kept falling into the dust. I knew very little Spanish, and the children knew even less English.

Now, I am a gardener at heart, and love the soil, but I have no other words to describe this situation than to say it was repulsive to me. Not two feet away from where I stood in the dust two big hogs kept grunting and wallowing in the dirt. Some elderly Mexican man kept wandering absent-mindedly through our "class" bent on doing his chores. In spite of all, however, the eager smiles on the faces of those dear children made me feel that the time was well spent.

On that same day, after the evening service, two adults expressed their desire to be baptized. Perhaps you have often heard that life in Mexico is a "simple" existence. Don't you believe it! Our plan was to baptize the two people in Yuma, some 24 miles away. Two cars were packed full of people, our first destination being the U.S. Immigration Office where permission had to be secured to cross the border with the Mexican entourage. Questions were asked with the usual amount of red tape, endless papers signed, and even finger-prints taken before we could cross into



Arizona. The two adults were taken to the church building, the baptism was performed, then the return trip began. Once again we had to go through the whole procedure — long questionnaires to be filled in, endless questions asked, finger-prints taken, and head counts made to be sure we were taking back into Mexico all the people (the very same people!) we had brought into the States. It was after 11:00 o'clock before all the ritual was completed — and none of us had had anything to eat since noon. We were glad to be back into a "simpler" world!

On the following Tuesday night we met at Camilo's for Bible study. After singing several songs, we became aware that water was collecting on the floor, and we put our feet on the rungs of the chairs in front of us. Rain had been coming down steadily for several hours. After a while the lights began to flicker, and then went out completely. The men took turns trying to sweep the water out the front door after it had entered the back door and come through the kitchen into the front room where we were gathered. We later learned that this was a flash flood — and it had been nearly thirty years since the last one. The rain kept coming down the inside wall in torrents. We were eager to get out of there and back home if at all possible. We knew our chances were slim of being able to find our way through rock strewn streets where raging waters were sometimes waist deep, up hills, around stalled cars, and with a high probability that our



engine would be drowned out before we had gone two blocks! Fortunately, however, we made it without mishap. Camilo, who had to take one of the families across town to their home, got stuck on his return trip, and was several hours getting home.

There was a labor camp not too many miles away in Arizona, and we learned of a Mexican family there who had previously been members of a congregation of Christians in Texas. Charles and I began holding services in their humble home. I would take the children into the kitchen, frequently having to move over dish-pans of water from the table in order to lay out my teaching materials, being extra careful not to put any of them down on a wet spot. The children sat on benches and on some steel racks which were used by the milkmen to carry their products from the truck to the door. One of these racks was also used as a table from which to serve the Lord's Supper. The children at first were quite restless and inattentive; but their father would sit in the doorway between the kitchen, where I was teaching, and the front room, where Charles was teaching a class of adults, and if the children got too loud or boisterous, he would brandish a fly swatter or belt, and by using stern warnings would soon have everything peaceful and orderly. He told the children that if they misbehaved, they would have to come into the front room with the adults. This particular class of children had several who had a fair knowledge of basic English (although their parents spoke only Spanish), and we got along very well. The lady had recently had an operation, and had been unable to do any washing (which she normally did all by hand), and the rainy weather had made it impossible to hang the clothes out to dry, so there were clothes piled on top of clothes all over the place. The church in Yuma had not too long before sent old clothing that had been brought in by the members, so this particular family had an abundance of clothes (much of it too ragged and worn out for the Americans to wear) so they kept piling it up — an up — and up! as they used it. When the weather finally cleared, we took the clothes to a laundromat — and filled up TWENTY machines with the soiled garments.

Just as in the growth of a child one might make the statement that "he has outgrown his babyhood," or "he has suddenly shot up like a weed," so in the work of the church along the Far Western border. We became aware of a sudden very significant growth and development among the Mexican brethren. In January, 1965, Charles preached in meetings in Sonoyta and Cabora, and we found the attendance far greater than it had been in any previous efforts. A number even got out of bed (a flu epidemic was raging) to attend the services. Charles himself caught it by the second day of the Sonoyta meeting, but continued to preach, even under much difficulty. On the next to the last night of the series, four adults expressed their desire to be baptized the next morning. It rained

hard that night, and several times through the night I awakened, and wondered if these four would want to wait for the weather to clear.

I need not have been anxious. They were all right there at the building at 10:00 o'clock the next morning; and although the Sonoyta church had a baptism, they asked if they could go to the river, just as Christ did when he came to John. We readily agreed to their request, and although it was still raining, we prepared for the journey to the river. □

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### DO YOU HAVE HEART TROUBLE?

(Continued from page 12)

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and submissive. A deceived heart can become enlightened. A rebellious heart can become obedient. But for the hardened heart there is no hope. It has reached a point of no return where it cannot be moved to repentance.

*Room and time now give to Jesus;  
soon will pass this day of grace.  
Soon thy heart left cold and silent;  
and thy Saviour's pleadings cease.*

#### Conclusion

Reader, do you have any of the symptoms of heart trouble? If so, we urge upon you the necessity of correcting them before they develop into that hardness of heart when the pleas of God's word hold no more appeal. □





# Dear Rachel

Dear Rachel,

I am 25 years old and a new bride. My husband and I had known each other for several years and shared many interests.

However, several months ago I became a Christian. Now it seems our relationship is constantly strained. I love him and can't bear to think of his being lost for all eternity.

Our marriage is becoming a constant battle. He resents the time that I devote to Bible study and to church services. And I refuse to go drinking and dancing with him.

New and Doomed

Dear New,

Often times a new convert, like a new mother, becomes so obsessed with this magnificent phenomenon they have discovered they overwhelm others with their zeal.

Converting another person takes time, planning and a lot of love. You already have plenty of love for your husband.

The first step here seems to be to bring him to accept your involvement with the church without his resenting or feeling threatened by it. Try these do's and don'ts:

1. Do invite (not insist or beg) him to attend with you.

2. Do try to plan some togetherness time, something he can look forward to after services. **BE PROMPT.**

3. Do share **BRIEFLY** any new discovery you have made about the Bible, especially historical or scientific proofs. (Choose your time wisely! Not during his favorite T.V. program or — heaven forbid — when he is feeling romantic!)

4. Relate only the good things concerning the congregation you attend. Leave the issues and personality conflicts for discussion with an elder or older Christian.

5. Do try to involve him in social events with other Christians. If there are few or no social meetings planned, **THEN PLAN SOME.** Invite couples to join you in an activity he will enjoy.

1. Don't stop studying your Bible daily. You need it now more than ever. Just make an effort to do it without a lot of fanfare, quietly, when he is occupied elsewhere.

2. Don't complain of being too tired to attend the church services or of boring lessons and sermons. (There are times we all feel that way. In your special situation you must make an effort to keep it to yourself.)

3. Don't give him an ultimatum or time limit about his own baptism. Add "patience to your knowledge."

4. Try not to chastise him using the Bible: "The Bible says you're not to . . ." — that kind of statement can kill any interest he might have. Be positive instead: "Life is so much simpler now that I have a guide! The Bible even shows me how to be a better wife to you!"

5. Don't expect a sudden change or even a constant change. Remember your own doubts and fears. Be confident in your faith; study so you can answer his questions. Often they will come in the form of accusations: "You think you are better than everyone else, just because you're a Christian."

Be slow to anger, "Wise as a serpent and harmless as a dove" (Matthew 10:16). We are all equal in God's sight. Being a Christian only guarantees me a second chance and the peace of mind that comes from complete forgiveness.

The main thing is to show him the Bible and Christianity are not his rivals but his allies, which will help to deepen your love and loyalty to him.

Next is Time, the hardest of all attributes to accept and develop. In I Corinthians 7:13-16 we are told to teach by example; this takes time. I have found using the beatitudes as a guideline helps to keep my own growth continuous as well as to keep me humble by showing me I, too, have a long way to go.

Finally, but not least by any means: Pray for strength, for patience, for knowledge, and for understanding. At the same time thank your Heavenly Father for the chance to teach your husband; thank Him for His love; thank Him for each new day which may be the day your husband sees the light. Pray often without ceasing.

God bless you in your endeavor.

In Christian Love,  
Rachel



# "Some Good Advice On Hating Sin But Loving Sinners"

Lindy McDaniel  
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Kansas City, Missouri 64133

In our hatred for sin and every false way, most of us could do with more love and consideration for sinners. This is a difficult thing. Our hatred ought to be directed against Satan, for he is the great deceiver of mankind. As Paul put it: "For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual *hosts* of wickedness in the heavenly *places*" (Ephesians 6:12).

Even so, it is hard not to hate sinners as well as the sins they commit. Along this line, Paul gives some good advice to Titus: "Remind them to be subject to rulers and authorities, to obey, to be ready for every good work, to speak evil of no one, to be peaceable, gentle, showing all humility to all men" (Titus 3:1-2). Now that is a big order! How often we feel justified in venting our 'righteous indignation' (could it just be temper?) when we are wronged! And why shouldn't we call people 'idiots' and 'fools' when that description seems to fit them? (Remember what the Lord said in Matthew 5:22). Now reproof and rebuke are justified under the right circumstances and when done in the right manner, but usually when we follow our natural inclinations, sin is on our doorstep. Remember the sin of Moses? See Psalm 106:32-33.

Paul gives two reasons we should be able to treat sinners in the way described. This goes deeper than just counting to ten, looking the other way, or grinning and bearing it. First he writes: "For we our-

selves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another" (Titus 3:3). Look inside yourself and remember. In all probability, no one has sinned against us as much as we have sinned against God (remember the two debtors — Matthew 18:23-35?). Although we are to hate sin, we should not be too surprised or shocked as to the actions and attitudes of the unregenerated of the world. That is just the way the world is. Christians do a lot of harm to themselves and to others by over-reacting, leading to a use of carnal weapons in a spiritual warfare. Listen carefully to Paul: "And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, in humility correcting those who are in opposition" (II Timothy 2:24-25). Shouting, losing our tempers, and telling people off is not the way to overcome evil with good.

Paul's second reason is: "But when the kindness and the love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit" (Titus 3:4-5). Yes, He saved us, and not because we were so good. Before we get too high and mighty and go off half cocked, we need to remember the basis of our own salvation. If we are not careful, we might just come across as the self-righteous person we are. These two reasons should sober us up and cause us to exercise more consideration and caution in dealing with others. Yes, be ready always to give an answer (be assertive in the faith), but let it be done 'with meekness and fear' (I Peter 3:15).

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**EXTON, PENNSYLVANIA (Philadelphia area)** — 217 North Whitford Road, Exton, PA 19341. Bible Study 10 a.m.; Worship 11 a.m. & 6 p.m.; Wed. Bible Study 7:30 p.m. John E. Flannery, preacher. Phone (215) 363-8042.

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**KNOXVILLE, TENNESSEE** — Chapman Highway Church of Christ, 7604 Chapman Hwy., 5 miles south of downtown, corner of John Sevier & Chapman Hwys. Sunday Worship 11 a.m. & 7:30 p.m. (May-Oct); 11 a.m. & 6 p.m. (Nov.-April). Classes: Sunday 10 a.m. & Wednesday 7:30 p.m. Patrick L. Gampp, preacher. Phone: (615) 573-6638.

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**ALPINE, TEXAS** — Big Bend Church of Christ, 1702 W. Hwy. 90, Alpine, TX 79830. Sunday: Bible Study 10 a.m.; Worship 11 a.m. & 6 p.m.; Wednesday Bible Study 7 p.m. Phone: (915) 837-3225.

**DALLAS, TEXAS** — Walnut Street (Garland area) — 10550 Walnut Street. Bible Class 9 a.m.; Worship 10 a.m. & 6 p.m.; Wednesday 7:45 p.m. Robert Bolton, preacher. Phone: 272-3019.

**EL PASO, TEXAS** — Eastridge Church of Christ, 9828 Montana Ave. Bible Study 9:30 a.m.; Worship 10:30 a.m. & 6:30 p.m.; Wednesday 7 p.m. Mack Kercheville, evangelist. Phone (915) 592-9806.

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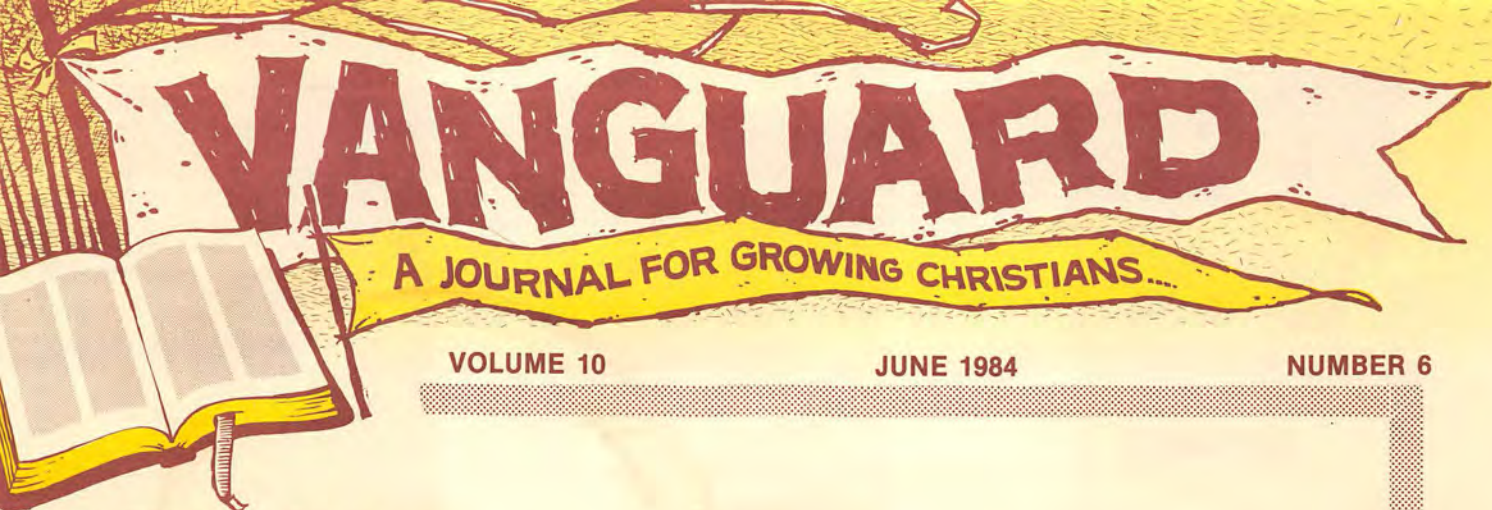
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VOLUME 10

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NUMBER 6

Third in a Series

## A Believer In God



Homer Hailey  
760 Las Lomitas Road  
Tucson, Arizona 85704

In these articles our search is to discover God's definition of a believer in Him through His description of the believer. Since Peter writes in his first epistle to "the elect . . . according to the foreknowledge of God the Father" (1, 2), whom he calls "believers in God" (1:21), urging them to glorify God "as a Christian" (4:16), the conclusion is that the believer and Christian are the same. These are "children of obedience" (1:14), who have a standard that is both negative and positive in its features. Having considered some negative aspects of the standard, we now consider some of its positive features.

### His Standard Is God Himself

Through the gospel God calls the believer from the old life of sin to a new positive character after that of Himself, a character which stands in contrast to that of his "former lusts *in the time of* [his] ignorance." The apostle says, "But like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, ye shall be holy; for I am holy" (1:15, 16). This demand rests on a universal principle governing God's relationship to His people which had been announced in the law. When Jehovah had redeemed Israel from the Egyptian bondage, He said, "Sanctify yourselves," that is, separate yourselves, set yourselves apart unto God, "and be ye holy," different from all other peoples, therefore consecrated unto Him. Because of this relationship, the Lord continued, "Ye shall therefore be holy, for I am holy" (Leviticus 11:44, 45; 19:2).

This demand laid down by Peter is not limited to certain aspects only of the Christian's conduct, but is all-inclusive: "Be ye yourselves also holy *in all manner of living*." In this rule Peter makes God Himself the believer's standard, and since God said, "I, Jehovah, change not" (Malachi 3:6), and His word and oath are immutable, "in which it is impossible for God to lie" (Hebrews 6:18), it follows that this standard of holiness is such that God cannot alter it, and man dares not try.

(Continued on page 17)



## EDITORIAL



### *Fanning Yater Tant*

*(Editor's Note: More than thirty years ago — 1952 — we ran an editorial in THE GOSPEL GUARDIAN under the above caption. We have changed it in a few places, but think it appropriate for this time — or for any age when Christians get serious about life and their relationship to God.)*

These last twelve months have been a troubled time for many individuals and for the world generally. Civilization itself has seemed at times to be threatened as the ominous clouds of nuclear warfare hang lowering and threatening on the horizon. Individuals have had their joys and their sorrows, their successes and their failures. No one knows what a day may bring forth.

Many of our readers have suffered grief over the loss of loved ones, the breaking of health, the suffering of pain, the hard, cruel pressure of day to day living. The demands of life upon us are indeed terrific.

## SONGS

### IN THE NIGHT

Some there are who break under the strain (the number seems to be increasing as our society grows ever more complicated); others seem to have learned the secret of an inner strength that enables them to accept and endure all things. Indeed, they appear only to become richer and nobler in character by the tragedies that come their way.

One of the most haunting phrases in all the inspirational literature is that which speaks of "songs in the night." It is found repeatedly in the Old Testament. Elihu said, "But none saith, Where is God, my maker, who giveth songs in the night" (Job 35:10). And David, the sweet singer of Israel, declared, "In the night his song shall be with me" (Psalm 42:8), also, "I call to remembrance my song in the night" (Psalm 77:6). Who can ever forget the picture of Paul and Silas, their backs beaten and bloody from the punishment they had received, their feet made fast to the stocks in the inner dungeon of the Philippian jail? "But about midnight Paul and Silas were praying and singing hymns unto God . . ." (Acts 16:25). Songs in the night!

Neither stripes, nor stone walls, nor iron bars could still the music in their hearts. They had learned to sing songs — even in the night.

The richest and most meaningful songs of a man's life are often the songs that come out of the night. They are songs of joy and thanksgiving; they are easy, they ought to be. It is sweet to sing with David, "Thou shalt anoint my head with oil; my cup runneth over." That is a song of gratitude; it comes out of the precious, sunshiny days.



Executive Editor: Fanning Yater Tant

News Editor: Jack Holt

isted by:  
er Hailey  
on D. Hamilton  
ert H. Farish  
r J. Wilson  
y W. Pickup, Jr.

*VANGUARD proposes to face courageously  
and without evasion the horrendous problems of Christians and congregations  
seeking to serve God in a non-Christian, secular and practically atheistic  
culture. It truly seeks to fulfill its purpose as "a journal for growing Christians."*

but there is a deeper, richer song that men may  
g. It is the song that comes from a heart stricken  
h unutterable grief and suffering. In the last  
pter of his book, *An Autumn Hour in Greenwood*,  
odore Guyler wrote:

"Yesterday, under a golden October sunshine, I climbed  
ountain Hill, and stood amid the fragrant flowers which  
dorn the bedroom in which my own beloved ones sleep. In  
at little group lies the beautiful and accomplished daugh-  
er, who vanished from the home of which she was the pride  
nd joy, a twelve-month ago. Those lips now silent never  
poke a disobedient word; the first pang she caused us was  
hen her own noble loving heart ceased to beat. Blessed are  
uch pure hearts, for they shall see God. Never did the spot  
ok more surpassingly beautiful, with its immediate canopy  
f maples tinged with their autumn radiance, and the distant  
waters of the Bay gilded by the setting sun. The gentle mur-  
murs of the neighboring fountain seemed like a requiem over  
he slumberers that were lying close around . . . And over the  
reensward, and through the crimsoning trees, poured the  
right rays of the autumnal sun, kindling the flower-plats  
into a brilliant glow, and making the very atmosphere glori-  
ous as with the anticipated light of the better world.

"Standing in that solemn moment I said to myself, 'So he  
iveth his beloved sleep.' Thanks be to Him that takes away  
he terrors of death from his own redeemed ones by assuring  
hem that the redeemed and immortal spirit has 'departed to  
e with Christ which is far better.' . . . All these blessed  
thoughts came to cheer me, yesterday, as I stood beside the  
arrow beds covered with tuberose and geraniums. The air  
as as quiet and still as the dear sleepers beside me; and as I  
urned from that sacred spot of their slumbers, I bade them  
s of old, 'Good-night.' Beyond these nights of earth, and the  
ast night also, gleams the bright everlasting hope of hea-  
en's "Good morning." "

*The song of thanksgiving is sweet and lovely, to be  
re; but how can it compare with the deep, rich song  
triumphant faith from the heart of an old man  
idst the graves of his beloved dead? There is a  
nor strain to that song, but it is a noble and exalted  
ng. It is a song coming out of the night — the night  
grief and loneliness and an aching heart. But it is a  
ng of trust in God and His goodness; it is a song  
at shows life has meaning and purpose and signifi-  
nce. It is the song that came from the lips of Job*

when he cried out, "Though he slay me, yet will I  
trust him!" It is a song of triumph, full throated and  
glorious in its unconquerable faith.

None of us can read the future; but of one thing we  
may feel very certain: each of us will have our own  
problems of grief, or suffering, or anxiety. We are but  
pilgrims and strangers on the earth; this is not our  
dwelling place. Through all the changing scenes of life  
as we pass through we must have a faith in God that  
cannot be shaken. No matter how dark the night, nor  
how angry the storm, we can know that God keeps  
watch over his own. No storm shall overwhelm us; no  
suffering shall daunt us; no temptation shall take us  
beyond our ability to bear. And however grievous the  
problems we face, whether in the church or in our own  
personal and private lives, they are not impossible of  
solution. Out of such convictions, deep and abiding,  
will come our songs — songs in the night. Our lives  
are in His hands. — F. Y. T. □



# Paul's Religion Was Personal

Lindy McDaniel  
5024 Osage  
Kansas City, Missouri 64133

You may be just as surprised as I to learn how many personal pronouns Paul used in his epistle to the Philippians. If I have not miscounted they are as follows: 'I' (66), 'my' (25), 'me' (22), 'mine' (1), 'you' (47), 'your' (19), 'us' (3), and 'our' (3). This is based upon the New King James Version. Paul used 189 personal pronouns in just 104 verses, and in 144 of these he was speaking of himself.

It is usually considered to be in poor taste to talk about one's self, but Paul broke this rule again and again. Certainly this had something to do with his relationship with the Philippians, but I suspect that it has more to do with his honesty, openness, and desire to communicate heart to heart. How is it possible to really get to know another person unless we are willing to express what is in our heart? (see I Corinthians 2:11). Oftentimes when Christians get together they talk about sports, the weather, and just about everything but their innermost feelings. Somehow it is hard for me to imagine Paul doing that. As adults, most of us have learned how to hide our real selves with a lot of small talk or abstract reasoning. Maybe we should learn to be more like little children in 'unfeigned love of the brethren' (I Peter 1:22).

I agree with the statement that our minds (intellects) ought to control our hearts (emotions) and not vice versa. Any emotion not based upon solid truth is

deceptive and even dangerous. Our emotions must not determine our values, but our values should determine our emotions. But religion without emotion is empty. Like Paul, we are to express our religion on a personal and emotional level.

Lest we miss the point, Paul's epistle to the Philippians is packed full of personal thankfulness, confidence, longings, strong desires, rejoicing and exhortation, praise, advice, warnings and admonitions, gratitude, and expressions of faith. His emotions are rooted in the realities of a living God and they are expressed to real persons. This is a love letter par excellence. And, I might add, he never resorted to flattery or cheap psychology.

A point worth noting is that Paul was full of praise for others, and I think that this helps the medicine go down. Paul wrote: "Finally, brethren, whatever things are true, whatever things are noble, whatever things *are* just, whatever things *are* pure, whatever things *are* lovely, whatever things *are* of good report, if *there* is any virtue and if *there* is anything praiseworthy — meditate on these things" (Philippians 4:8). These 'things,' as Paul puts it, are 'things' that people do. So he really wants us to think about the positive things in people. Paul even found something good in King Agrippa before he lowered the boom. Could it be that we need to concentrate more on the good in people in order to purge out the devil? Could there be a secret here in raising our own children?

Paul could certainly teach us a lot about communicating to one another. Something to think about.

## MORE NEWS NOTES

### SHARE WITH A FRIEND

*If you enjoy reading VANGUARD, why not sit down right now and send off one or more gift subs to the paper? If you cannot afford this, you can call a few friends who are interested in spiritual growth and invite them to subscribe at the club rate of \$6. It will do you good.*

-----

### COLLINSVILLE CHURCH OF CHRIST

*(Continued from page 6)*

which you received from us" (II Thessalonians 3:6) and "Remove the wicked man from among yourselves (I Corinthians 5:13). Also, Marian Guinn did not want the elders to inform the church of her fornication (she sued because of invasion by publication of private facts), but Jesus directed that "if he refuses to listen to them, tell it to the church" (Matthew 18:17).

What can we do? We must obey God rather than men. That discipline is a part of our belief and practice is beyond question. Should this be taken to the Supreme Court of the United States, and should Marian Guinn again be awarded judgment, then we will see lawsuits like this all through the land. Just the other day, I noticed in the news that there is a man suing a church in San Jose, California, for basically the same reason as that of Marian Guinn. We can write in protest of this decision to our elected officials. We cannot allow the state to get involved in the Lord's affairs. Please pray and act on this! □

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# THE FIRST COUNCIL OF NICAEA, AND ITS CREED



Luther W. Martin  
707 Salem Avenue  
Rolla, Missouri 65401

Emperor Constantine summoned a great council of bishops, representing the wide expanse of his Roman Empire. This occurred in the year 325 A.D., after Constantine had embraced the religion of Christ. Some fourteen years earlier, the Roman Empire had recognized "Christianity" as the official religion of the government of Rome. Constantine had reportedly been healed of leprosy and had also supposedly seen a blazing cross in the sky, along with a Latin message, which proclaimed, "In this sign, conquer!" However much of this was legend, and what portion was true will never be known.

Constantine had several things that he felt needed solving: (1) a controversy between the bishop of Alexandria (Alexander was the bishop's name), and Arius (the Arian schism). A few years earlier, Arius had been anathematized by a council composed of almost a hundred Egyptian and Libyan bishops. (2) The observance of Easter needed to have a firm method of setting the date each year. (Easter was named after a pagan goddess of spring, and by making such an observance "official," it tended to mix the pagan festival of spring, the Jewish Passover observance, and the annual celebration of Christ's resurrection . . . all into one non-Biblical feast. (3) A "Creed" was composed, in which the "official" beliefs of "Christianity" were succinctly expressed. This became known as "The Nicene Creed."

## The Rough and Rocky History of the Nicene Creed!

Of the 318 delegates in attendance at this Council, only three of them were Latin or Roman. All the rest were Greek. The entire proceedings of this Council were conducted and recorded in the Greek language, not Latin! Before this Council adjourned, although not all of the delegates agreed with or approved the content of the Nicene Creed, the Emperor Constantine insisted that they affix their signatures to it. On (145)

ly two delegates refused to sign, and so they were condemned and banished to Illyria. (It sounds pretty much like a Russian election.)

When the "Creed" was written, it stated that the Holy Spirit proceeded from God the Father. Then later, in the 6th century, the *filioque*, "And from the Son," was added to the Creed, so that it then taught that the Holy Spirit proceeded from both the Father and the Son.

Then in 795 A.D. Pope Leo III forbade the inclusion of *filioque* in the Nicene Creed.

Again, in the early 11th century, Pope Benedict VIII insisted that it be included in the Creed.

"At the beginning of the ninth century, John, a Greek monk of the monastery of St. Sabas, charged the monks of Mt. Olivet with heresy, because they had inserted the "*Filioque*" into the Creed. In the second half of the same century, Photius the successor of the unjustly deposed Ignatius, Patriarch of Constantinople (858), denied the Procession of the Holy Ghost from the Son, and opposed the insertion of the "*Filioque*" into the Constantinopolitan Creed. The same position was maintained towards the end of the 10th century by the Patriarchs Sisinnius and Sergius, and about the middle of the 11th century by the Patriarch Michael Caerularius who renewed and completed the Greek schism" (*Catholic Encyclopedia*, Vol. VI, page 73).

It was in 1054 A.D. that the division occurred between the Greek Orthodox Church and the Roman Catholic Church. The two basic differences between the two groups were: the "*Filioque*" and the supremacy of the Bishop of Rome, as claimed over all other bishops.

## Still Smoldering in 1984!

In October of 1984, a conference of European bishops is slated to gather at Riva del Garda, near Trent, in Italy. The purpose of this gathering is to eliminate the *filioque* from the Nicene Creed. On February 4th of this year, the Pope "celebrated the Mass" (another non-Biblical expression-LWM) in the *Byzantine rite* . . . this meant that the Nicene Creed was recited by the Pope, with the "And from the Son" excluded!

How nice it would be, if these religionists . . . instead of writing their own divisive creeds . . . if they would just accept the first chapter of the Gospel of John, and be content to speak where the Bible speaks, and remain silent where the Bible is silent! □



# Collinsville Church of Christ On Trial

Denny Diehl  
1406 Paradise Court  
Claremore, Oklahoma 74017

The four-day trial by jury is now history, and Marian Guinn has won judgment against the Collinsville Church of Christ. She was awarded \$390,000 (having sued for \$1.35 million) for intrusion upon her seclusion, invasion of privacy, and intentionally inflicting emotional distress.

Truman Rucker, attorney for the church, said that he would appeal the Tulsa County jury's decision to the Oklahoma Supreme Court and ultimately to the Supreme Court of the United States. The elders, Ron Witten, Ted Moody and Allen Cash, said that if Marian Guinn was awarded even \$1, that that would be too much because of the principle involved, and that they would appeal the decision.

For those who are unaware of recent events, this trial is believed to be the most heavily publicized event in courthouse history. Judge Tony Graham believed the trial to be the most "legally challenging" trial for him to preside over. It involved "issues not heretofore resolved by appellate courts." Certainly, the precedent is of concern to all members of the body of Christ in that we may be called upon to "obey God rather than men" (Acts 5:29).

I received this statement from elder Ron Witten concerning events leading up to the trial:

In 1974 we were brought aware of sister Marian Guinn, of her need, by one of our deacons. She is a sister to one of our deacons. We moved Marian to Collinsville, Oklahoma, from Bartlesville, Oklahoma, in 1974, her and her four children. At that time we had the opportunity to teach her while she was living with her sister. She lived there for about four months. We taught her and converted her and two of her children. Being on welfare, she needed a lot of help. The church saw the need and came to that need. We furnished her with clothing and food. We furnished her money to be able to go to RN school to eventually be able to obtain her certificate. We had a money tree for her. There were two automobiles that were given to her, where she could be able to drive back and forth to her schooling. We didn't do this because we wanted something in return, we did it because we loved her and there was a need. She was a faithful member of the Collinsville church for about four years.

About 1979 she became involved with an ex-mayor of Collinsville, and at that time it came to our attention the rumor that she was the cause of divorce between him and his wife. So we contacted her and talked with her and questioned her about it. We advised her that it was best that she did not see this man because he was not a fit subject for marriage, and we had prayer with her. She said that she had no intention not to see him, that she was going to continue her affair. As time went on we contacted her on several different occasions. Even her friend called me saying he needed some help, that she was bothering him and his girlfriend. And I said, "I thought Marian was your girlfriend." He said, "No, she's just a friend." And I told him at that time that I didn't appreciate the way that he was using and abusing her. We quickly met with our sister, Marian; we were greatly concerned. It was a public thing in the community. It was the talk of the town what was going on. We felt that she had brought reproach upon the church and that this was a very serious matter. We met with her on a couple other occasions. She was not willing to keep from seeing him. Our next to last visit with her, she was seemingly sorry for what she had done and was going to come back into fellowship. She did not come back, and she went ahead and continued this relationship with him. We notified her that unless she stopped this relationship, we would have no other alternative except to withdraw from her, and the Scripture that she was in violation of would be read before the congregation. Right after that she brought a letter to us stating that she didn't want to be a member of the Church of Christ, that she didn't really believe our doctrine, that she was a Baptist and would always be a Baptist. She did this about a week before our withdrawal of fellowship. We told her at that time that we still felt that she was still our responsibility. She had brought reproach upon the church while she professed to be a member of the Lord's body, and that we had no other alternative, unless she came back with a penitent heart, and we would welcome her back with open arms. Upon a statement read before the congregation about a week before the withdrawal that we felt that we had done all we could to try to get our sister to come back, maybe they could say something that could touch her heart. There were many calls by the members that week, and as of September 27th she had not come forward. We are still praying for our sister and would welcome her back with open arms. That brings us up to the final withdrawal of October 4, 1981. We worked with our sister for about two years and were not able to get her to come back and repent of her sin of fornication.

We, as Christians, are concerned with the outcome of this trial because of state (civil government) intrusion into the church's affairs. The outcome of this trial has said that the church cannot exercise discipline on its members, but the Bible commands it: "Now we command you, brethren, in the name of our Lord Jesus Christ, that you keep aloof from (withdraw yourselves from, KJV) every brother who leads an unruly life and not according to the tradition

*(Continued on page 4)*



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# The Mormons (II)



Randy S. Reese, Sr.  
P. O. Box 14  
Ashiya-Shi, Japan 659

In this series of articles we are examining a document by Elder Robert E. Wells of the *First Quorum of Seventy*, entitled, "We Are Christians Because . . ." And then he lists twenty reasons why he thinks Mormons are entitled to wear the name "Christian."

## II

"We are Christians because, like the early Christians, we have no graven images . . . We attach no undue religious significance to such things made by man." But if you have ever gone to a "Fast and Testimony Meeting," you would have found them saying, "I have testimony that Joseph Smith is a Prophet of God, and that the Book of Mormon is the word of God." In their writings and classes they strongly emphasize the divine character of Joseph Smith, and the inspiration of the Book of Mormon. This is clearly a false worship of a mere *man*, and undue and unholy veneration of a *book* of purely human origin. No Catholic can give greater reverence to a statue of the Virgin Mary than devout Mormons give to the Book of Mormon; they worship a "written" image rather than a graven one.

## III

"We do not take the Lord's name in vain," says the Elder. I think this might be universally agreed upon.

## IV

"We are Christians because we keep the Sabbath Day holy." The reader is cited to Exodus 20:8-11. But no informed Christian even claims to "keep holy" the Sabbath. This was a commandment given to Israel, to commemorate their deliverance from Egyptian bondage, and had strict rules prohibiting work or activity. This law has been abolished (Hebrews 8:6-10), and a new and better covenant now binds the Christian to God. The early Christians met "upon the first day of the week," (Acts 20:7; I Corinthians 16:2); and any man now seeking to "keep holy" the old Jewish Sabbath is described by Paul in these words: "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace" (Galatians 5:4).

## V

"We seek the goal of marriage in the Temple for eternity; our Temple Ordinances are Christ-centered." Thus Elder Roberts seeks to justify his claim to being a "Christian." But the first mention of this "marriage for eternity" is found in the *Doctrine and Covenants* (Section 132:19). This verse speaks not only of being "married in the Temple," but also of a new and everlasting covenant, bringing the ability to inherit thrones, kingdoms, principalities, powers, and dominions. Another Mormon apostle, Milton R. Hunter, writes: "Marriage is not only a righteous institution, but obedience to this law is *absolutely necessary in order to obtain the highest exaltation in the Kingdom of God.*" (*The Gospel Through the Ages* — page 119). Another Mormon Prophet, Joseph Fielding Smith, wrote: "Civil marriages make servants in eternity . . . Celestial marriage makes Gods in eternity" (*Doctrines of Salvation* — Volume 2, pages 61, 62).

Thus Mormon theology teaches that if one is not married in the Temple, he has no hope of being married in the hereafter, nor can he have any hope of raising up spiritual children or of creating other worlds of his own.

In contrast to this, Jesus taught (Matthew 22:23-33) that there is no need for eternal marriage. It has to do only with this earth, and has no relevance to the hereafter at all. Paul wrote, "A wife is bound for so long time as her husband liveth; but if the husband be dead, she is free to be married to whom she will; only in the Lord" (I Corinthians 7:39). There is no mention in the Bible of anything like the "celestial marriages" of Mormon teaching.



Elder Wells makes mention of their "Temple Ordinances" as being Christ-centered. Among such "Ordinances" are (a) baptism for the dead, (b) celestial marriages, (c) endowments, (d) sealings, etc. But compare Mormon teaching on these matters with the following: "And as it is appointed unto men once to die, but after this the judgment" (Hebrews 9:27). And, "For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be good or bad*" (II Corinthians 5:10). Thus, "Baptism for the Dead" runs contrary to these positive Biblical statements. Man has only one opportunity to establish the right relationship with God, and that while he is *living* upon this earth. "Celestial marriage" teaches that those thus joined are married for all eternity, and if they live righteously, will inherit the highest kingdoms of heaven. Contrast this with what Christ said in Matthew 22:22-33. "Endowments" have to do with maintaining the family unit through all eternity, and is applicable only to the Celestial Kingdom. No such teaching is found in the word of God.

Both Joseph Smith and his brother, Hyrum Smith, were Masons, and much of the ritual found in their writings is much more closely akin to the Masonic order than to the teachings of Christ and the apostles.

#### VI and VII

Elder Wells thinks Mormons are entitled to wear the name "Christian" because they agree with the statements: "Thou shalt not kill," and "Thou shalt not commit adultery." These teachings are by no means unique to Christianity, but are generally agreed to by the whole civilized world — Christian, Jew, Mohammedan, and practically all other religions, as well as by a large segment of atheists and agnostics.

#### VIII

"We believe and practice the principle of tithing," writes the Elder. This practice was bound upon the Jews of the Old Testament, but under the teaching of Christ, "Upon the first *day* of the week, let *every* one of you lay by him in store, as *God* hath prospered him . . ." (I Corinthians 16:2). And again, "Every man according as he purposeth in his heart, *so let him give*; not grudgingly or of necessity: for God loveth a cheerful giver" (II Corinthians 9:7).

#### IX

"We are Christians because: We testify as true witnesses that the Gospel in its fulness has been restored to the earth." But was this gospel ever "lost" or taken away from the earth? Jude declares, ". . . it was needful for me to write unto you, . . . that ye should earnestly contend for the faith which was *once delivered unto the saints*" (verse 3). The Mormon scriptures tell the story of three Nephites who asked the

Lord that they might not taste of death until He comes the second time. The Lord gave them such a promise. The Book of Nephi (III Nephi 28:4-32) also tells of the many great works these Nephites (who were alive when Christ was on the earth, and who are still now living on the earth) are NOW doing! If this tale be true, then we have no need for a "restoration" of the Gospel, for it has never been taken from the earth. If the story is NOT true, then Joseph Smith was guilty of gross falsehood in writing it. All truth the child of God needs has been given (II Timothy 3:16); it has never been taken away, and it is available to all who would study and take seriously the Old and New Testaments as we have them.

(To be continued)

## MORE NEWS NOTES

### TRICKS OF MEMORY

*Someone has told us that G. K. Wallace has written some sort of "autobiography" in which he tells of a meeting he had with Roy Cogdill and me in which Cogdill said something to the effect that, "We've got to find an issue to keep the GOSPEL GUARDIAN alive, and I believe the orphan homes provide the best issue!" Glory be!! It just goes to show how erratic and irresponsible an old man's memory can be. The ONLY meeting I EVER had with Wallace and Cogdill was one in which we were trying to find some way to heal the breach between N. B. Hardeman and Foy E. Wallace, Jr., who, at the time, were clawing each other like a couple of cats with their tails tied together and hung over a clothesline. So bitter was the feeling that Foy even felt strong resentment against his cousin, G. K., for his friendship with Hardeman (he said, "G. K. will wag his tail and lick Hardeman's boots like a mangy cur"). In the course of our conversation G. K. expressed deep concern about those orphan homes which were operated by a "Board of Directors" and not under a local eldership. He thought every such home should be like the Maude Carpenter Children's Home, which was under the elders of the Riverside Church in Wichita, where he preached. I told him if he felt so strongly about the problem, maybe he ought to write an article or two for the GOSPEL GUARDIAN setting forth his contention. He agreed to do so. The articles appeared in GOSPEL GUARDIAN, Volume Three, May 24 and August 30, 1951. Since G. K. is not on our mailing list, and I don't have his address, will some friend of his (I assume he has such) please send him this brief notation?*



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# The Grace Of God That Brings SALVATION!



William C. Sexton  
2220 West 46th Street, South  
Wichita, Kansas 67217

The GRACE of GOD is announced and affirmed many, many times on the pages of the New Testament Scriptures. It is essential that the child of God, or the prospective child of God (one desiring to become) who wishes to go to heaven, look carefully at what the New Testament says on the subject of GRACE and *believe it!* Also, there is a *need* to discern between the scriptural claims and those made by men relative to the subject.

PAUL: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lust, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:11-14)

*The Context:* We need to see what Paul is doing with the passage, as it is introduced with the preposition "for" — (GAR) — whose "most frequent use is inferential or illative, introducing a reason" (Blackwelder, page 108, of *Light from the Greek New Testament*).

It seems clear then that it is connective, linking this passage to what has previously been said: in fact is giving a REASON!

Notice that Titus was told to "speak thou the things which become sound doctrine: . . ." (2:1ff). Then he is told to teach the responsibilities and opportunities of the various groups or classes of people:

- (1) The "aged" men,"
- (2) The "aged women,"
- (3) The "young men,"
- (4) The "servants," and
- (5) The "masters."

They were all responsible for living rightly, serving the God of heaven and their fellow-persons, citizens, etc. Likewise, each had individual opportunities to do well. Therefore, they were to "adorn the doctrine of God our Savior in all things." "For," or because, the *reason* being: GOD'S GRACE HAS APPEARED . . . TEACHING!

*The Proper Impression:* Men and women ought to be greatly impressed and humbled with the FACT — (151)

God's grace has made it possible for every person to be saved. He, God, has provided it freely to each person. No one person deserves it, because each has sinned, missed the mark. Consequently, nothing that man is capable of doing will merit salvation. Nothing that he is *required to do* is PAY for his/her deliverance from the penalty of sin-guilt-punishment.

Yet, man is to be impressed with the fact that God's Grace has provided us with the scriptures, telling us *HOW to obtain that salvation provided by God!* Many seem to get so excited over the fact that God's Grace has appeared, and neglect to read, understand, and reckon with the terms set forth by God in the product of His grace, His teachings.

It is doing man a dis-service for a teacher to spend so much time emphasizing the FACT that God has provided salvation by His grace, while *neglecting* to point to what man is *required to do* to appropriate that which has been provided by that GRACE! Man has to *receive* the GIFT or it is of no value to him.

In my observation, herein lies the greatest dis-service I witness among religious teachers of today. Many have become obsessed with God's part in providing salvation, so as to accuse those of us who constantly point to the *specifics* of God's word — as essentials on man's part for him to OBTAIN forgiveness — as trusting in a SYSTEM OF WORKS! They say we are guilty of LEGALISM! We have to constantly point to the *unbalance* of denominational and overly zealous brethren's neglect of man's part in appropriating God's salvation. Beloved, the *conditions* are as clearly set forth and emphasized in the New Testament as is the FACT of God's grace. Look into that book and be honest with yourself; find the conditions; comply with them. Share the same with others, please. Don't be guilty of an unbalanced, neglect of man's part in appropriating the benefits of God's grace.

Let us look briefly at some points of significance relative to God's grace, hoping that such shall stimulate a fuller and deeper study of the subject, beyond this short article.

1. *In His work at Ephesus, Paul Testified of the "Gospel of the Grace of God"* (Acts 20:24). In that gospel, he had testified "both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (v. 21). Faith was required of all, relative to God the Creator and governor of the



universe and Jesus Christ as His Son. *Repentance*, a turning from evil to righteousness, was also a basic requirement for any and all who would avail themselves of God's grace.

Paul was *what he was* by the grace of God (I Corinthians 15:10). But he had heard, "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). By that Grace, he reminds the Romans, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:3-4). The argument is clear and forceful relative to man's active part initially in establishing that relationship and continuously maintaining it. All by the grace of God; God made it possible. We need to recognize it, appreciate it, and humbly appropriate it!

2. *God's Grace Calls for Men and Women to DENY Ungodliness and Worldly Lust* (Titus 2:11ff). Man is to have the proper respect (*godliness*) and appreciation (*humility*) for God. Man is to have the proper restraint (*deny worldly lust*) in behavior. It is not enough, however, to just *stop doing evil*, having disrespect for God and yielding to the lust of the flesh. There is the *positive side*, too, in DOING! Too many, it seems are satisfied with the CHANGE that takes place when one stops committing the sins of old behavior. There must be the development of the NEW MAN — attitudes and lifestyle, if you will. Basic, however, is that one must look to God's word, the product of His grace, for directions and then apply them immediately. Growth is possible only as one has the desire for the sincere milk of the word (I Peter 2:1ff).

3. *God's Grace Calls for Man To Be SOBER, Too!* Man has to have proper regard for one's own well-being, especially his spiritual condition before God. One is to give serious consideration to *judgment, righteousness, and temperance* (Acts 24:25). God is going to call all to stand before Christ to be judged (John 5:27; Acts 17:30-31; II Corinthians 5:10-11) That judgment is going to be according to the "works" (Romans 2:6; Revelation 20:12-15), as the book dictates (John 12:48; Revelation 20:12). Righteousness is required for one to pass into the New City, Heaven, where "righteousness" dwells (II Peter 3:13; Revelation 21:27). One will have to *receive* that righteousness from God, through the avenue of "faith" (Ephesians 2:8-10) although it has been provided by His Grace. If the respect for His word has not been maintained, the behavior is going to be disapproved by the judge (II Corinthians 13:5; Matthew 7:21-27). Although the provision will have been made by God, the procurement will not have been made by man.

4. *God's Grace Requires Some Negatives and Positives!* At times we find people who accentuate either the positive or the negative, but almost avoid the other. Such is destructive, beloved. One must avoid every form of evil (I Thessalonians 5:22) and he needs to approve and support all acts that are supported of God, too (Philippians 1:9-11). It is harder to have a balanced behavior than an unbalanced one; because it is not hard to be *against* a number of things and spend most all our energy, time and resources in acts of condemnation. Neither is it hard to find some good things to support and be identified with and spend all of our efforts to that end. The Christian, however, must look for evil, identify and fight it; likewise, he/she must not grow bitter nor feel secure in fighting evil, but must be kind, gentle, firm, loving, caring for others, helping people to grow in grace and knowledge of the truth and practice the same.

*Anticipation:* We must be looking for the appearing of the glorious One who has given Himself for us. We need to develop a longing for heaven, the place where-in dwells righteousness. We need to develop a love and concern to be with God's people, be dissatisfied with the evil conduct of worldly people, so that such has no appeal to us.

*Activity:* We need to develop an attitude and mindset that we enjoy being involved in *works* that are GOOD. Understanding that Christ's aim was to redeem a people for His very own, who would be zealous of good works will enable us to find satisfaction in things of this nature. With that attitude, we'll not find it hard to "speak" things which are "sound doctrine." We'll find it almost automatic to "exhort" the weak and to "rebuke" the evil doer (Titus 2:15). We can do it authoritatively, knowing where such is taught in the word of God's grace (Acts 20:32), to which Paul pointed the people he was leaving behind to see no more, so he perceived.

*An Appeal:* Let us see that God's grace produced the New Testament Scriptures, telling us of the "great salvation," the availability and the conditions of it. Let us understand that such is within our reach; it is practical, not something which is above our ability to respond to. It would be of no value to us if we could not actually do what was required of us to obtain it. Neither would it be beneficial, as far as helping us here and now, if it was provided unconditionally. I see and hear a lot today which, it seems to me, degrades both God and man, when it comes to talking about the Grace of God. I challenge all of us to a deeper study of this subject, a more reserved restraint in saying that certain things "must be true" for man to be saved. Nothing needs to be required which God has not taught; neither do I have the right to promise salvation on any other terms than those on which God has promised it in His word! Let us NOT "fail of the grace of God; . . ." (Hebrews 12:15).



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# NEWS NOTES

## PILLAR OF THE TRUTH

Then there was our good friend and fine gospel preacher who was bearing down on that statement about the church being "the pillar and ground of the truth." With considerable force he thundered, "You will notice that this is p-i-l-l-a-r, PILLAR, meaning a support or mighty foundation; it is not p-i-l-l-e-r, PILLER, like you sleep on!"

## WAGES OF SIN — BETTER STILL!

Now comes word that the fornicating sister out in Oklahoma is going to receive another huge sum of money (in addition to the nearly \$400,000 awarded her by the Collinsville jury — only four members of which ever go to any church). Some movie producer or sex magazine is supposed to have offered her many thousands of dollars for the story of her life! They say, "It's a man's world," but what about her partner in the highly remunerative frolic? Is that poor guy going to get NOTHING for his part? After all, it does take two to fornicate, and surely simple justice ought to require that he get SOME consideration. Maybe she will split the loot with him.

## BIBLICAL NAMES

One of the oddest naming customs of all time is found in the days of Oliver Cromwell. The Puritans delighted in giving their children "scriptural" names. Hence we find in English history and literature references to such men as Be-Steadfast Elyarde, Glory-Be-To-God Ireton, Hew-Agag-In-Pieces Penniman, Flee-Fornication Andrews, Swear-Not-At-All Robinson, and If-Christ-Had-Not-Died-For-Thee-Thou-Hadst-Been-Damned Barebone. This last named became a famous physician, being known to his contemporaries as Dr. Damned Barebone. The reading of such names gives some small comfort to this editor when he finds himself advertised in gospel meetings (as has happened more than once) as Tater Yant.

## CHILDAHVEN

Well, it does seem like the Church of Christ is really making the news headlines this year. Hard on the heels of the Oklahoma ridiculous travesty of justice,

comes news that the entire staff of Childhaven in Cullman, Alabama, has been forced to resign because of what the Alabama Child Welfare Agency alleged were incredible instances of child abuse, including sodomy and brutality against the children. The Alabama papers have given front-page treatment to this "Church of Christ institution," and have been pretty explicit in their descriptions of what had been going on.

## T. R. BURNETT ON FAT PREACHERS

Some people wonder why  
The preacher is so big and fat,  
And his wife's so poor and thin.  
The answer's very plain:  
He goes among the brethren  
Who feed him with a vim;  
And she lives upon his salary,  
Which is generally very slim.

— Burnett's Budget

## CHARLES A. HOLT, JR.

A letter from Brother Charles Holt informs us that he is retiring from his job with the TVA, effective next month; and plans to devote his full time to holding meetings. He was one of the first in the land to engage the "institutional" brethren in a discussion of the issues, engaging both W. L. Totty and Sterl Watson in "The Indianapolis Debate" in 1954. He is to meet J. T. Payne, United Pentecostal, in a debate in the Chattanooga area, July 24-27. They will discuss baptism of the Holy Spirit, miracles and tongue speaking, the Godhead, and baptism in Jesus' name. Brother Holt's latest writing, "Is Baptism Essential To Salvation?" has received high commendation from brethren in many quarters. (See ad, this issue.) His return to full time preaching will be a welcome addition to the army of those who are pleading for "the ancient order." His address is: Charles A. Holt, P.O. Box 21584, Chattanooga, Tennessee 37421.

## HERE THEY COME!!

Now comes word that the Fairview congregation (Garden Grove, California) is being sued for \$3,000,000 by a sister who had been withdrawn from! She had NOT "resigned" (as did the Oklahoma woman), but had simply quit attending. Who will be next?





*J. D. Tant*

## MEGA-BUCKS

While in Amarillo, Sterling took me to see the new building at Central Church of Christ. It is reported to have cost some five million dollars. It is certainly a showplace, and has drawn numbers from other area congregations. In fact, it seems that another institutional church in town has suffered a drop in attendance from 1,000 to 600, and is now having difficulty in meeting its mortgage payments of some \$37,000 per month. That church will now have to come up with something spectacular to reclaim some of the shifting sheep. What a mess!

## MISSED OPPORTUNITIES

All the hoopla of the bus ministry and the just criticisms of its circus-like atmosphere may have obscured the real opportunities that are present in reaching young people in our communities. Our young people at Roswell regularly invite their school friends to come with them to Bible classes and assemblies. This is not only establishing a pattern with these young people, but is giving us contact with their parents. And all this without a bus, since all our families have cars to provide transportation for these children. There are some great opportunities in your own neighborhood, as many families who do not attend church are happy for someone to take their children.

## CANDIDATES' CHARITABLE CONTRIBUTIONS

Walter Mondale made \$432,679 in 1982, and gave \$13,422 to benevolent causes — 3%. Ronald (155)

Reagan gave \$15,563 of his \$741,235 — 2%. Jesse Jackson, champion of the poor, gave \$500 from an income of \$115,110 — .4%. And Gary Hart gave the massive sum of \$140 out of his income of \$113,286 — .1%. That's about 12 cents out of every \$100 for Hart, up to \$3 out of every \$100 for Mondale. Is this a reflection of the philosophy of our times? (Jackson's figures are for 1983, and all the others for 1982. Jackson did not make public his tax returns for 1982.)

## MEMORIES IN TEXAS

The first week of April saw us in Lufkin in a gospel meeting at Timberland Drive, where I was a member when a young man. It was a delight to be there for a most encouraging week, and to see so many friends — both old and new. Jim Poppell is doing a good work there. Shortly after returning home, I received a call from Amarillo, asking if I could fill in for an ailing Floyd Thompson in a meeting at Pleasant Valley. Sterling Collier, who "grew up" on my preaching when I first came to Georgia, now preaches there. I was happy to be there, but trust that brother Floyd will be able to fill his appointments by now. The "short-range" results of these meetings were six baptisms, one restoration, and one confession of wrong. We are thankful to God for the continuing power of His Word.

## TRADITIONALISM GONE TO SEED

I know of a congregation in Texas that rented the civic

center, invited some capable preachers, and widely advertised a series of lessons on various premillennial doctrines, encouraging denominational people to hear another view. Attendance averaged some 500, with at least 200 of those visitors who were not Christians. Would you not be thrilled at such a response? But they don't have these series any more. Why? Well, since the series was not advertised as the "\_\_\_\_\_ Church of Christ Gospel Meeting," some of the area gospel preachers, the "Keepers of Orthodoxy" in the "Church of Christ Tradition" branded the church as liberal and have rumored abroad that the preacher there is now catching in LEFT field rather than RIGHT field.

## "THE" NAME OF THE CHURCH

The foregoing reminds me of a faithful church in Florida that painted a sign reading something like, "\_\_\_\_\_ STREET, A CHURCH OF CHRIST, TOTALLY NON-DENOMINATIONAL..." The church has been very active, with a strong emphasis on personal evangelism, and has experienced a good growth. Can you believe that the church has had to publish a "position paper" defending its right to put up such a sign? Traditionalists in the area raised such questions and rumors that the church felt it needed to defend itself. Yes, you can believe it if you have observed some of the antics of some of the lately-come saviors of the church. Talk about denominationalism....



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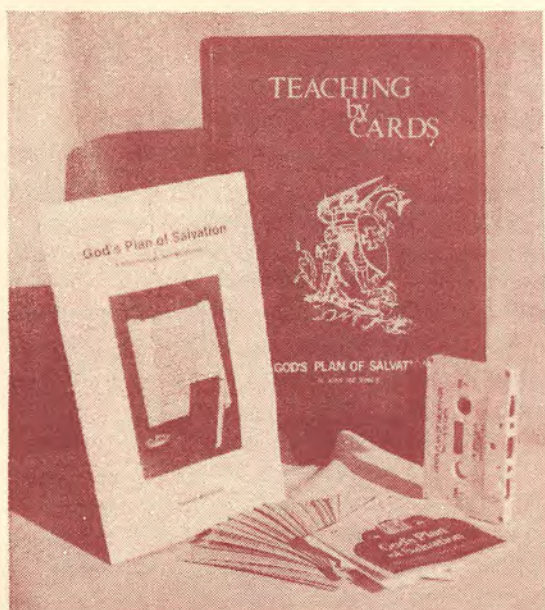


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## A BELIEVER IN GOD

(Continued from page 1)

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The absoluteness of the divine standard is also stressed by Jesus, who said, "Ye therefore shall be perfect, as your heavenly Father is perfect" (Matthew 5:48). This command must be interpreted in light of the context. Jesus was speaking of loving one's enemy, in which he must be perfect as the Father is perfect. Love is active good will, or good will in action. God manifested His good will toward His enemies in giving His Son for their redemption; greater love than this can no man show. In like manner the Christian must be perfect, complete or full, in demonstrating his love for his enemies.

John adds a third point of perfection to the divine standard when he says, "And everyone that hath this hope [of seeing God as He is] set upon him purifieth himself, *even as he* [God] *is pure*" (I John 3:3). Thus, the believer is one whose standard is holiness in all manner of living as God is holy; whose attitude toward his enemies is love demonstrated with the perfection of his Father; and in striving for his hope, is pure as God is pure. So, instead of lowering to fit men's criterion of right, the "believer in God" accepts the divine standard and strives to attain unto it; he does not seek to change or alter it at any point.

### He can address God as "Father"

As he addresses the believer in the following verse, Peter makes three points: (1) "And if ye call on him as Father, (2) who without respect of persons judgeth according to each man's work, (3) pass the time of your sojourning in fear" (1:17).

(1) The believer can call upon God as Father, which only a child of God can do. But only one who has been begotten through the word (1:23), born of water and the Spirit (John 3:5-7; cf. Galatians 3:26-27; 4:4-7), is a child of the heavenly Father. Therefore, the "believer in God" is a child of God, having experienced a new birth, with the benefit of calling upon Him in this sacred relationship.

(2) Although the believer recognizes and appreciates his relationship with God as that of a son and Father, yet he is not to look for favoritism, for, "without respect of persons [he] judgeth according to each man's work." The word *work* is singular, indicating the total service of the individual. God does not judge according to wealth or poverty, education or lack of it, worldly greatness or insignificance, but He will judge the believer's work according to faithfulness or unfaithfulness. True, God cares for His own and shows them special concern, "For the eyes of the Lord are upon the righteous, and his ears unto their supplication: *but*" — note the contrast — "the face of the Lord is against them that do evil" (3:12). And as God judges without respect of persons, this includes the son as it does others.

(157)

(3) In this relationship and the recognition of the Father's impartial judgment of his life and work, the believer is to "pass the time of [his] sojourning in fear." He is a sojourner, one who dwells as a stranger in the land, for this world is not his homeland: he is only passing through on his way to his true fatherland. This fear is a reverential respect for Jehovah that would cause him not to offend his Father. It should be also "a godly fear" such as characterized Jesus when He offered up supplications and prayers, and was "heard for his godly fear" (Hebrews 5:7). In the new relationship, the believer seeks the grace "whereby [he] may offer service well-pleasing to God with reverence [or godly fear, margin] and awe" (Hebrews 12:28). As God is holy, His children who call upon Him as Father, must demonstrate the same characteristic of holiness that grows out of this divine relationships.

### Conclusion

Let no one say, "You set the standard too high," for man did not set the standard, but God. As pointed out above, God cannot change, therefore the standard is unchangeable. Let the saints of God, His children who call upon Him as Father, exalt Him by living according to the rule of God, and not apologizing for it.

(To be continued)

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# THE MIND OF THE BRETHREN

## ON WALKING IN THE LIGHT . . .

In December's *Vanguard* I offered a packet of materials concerning Walking in the Light. I am grateful for the response, especially from those who sent me bulletins and articles on this subject.

To misunderstand justification by faith is to miss it all — the very purpose of God redeeming us and a proper understanding of the God-man relationship. Rather than speculating on the exact nature of the Walking in the Light, I want to emphasize that I only claim the security it provides without denying my responsibility to not "continue in sin" (Romans 6:1) or repent or forsake any sin when it comes to bear upon my conscious mind. Also, I am to confess my sinfulness (I John 1:8-9).

By "sinfulness" I mean that I fall short of God's glory and do not always live up to the high ideals and standard of the Spirit in thought, word, deed, or action. I have left good things undone. However, this does not mean that I go about sinning all of the time! But my confessing and verbal "God forgive me" prayer does not wash away the sins; Jesus' blood does that. And that blood is available continually to all those Walking in the Light — a life that ever looks to Jesus for redemption, forgiveness and righteousness. The latter is imputed to me (Romans 3:21ff) on the basis of my active faith. It is not a dead faith (James 2) which lacks trust and confidence in God's promises and fails to do His will.

Onward with more quotations:

"Constant cleansing is the hope in the heart of every child of God — the "strong consolation" and "hope which is an anchor of the soul" (Hebrews 6:18, 19). Please consider the following:

1. Constant cleansing for the faithful child of God is a *real necessity*: "If we say we have no sin, we deceive ourselves and the truth is not in us" (I John 1:8). *We have to have it or else we are lost at any time we make the slightest error in God's sight.*

2. Constant cleansing for the faithful child of God is a *genuine reality*: "If we walk in the light . . . the blood of Jesus Christ his Son cleanseth us from all sin." Thus, if we continue with a contrite confession, a humble penitence and an effectual prayer, God forgives the faithful one.

3. Constant cleansing for the faithful child of God is *without a satisfactory alternative*. If it is not this, then it is utter hopelessness, despair and futility. Only the arrogant and proud would dare have hope without the assurance of *constant forgiveness* through the blood of Christ — Revelation 1:5." — *Leslie Diestelkamp*

"Obedience, then, is made the test of our love, as it is also made the only sure criterion of faith (James 2:14-16). And hence it is, that in the final judgment, the destiny of every man will be made to depend, not directly on the degree and intensity of his faith, but on the *evidences* of his faith; not directly on the purity and strength of his love, but on the *evidences* of his love." — *Robert Milligan*

"Those who are perpetually unsure of their salvation lack such a dynamic growth unto maturity. They remain immature. They are vulnerable to factions, divisions, and heresies. These are the ones who are sometimes tempted to seek short-cuts in spirituality via glossolalia and other deviant doctrines of the Holy Spirit.

"Examine the evidence for yourself. A proper assurance of salvation is a great Christian asset. It gives us a spiritual awareness that can lead us into real spiritual maturity. On the other hand, a lack of assurance of salvation is a liability. It gives us a warped Christian personality. We are easily deluded by false doctrines. A sense of inner peace evades us. An endless pursuit of merit gives us no assurance. It weakens our faith." — *Joe Ed Furr*

"Righteousness is . . . being in a right relationship with God because one has been forgiven (Romans 4:7). It is not just a "declared" righteousness, though God does declare or pronounce it; it is an actual righteousness because the forgiven one is without sin, thus righteous (I John 3:7). . . . He is righteous, not by merit but by grace — forgiveness! . . .

"Truly, salvation is the free gift of God. It has not been merited (earned) for ANYONE by ANYONE. To be righteous is to "be in a right relationship with God." And the believer is in a right relationship with God by forgiveness, not by Christ's perfect life 'covering' him (Romans 4:7, Ephesians 1:7, Hebrews 9:15-23)." — *Jesse Jenkins*

"I was raised in the Lord's church and obeyed the gospel when about eleven years of age. For the early part of those years, I felt secure in Christ, until 'church of Christ preachers' convinced me I was a 'yo-yo.' You know how a yo-yo works, up-down-up-down; well, their 'creed' was like that, saved-lost-saved-lost-saved-lost. I never knew I was saved, except at the exact ending of a prayer. It set me to wondering, 'I love God with all my heart and want to do His will' but, suppose as I am falling asleep, I have an evil thought, then lapse into sleep before I am able to ask forgiveness, and then die. I am separated from God and lost.' Sounds worse than the doctrine of unconditional election, doesn't it? But I ceased long ago to be a yo-yo; for now I am a Christian secure in Jesus Christ . . . *I have eternal life right now.*" — *Barney Cargile, Jr.*

"DO YOU PRAY?"

"Before I went to sleep last night, I asked my God to forgive me for every wrong that I had committed in His sight, whether I knew about it or didn't, since the last time that He pardoned me and I stood clean before Him. I believe in that sense in the continuous cleansing of the Blood of Christ. And I don't believe that I got up this morning guilty of anything that I did yesterday that was wrong that I asked my God to forgive me — am I wrong about that?"

"That's what prayer is for." — *Connie Adams*

"We are not trying to play God when we deny that every sin will cause one to be lost. God is the judge and He is able to look into the heart of man and He will not send one to hell who "walks in the light." . . . Brethren, while we preach the strictness of God let us not forget that He is also merciful." — *Robert Waters*

"What I have said is not arguing that salvation is dependent upon perfect obedience. If this be required, none will be saved, for the child of God who says he has no sin is sinning when he says it, because he deceives himself and the truth is not in him (I John 1:8). The man to



# THE MIND OF THE BRETHREN ON WALKING IN THE LIGHT

whom God will not impute sin is not the man who is perfectly obedient, but the man who has obeyed the gospel, and who 'prays without ceasing' (I Thessalonians 5:17) for more wisdom in the proper application of the knowledge he gains through diligent study (II Timothy 2:15); James 1:5)." — *James P. Needham*

"The godly man is acutely aware that godliness is not a static condition attained, but is a movement, a *manner of life*. An 'honest man' may stumble at some point, but his conscience stabs him and he makes correction . . . Nor will a godly man condone a way that is contrary to the way of God. He may sin — he will sin — but his very character cries out in protest, and he makes correction. His inner guidance system is 'locked on' to the way of God and he wants to keep it that way." — *Robert F. Turner*

"The man to whom the Lord will not impute sin is the man who is forgiven, not practicing sin." — *Johnny Richardson*

"'Walking in the light' implies our sincere effort not to sin; Christ's blood, under this condition, cleanses us from all sins (there is no exception; His blood cleaves totally), and in this way guiltless children have spiritual association and union with their Father." — *Roberts — Living Word Commentary*

"And when people walk in the light, not only is there fellowship between them, but they also have the cleansing blood of Christ. This blood cleanses such people from all sin. This would include all those sins of which we may not be conscious. God graciously blots out such sins, as well as those of which we are conscious and of which we repent; and the next three verses of the chapter show that we all sin, whether consciously or unconsciously, and that God is faithful and just to forgive our sins, and to cleanse us from all unrighteousness, if we confess our sins." — *R. L. Whiteside*

"I honestly believe that some of our brethren have been teaching a doctrine that makes continuous fellowship with God dependent on a life of sinless perfection. There's no doubt that this teaching has left many anxious and doubtful about their salvation and may have even destroyed the faith of some." — *J. D. Ramsey*

"The question, 'Can one sin separate me from God?' is not only confusing but misleading. The issue is really stated by the question, 'Can one sin while walking in the light?' And I believe the apostle John answers that question simply enough in I John 2:1, 2." — *Glenn H. Reagan*

"Evidently 'walk in the light' doesn't mean obedience to the degree of continuous sinless perfection, but neither does it promise mercy in any degree of disobedience due to indifference or neglect of duty. John said he was writing 'that ye may not sin . . .' (2:1-2). This cleansing is for saints who do their best to know God's will (Ephesians 5:17) and to obey it perfectly (Philippians 3:8-17). We must not feel safe in ignorance or neglect of duty, nor doubt God's faithfulness to cleanse us while we truly 'walk in the light' and confess our sins." — *L. R. Hester*

"Do the scriptures warrant one having incontestable assurance of his forgiveness of sins, and yet afford no assurance thereafter that he is in a saved state? . . . It seems to me as rather anomalous, to say the least, that the Lord has been so very clear and particular as bearing on the assurance tendered us of our initial forgiveness of sins, and yet leave us under a cloud of doubt the remainder of our lives here as to whether we shall finally stand before Him approved . . . While recognizing that a Christian can be lost, we need also to recognize that he can so act and live as to enjoy the complete assurance he is saved, and therefore assured of heaven as his home when he departs this life here. . . .

"Walking in the light must be a walk that recognizes a defection in behaviour to some extent at least, for there is within this walk the assurance of forgiveness, which implies the presence of sin to forgive." — *Bryan Vinson, Sr.*

"We can know we are saved because of our relationship to Christ. If we are 'in Christ' (Revelation 14:13), His blood takes care of our sins. We may illustrate this by comparing our being in Christ to a baseball player being on the team. The player is always trying to do his best. He may make an out three out of four times he hits, make errors in the field, or errors in base running, give up homeruns as a pitcher — but he is still on the team. As long as he is doing his best, he stays on the team. But, if he quits trying, or deliberately makes outs and errors, he would be put off the team. As long as we are in Christ, and are striving to do right, God forgives our sins by the blood of Christ, even though we may sin from time to time." — *Walter Swain*

"In the self-reliance position, the grace of God becomes a system of Russian roulette in which the Christian prays that he will die with the *chamber empty*, but never knows or has any real assurance of salvation. If I believed this, I would give up any attempt to live the Christian life in hope of salvation. I believe that Daniel Sommer was about right when he said, 'The time will never come, while we shall remain in the flesh, that we shall be able to do everything that we know to be good and do it in a faultless manner.' James A. Harding made a similar statement, as have many others." — *Earl Kimbrough*

"It is essential that there be a strong deterrent to sin in a Christian's life. It is equally essential that there be a basis of real assurance that final salvation is available in spite of imperfection. Without strong deterrents in his life one may drift into a carelessness that will cost him his soul. Without assurance one's frustration will inhibit his functioning for the Lord and jeopardize his soul" — *William Wallace*

We could go on with numerous other quotations expressing the above ideas . . . quotations of faithful men from past generations such as Foy E. Wallace, Jr., David Lipscomb, E. G. Sewell, J. S. Lamar, N. B. Hardeman, Moses Lard, Alexander Campbell, Isaac Errett, and many others. To foolishly charge that "continuous cleansing" is a NEW doctrine is patently absurd to anyone who knows the facts of Restoration History. Rather, it is the "one-sin, instant damnation" concept of the new SELF-RELIANCE theorists that is NEW and therefore NOT TRUE.

For a packet of bulletins and other related material from these and other respected men, address me at 4135 Badger Circle, Reno, Nev. 89509, enclosing \$1.90 to cover the cost of eleven ounces of first class postage.

Jesus said, he that is dead and believeth shall live, and he that liveth and believeth shall never die. Presently redeemed and justified, the Christian who walks in the light continually and unceasingly enjoys a proper relationship with Jesus Christ by grace through faith. Thus we do not work to be saved; we actively trust and obey because we ARE saved, and thus glorify Him (Colossians 2:12). For instance, our children do not pay for their keep by works. Rather, they are trouble and cost us money; but by our grace we allow them to live in our homes because we love them. This, in turn, produces in them faith and love to do those works that please us parents. It never can be said that they earn their way, and similarly we do not earn our way through works into our Father's Home. Amen.

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30th in Series

## Onward Processes of the Movement (I)



Wm. E. Wallace  
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In the early 1950's churches embracing the *Gospel Guardian's* positions, including those in that category which were not in agreement with the *Guardian's* handling of the controversy, were being marked as "antis" by the larger community of institutions, papers, and sponsoring church interests. Many churches across the country were troubled internally with opposing sentiments on the issues, and local divisions were taking place. Brethren who dissented from church financing of institutions and sponsoring church projects were generally blamed for the tensions and divisions. But supporters of brotherhood projects generally preferred division over abandonment of budgetary provisions for the institutions and sponsoring churches.

### Quarantine

A significant step toward isolating the "antis" was advanced by the *Gospel Advocate*. In the *Advocate*

of November 28, 1954, editor B. C. Goodpasture printed a letter from a "well-known" elder concerning alleged "hairsplitters, hobby-riders, and chronic church busters." In the December 9 edition the editor printed three of a "number of letters" commending the suggestion of the elder. One of the commendations suggested: "I trust you will not consider me presumptuous if I suggest that perhaps the writers of the *Gospel Advocate* might wisely spearhead a movement to 'quarantine' those preachers of today who are sowing seeds of discord among the brethren and to thus prevent further division." The spirit of quarantine swept the country and the *Guardian* movement was subjected to the same kind of pressures which had been exerted on the premillennial movement in previous years. Churches were divided, preachers had their meetings cancelled, some left the movement making confessions of their "error" in the journals, and the *Guardian* movement hardened into a strong minority entity.

Through the years 1949-1952 the *Guardian* stood almost alone in offering journalistic opposition to the church support of institutions and to sponsoring church projects. The *American Christian Review*, published by surviving children of Daniel Sommer, continued to advance the Sommer opposition to "religio-secular" schools and other brotherhood interests, but there was no rapport between the *Guardian* and the *Review*. There were basic differences in their positions and the *Guardian* sought to avoid the Sommer stigma.

Many who shared convictions with *Guardian* personnel were uncomfortable about being identified with the movement. In November 1951 *The Preceptor*, a 24-page monthly, was inaugurated in Tampa, Florida, as an additional or alternative medium of expression for those who shared the *Guardian's* basic concepts. James R. Cope explained in the first issue, "We hope to make *The Preceptor* of such character that it may be profitably read by brethren and passed on to unbelievers without apologies for personal bick-



erings and wranglings, between or among those who ought to be discussing issues in the light of divine truth instead of killing off one another." Foy E. Wallace, Jr., had been asked by Cope to suggest a name for the proposed paper, and he provided the name, inspired from Psalms 119:104.

When *Truth Magazine* began in October of 1956, editor Bryan Vinson, Jr., wrote, "We shall endeavor to publish a paper that every Christian will be proud to exhibit. We will advance every effort to keep its pages free from slander and bitterness. Controversy will be presented in a spirit of brotherly love — or not at all."

In January of 1960, H. E. Phillips and James P. Miller entered the journalistic field with *Searching the Scriptures*. Phillips promised, "This paper will not be devoted to unfair controversy and personal sarcasm."

By 1953 *The Preceptor* was featuring articles paralleling the *Guardian's* opposition against "institutionalism" and sponsoring church projects. While *The Preceptor* listed no editor, Cope chaired its committee of writers. Cope, as president of Florida Christian College (later name changed to Florida College), was performing extraordinary service in leading the school toward high achievement and attainments in academic interests, assisted by an excellent staff and faculty under a dedicated board of trustees. The school became a rallying center for brethren of the *Guardian* persuasion. The annual lectureship offers occasion for "conservative" brethren to assemble for mutual edification, morale building, and brotherhood business interests. Many "conservative" families consider the college as the only one where they can safely send their sons and daughters. The school became the major source of trained preachers for "conservative" churches. With its worthy scholastic program the school has been a valuable asset to the "conservative" cause. By the 1960's Florida Christian College became the most influential interest of "conservative" brethren.

In the 1960's the *Gospel Guardian* slipped from its position as the chief voice of "conservative" brethren. The other papers were sharing the burdens of the polemic interests of the movement, but they have not been more influential than the college in the growing processes. By the mid-1960's the so-called "anti-cooperation" movement could no longer be accurately called the *Guardian* movement.

In 1969 Yater Tant sold the *Gospel Guardian* to this writer, who also served as editor from 1972-1974. In 1972 the *Guardian* was merged with Bennie Lee Fudge's C.E.I. Publishing Company of Athens, Alabama. Unfortunately Fudge died soon after the merger. In 1974 the C.E.I.-*Guardian* operation was sold to a group of investors. Eugene Britnell served as editor for a short time. Theron Bohannon became sole owner of the paper in 1976 and James W. Adams served as editor until the paper was merged with (161)

*Truth Magazine* in 1980. *Truth Magazine's* name was changed to *Guardian of Truth*. Although the *Gospel Guardian* thus passed from the scene, the movement continued with considerable vitality.

The first major platform debate on the issues was held in Indianapolis, Indiana, in 1954. There had been debates on institutionalism with personnel of the Sommer persuasion, but the Indianapolis debate was the first involving a representative of the *Guardian* views with representatives of the opposite persuasion. Charles A. Holt, Jr., represented the *Guardian* views, W. L. Totty and Sterl Watson were on the other side of the proposition, Watson relieving Totty who became ill during the debate. Other debates followed. Especially significant were those between W. Curtis Porter and Guy N. Woods, between Yater Tant and E. R. Harper, between Roy E. Cogdill and Guy N. Woods, between Cecil Douthitt and Tom Warren, between A. C. Grider and W. L. Totty. The debates did more to consolidate and firm up brethren in their respective positions than they did to convert members from one side to the other. Churches continued to divide over the issues, and bitterness was intensified with broad coverage of problems in the journals, church bulletins, and sometimes on local radio programs.

The study of the onward processes of the movement continues next month. Then an installment after that one will close the series on "Roots and Heritage." □

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## CATCHING UP ON NEWS NOTES

### REMEMBER WHEN?

*Browsing through some of the early years of the GOSPEL GUARDIAN, we ran across the names of the following men who were REGULAR contributors: Thomas B. Warren, Cecil B. Douthitt, Earl West, Hoyt Houchen, Robert Farish, Franklin T. Puckett, James D. Bales, C. D. Crouch, W. Curtis Porter, Peter Stonestreet, and, of course, James W. Adams, Roy E. Cogdill, and Fanning Yater Tant. Four of those thirteen men are no longer living (Douthitt, Puckett, Crouch and Stonestreet); two of them (Warren and West) would probably NOT write now what they wrote then; one (Bales) might, for he has not changed his position much from what it was then; and the rest of us (Houchen, Farish, Adams, Cogdill and Tant) would very likely write much the same as we wrote then . . . in 1952.*



# MEXICAN DIARY (VII)

## Marvel House



The meeting in Sonoyta closed with four people asking to be baptized. Although the church at Sonoyta had a baptistry, these people desired to be baptized in a river "just like they did in New Testament times," as they said. The weather was just above freezing, and I awakened through the night to hear heavy rain falling. But at 10:00 o'clock they arrived, right on the dot, and we all got in the cars (our car and a taxi which had been engaged to make two trips each way to haul those who wanted to witness the scene) and started out. Sonoyta is located in the Organ Pipe Cactus National Monument in the Sonora Desert. The trees, shrubs and cactus plants were a bright green after the night's rain, and the mountains appeared to be a beautiful purple. We went as far as we could by car, then walked through the mud, winding our way down the banks of the river and among the still wet shrubs.

It was truly a beautiful setting, and the singing sounded almost inspired; the scripture reading and the earnest and emotional prayer was something one would never forget. One by one the people went into the water, and a verse of song marked each time one was immersed. A heavy screen of bushes served as dressing rooms while the men changed their wet clothes, but the taxi took the women back to the home of one who had been baptized, where they changed into dry clothing. I had never met the families of these devout believers, but I was warmly welcomed with a fervent embrace by one of the aged grandmothers. We were all served coffee, and made completely welcome in these humble quarters.

One of the young men baptized was about thirty years old. He had been a devout Catholic, and had been in training several years for the priesthood. It happened one time that he had chanced by Fidel's house for a visit at the time of services. After hearing

the sermon he was very angry with Fidel and what he had preached; but like so many of his brethren, Fidel is a very humble man, and he refused to be offended by the angry outburst of his young friend. Instead, he began to cultivate the friendship of the young man, and visited with him in the home where he lived with his parents, his sister, and her husband and children. In his visits Fidel always found occasion to talk about the Bible.

After some months this young man (his name was Cali) moved to another town. But the things he had learned from Fidel kept coming to his mind. He began a truly diligent and earnest study of the Bible, diligently and honestly comparing what he found there with the things he had been taught as a Catholic. He finally became convinced that Fidel had taught him the truth, and that he must become a true member of the Lord's body. He returned to Sonoyta to seek out Fidel — but learned that Fidel was now living in Caborca several days a week, seeking to establish a congregation there. He eagerly awaited Fidel's return to Sonoyta, and they spent many hours in a prayerful study of the Scriptures. As these lines are written (many months later) Cali and all his family except his father have been baptized into Christ.

Our meeting in Caborca followed immediately after the one in Sonoyta closed. We parked our camper at the home of one of the members there who is a rancher. Each day he would bring us oranges, lemons,



radishes, onions and greens from his ranch. He also brought bananas and chicharones. During the Caborca meeting, another young man desired to be baptized. This time the sun was shining, although it was a cold day. The rancher took us through several fields to a place where he had enlarged a big irrigation ditch to make a proper spot for baptizing. When the young man's family learned of his baptism, they broke off all association with him. He could not get his fiancée to study the Bible with him, as she was a devout Catholic. He broke the engagement.

By late December, 1956, the building at San Luis was far enough completed that we could hold services there. An incident happened there that still brings laughter every time it crosses my mind. The baptistry had a small ledge on the side of it, while the glass reached perhaps a foot or two above the ledge. A few days before the meeting, one of the members had dyed a fluffy little white kitten a watermelon pink by using the colored water from a melted raspberry drink. Her husband was leading the singing, totally unaware that behind him his wife's bright pink kitten was parading back and forth on the ledge, cavorting and carrying on all kinds of antics. A small child rescued the playful creature, and put it in a pen . . . only to have the mischievous little feline escape and give a repeat performance on the baptistry ledge. Many in the audience were astonished at the sight, as they had never seen a pink kitten — and one man in particular (who was well acquainted with the bottle, and had no doubt seen pink elephants and other such creatures more than once) later vowed that the pink kitten was not unusual, but this was the first time he had ever seen one at church!

One sister in the San Luis congregation, a 43-year-old woman, needed an operation. She would have to go to Mexico City for the surgery since no doctor and no hospital in San Luis was equipped for the type treatment she needed. Mexico City was many hundreds of miles away; so Charles talked to a doctor in Yuma, Arizona, and he agreed to accept this lady as a patient. I made the appointment for her. She had no passport, not even a birth certificate, so her coming into the U.S. required a lot of red tape. Even at that, she could stay no longer than three days. Naturally she knew no English, so it was necessary for me to fill out her card in the doctor's office, and translate for her and for the doctor (who spoke no Spanish). In Mexico women always use their mother's last name in addition to their married name. For example, my name, were I a Mexican, would be Marvel House Malone. Also, in Mexico we usually call people by their first names, and quite often don't even know their last names. When I was filling the card for this lady, she gave me the name, Dolores Flores Ponce. Later, for some reason, she decided she didn't want to use the name Flores now that she was a Christian, so I had to change the name "Flores" to Ponce. At the admitting desk she added Hernandez, her mother's (163)

name, so they made up her card to read Dolores Hernandez. By the time we got to the desk in the lobby to make a payment on the bill, their card was made up as the original Flores Ponce. We finally had to settle on one name to avoid confusion, and since she could neither read nor write, she was told to make a cross mark (X) in place of her signature.

Dolores had minor surgery of an exploratory nature the following day to see what major surgery might be necessary later. I would drive in the 24 miles to Yuma each day to visit her, and as I got ready to leave she would always plead, "Don't forget me." When she returned home she gave me a beautiful luncheon cloth that she had embroidered, and on which she had spent many, many hours of labor. Truly, the gratitude of such humble people is beyond price! □

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# Dear Rachel

Dear Rachel:

My young son has just informed me he wants to be a preacher. I can't begin to tell you the kaleidoscope of emotions racing through my mind as that simple statement was made. The pendulum swung from that of immense pride to immense fear.

Does he realize what being a "preacher" entails? Surely, as a preacher's son he has felt the pain inflicted by busybodies who have nothing better to do than point out the shortcomings and failures of the preacher and his family. Perhaps the naivete of youth has shielded him from the pressures of being an example to be held up to others. Other members' sons may have long hair, but NOT the preacher's son! Why, even if he holds hands with his favorite girl, it is likely to cause a scandal!

He must remember the congregation which let his father go because he taught on a subject that was much needed — but unwanted. Does he remember his father being told not to step on the toes of "so-and-so" or of his family, because "they run the church here"? Does he realize how "touchy" some elders are about their bit of authority?

Could it be he was less affected by his father's conspicuous absence at family dinners and school plays than I feared? Does he remember how his father has been called out all hours of day or night to help people in distress, to give comfort, or advice, or solace for personal matters, financial crises, marital problems, and all kinds of difficulties — for both members and non-members alike?

Hasn't he ever wondered about the lack of support — the skimping and saving and "getting by," year after year? Does he remember how the family has had to plan, and explain, and justify every single expenditure — things the average family would never think of trying to justify?

Surely he has felt the lack of privacy, the resentment of being told how to behave "since you are the preacher's son." How can brethren expect a young man to have the judgment and understanding of one who has been a Christian for fifty years?

— A Future Preacher's Mother

Dear Mother:

My heart goes out to you. You appear to be in need of an understanding ear and warm spiritual arms to embrace you. I can sympathize with your fears for the happiness of your son; for my father is a preacher, my husband is a preacher, and two of my sons have expressed the desire to become preachers.

Fortunately, God has given to children the ability to sense the truth many times without the anxiety and apprehension and "cover-ups" with which we adults are likely to view the same situation. Your son's decision to become a preacher of the gospel is a living testimony of the love and dedication you and your husband have shown for the Lord and for his people. All of the things you say are common ills of the men and the families of those who would preach. They "go with the territory," so to speak. Congregations are made up of sinful people (what other kind is there?) and we must simply accept that fact.

Remember God watches over even the sparrow; and God can be trusted to care for his own. It may help you to talk to an Elder or some older Christian whom you love and trust.

Sometimes it is good to "air the laundry" and get things out where you can take an honest look at them. And having once done that, get on with your living, and concentrate on the joys and rewards and happiness of being a Christian. Remember, "For as he thinketh in his heart, so is he" (Proverbs 23:7).

Make it a practice to send a short letter of appreciation every time some member does something nice for you or your family. It will do them good, and will do you even more good. Charity . . . "thinketh no evil." And that word "charity" is from a Greek word, AGAPE, which means "love," but a special kind of love; not the love of parents for a child, or of a man for a woman; but the kind of love God had for Christ — and has for us; it is a love with spiritual connotation, and goes deeper than what we ordinarily think of as love.

Encourage your son to follow up his desire. Have him talk to the man who has undoubtedly been his role model, his father. Perhaps your husband can give him more positive reasons and a deeper commitment so that he will be able to stand firm, no matter what the setbacks and discouragements. Help him to build his faith through study and prayer. Perhaps in this way you can build your own faith, and can thank God that your son has made such a choice. Remember Hannah and her dedication of Samuel to the service of God.

Love,  
Rachel





# CATCHING UP ON NEWS NOTES

## SUICIDAL AMERICANS

Every year more Americans die from smoking cigarettes than were killed in all the wars in our history — the Revolution; War of 1812; Mexican War; Civil War; Spanish-American War; World War I; World War II, Korean War, and the war in Viet Nam! Also, people who drink have as much as FIFTEEN times the suicide rate as non-drinkers; and drunken driving is the leading cause of death among young people ages 16 to 24.

## THE "ROUGH DRAFT"

Fifty-two years ago (June, 1932) Allen R. Sommer wrote an article in the APOSTOLIC REVIEW, "Can't We Agree On Something?" which came to be known as "The Rough Draft." It was received with enthusiasm by such men as H. Leo Boles, Rue Porter, F. B. Srygley, N. B. Hardeman, C. A. Norred, J. D. Tant, and many, many others. But it did NOT bring the unity which its author had evidently hoped it might. Next month we want to re-publish the main portions of "The Rough Draft" and seek to analyze why it failed in 1932 — and why it might have a good chance of success in 1984. Look for it!

## CEMETERIES

"Every man should have a fair-sized cemetery in which to bury the faults of his friends." (Quote from Henry Ward Beecher.) And one big section of that cemetery ought to be reserved in which he would bury his OWN faults — which his friends have pointed out to him, and which he has terminated.

## NEEDHAM TO FLORIDA COLLEGE

Beginning this fall, James P. Needham will be teaching some special classes at Florida College — classes especially designed for those who have plans to preach the gospel. He will be following some illustrious predecessors in these classes — Franklin T. Puckett, Roy E. Cogdill, Robert F. Turner, and perhaps others. His experience and background will equip him well for the sort of work that is planned.

## SCHOOL OF PREACHING

A "school of preaching" seems to be getting to be the "in" thing now in many areas: Brown Trail, Preston Road, Bear Valley, Sunset, Bellview, and Coleman Avenue, to name only a half-dozen advertised in a single issue of the FIRM FOUNDATION. From the wording of their advertisements, it would appear that each of these schools is operated by some local congregation; but offers opportunity for interested students to come from other areas to get such training. Perhaps this will tend to free the churches from "college domination." Which reminds us that in his final years Brother G. C. Brewer had an increasing reluctance to attend the Abilene Christian College Lectureships, because (as related to us by his nephew) "This has become more and more a 'Church of Christ Convention.'"



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**LEWISVILLE, TEXAS** — 1200 West Main (4 blocks west 135 E. Hwy.), Lewisville, TX. Bible Study 9:30 a.m.; Morning Worship 10:15 a.m.; Evening Worship 6 p.m.; Mid-week 7:30 p.m. Robert C. Archer, preacher. Phones: Church (214) 436-1245, Res. 436-5438.

**LINDALE, TEXAS** — 227 W. Hubbard. Bible Study 10 a.m.; Worship 10:50 a.m.; Evening Worship 6 p.m.; Wednesday 7:30 p.m. Dean Bullock, evangelist. Phones: (214) 882-6455 or 882-3657.

**LUFKIN, TEXAS** — Timberland Drive Church of Christ, 912 South Timberland Drive. Sunday Bible Study 9 a.m.; Worship 10 a.m.; Evening Worship 6 p.m.; Wednesday 7:30 p.m.; Home Bible Classes throughout the week. Jim Poppell, preacher. Phones: (713) 634-7110 (building), (713) 632-7070 (residence).

**LUBBOCK, TEXAS** — 62nd & Indiana Ave., Lubbock, TX. Morning Worship 10:30 a.m.; Evening Worship 6 p.m.; Mid-week 7:30 p.m. Harold Fite, preacher. Phone 792-4155.

**NACOGDOCHES, TEXAS** — Corner of Mound & Starr. Bible Study 9:45 a.m.; Worship 10:30 a.m.; Evening (CST) 6 p.m. (CDT) 7:30 p.m. Robert Harkrider and Dean Bullock, preachers. Phones: Church 564-7286, Res. 564-9592. P.O. Box 35, Nacogdoches, TX 75961.

**TEXARKANA, TEXAS** — 701 Belt Road (exit off I-30 at Richmond Road, south 2 blocks, right on Belt). Bible Study 10 a.m.; Worship 10:45 a.m.; Evening Worship 6 p.m.; Wednesday 7:30 p.m. Vaughn Shofner, evangelist. Phones: 838-7262 or 794-9814.

**RICHMOND, VIRGINIA (West End)** — 4909 Patterson Ave. Elders: J. D. Childress and J. L. Nosker. Bible Study 10 a.m.; Worship 11 a.m. & 6:30 p.m.; Wednesday 7:30 p.m. Phones: (804) 358-7933, 282-1331, and 748-4607.

**BREMERTON, WASHINGTON** — Bremerton Church of Christ, Pleasant Drive at Price Rd., Rt. 1 Box 926, Bremerton, WN 98310. Morning Worship 9:30 a.m.; Bible Class 10:50 a.m. & 5:45 p.m.; Evening Worship 6:30 p.m.; Tuesday Ladies Bible Class 10 a.m.; Wednesday Bible Class 7 p.m. Harold V. Tremble, preacher. Phone: 377-5622.

**JORDAN, ONTARIO, CANADA** — No. 8 Highway, Jordan, Ontario LOR ISO (15 miles west of Niagara Falls — 2 miles south of Lake Ontario). Bible Study 10 a.m.; worship 11 a.m. & 7 p.m.; Wednesday 7:30 p.m. Preachers: Bill Hall (416) 562-4739 and Roy Diestelkamp (416) 562-5519.





**BIRMINGHAM, ALABAMA** — Main Street Church, Fultondale (formerly North Birmingham). Bible School 10 a.m.; Worship 10:55 a.m. & 6 p.m.; Wednesday 7 p.m. Preachers: Tom Beeler, 841-5669 or Yater Tant, 631-4912.

**BIRMINGHAM, ALABAMA** — Vestavia Church of Christ, 2325 Old Columbia Road (near intersection of I-65 & U.S. 31 S.). Sunday: Bible Study 9 a.m.; Worship 10 a.m.; Evening Worship 6 p.m.; Wednesday Evening 7:30 p.m. Steve Patton, preacher. Phones: 822-0018, Res. 823-0472.

**DOUGLAS, ARIZONA** — (Westside Church of Christ) 612 Palm Ave., Pirtleville, AZ 85626 (Northwest Douglas). Worship 11 A.M., Bible Study 3:30 P.M. Otis L. Long (602) 364-7357 or Charles F. House (602) 364-9649. The perfect climate of the USA.

**MESA, ARIZONA** — Southeast Church of Christ, 527 W. Broadway Rd. Sunday: Bible Study 10 a.m.; Worship 11 a.m.; Sunday Evening 6 p.m.; Wednesday Evening 7:30 p.m. Garrett Clair, preacher. Phones: (602) 971-0537 or 833-8116.

**PHOENIX, ARIZONA** — 2202 North 40th Street, Phoenix, AZ 85008. Bible Study 10 a.m.; Morning Worship 10:50 a.m.; Evening Worship 6 p.m.; Mid-week 7 p.m. Phone: 267-1797.

**WINSLOW, ARIZONA** — 1004 Williamson. Bible Study 9 a.m.; Morning Worship 11 a.m.; Wednesday Bible Study 7 p.m. Phones: 282-3995 or 289-4856.

**YUMA, ARIZONA** — 5th Ave. & 12th Street, Yuma, AZ 85364. Bible Study 10 a.m.; Morning Worship 10:50 a.m.; Evening Worship 6:00 p.m.; Wednesday 7:30 p.m. James W. Rury, preacher. Phones: 783-5853 or 783-6045.

**FORT SMITH, ARKANSAS** — 1914 Jenny Lind, Fort Smith, AR 72901. Bible Study 9:45 a.m.; Morning Worship 10:35 a.m.; Evening Worship 6 p.m.; Wednesday 7:30 p.m. Roger Hendricks, preacher. Phone: (501) 782-2415.

**BAKERSFIELD, CALIFORNIA** — Rosedale Church of Christ, temporarily meeting at the Rosedale School Auditorium, 3356 Rosedale (58) Hwy. Sunday Worship 10 a.m. & 6 p.m.; Bible Study 11:20 a.m.; Wednesday Evening 7:30 p.m. Elders: Lalo Enriquez and Dick Millwee. Dan Melear, preacher. Phone: 393-7089.

**BURLINGAME, CALIFORNIA** — Burlingame church of Christ meets in the Peninsula YMCA, 240 N. El Camino R1, San Mateo, CA. Sunday Worship, 9 a.m. & 6 p.m.; Tuesday Bible Study, 7 p.m. Phones: 592-1874, 593-2871 and Sunday morning only, 342-5228.

**FRESNO, CALIFORNIA** — Sun Garden congregation, 4563 E. Gettysburg. Worship 9:45 a.m. & 6 p.m.; Mid-week 7:30 p.m. Denton Thompson, preacher. Phone: 222-7815.

**MADERA, CALIFORNIA (Parkside)** — 29111 Ave. 13½. Bible Study 9:45 a.m.; Worship 10:45 a.m.; Evening 6 p.m.; Wednesday 7:30 p.m. Richard H. Tucker, preacher. Phone: (209) 673-4601.

**SACRAMENTO, CALIFORNIA** — Folsom Blvd. Church of Christ, 10025 Folsom Blvd., Sacramento, CA 95827. Sunday: Worship 9:45 a.m.; Bible Class 11 a.m.; Evening 6 p.m.; Wednesday 7:30 p.m. Call (916) 362-8063 or 383-3605 for information.

**SALINAS, CALIFORNIA** — Church of Christ of North Salinas, 26 West Curtis Street, Salinas, CA 93906. Worship 9:30 A.M.; Bible Classes 10:50 A.M.; Evening Worship 6 P.M.; Wednesday Bible Classes 7 P.M. Don C. Bradford, preacher. Phone (408) 757-6543.

**AURORA, COLORADO (Denver)** — 1297 Boston St. Bible Classes 9 a.m.; Morning Worship 10 a.m.; Evening 6 p.m.; Wednesday 7:30 p.m.; Hoyt H. Houchen, evangelist. Phone 752-4896.

**FT. LAUDERDALE, FLORIDA** — 912 N.W. 19th Street, Ft. Lauderdale, FL 33311. Bible Study 10 a.m.; Morning Worship 11 a.m.; Evening Worship 6 p.m.; Wednesday 7:30 p.m. C.D. Hamilton, preacher. Phone: 763-1404.

**KEY WEST, FLORIDA** — Lower Keys Church of Christ (meeting in private home) 1609 Patricia Street, Box 2235, Key West, FL 33040. Lord's Day: Bible Study 10 a.m.; Morning Worship 11 a.m.; Evening Worship 5 p.m.; Wednesday Bible Study 7 p.m. For direction call: (305) 294-3042 or 872-9721.

**ATLANTA, GEORGIA (N. Metro area)** — 315 Pine Grove Road, Roswell, GA 30075 (½ mile west of Fitzgerald Service Station). Bible Study 9 a.m.; Worship 10 a.m. & 4 p.m.; Wednesday 7:30 p.m. Jefferson David Tant, evangelist. Phones: (404) 993-7157 or 992-2097.

**ZION, ILLINOIS** — 2310 Lewis Ave., P.O. Box 95, Zion, IL. Worship 9:45 a.m.; Evening Worship 6 p.m. (Sept.-May), 7 p.m. (June-Aug.); Wednesday 7:15 p.m. L. Bruce Taylor, preacher. Phone: (312) 872-7312.

**WICHITA, KANSAS** — Pleasant Valley Church of Christ, 3317 Amidon. Bible Study 9:30 a.m.; Morning Worship 10:30 a.m.; Evening Worship 6 p.m.; Wednesday 7:30 p.m. David King, evangelist. Phones: Church (316) 838-4195, Res. 263-4361.

**BALTIMORE, MARYLAND** — Glen Burnie Church of Christ, 2 Eastern St. (just off Hwy. 3, left on 648 to Eastern). Bible Study 10 a.m.; Worship 11 a.m.; Evening Worship 6 p.m.; Wednesday Evening 7:30 p.m. Phones: Res. 760-8331, Church 761-3795.

**SUTTON, MASSACHUSETTS** — Church of Christ, Barnett Road, South Sutton. Mailing address: RFD 399-G, East Douglas, MA 01516. Lord's Day Worship 10 a.m.; Bible Study 11:30 a.m.; Worship 6 p.m.; Wednesday Bible Study 7:30 p.m. Jay K. Guyer, evangelist. Phones: (617) 865-3329 (residence), (617) 234-9636 (building).

**ROMULUS, MICHIGAN** — 9426 S. Wayne Rd., 2 blocks north of I-94. Morning Worship 11 a.m.; Evening Worship 6 p.m.; Wednesday 7 p.m. Steve Schlosser, preacher. Phones: Res. (313) 459-5617; Church (313) 941-1105.

**ST. PAUL, MINNESOTA** — Summit Avenue Church of Christ, 10 So. Grotto 55101. Morning Worship 10:20; Bible Classes 9:30 a.m.; Sunday Evening 6 p.m.; Wednesday Evening 7:30 p.m. Gregory S. Oliver, preacher. Contact (612) 731-1367, 451-8806, or 738-2456.

**LAS VEGAS, NEVADA** — S.W. 3830 Schiff Dr. (near corner of Valley View & Spring Mountain). Bible Study 9:30 a.m.; Worship 10:30 a.m. and 6 p.m.; Wed. 7:30 p.m. Preacher: Ron Washburn. Phone 878-0820.

**SALEM, OREGON (South Salem)** — 310 Ewal S.E., Salem, OR 97302. Bible Study 9:30 a.m.; Worship 10:30 a.m.; Evening Worship 6:30 p.m.; Wed. Study 7:30 p.m. Charles A. Limburg, preacher. Phones: (503) 364-5368 or 362-6917.

**EXTON, PENNSYLVANIA (Philadelphia area)** — 217 North Whitford Road, Exton, PA 19341. Bible Study 10 a.m.; Worship 11 a.m. & 6 p.m.; Wed. Bible Study 7:30 p.m. John E. Flannery, preacher. Phone (215) 363-8042).

**KNOXVILLE, TENNESSEE** — West Knoxville Church of Christ, 9048 Middlebrook Pike. Exit I-40 at Cedar Bluff. Go north to Middlebrook Pike, turn right one half mile. Bible Study 9 a.m.; Worship 10 a.m.; Evening 6 p.m.; Wed. 7:30 p.m. Aude McKee, preacher. Phones: 690-8410 or 693-8939.

**KNOXVILLE, TENNESSEE** — Chapman Highway Church of Christ, 7604 Chapman Hwy., 5 miles south of downtown, corner of John Sevier & Chapman Hwys. Sunday Worship 11 a.m. & 7:30 p.m. (May-Oct); 11 a.m. & 6 p.m. (Nov.-April). Classes: Sunday 10 a.m. & Wednesday 7:30 p.m. Patrick L. Gamp, preacher. Phone: (615) 573-6638.

**MEMPHIS, TENNESSEE** — 531 McElroy Rd., Memphis, TN 38117. Bible Study 9 a.m.; Worship 10 a.m. & 6 p.m.; Wednesday 7:30 p.m. Jack L. Holt, preacher. Phones: Office (901) 682-8861, Res. 754-2806.

**ALPINE, TEXAS** — Big Bend Church of Christ, 1702 W. Hwy. 90, Alpine, TX 79830. Sunday: Bible Study 10 a.m. & 6:30 p.m.; Wednesday 7:45 p.m. Mack Kercheville, evangelist. Phone (915) 837-3225.

**DALLAS, TEXAS** — Walnut Street (Garland area) — 10550 Walnut Street. Bible Class 9 a.m.; Worship 10 a.m. & 6 p.m.; Wednesday 7:45 p.m. Robert Bolton, preacher. Phone: 272-3019.

**EL PASO, TEXAS** — Eastridge Church of Christ, 9828 Montana Ave. Bible Study 9:30 a.m.; Worship 10:30 a.m. & 6:30 p.m.; Wednesday 7 p.m. Mack Kercheville, evangelist. Phone (915) 592-9806.

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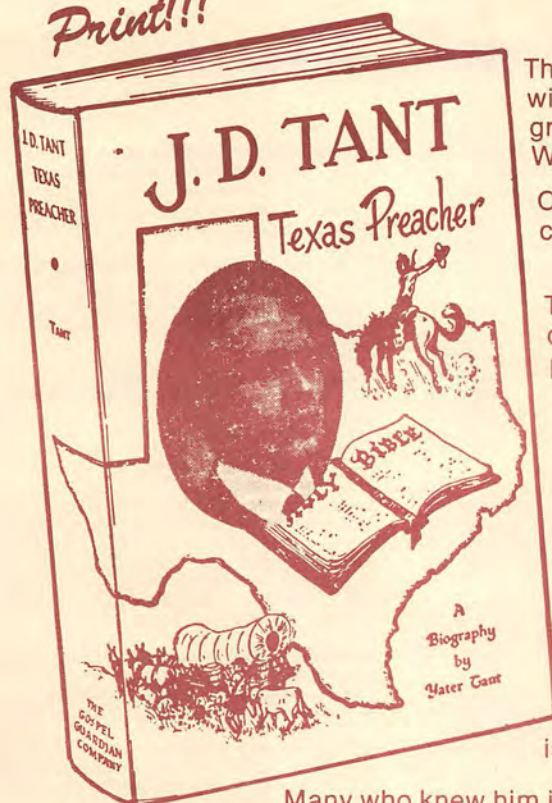
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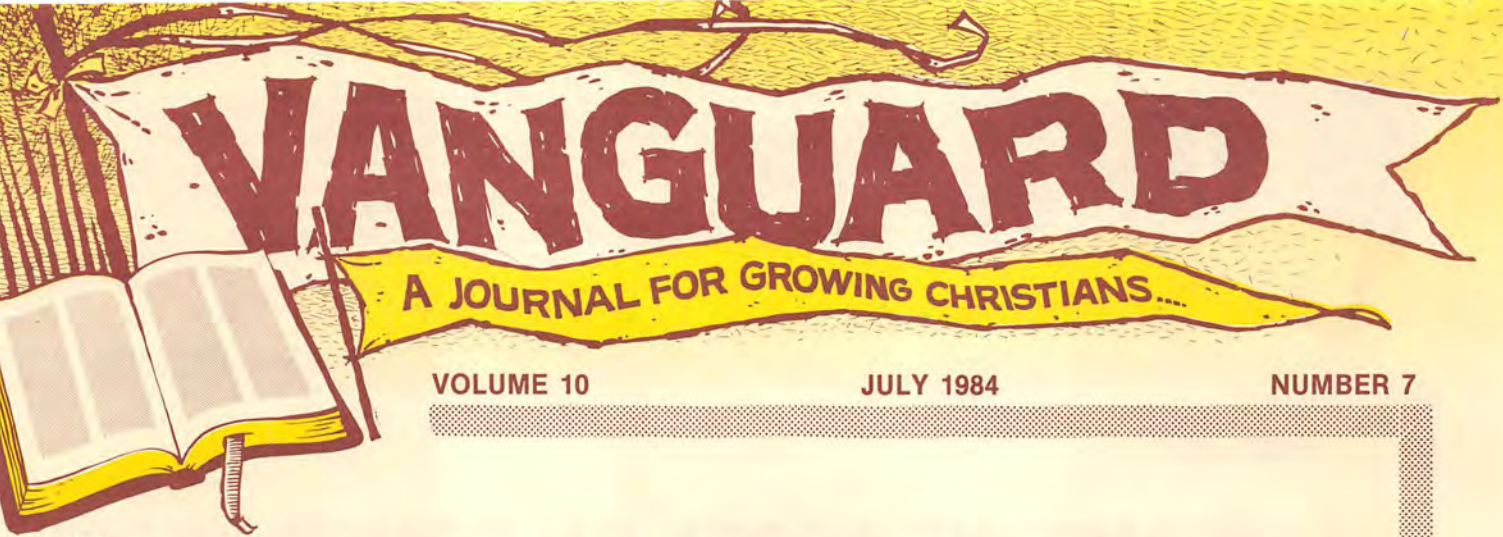
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VOLUME 10

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## Can't We Agree On Something?

Allen R. Sommer  
(*Apostolic Review* — 1931)

"Neither pray I for these alone, but for all them also which shall believe on me through their word; that they may all be one; as Thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that Thou hast sent me" (John 17:20, 21).

To those of the churches of Christ who desire a plan for Unity, we submit the following for your consideration. We cry, "Unity," and say that Unity can be obtained only on a New Testament basis; and yet the New Testament is the Book we disagree on. If we can search out the things we can agree on, and unite on them, and work together, we'll have Unity!

So we submit the following items of worship which are necessary to a New Testament church.

**Communion** — The Lord's Supper must be kept each Lord's day.

**Preaching and Mutual Edification** should be decided by each congregation for itself. It knows its own needs.

**"Pastor System"** — There are no New Testament pastors save elders.

**Officers** — Only officers recognized for religious work by the New Testament are elders and deacons.

**Singing** — No instrumental music, but honest endeavor to make the song service as edifying as possible.

**Contribution** — This is for the support of spreading the Gospel and taking care of the poor.

**Disciplining** — The course that is fair is the scriptural plan every time. Conduct that brings reproach on the church, and heresies, are matters of discipline if persisted in after due warning.

**Preachers** — Must be men of good character. If they favor "Bible colleges" or not, let it be an individual matter. Their business is preaching the Gospel and building up churches, not other religious organizations.

**Bible Classes** — As they are not part of the worship, those not believing in them may stay away without censure.

**"Bible Colleges and Orphan Homes"** — Supporting them is an individual matter — the Church Contribution is not for that purpose. We're saved as individuals, anyhow, not as churches. If anyone must take the risk, let that one do it as an individual. It is a matter of believing in the efficacy of the church. If a preacher or a brother talks to us privately about "Bible Colleges," just inform him kindly, yet firmly, that you do not support them, and tell him why. We can't force them not to believe in them, but maybe we can reason with them.

**Brotherly Love** — This is as much a command as "repent and be baptized," and, if exercised, would be the solution of many problems. "Come, let us reason together," means "reason," not quarrel. Ephesians 4:16 speaks of "love" as a means of the church edifying itself. All can take part in this, and make it really "mutual."

(Continued on page 17)



## EDITORIAL

# "CAN'T WE AGREE ON SOMETHING?"



*Fanning Yater Tant*

It was fifty-two years ago (June 1932) that the *Apostolic Review*, successor to the great *American Christian Review* of Benjamin Franklin, carried an editorial under the above caption. It came to be known as "The Rough Draft" It was written not by Daniel Sommer, but by his son, Allen, one of the publishers of the *Apostolic Review*. Daniel Sommer commented on the editorial and generally endorsed it, although he would have changed it in a place or two. It is clear from reading the essay that Allen Sommer was not a trained journalist, but it is also very clear that he was grappling in heart-felt sincerity with a problem of division. We reprint "The Rough Draft" in this issue, and urge that it be given a careful and earnest study. A few paragraphs of it are not relevant to our day, and we have omitted them.

The main thrust of the article, however, is relevant — extremely so. Jesus prayed for unity; the Apostle Paul enjoined it; and Christians in every age have lamented and grieved over the divisions which seem

constantly to trouble God's people. "The Rough Draft" coupled with Daniel Sommer's visit to the Southland (particularly David Lipscomb College, Freed-Hardeman College, and Abilene Christian College) was a major step in bringing fellowship between many of the churches in the South and a number of congregations in the North which had been associated with Brother Sommer in his strong opposition to the "religio-secular" schools.

### Things in Common

The basic plea of "The Rough Draft" was that brethren should make a distinction between "church action" and "individual Christian" action. And that so long as brethren could agree on such fundamentals as (1) the plan of salvation (which is not specifically mentioned, but is taken for granted, (2) the observance of the Lord's Supper each Lord's Day, and worship without instrumental music, (3) the organization and independency of the church, and (4) the work of the church (evangelism, edification, and benevolence) there should be *liberty* in individual action. If some Christian brother wants to support a Christian college, an orphan home, the Ku Klux Klan, the Masonic Lodge, *let him do it at his own risk* — and do not make his endorsement and support of such a matter of "fellowship." We may believe him to be wrong, and would not want to stand in his shoes in the judgment; but so long as his action is morally right, we should not disfellowship him for such convictions and such action.

Foy E. Wallace, Jr., made the same plea as to premillennialism. If a man believes it, and gets comfort from it, then let him hold it without criticism or censure, remaining in full fellowship with those who do not share his belief. But when he begins to push the belief to the disruption of the peace and unity of the church, insisting that it is basic to the Christian religion, and **MUST** be taught and accepted, then it is time to stand in opposition.



Executive Editor: Fanning Yater Tant

News Editor: Jack Holt

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*VANGUARD proposes to face courageously  
and without evasion the horrendous problems of Christians and congregations  
seeking to serve God in a non-Christian, secular and practically atheistic  
culture. It truly seeks to fulfill its purpose as "a journal for growing Christians."*

### Current Issues

It should be evident to all thinking brethren that much of the current division within the body of Christ stems from a failure to make a clear distinction between "individual" action and "church" action. The support of orphan homes and Christian colleges could have caused no problem if they had not latched themselves onto the church and sought "church" support. No one acquainted with its operation would want to deny that the Masonic Lodge has done a tremendous amount of good in the world — but so far as we know, no one has ever sought to get church contributions to that organization. The same might be said of the NAACP, the Boy Scouts, and any other worthy work that some individual Christians might want to support. It is only when these "extracurricular" organizations seek to be funded by the church that troubles arise.

Brother Sommer's plea for unity received warm endorsement from such men as H. Leo Boles, F. B. Strygley, N. B. Hardeman, J. D. Tant, Rue Porter, C. Norred, and many, many others. Sadly, though, one of his strongest allies in his fight against the "religio-secular schools" rejected his plea. In fact, his son, D. Austen Sommer, felt that his father was "a his dotage," and started a journal, *The Maccabean Call*, to oppose Sommer's move toward unity. This journal was later joined by Carl Ketcherside's *Missouri Mission Messenger* and still later by Leroy Garrett's *Bible Talk*. Of course, Ketcherside and Garrett have long since gone to the other extreme, and are only one of the above journals still in publication. Garrett's, which is now called *Restoration Review*. Ketcherside and Garrett are now recognized as the "chiefest apostles" of the "unity in diversity" philosophy, which would hold all "believers in Christ" as brethren. From strong opposition to Sommer's plea for unity they have now gone to "pro-unity" extremes that Sommer would have looked upon as the most total and irresponsible kind ofesy.

### Church Organization

Also troublesome and bound to cause friction in our church has been the desire of some elderships to gain control of the funds (or some of the funds) of scores,

or thousands, of other churches. This is a modern revival of the old Texas plan of a "receiving, managing and disbursing Evangelistic Committee" which originated in Texas a hundred years ago and was rejected out of hand when such stalwarts as David Lipscomb came out in strong opposition to it. Its modern name is the "sponsoring church eldership." It is basically a denial and perversion of the Bible teaching that the authority and action of any eldership is restricted to "the flock which is among you." Roman Catholicism developed by a gradual process of *organizing* from the local eldership to a diocesan eldership to a patriarchy, and eventually into one "Holy See."

Nearly a hundred years have passed since the famous "Sand Creek Declaration," and more than fifty years have gone by since publication of "The Rough Draft." Surely it is past time for faithful disciples to grapple seriously with the problem of division as it affects the church in these closing years of the twentieth century. We would be interested in hearing from brethren (from all segments of our brotherhood) who are willing to give serious consideration to this question, seeking to build on a solid foundation of: (1) the gospel plan of salvation — faith, repentance, confession, and immersion for the remission of sins, (2) regular weekly observance of the Lord's Supper on the Lord's Day, and worship that is free from instrumental music, (3) no "institution" for the doing of church work except the local congregation, and (4) no plan or arrangement by which a plurality of congregations turn over their funds to any local eldership for the doing of a work to which they are all equally related.

This, in essence, is the plea of "The Rough Draft." Once brethren can agree to fellowship one another on the basis of these fundamentals, then action of individuals (morally acceptable) should not be made a test of fellowships. Hardeman, Boles, Strygley, Tant, Porter, Norred and many, many others commended the idea. All these worthies, along with the Sommers, are now awaiting that final summons to the Great Day of Judgment. It is for us, their sons and daughters, to determine for ourselves whether unity and fellowship can exist in our day on the simple platform they commended. □



“Into all the world . . .”

# The Church In Japan

Bob P. Nichols  
Central Post Office Box 949  
Osaka, 530-91, Japan



Here is a brief review of the preaching of New Testament Christianity in the nation of Japan.

In Japan you could have been literally crucified on a cross for your beliefs in the Christ a little over one hundred years ago. Hundreds were crucified and over 30,000 were killed at one time for holding to a corrupted form of Christianity. Only 111 years ago there was a price on the head of any who claimed the name of Christ. A system of informing on Christians had been in effect since 1638. More than 250 years of official persecution led to a reluctance on the part of the average Japanese to become involved in anything “christian,” which remains to this day, even though the edicts restricting preaching were removed in 1881.

On Tuesday, April 12, 1892, brother J. M. McCaleb of Hickman County, Tennessee, arrived in Yokohama to spend more than 40 years in Japan. Along with the McCalebs were the Azbills, Lucia Scott, and Carme Hostetter. These were followed by the Bishops, Alice

Miller, the Klingmans, Hons, Vincents, Sarah Andrews, Lillie Cypert, the Bixlers, the Rhodes, Harry and Herman Fox, Clara Kennedy, Edith Langford, Moreheads, Hettie Lee Ewing, Etters, Homer Winnett and the Linns. The work was slow in this idolatrous, emperor-worshipping land, but progress was made.

World War II disrupted the church; and all American workers, except sister Andrews, were forced to return home. After the war a new generation of messengers found little of the former work still existent, but thousands of the defeated citizens of Japan were eager to be baptized. Some 40 congregations were established at this time.

Between 1945 and 1984 eighty-one families and single people came to Japan to tell the story of Jesus, but few remained very long. Unfortunately, of these 81 only five preachers — Bob Nichols, W. C. Hinton, Charles Gentry, Randy Reese, and Robert W. Nichols — have not been involved in institutionalism or the sponsoring church arrangement. There are at present 70 churches of Christ in Japan and I am working with seven of them on a regular basis. Today Randy Reese and my son, Robert W., are my only fellow workers in Japan.

Do you know of anyone who would be willing to spend several years preaching Christ in this nation?

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## EQUAL RIGHTS

*(Continued from page 12)*

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which has been incorrectly taught, or at least implied. As a Christian, the only two commands which can be scripturally imposed exclusively upon women have to do with the assembly and the marriage relationship. Why would a Christian woman resent, or regard as a restriction, a submissive relationship to elders who meet the Biblical qualifications and carry out their work with the proper attitude? In a marriage where the husband loves the wife as himself — as Christ loved the church, giving His life for her — why would any wife fear or resent such a submissive relationship? In either case, the elders or the husband would have only the strongest love for and interest in the very best for the one who was in his care and dependent on him for the decisions upon which her life and well-being depends.

In any system, order must be maintained, or chaos will result. God's order is given in I Corinthians 11:3, where Paul explains, “But I want you to understand that Christ is the head of every man, the man is the head of a woman, and God is the head of Christ” (NASB). Though certain specific instructions are given to women regarding the public worship of the church, she, on a personal level as an individual Christian, is the spiritual equal of man. She must turn to no mediator other than Christ, and is viewed as every other child of God, not according to her femaleness.

Where then is equality found? Only in Christ, in whom John says, “Beloved, now we are the children of God (I John 3:2, NASB). Rather than restriction, women in Christ can achieve true equality, freedom, and peace (Galatians 3:28; John 8:36; Philippians 4:7).



# THE MORMONS (III)



Randy S. Reese, Sr.  
P.O. Box 14  
Ashiya Shi, Japan 659

(In this series of articles Brother Reese is reviewing an article written by Elder Robert E. Wells, of the FIRST QUORUM OF THE SEVENTY, in which he lists twenty reasons why Mormons are entitled to wear the name 'Christian.')

In his tenth and eleventh reasons for claiming that Mormons are entitled to wear the name 'Christian,' Elder Roberts states, "We are Christians because we keep the command, 'Thou shalt not covet,' and 'We are responsible and accountable for our own sins.'" I believe we can find universal agreement that these two declarations are compatible with the name 'Christian.'

## XII

In point twelve, he writes, "We are Christians because we believe that through the atonement of Christ, all men may be saved" (Articles of Faith 1:3). The Mormon church believes and teaches this — but goes on to declare, "Under certain circumstances there are some serious sins for which the cleansing of Christ does not operate, and the law of God is that men must then have their own blood shed to atone for their sins" (Bruce McConkie, *Mormon Doctrine*, pg. 92; *Doctrine and Covenants* 131:5; also 132:19-27).

Mormon President Joseph Fielding Smith has written, "Man may commit certain grievous sins — according to his light and knowledge — that will place him beyond the reach of the atoning blood of Christ. If then he would be saved, he must make sacrifice of his own life to atone (so far as in his power lies) for that sin; for the blood of Christ alone under certain

circumstances will not avail" (*Doctrines of Salvation*, Vol. 1, pg. 133-138; also McConkie's *Mormon Doctrine*, pg. 93). But the Bible teaches that Christ's offering of His own blood was sufficient and there is no more offering or atonement for sin. The writer of Hebrews declares, "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself" (Hebrews 7:27). Nowhere in the Bible do we find that man's sufferings have greater value than Christ's. John says, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). Please note the plain statement "the blood of Jesus Christ his Son cleanseth us from ALL SIN" — not some, but ALL!

## XIII

Elder Roberts contends that Mormons are entitled to wear the name 'Christian' because, "We believe that the first principles and ordinances of the Gospel are: first, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; and fourth, laying on of hands for the gift of the Holy Ghost" (*Articles of Faith* 1:4). This "laying on of hands" must be done by someone who is an Elder in the Mormon priesthood. The "gift of the Holy Ghost" can be received in no other way at all.

But the Bible clearly teaches that the kind of priesthood envisaged by the Mormons is NOT the priesthood of Christianity. "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?" (Hebrews 7:11). That kind of priesthood had served its day, and was terminated. Peter writes, "Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (I Peter 2:5). Thus it is that individual Christians are "living stones" (members) of the spiritual house (Christ's church). They constitute a holy priesthood to offer up spiritual sacrifices (prayers and praise), not animal sacrifices as under the law of Moses) acceptable to God. Each Christian is a priest in his own right; he has the power to talk directly to God through Jesus Christ. There is neither need nor scripture for any human "priest" to mediate between God and man.



#### XIV

"We believe that a man must be called by God, by prophecy and the laying on of hands by those who are in authority, to preach the gospel and administer in the ordinances thereof" (*Articles of Faith* 1:5). "We do not believe that a man may call himself to the Lord's ministry. . . . Unauthorized ministrations in priestly functions are not alone invalid, but also grievously sinful" (*Articles of Faith*, pg. 183).

It is the belief of Mormons that through the Aaronic priesthood they alone have the power to ordain men to the priesthood. But here they run into some perplexing historical problems. Joseph Smith said that John the Baptist descended in a cloud of light from heaven and laid his hands on Smith and Cowdery and ordained them to the Aaronic priesthood. He then commanded Smith to baptize Cowdery, "And then afterwards that he should baptize me. Accordingly we went and were baptized. I baptized him first, and afterwards he baptized me. After which I laid my hands upon his head and ordained him to the Aaronic priesthood; and afterwards he laid his hands on me and ordained me to the same priesthood. For we were so commanded" (*History of the Church*, Vol. 1, pg. 39, 40).

John the Baptist gave Smith and Cowdery the Aaronic priesthood (so Smith says); and then after he and Cowdery baptized each other they proceeded to give to each other the same "Aaronic priesthood" that each of them had received from John the Baptist! Why this double dose? If John the Baptist had given them this "priesthood," then there would have been no reason for them giving it to each other a second time. Let it be remembered also that John the Baptist had been dead for many months *before* the church of the Lord was founded. He had no authority in that church, and his teachings were never appealed to as authoritative by any of the apostles or early christians.

#### XV

In his fifteenth point in seeking to justify the Mormon claim to the name "Christian," Elder Roberts quotes the *Articles of Faith* (1:6): "We believe in the same organization that existed in the Primitive church, namely, apostles, prophets, pastors, teachers, evangelists, and so forth."

The Mormon Apostle, James E. Talmadge, affirms that the Mormon church organization is the true one: "The Latter-day Saints declare their high claim to the true church organization, similar in all essentials to the organization effected by Christ among the Jews; these people of the last days profess to have the priesthood of the Almighty, the power to act in the name of God, which power commands respect both on earth and in heaven" (*The Great Apostasy*, Pg. 18).

Take a brief look at the offices of the Mormon

Church, and compare them with the church of the New Testament:

Mormon Officials	New Testament
1. President or Prophet	1. Unknown
2. First Presidency	2. Unknown
3. Quorum of the Twelve Apostles	3. Unknown
4. Seventies	4. Unknown
5. High Priest	5. Unknown
6. Patriarch	6. Unknown
7. Bishop	7. Changed
8. Elder	8. Changed
9. Priest	9. Unknown
10. Teacher	10. Changed
11. Deacon	11. Changed

With the exception of the First Presidency, all of these offices are composed of groups and quorums, each office has its own presiding officer or president. The New Testament is totally silent as to these various Mormon offices. In the apostolic church we find only two "offices" spoken of — Elder and Deacon. The qualifications for these offices, as outlined in the New Testament, are quite different from the qualifications listed by the Mormon Church. Qualifications for an elder are found in I Timothy 3:1-7, and Titus 1:5-9. An elder is also referred to as a pastor (Ephesians 4:11), a shepherd (I Peter 5:2-4), a bishop or overseer (Acts 20:28). Qualifications for a deacon are found in I Timothy 3:8-13. We will examine these more closely as we contrast these Biblical qualifications with the qualifications set forth by the Mormons in their article on the Mormon Priesthood. □

(To be continued)



#### A DOG STORY

He was preaching a "trial sermon" in a country church when a big droopy-eared hound dog strolled in and sat down on the pulpit platform. The audience immediately lost interest in the sermon and began to watch the dog. In exasperation the preacher gave the canine a lusty boot, and sent him howling out the back door. After the service one of the good brethren expressed his regret to the preacher that he had been so inconsiderate of the dog, "because that there hound belongs to old Brother Jason, our head elder here, and he sets a mite of store by him." Hoping to retrieve the situation, if possible, the preacher offered his apologies to Brother Jason for having booted the hound. "Oh, that's all right," said Brother Jason, "I'm sort of glad you did it. Old Tray is a right smart dog, and I wouldn't have had him hear that sermint for nothing.' It woulda made him sick."



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It is generally understood that baptism is the "sticking point" that separates the faithful disciple from the denominational world. Once a person can come to believe that baptism is non-essential, then he has no problem at all with instrumental music, sprinkling, Thursday night communion, women preachers, or any other ordinance of man.

Charles A. Holt has been preaching the gospel for more than 45 years, has held more than 200 gospel meetings, and was one of the first to challenge the "institutional church" when he met W. L. Totty and Sterl Watson in debate in Indianapolis in the early 1950's.

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# CHANGES IN VANGUARD

Bob Baston  
712 Shelton Beach Road  
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Webster defines the word VANGUARD as: "1. the front part of an army in an advance; 2. the leading position or persons in a movement." The masthead of *Vanguard* implies through art and word, a teaching journal that leads the way, as if to prompt or inspire Christians to greater growth. Certainly this was a noble venture, one with tremendous possibilities in reaching and teaching many souls. But that was in its original form, not its current position of Tant-Lemmons-Paher-Wallace and Lucas. Yet it is this very forum in which I hope bro. Tant will allow my dissenting opinion to be heard.

## Change In Thrust

Let me suggest, with all due respect, that bro. Tant spend some time reading his Editorial of January 9, 1975. With regards to his stated purpose for this paper, IT HAS CHANGED! In quoting from Ezra 7:10, bro. Tant states that the total thrust of the paper is, "To seek, to do, to teach" the law of Jehovah. But becoming an unity forum does not quite live up to this lofty beginning. Nowhere in the list of contributing editors do I see the names of Lemmons, Paher, Wallace, and Chuck Lucas. Yet they have been an active part of the thrust of *Vanguard* in recent times and in different ways. Brother Tant pleads in the beginning for brethren to quit fighting yesterday's battles and to face up to present day problems. I contend that bro. Tant is contributing to today's battles and tomorrow's problems by his fellowship of those in error.

The unity producing suggestion of a "box in the vestibule" was a warmed over idea from the past. What it ignored was the compromised convictions of faithful Christians. Guy N. Woods wrote that "instead of the basket passed in front of the church, you (bro. Tant) now have the church filing by the box." Passages such as Galatians 6:9, 10; Matthew 25:34-40; James 1:27 and Luke 10:29-37 ought to be sufficient to teach us our individual responsibility to those in need. This is a Christ-like attitude that depicts a daily walk with Christ. But our institutional brethren accuse us of practicing something much less because we refuse to share the bounty of the Church

with ALL the needy. If we practice these scriptural examples along with teaching the truth on the institutional questions, then what is the need of a "box in the vestibule"?

## Wisconsin Rapids Misused

In the September 1983 issue of *Vanguard*, bro. Tant held up as a shining example the news of two congregations coming together in unity. This apparently was to be the beginning of a series of unifications between "institutional" and "conservative" brethren in light of his editorials on the "box in the vestibule." Apparently he wanted this to work so badly, that he failed to do his homework on this matter. In the March, 1984 issue he printed a letter by bro. Jerry Mertens, titled, "Further Word From Wisconsin Rapids." In it bro. Mertens attempts to tell bro. Tant as kindly as possible that he had taken their experience out of context. Brother Tant labeled all brethren as cynical for not believing that unity was possible between a "Liberal" and "Conservative" congregation in the same area. He defined the two as "institutional" and "anti." In a recent conversation with bro. Mertens, he explained to me that you could not rightly classify the other group as institutional since they were not supporting any institutions. He further stated that though there may be some in that group who would support the institutional positions, that they were not doing that when unity was effected. Brother Mertens received a phone call about a rumor that the "box in the vestibule" had brought about the unity between the two groups. It was from a congregation that supports him in preaching the gospel, and at that point his support could have been at stake. Preaching the gospel in a difficult area is hard enough without receiving adverse publicity. Unity was effected by brethren who were willing to sit down and discuss the Bible on these matters.

## Institutional Consistency

Brother Woods' views of the current split are at least consistent when he blames bro. Tant and others for splitting the church by opposing church cooperation in the field of evangelism and benevolence from church treasuries. Brother Woods continues to support the false idea that "means and methods are matters of expedience, and ought never to be made tests of fellowship." What he does not see or will not admit



is that the truth of the matter is that the real point of contention is not the "how" but the "who." Who is to do this work of the church is what is under consideration. God gave the church the responsibility to do its own evangelism, edifying and relief of needy saints. Brother Woods further states that the "solution" bro. Tant proposes is to us (Woods and company) objectionable because it improperly seeks to avoid that which is eminently scriptural and divinely approved: the right of churches to support from their treasuries cooperative evangelism and homes for the fatherless and the aged (Matthew 28:18-20; Acts 1:28-30; I Corinthians 16:1; I Timothy 5:16). Therefore, it is that criteria upon which unity can be had between "institutional" and "conservative" brethren. We are instructed by bro. Woods to quit making a test of fellowship over how the church operates and work together in harmony. The book Amos records these words in chapter 3:3: "Shall two walk together, except they have agreed?" Unity with those who use as their authority the "silence" of the scriptures or "wrested" scripture is not possible without a fundamental change in their approach to the work of the church and a clearer understanding of the limitations placed on the work of elders in the area of oversight (I Peter 5:1-4).

### Distorted Evangelism

Secondly, I contend that bro. Tant has left the original paths of *Vanguard* by supporting "Big Numbers Evangelism." His continual referral to the success that "Crossroads," Gainesville has had in baptizing many cannot be taken any other way! The March 1984 issue of *Vanguard* has, as a prominent article, one from the pen of Reuel Lemmons, "A Church Grows In Boston," which tells us of a thriving, working congregation with 400 baptisms in 1983. Though bro. Tant states that "there may be some features of their work we would question," he does not say which ones. Is it possible that bro. Tant has not done his homework here as in the case of "Wisconsin Rapids"? Certainly enough has been written by others about his visits to "Crossroads," but *Vanguard's* continual publicizing "Crossroad's" story can only be seen as endorsement. The record will show that bro. Tant did not publicly condemn "Crossroads" for their many erroneous practices, while commending them for their evangelistic fervor. In his Editorial, Volume 7, January 1981, "Work Like The Devil," he listed "Crossroads" and their 250 baptisms along with similar efforts of faithful, sound congregations that we could both fellowship. Was this necessary to prove a point? If the information about the other three local congregations was accurate, would not they suffice as the evidence needed?

### Crossroads: Invalid Example

In Volume 7, December 1981, Editorial of *Vanguard*, bro. Tant again commends "Crossroads" for

its evangelistic fervor, while only questioning "some" aspects of their work. Further evidence of the sinful practices of "Crossroads" and satellite groups such as "Sunrise" in Tampa can be provided through the efforts of brothers Fred Shewmaker and Charles Goodall. Brother Tant chastised bro. Ron Halbrook for his "Letter to the Editor of *Vanguard*" for not going to "Crossroads" to get the whole picture. Yet we do not have to see or feel the devastating effects of a hurricane to know that it is a cruel and unrelenting force of nature. Brother Tant cannot arbitrarily separate Biblical practices from error in the same group and commend the "good" without condemning the bad. If he is going to be true to his stated thrust for the paper, "To seek, to do, to teach the law of Jehovah," then he should use only legitimate examples of sound New Testament practices. Why not make much out of Acts 17:11, and the proper attitude displayed toward the scriptures by the Bereans? Could we hear of the example of Philadelphia in Revelation 3? She of little power, but keepers of Christ's word. What about the case of Priscilla and Aquilla? In Acts 18 are not they faithful to teach truth when they find error in Apollos? The Bible says, "...they took him unto them, and expounded unto him the way of God more accurately." They were not worried about the consequences of their actions, or who they might turn off. They saw error, and dealt with that error. We see the case of Paul as he went to Jerusalem with Barnabas and Titus (Galatians 2:1-5). Was Paul concerned about winning over the Judaizing teachers before he condemned their sinful practice? Certainly not! Paul says in verse 5, "To whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might continue with you." Let's stand fast with the Bereans, Priscilla, Aquilla and Paul. They are some of the finest examples of Christians seeking truth that the New Testament records.

### What the Past Held

Lest this all be negative, let me say that I know the paper has done good work in the past. Let me suggest for bro. Tant's consideration editorials and articles written by him and other faithful men in past issues such as: the Editorials in Volume 6, February and May 1980; Volume 7, March 1981; Volume 8, January 1982 are excellent editorials. There are excellent articles by David Tant and Sewell Hall as well as others. Yet in Volume 8, January 1982, bro. Tant promotes the infamous "BOX" in an open letter to Woods and Lemmons. In Volume 7, December 1981, bro. Tant gave us fair warning of his new stated thrust for the paper as to: "narrow the gap" between conservative minded and pro-institutional brethren.

### What the Future Holds

With his Editorial in Volume 8, March 1982, he defines this new thrust as, "We Have Met The Enemy" (Continued on page 25)



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# “The Christian’s Experience”

Lindy McDaniel  
5024 Osage  
Kansas City, Missouri 64133

An article got my attention in *Christianity Today* titled: “Seeing Christianity in Red and Green as Well as Black and White (Propositional truth is not the whole truth)” by Virginia Owens. In this article, the author describes how Charles Darwin had developed the left side of his brain (involving critical reasoning capacity, etc.) and had allowed the right side of his brain to atrophy (this part having to do with appreciation of art, poetry, beauty, etc.).

Her point was that Christianity is more than propositional truth (the development of the left side of the brain), but that it must also be that which is experienced through our senses, such as music, poetry, art, great literature, etc. In this she criticizes the austerity of the ‘protestants’ and praises the rich heritage of earlier ages including the Gothic churches, with their sculpture, glass, paintings, and textiles which she describes as “veritable sensory encyclopedias of theology.”

She praises ‘sacramental worship’ Catholic style as that which makes Christians more rounded, although she herself is a protestant. She sees some changes in the right direction such as crystal cathedrals and the financing of passion plays. Many will no doubt say to her, “Right on!” But she completely misses the essence of New Testament worship.

The article got me to thinking about the experience of worship. Certainly Christianity is more than just propositional truth. Worship is also something that we experience. No, it is not ‘eating’ and ‘drinking,’ the tasting, touching, and smelling of physical things — material stimuli. Rather, it is spiritual stimuli produced by our belief in the word of God. Paul said, “. . . for we walk by faith, not by sight” (II Corinthians 5:7). Paul also wrote: “So faith *comes* from hearing, and hearing by the word of Christ” (Romans 10:17). Some are fleshly minded and lust after carnal things, of whom Paul wrote: “. . . whose end is destruction, whose god is *their* belly, and whose glory is in their shame . . . who set their mind on earthly things” (Philippians 3:19).

Christian experience and appreciation is described in Hebrews 6:4-6: “For *it is* impossible for those who were once enlightened, and have *tasted* the heavenly gift, and have become *partakers* of the Holy Spirit, and have *tasted* the good word of God and the *powers* of the age to come, if they fall away . . .” The things mentioned above have nothing to do with physical enjoyment.

It does not surprise me to learn that the right side of Darwin’s brain had shriveled up due to his preoccupation with mathematical equations and scientific principles, which demonstrates the limitation of the scientific method of learning, but our life in Christ is not so limited. Our rich heritage is fully described for us by Paul in Ephesians Chapter One. Propositional truth? Yes, but also that which can be experienced.

Those in Christ are to *experience* the ‘abundant life’ (John 10:10). They are to *experience* ‘joy’ and ‘peace,’ even the peace ‘which surpasses all understanding’ (Philippians 4:7). And do not our hearts *thrill* in reading the following words: “. . . that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may be able to comprehend with all the saints what *is* the width and length and depth and height . . . to know the love of Christ which passes knowledge; that you may be filled with all the fulness of God. Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen” (Ephesians 3:16-21).

The Bible is rich with testimonials of God’s people as they lived the abundant life. But the record is absolutely silent as to buildings, wonders of nature, works of art, etc., producing such joy. □



## FIGURE IT OUT!

In S. I. Hayakawa’s fascinating little book, “*The Use and Misuse of Language*,” we ran across this brain teaser: Draw a square on a plain sheet of paper, and within the square write these words: “Every statement in this square is false.” Then make up your mind whether that is a true or a false declaration! The author believes that a great many of our conflicts (both individual and national) grow out of a failure to communicate — semantics, if you please. Try giving a definition that will be acceptable to both sides of any controversy over: “cooperation,” “fellowship,” “orphan homes,” “unity,” “grace,” etc. Which gives weight to the old dictum: “Never try to respond to a man’s argument until you can state his position in terms acceptable to him!”



# EQUAL RIGHTS

Bette Wolfgang  
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Danville, Kentucky 40422

Equal Rights. The cause sounds noble, and is — if one understands some necessary limitations. Where can women turn to find equality? To legislatures and government agencies? While it is true that some kinds of inequalities have been redressed that way, ask any feminist if she's content — or ever will be.

Is there any other channel through which women may gain legal rights? Feminists and modernists scoff at the Biblical view of woman and her role. Their disdain arises both from their humanistic philosophy and from their failure to understand correctly the real meaning of Jesus' teachings about women.

Equality, in this life, on this earth, is a mirage. Women are bound by natural laws of biology, reproduction, and function to be different — usually, to fulfil the primary function of caretaker of children.

Why has such a life been so deplored? Why has the role of mother and homemaker taken on the same distasteful connotation as a "life" prison term? True, abuses have caused some women to reject or resist that role. The popularly peddled image of the sloppy, overweight, lazy, lethargic lump in her chenille robe, crowned with uneven rows of hair curlers, causes females to shudder with revulsion and often elicits a vow to seek another life than that of "housewife" (a ridiculous term, since few women every marry a house). Another common practice, demeaning to women who are homemakers, is to ask them, "Do you work?" While they may reply, with a vague sense of guilt, "No, I don't work; I'm JUST a housewife," the truth is that few jobs involve harder work or demand more diverse skills than keeping a proper home and rearing children. This generation is constantly being propagandized to believe that because a "housewife" does not receive a paycheck, cleans toilets, and wipes runny noses that she is a non-productive member of society. Too many of us have believed this lie to one extent or another, to the detriment of our children, our marriages, and ourselves.

Equality, when you really think about it, is mostly a myth anyway. Humans are, despite the noble phrases of our national documents, created quite unequal: in age, intelligence, beauty, health, strength, wealth — and rights.

Where can we possibly go, then, to obtain equal rights? Only to the Lord, in whom "there is neither male nor female" since "all of you who were baptized

into Christ . . . are all one in Christ Jesus" (Galatians 3:26-27). Feminists who would retort, "How can you possibly be equal under a system which demands submission of a woman?" unfortunately misunderstand the New Testament idea of submission. We are ALL — male and female, old and young, rich and poor, great and small, master and slave — commanded to be in submission. Christ Himself was submissive: to God the Father, to His earthly parents, to religious leaders, to civil authorities (John 6:38-39; Luke 2:51; John 18:19-23; Matthew 22:15-22).

Submission is, partly, willingness to accept another's will and comply with it. Christ displayed such an attitude, not considering equality with the Father something "to be grasped" or tenaciously retained at all costs, but rather voluntarily divested Himself, humbled Himself, and "became obedient to the point of death" (Philippians 2:5-9). Was this a "natural" inclination which came easily to Him? Was He in any way inferior to the Father? Was He less intelligent, less capable of making decisions? Did God force Him into a lesser position? Not at all — Christ had a choice. He voluntarily chose to fulfill the Father's will and submitted Himself, trusting the Father to reinstate Him at the proper time (Philippians 2:9-11).

By obedience and humility, Christ demonstrated His submissiveness (Hebrews 5:8-9). Because of His example, developing those same virtues in our own lives should not be burdensome, or cause for resentment and rebellion.

One reason that women have felt, erroneously, that submissiveness was solely their role, is that submission has too seldom been presented as a virtue necessary for ALL who would follow Christ. Christians in local churches are to submit to elders; children to their parents; slaves to their masters; citizens to civil government; and fellow Christians to each other (Hebrews 13:17; Ephesians 6:1-3, 5-6; Romans 13:1; Ephesians 5:21).

Some commands do apply specifically to women (I Timothy 2:11-12). Wives are to be in subjection "to their own husbands" (I Peter 3:1; Colossians 3:18). Again, choices are available. If one does not wish to be submissive to a husband, she can choose to remain unmarried. Submission implies voluntary action since no one can force another into an attitude of submissiveness (though forced, physical subjugation is possible).

Nowhere does the Bible command that every woman must be subject to every man, a concept

*(Continued on page 4)*



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# NEWS NOTES

## WHY?

From Randy Reese in Japan comes this bit of wag-gery: A father had caught his nine-year-old son in a bit of mischief, and had given him a severe drubbing. As the lad was trying to stifle his sobs, the father said to him, "Now, tell me why I whipped you." And the lad cried out, "You mean to tell me you beat me half to death — and don't even know why you did it?"

.....

## A HAPPY MAN

Reading from the life of Robert E. Lee, we ran across this story: The army surgeon who accompanied Lee on his campaigns was a very handsome and vain man, Dr. Cutting. He was quite a dresser, and would stand before the mirror for long periods of time, arranging his cravat, straightening his coat, or just plain admiring himself. One day General Lee remarked, "Cutting, you must be the happiest man in creation, because you are in love with yourself, and have not a rival upon the face of the earth!" (Reminds us of a preacher we once knew . . . his friends said he could strut sitting down!)

.....

## BEAUTIFUL THOUGHT

Many years ago when this editor was a student at the University of Louisville, one of his professors was Dr. John L. Patterson. He was a frequent lecturer at various social, civic, and educational gatherings. Sometimes when speaking to a women's club, he would tell them that one of the most beautiful and inspiring things he had ever run across was the thought expressed by an obscure Persian writer two hundred years ago. Then with slow and careful enunciation he would give the following: "'Tis not so much the embodiment of the aggregate which affects the conglomerate exhumation of thought in entity as it is the precipitation of the suterific petrification through which the molecules of prescience fail to precipitate themselves even amidst the sporadic growth of entirety." Every time (so he said), some of the dear ladies would express great appreciation for the lovely quotation, and sometimes would ask for a copy of it! (The quotation is simply some high-sounding words strung together, with not a single thought or idea in the entire sentence. Dr. Pat enjoyed his little joke — but was too smart ever to tell the ladies what he had done!)

.....

## THE PLEASURES OF SIN

We heard a preacher not long ago who waxed a bit over-eloquent in describing "the pleasures of sin." It brought to memory the story of the temperance lecturer who reached a fevered peak in his speech about the evils of drinking: "Who owns the finest house in town?" he asked the crowd. "The saloon keeper! Who drives the biggest car? The saloon keeper! Who wears the finest clothes? The saloon keeper! Who pays for all of this! You do, my friends!" After the lecture, a man came up to thank the speaker, who congratulated the listener for his devotion to the cause. "Oh, I didn't stop drinking," said the man, "but based on your speech I just bought a saloon."

.....

## FROM J. EARLY ARCENEUX

Rummaging through some old papers recently we ran across this note which J. Early Arceneaux handed the editor during his debate with E. R. Harper in 1955. The note reads: "Remind him that the Catholic apostasy did NOT start as an organization separate and apart from the church, but by ORGANIZING the church itself in the direction of Romanism."

.....

## DEFINITION OF A "GENTLEMAN"

"A gentleman is a man who never unintentionally hurts anyone." Think it over! The "unintentional" hurt is due to thoughtlessness, lack of consideration, gross insensitivity, etc. A "gentleman" is thoughtful, considerate, and always careful to respect the feelings of another.

.....

## THE "THINK BIG" SYNDROME

From time to time various churches seek to promote a "BIG" day in which they strive to achieve a record attendance — often gleaned scores of members from neighboring congregations to swell their number. Then they can send in a report to the papers about "the biggest Sunday School attendance in the world" among Churches of Christ, etc. Sometimes there is rivalry between two congregations as to which can get the biggest attendance on a certain day. A brother from Oklahoma told us just the other day that they would soon have "the biggest Church of Christ in the world!" Which brings up the story of two businessmen who were seeking to impress each other with their wealth. Said one, "I have decided to buy up all the diamond mines in Africa." To which his friend replied, "I'm not sure I want to sell yet."

.....





*J. D. Tant*



The scene comes clearly to my mind's eye even now. After crossing the mighty Mississippi at Vicksburg, we knew there were only 150 miles 'til we came to the little town of Haynesville, Louisiana, and "the old home place."

"Home" is one of the sweet and dear words spoken from the heart. This home was one of those that give true meaning to the word. It was the earthly dwelling place of S. B. and Nicie Hartsell. It was here that most of their ten children were born, where they learned to work, to live, to love, and where they learned about their heavenly Father and His home.

As I think of the old home place, where my wife lived the first 19 years of her life, there are many memories that flood my soul and bring tears to my eyes. These are memories of what a home should be, surely memories of what God intended when he decreed that man and woman should be husband and wife, raise a family, and have a home. Bear with me as I write of some of these memories.

*A place of love.* The Hartsell family was a large family, and one that showed love as children, grandchildren, great-grandchildren and many other loved ones gathered from time to time. It was always a great occasion. It brings to mind the great and glorious reunion God's children will have when we gather in our final home in the presence of our Father.

*A place of worship.* Few family gatherings took place without the song books being passed out for a family singing. Thirty or forty people sitting on chairs, the floor, the sofa, or on the ever-present beds in the living room blended their voices together to edify one another and praise God. Often others came to be with us and enjoy this time together. The scriptures were read, and prayers were offered. Do you remember the apostle John's description of the scenes

around the great throne of God, with the multiplied thousands of God's creation singing praise? I believe we had a foretaste of this at the old home place.

*A place of hospitality.* The doors were open to friend and stranger alike. Sunday dinner, a traveller needing a place to stay, a child or an aged person needing a refuge for a time — these all provided an opportunity for this home to offer its heart. And can't you imagine Christ and His angels standing at the gate of that eternal city, bidding us to come in and partake forever of the delights of the home He has prepared for us? He said, "Come and I will give you rest."

*A place of joy.* It would have been enough — just being together. But there was more. The children enjoyed the swings hung from the huge trees, walking through the pastures and woods, fishing with Papaw in the pond, helping with the animals, gathering in the fruit of the garden. Working in the kitchen with Grandmother could be fun, too. And there were the stories that Papaw would tell that would both amuse and edify. And Grandmother had a few stories of her own. These were great times, and shouldn't home be a place of joy? Isn't that what God has arranged for us? "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isaiah 35:10).

Papaw left us in April, 1982, at 84. Grandmother departed a year later at 86. And now the old home place is gone. It was home to five generations of Hartsells from 1926 to 1983 — 57 years. Its boards and bricks may be gone from the land, but not from the heart. "Home is where the heart is." Thanks for the memories. May we all strive to make our earthly homes such a place. — *Jefferson David Tant*



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## CAN'T WE AGREE ON SOMETHING

(Continued from page 1)

Brethren, if the church is as supreme with us as we would have people think, WHY NOT DO ALL OUR RELIGIOUS WORK THROUGH THE CHURCH, so the glory for such work will go where the Book commands! If YOU wish to support a Missionary Society, or an Education Society, to do church work, go ahead — that is between you and the Head of the Church. But keep your hands off the church treasury! Don't touch a penny of that and send it to another organization to do church work! Maintain purity of the worship! Couldn't we worship with the Christian Church if they'd cut out the mechanical music, and not touch church funds in the interest of human societies to do church work! And raise money for that work by giving as the Lord has prospered? We can worship together with our College brethren if they'll keep their hands off the church funds and not try to divert them for the aid of a college to teach the scriptures, for THAT'S THE CHURCH'S WORK! Bro. Srygley of the *Gospel Advocate* says no other organization than the church's elders and deacons is scriptural for religious work. Bro. H. Leo Boles, late President of David Lipscomb College, says this President, Secretary, and Treasury stuff in the church is wrong! So this brings us right back to the one institution through which the manifold wisdom of God is to be made known — the *Church of Christ*. We must jealously guard her worship. Brethren, let us be just as careful of her work! If you wish to support the Y.M.C.A. or a Missionary Society or an Education Society for teaching or preaching the scripture — go ahead; that's between you and the Founder of the one organization with Heaven's approval for making known the Gospel. You must settle with HIM! But *don't touch the church funds in the interest of any human religious society*.

If the preacher we employ wants to give part of what we give him to aid a human religious society, that's his personal affair and risk! The Head of the Church will settle with him in the last day for helping a *rival* institution. But retain the church funds strictly for church work, and we'll have a glorious reunion! And our preachers, editors, and the whole rank and file can show the world what can be done by a people who put first things first — the church before any other society for making known the manifold wisdom of God. Then we can all joyfully and truthfully sing:

“For her my tears shall fall,  
For her my prayers ascend,  
To her my cares and toils be given  
Till cares and toils shall end.”

Brethren, are you with us for the Church supreme? Let us hear from editors, preachers, elders, and rank and file.

This is a rough draft, but is written in behalf of the

thousands who desire to reach the Better Land, and who never will know, and never can understand “the fine points” in our arguments for and against some things that have disrupted us. We desire very much to afford a place for such to worship after the New Testament plan. We solicit suggestions and close analysis of these items. □



## CATCHING UP ON NEWS NOTES

### MOMENTUM FOR THE PREACHER

As the political battle sways back and forth, we're hearing a lot about who has the “momentum” that will eventually bring victory. Well, we heard of this colored maid who asked her mistress for an extra afternoon off one week. On being asked why she wanted the additional time off, the maid replied, “Our pastuh has resigned, and the Ladies' Aid Society is giving a rummage sale to get money for a little ‘going-away’ momentum for he and his wife.”

### INSTITUTIONALISM

“Institutionalism was the tap-root of digression. It has always been the fatal blow to congregational independence” (Foy E. Wallace, Jr.). “The ship of Zion has floundered more than once on the sandbar of institutionalism” (Guy N. Woods). “The work of the elders stopped at the church in which they lived and labored. The elders had no authority to take charge of the missionary money or any other money or means of any church except the one over which they were overseers” (F. B. Srygley). “A great apostasy, maybe, is being planned unawares in the various things the local churches are doing under the elderships. Institutionalism is dangerous because it is a departure from the apostolic way” (C. M. Pullias).

### SERMON TOPICS

The religion editor of a small town newspaper called the town's leading pastor to ask for his sermon subjects for the next Sunday. The pastor said he had not yet decided what he would speak on at the morning service, but his evening lesson would be on Psalm 14, “The fool hath said in his heart, There is no God.” The Saturday edition of the paper carried announcements of the service as follows: “Morning sermon: Preaching by Pastor; Evening sermon: ‘What the Fool Said.’”



# THE MIND OF THE BRETHREN

## ON WALKING IN THE LIGHT . . .

In December's *Vanguard* I offered a packet of materials concerning Walking in the Light. I am grateful for the response, especially from those who sent me bulletins and articles on this subject.

To misunderstand justification by faith is to miss it all — the very purpose of God redeeming us and a proper understanding of the God-man relationship. Rather than speculating on the exact nature of the Walking in the Light, I want to emphasize that I only claim the security it provides without denying my responsibility to not "continue in sin" (Romans 6:1) or repent or forsake any sin when it comes to bear upon my conscious mind. Also, I am to confess my sinfulness (1 John 1:8-9).

By "sinfulness" I mean that I fall short of God's glory and do not always live up to the high ideals and standard of the Spirit in thought, word, deed, or action. I have left good things undone. However, this does not mean that I go about sinning all of the time! But my confessing and verbal "God forgive me" prayer does not wash away the sins; Jesus' blood does that. And that blood is available continually to all those Walking in the Light — a life that ever looks to Jesus for redemption, forgiveness and righteousness. The latter is imputed to me (Romans 3:21ff) on the basis of my active faith. It is not a dead faith (James 2) which lacks trust and confidence in God's promises and fails to do His will.

Onward with more quotations:

"Constant cleansing is the hope in the heart of every child of God — the "strong consolation" and "hope which is an anchor of the soul" (Hebrews 6:18, 19). Please consider the following:

1. Constant cleansing for the faithful child of God is a *real necessity*: "If we say we have no sin, we deceive ourselves and the truth is not in us" (1 John 1:8). *We have to have it or else we are lost at any time we make the slightest error in God's sight.*

2. Constant cleansing for the faithful child of God is a *genuine reality*: "If we walk in the light . . . the blood of Jesus Christ his Son cleanseth us from all sin." Thus, if we continue with a contrite confession, a humble penitence and an effectual prayer, God forgives the faithful one.

3. Constant cleansing for the faithful child of God is *without a satisfactory alternative*. If it is not this, then it is utter hopelessness, despair and futility. Only the arrogant and proud would dare have hope without the assurance of *constant forgiveness* through the blood of Christ — Revelation 1:5." — *Leslie Diestelkamp*

"Obedience, then, is made the test of our love, as it is also made the only sure criterion of faith (James 2:14-16). And hence it is, that in the final judgment, the destiny of every man will be made to depend, not directly on the degree and intensity of his faith, but on the *evidences* of his faith; not directly on the purity and strength of his love, but on the *evidences* of his love." — *Robert Milligan*

"Those who are perpetually unsure of their salvation lack such a dynamic growth unto maturity. They remain immature. They are vulnerable to factions, divisions, and heresies. These are the ones who are sometimes tempted to seek short-cuts in spirituality via glossolalia and other deviant doctrines of the Holy Spirit.

"Examine the evidence for yourself. A proper assurance of salvation is a great Christian asset. It gives us a spiritual awareness that can lead us into real spiritual maturity. On the other hand, a lack of assurance of salvation is a liability. It gives us a warped Christian personality. We are easily deluded by false doctrines. A sense of inner peace evades us. An endless pursuit of merit gives us no assurance. It weakens our faith." — *Joe Ed Furr*

"Righteousness is . . . being in a right relationship with God because one has been forgiven (Romans 4:7). It is not just a "declared" righteousness, though God does declare or pronounce it; it is an actual righteousness because the forgiven one is without sin, thus righteous (1 John 3:7). . . . He is righteous, not by merit but by grace — forgiveness! . . .

"Truly, salvation is the free gift of God. It has not been merited (earned) for ANYONE by ANYONE. To be righteous is to "be in a right relationship with God." And the believer is in a right relationship with God by forgiveness, not by Christ's perfect life 'covering' him (Romans 4:7, Ephesians 1:7, Hebrews 9:15-23)." — *Jesse Jenkins*

"I was raised in the Lord's church and obeyed the gospel when about eleven years of age. For the early part of those years, I felt secure in Christ, until 'church of Christ preachers' convinced me I was a 'yo-yo.' You know how a yo-yo works, up-down-up-down; well, their 'creed' was like that, saved-lost-saved-lost-saved-lost. I never knew I was saved, except at the exact ending of a prayer. It set me to wondering, 'I love God with all my heart and want to do His will' but, suppose as I am falling asleep, I have an evil thought, then lapse into sleep before I am able to ask forgiveness, and then die. I am separated from God and lost.' Sounds worse than the doctrine of unconditional election, doesn't it? But I ceased long ago to be a yo-yo: for now I am a Christian secure in Jesus Christ . . . *I have eternal life right now.*" — *Barney Cargile, Jr.*

"DO YOU PRAY?"

"Before I went to sleep last night, I asked my God to forgive me for every wrong that I had committed in His sight, whether I knew about it or didn't, since the last time that He pardoned me and I stood clean before Him. I believe in that sense in the continuous cleansing of the Blood of Christ. And I don't believe that I got up this morning guilty of anything that I did yesterday that was wrong that I asked my God to forgive me — am I wrong about that?"

"That's what prayer is for." — *Connie Adams*

"We are not trying to play God when we deny that every sin will cause one to be lost. God is the judge and He is able to look into the heart of man and He will not send one to hell who "walks in the light." . . . Brethren, while we preach the strictness of God let us not forget that He is also merciful." — *Robert Waters*

"What I have said is not arguing that salvation is dependent upon perfect obedience. If this be required, none will be saved, for the child of God who says he has no sin is sinning when he says it, because he deceives himself and the truth is not in him (1 John 1:8). The man to



# THE MIND OF THE BRETHREN ON WALKING IN THE LIGHT

whom God will not impute sin is not the man who is perfectly obedient, but the man who has obeyed the gospel, and who 'prays without ceasing' (I Thessalonians 5:17) for more wisdom in the proper application of the knowledge he gains through diligent study (II Timothy 2:15); James 1:5)." — *James P. Needham*

"The godly man is acutely aware that godliness is not a static condition attained, but is a movement, a *manner of life*. An 'honest man' may stumble at some point, but his conscience stabs him and he makes correction . . . . Nor will a godly man condone a way that is contrary to the way of God. He may sin — he will sin — but his very character cries out in protest, and he makes correction. His inner guidance system is 'locked on' to the way of God and he wants to keep it that way." — *Robert F. Turner*

"The man to whom the Lord will not impute sin is the man who is *forgiven, not practicing sin*." — *Johnny Richardson*

"'Walking in the light' implies our sincere effort not to sin; Christ's blood, under this condition, cleanses us from all sins (there is no exception; His blood cleaves totally), and in this way guiltless children have spiritual association and union with their Father." — *Roberts — Living Word Commentary*

"And when people walk in the light, not only is there fellowship between them, but they also have the cleansing blood of Christ. This blood cleanses such people from all sin. This would include all those sins of which we may not be conscious. God graciously blots out such sins, as well as those of which we are conscious and of which we repent; and the next three verses of the chapter show that we all sin, whether consciously or unconsciously, and that God is faithful and just to forgive our sins, and to cleanse us from all unrighteousness, if we confess our sins." — *R. L. Whiteside*

"I honestly believe that some of our brethren have been teaching a doctrine that makes continuous fellowship with God dependent on a life of sinless perfection. There's no doubt that this teaching has left many anxious and doubtful about their salvation and may have even destroyed the faith of some." — *J. D. Ramsey*

"The question, 'Can one sin separate me from God?' is not only confusing but misleading. The issue is really stated by the question, 'Can one sin while *walking* in the light?' And I believe the apostle John answers that question simply enough in I John 2:1, 2." — *Glenn H. Reagan*

"Evidently 'walk in the light' doesn't mean obedience to the degree of continuous sinless perfection, but neither does it promise mercy in any degree of disobedience due to indifference or neglect of duty. John said he was writing 'that ye may not sin . . .' (2:1-2). This cleansing is for saints who do their best to know God's will (Ephesians 5:17) and to obey it perfectly (Philippians 3:8-17). We must not feel safe in ignorance or neglect of duty, nor doubt God's faithfulness to cleanse us while we truly 'walk in the light' and confess our sins." — *L. R. Hester*

"Do the scriptures warrant one having incontestable assurance of his forgiveness of sins, and yet afford no assurance thereafter that he is in a saved state? . . . It seems to me as rather anomalous, to say the least, that the Lord has been so very clear and particular as bearing on the assurance tendered us of our initial forgiveness of sins, and yet leave us under a cloud of doubt the remainder of our lives here as to whether we shall finally stand before Him approved . . . . While recognizing that a Christian can be lost, we need also to recognize that he can so act and live as to enjoy the complete assurance he is saved, and therefore assured of heaven as his home when he departs this life here. . . .

"Walking in the light must be a walk that recognizes a defection in behaviour to some extent at least, for there is within this walk the assurance of forgiveness, which implies the presence of sin to forgive." — *Bryan Vinson, Sr.*

"We can know we are saved because of our relationship to Christ. If we are 'in Christ' (Revelation 14:13), His blood takes care of our sins. We may illustrate this by comparing our being in Christ to a baseball player being on the team. The player is always trying to do his best. He may make an out three out of four times he hits, make errors in the field, or errors in base running, give up homeruns as a pitcher — but he is still on the team. As long as he is doing his best, he stays on the team. But, if he quits trying, or deliberately makes outs and errors, he would be put off the team. As long as we are in Christ, and are striving to do right, God forgives our sins by the blood of Christ, even though we may sin from time to time." — *Walter Swain*

"In the self-reliance position, the grace of God becomes a system of Russian roulette in which the Christian prays that he will die with the *chamber empty*, but never knows or has any real assurance of salvation. If I believed this, I would give up any attempt to live the Christian life in hope of salvation. I believe that Daniel Sommer was about right when he said, 'The time will never come, while we shall remain in the flesh, that we shall be able to do everything that we know to be good and do it in a faultless manner.' James A. Harding made a similar statement, as have many others." — *Earl Kimbrough*

"It is essential that there be a strong deterrent to sin in a Christian's life. It is equally essential that there be a basis of real assurance that final salvation is available in spite of imperfection. Without strong deterrents in his life one may drift into a carelessness that will cost him his soul. Without assurance one's frustration will inhibit his functioning for the Lord and jeopardize his soul" — *William Wallace*

We could go on with numerous other quotations expressing the above ideas . . . quotations of faithful men from past generations such as Foy E. Wallace, Jr., David Lipscomb, E. G. Sewell, J. S. Lamar, N. B. Hardeman, Moses Lard, Alexander Campbell, Isaac Errett, and many others. To foolishly charge that "continuous cleansing" is a NEW doctrine is patently absurd to anyone who knows the facts of Restoration History. Rather, it is the "one-sin, instant damnation" concept of the new SELF-RELIANCE theorists that is NEW and therefore NOT TRUE.

For a packet of bulletins and other related material from these and other respected men, address me at 4135 Badger Circle, Reno, Nev. 89509, enclosing \$1.90 to cover the cost of eleven ounces of first class postage.

Jesus said, he that is dead and believeth shall live, and he that liveth and believeth shall never die. Presently redeemed and justified, the Christian who walks in the light continually and unceasingly enjoys a proper relationship with Jesus Christ by grace through faith. Thus we do not work to be saved; we actively trust and obey because we ARE saved, and thus glorify Him (Colossians 2:12). For instance, our children do not pay for their keep by works. Rather, they are trouble and cost us money; but by our grace we allow them to live in our homes because we love them. This, in turn, produces in them faith and love to do those works that please us parents. It never can be said that they earn their way, and similarly we do not earn our way through works into our Father's Home. Amen.

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# ROOTS AND HERITAGE

A SERIES REVIEWING HISTORICAL BACKGROUNDS

## Onward Process of the Movement #2



Wm. E. Wallace  
P. O. Box O  
Newport, North Carolina 28570

In the polarization and crystallization (division?) of the 1950's and 1960's there were moderate and cool voices in abundance, but militant and harsh policies continued and prevailed on both sides. The orphan home issue was a disadvantage to "conservative" brethren, because of the emotional aspect. To oppose church support of orphan homes was, in the public eye, equated with opposition to orphan care. Many "conservative" brethren espoused the position that churches cannot care for non-members and orphans, that this is the responsibility of individuals. A. C. Grider signed the proposition, "The Bible teaches that it is a sin for the church to take money from its treasury to buy food for hungry, destitute children, and those who do so will go to hell." He explained that he signed the proposition in order to get W. L. Totty to debate him in Indianapolis, at Totty's home congregation, and that he had "no intention of debating these propositions anywhere else! Nor do I intend to debate those propositions with anybody else!" (*Gospel Guardian*, May 30, 1963). But the issue reflected in the proposition pointed to the turn the discussions had taken.

"Liberal" disputants were gleeful when the controversy took such a turn, and some "conservatives" were chagrined. The movement had been carried along as a reaction against church support of human organizations and centralization of funds in sponsoring churches. When the emphasis shifted from *what* the church may support to *whom* it can help, it became more difficult for the "conservatives" to win converts from liberal ranks. It is not difficult to show a parallel between the missionary society, which all supposedly opposed, and the church supported institutional boards. But it is somewhat difficult to convince folks that it is a "sin" for churches to take funds from the treasury to help needy children and other non-members. The contention that child-care and non-member support is the work of individuals rather than the church is not easy to debate before the consensus, which keenly views church responsibility to the needy as a vital part of church mission. There is considerable dissent among "conservatives" from the "limited benevolence" position.

The featuring of such issues as "limited benevolence," church kitchens and church dinners helped Foy. E. Wallace, Jr., find the way out of his being publicly identified with the *Guardian* movement. Through the 1950's he had circulated primarily among "conservatives," keeping aloof from *Guardian* activities, but preaching positions identical with those of the *Guardian* on institutionalism and large, brotherhood sponsoring projects. But his interests and associations moved gradually away from the "conservatives." In a 12,000 word article in the *Firm Foundation*, April 28, 1964, he disassociated himself from the movement asserting, "The unscrupulous conduct, wicked deeds and fallacious issues have been and are the cause of my own rejection of these men and their agitation movement."

Wallace was as severe in attacks on his former associates as he had been on the premillennial brethren in the 1930's. He expressed himself eloquently, charging the "conservatives" as being "rightest radicals," "a



movement of madness," and "clique of cranks." He predicted, "... this whole party which has been in the process of separating itself from the church will fall into complete disarray and its leaders into the resultant disrepute which their ignoble conduct has merited."

Wallace had dropped out of the leadership of the movement with the demise of the *Bible Banner* fifteen years earlier. The personal alienations of the early 1950's and the course the movement followed through the 1950's provided him with a sense of justification in repudiating and attacking the movement which he had been so instrumental in creating. Some who had been close to him in the formative years of the movement saw his repudiation and his attacks as the venting of lingering personal bitterness.

Several years before the 1964 *Firm Foundation* article, in 1959, Wallace had written on the issues, taking a middle-of-the-road stance, and since the appearance of that article in the *Firm Foundation* (1959) he had gradually shifted in his associations to the churches in the institutional and sponsoring church community. His 1964 denunciation was not altogether unexpected, but it came as a shock to thousands who had been guided and influenced by him in former years. They were dismayed at his claim to have made no change in beliefs on the issues, in view of his identifying with those he formerly attacked.

Cecil Willis, editor of *Truth Magazine*, reviewed Wallace, documenting well the proof of Wallace's changes, both in attitude and positions. Willis concluded, "And it grieves me to add that the gallant and powerful Foy E. Wallace, Jr., has made that ignoble march to the other side now to oppose that honorable cause he once espoused and valiantly led. Many brave and undaunting hearts are nevertheless in mourning at his demise as a warrior in behalf of divine truth."

Luther Blackmon, a long-time friend of Wallace, reviewed Wallace's effort observing, "In reading his article I was reminded of an ugly and anonymous paper which was circulated against brother Wallace many years ago because of his unrelenting fight against premillennialism, and college domination of churches . . . ." Blackmon concluded his review, "I wish brother Wallace had not 'gone out from us' and I'm very grateful that he taught and grounded in the faith so many younger men before his going." Several other long-time friends and associates of Wallace responded in the papers, including Bryan Vinson, Sr., A. Hugh Clark, and Roy E. Cogdill.

Yater Tant's reaction recognized that much in Wallace's attack should be taken seriously: "Let it be readily admitted that brother Wallace's charges are exaggerated and blown-up, that they are a caricature of the true picture, and exist largely in an over-active imagination, still there is enough truth in what he said to cause grave concern for us all."

The "conservative" movement was considerably

damaged by the Wallace attacks, and his former associates were deeply wounded. On the other side Wallace was applauded. Appreciation dinners were held for him at Freed-Hardeman College and Fort Worth Christian College. Men who had once been the objects of his journalistic thrusts participated in the plaudits. His services were now much in demand, in churches which a few years earlier had marked him off as one of the "antis."

In the estimation of this writer Wallace was alarmed at the downward drift of his movement in the latter forties, and early fifties, toward a minority opposition force. His continuing despondency, the death of his father in 1949, the personality clashes, the disagreements with his associates, and the illness of his wife forced him into a temporary exile. He re-evaluated the effects of his past performances, and he worked to re-establish himself in the broader majority interests of churches of Christ. Personnel of the "conservative" movement were being isolated from serving outside the interests of the movement and Wallace could not live with such limitations. He felt less and less at home among brethren who did not share his harsh attitudes toward the leaders of the movement. Having no appreciation of those leaders, and being displeased with the turn of events, and the direction of the movement, he looked for a way to negate his identity with the movement in the public eye.

He sought to make a break from association with "anti" brethren which would be acceptable to "liberal" brethren, yet not involve a stultifying of his conscience regarding positions he held in common with the "antis." In the *Firm Foundation* article of May 26, 1959, he wrote, "What I wrote as editor of the *Gospel Advocate* in the 1930 to 1934 period and in all the years since, is what I believe and teach now." How he could later claim, in 1964, that he had not changed in position yet associate himself with personnel and interests he once castigated, is problematic to those who were with him in former years, and to those who are well acquainted with his writings. He addresses himself to these matters in detail in his book, "The Present Truth."

The "conservatives" have serious internal problems, but so do all segmental interests among churches of Christ. The larger community of churches of Christ have their in-ranks problems, with divorce and remarriage and Crossroadism, for example, but they can absorb the effects of in-fighting with less permanent damage because of their greater number. The differences among "conservatives" have greater impact in-ranks because of the smaller numerical factor. In 1970 this writer compiled and published a directory of 1600 churches considered to be in the "conservative" camp. A perfectly complete list would not exceed 2000, I believe.

One more installment to go in this series on "Roots and Heritage." □



# Mexican Diary (VIII)

## Marvel House

The Alta Mesa church in Lancaster, Texas, made arrangements to purchase a Volkswagen bus for our use in the work in Mexico. It had three full-width seats as well as a storage area. Many times every available space in it would be filled. Instead of nine passengers it would have eighteen or more. Except for Dolores and her son, Pepe (who are always ready when we arrive), no one else is ever ready on time. We have to wait while they get ready. We try to allow for this by getting an early start. In the summer we nearly burn up, and in the winter we nearly freeze. Once all our passengers are loaded in the bus, we hurry across town to the building. The streets are filled with deep chuck-holes — which, in spite of all our efforts to dodge them, we hit more often than we miss. At the street corners it is impossible to make a normal turn, but the driver has to drive in the center of the street and then try to force the wheels into the ruts going in the direction you want to turn.

In January (1966) a new native preacher and his bride came to work with the church in San Luis. He comes over to visit with us every day, and always wants a drink of ice water. This happens so regularly that I finally decided to keep a glass in the refrigerator for his exclusive use.

One time Charles and I took a couple from Mexico with us to visit a Spanish-speaking family in the U.S. We stopped at a restaurant enroute, and I was non-plussed when the young lady asked to use my comb and lipstick! Maybe I am too particular, but I don't even let my husband use my comb, nor my daughter use the lipstick. I gave her the lipstick (to keep), and did not use the comb until I had a chance to wash it. I was even more startled when I saw her pick up a used toothpick from off the ground and put it in her mouth. I wondered how I might teach her without embarrassing her. How could I get across to her that



the toilet tissue is to be flushed down the toilet after being used, and not piled in a neat pile on the bathroom floor? (This couple live in a primitive home where indoor plumbing is unknown.) I finally got the chance to explain things to her when we were all invited to stay overnight in a lovely home of a fine Christian couple. I told her that in the U.S. it was the custom to flush the used toilet tissues down the toilet.

But no matter how primitive and ill-favored her own dwelling, this lady keeps the church building immaculate! The floors are swept (and mopped!) before each service. In fact, she uses such a strong cleansing agent on the floors that one almost gets the feeling of entering a hospital rather than a church building. She is a faithful and devoted disciple, and this is her way of showing her appreciation for the Lord.

One of the families we take to worship has an 11-year-old son by the name of Jesus (a very common name among the Mexicans). One Sunday when we went by to pick them up, Jesus was nowhere to be found, so after a careful search, we all left without him. We learned later that he had been flying a kite at the time and was unaware that we had come for the family. When he came in from his kite-flying, he realized that we had gone without him, and that unless he could find some way to get to the building, he would miss services that day. His four-year-old cousin was at the house with her mother, not cleaned up or ready for church at all. But nothing would stop



Jesus! He got the little girl by the hand, and the two children walked TWENTY-SIX BLOCKS to the building. They were both barefooted. The service was already well under way (in fact, halfway finished) when they arrived. I had to restrain myself from giving both children a big hug in front of all the others. I am sure the mothers of these two lovely children were embarrassed by their coming to church unkempt and dirty (Mexican mothers take great care to provide the very best for their children); but Jesus' determination to come on in spite of everything was one of the little things that seem to make all the inconvenience and hardships of working among these people worthwhile. In the evening when we went by for Jesus to take him to the evening service, we found that he and his mother had already left to take a bus to a distant state to visit the grandfather who was having emergency surgery. It must have been quite a day for Jesus!

A couple of times one of the brethren has brought us a food entirely new to us. It was a sort of glorified bread pudding called "capirotade." It has a tortilla base, to which is added raisins, apples, onions, cheese, banana, spices, and unrefined cane syrup. It really does have a strange (but delicious) taste.

After being in Mexico for a couple of years, Charles and I bought a truck camper. We thought we could sleep in this rather than in our sleeping bags and on cots. It took me a day and a half to move the necessary supplies into the camper. I had no idea that I could get so much into so small a space! I packed in clothing, utensils, food supplies, and a wide assortment of books, tracts, and odds and ends. It took quite a bit of adjusting before we began to feel comfortable in the small quarters. I chose to make the trips in the living quarters, while Charles drove. Each time Charles would stop the camper or would start it up, my shoulders would tighten with the lurch. I am not the type to get seasick, but after a few hours of this, I began to wonder!

The first time we made a trip of any length (to Yuma) I was careful to check everything to see that things stayed in their cupboards, or on the shelves, or in the small closets. Then, too, I wanted to climb into the upper berth and rest my aching muscles. Earthquakes are rated in intensity from one up to six or eight on the Richter scale. Well, I'd say that living in the camper (what with moving around, and Charles getting in and out of the driver's compartment) would rate about two on the scale — but driving into Yuma would rate at least a six! I fought off queasiness; grabbed for the two cupboard doors I had forgotten to latch; tried to intercept a flower pot as it came sliding across the table; used the other hand to reach for a typewriter that was about to fall off the breakfast table in the breakfast nook; watched helplessly as water splashed perilously high in the little sink; and felt a nervous jolt as I heard the dishes rattling ominously in the shelves.

I remember even in all that turmoil of thinking how the cattle and livestock must feel when they are hauled hundreds of miles in the trucks, having not half the comfort I had in the camper! I could very well understand how they often arrived at the shipping point with fever and a significant weight loss. □

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**RENUMERATION**

*Which reminds us of the time we were handed a check by the church treasurer with the comment: "We want to give you a little remuneration for your work with us." We took the check.*

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# Dear Rachel

Dear Rachel,

My fiance has just told me he has decided to become a gospel preacher! I know I should be proud and supportive, but I have so many doubts and fears. Will I be able to live up to being a "preacher's wife"? What if he decides to go overseas as a "missionary," or perhaps to some "backwoods" area of our own nation? I keep wondering if my faith is strong enough to accept such? Am I selfish to want a "normal" life? A husband with a 9 to 5 job, privacy and security?

— Scared and Bewildered

Dear Scared:

I have often thought there should be a special support group, similar to Ala-non, for preachers' families. It is true there are many special pressures and troubles

in being the wife (or daughter) of a preacher. Many of these problems are the result of the culture in which we live. Take comfort in your Bible; it is the **ONLY** guide that God has given for us to use.

God knows it takes experience and knowledge to be able to direct others. That is why He tells the "older women" to teach the "younger." Teach them to be lovers of their own husbands and children — to be chaste "keepers of the home."

Don't try to jump ahead of your time. Take it one step at a time. Study Proverbs 31:10-31, which gives us a picture of the perfect wife. (Keep in mind that no one is really "perfect" — no, not one. You just keep trying!)

As a preacher's wife you will be called on to do many things. You must set your priorities — God first, your husband second, then home and others. Don't try to do everything you would like to do! Remember, you are like a water pitcher: in order to keep pouring it out, you must constantly replenish the supply. The only real prerequisite to being a good preacher's wife is to be a dedicated Christian. If your husband decides to go overseas or to some remote area of our own nation, remember Naomi and Ruth.

Life can be an adventure or a disaster, depending on your own attitude toward it. Before the decision is made as to where you want to serve our Lord, take a candid look at your own talents and assets. Above all, remember you are marrying a man; you are not marrying his profession or calling. Build on that love, and you and the man you marry will learn to give strength to and receive strength from each other.

Love,  
Rachel



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# HEART ATTACK CLAIMS

## JIMMIE LOVELL

**Christian Chronicle, May, 1984**

*(Editor's Note: I met Jimmie Lovell when I moved to Denver, nearly fifty years ago. We established a friendship that reached across the years, across the miles, and that weathered doctrinal differences, even church splits. I often questioned his judgment and his understanding of some basic Bible teachings — but NEVER his integrity, his sincerity, and his total commitment to what he believed to be the will of God. I am not ashamed of the teardrops that glisten in my eyes as I say farewell to an old friend.)*

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TORRANCE, CALIF. — Jimmy Lovell, founder of World Bible School, died at 2:15 p.m. Sunday, April 29. He was 87.

Lovell died of a massive heart attack. Nothing could have been more appropriate — he had a massive heart.

A retired explosives salesman, Lovell devoted himself to teaching and preaching for over 50 years. As the founder of World Bible School, the founding editor of "Action," a church planter and missions enthusiast, Lovell was perhaps among the greatest evangelists of our times. Through his efforts over seven million people were brought into a study of the Bible.

Services for Lovell were held at 11 a.m. May 2 at the Green Hills Memorial Park in Ranchos Palos Verdes, Calif. The service was conducted by Bob Marshall, minister of the Coastline Church of Christ, Harbor City, Calif., where Lovell was a member, and by long-time friend Reuel Lemmons.

Born in Portland, Tenn., June 30, 1896, Lovell worked for Dupont Corporation as an explosives salesman until his retirement in 1959. After retiring, he devoted himself almost exclusively to missionary causes. His slogan was "Every person deserves to hear the gospel once before anyone else hears it twice."

"Jimmy Lovell had an evangelistic heart. He served as a burr under the brotherhood to push us toward a fuller expression of evangelism," said Howard Norton, editor of *The Christian Chronicle*.

In 1961 Lovell founded and for 22 years edited "Action," a missionary newsletter-journal. Lovell solicited contributions through "Action" and used the funds for distributing Bibles and tracts throughout the world. He was a member of the Board of Regents of Pepperdine University.

"He was intelligent and a good thinker. Jimmy didn't consider himself a theologian or polished journalist, but he never backed down from a fight and he said what he needed to with compassion and love," said Marshall.

In 1976, at age 80, Lovell founded World Bible School, a plan to match teachers in the United States with students throughout the world. He placed newspaper ads in foreign countries for free Bible correspondence courses. The completed courses are graded by teachers in the United States.

At the time of his death, the number of WBS teachers had grown to 90,000. Over seven million have taken the correspondence courses since the founding of WBS. Last year, according to Lovell, about 60,000 people worldwide were baptized as a result of their studies. These figures are primarily compiled from teacher reports and projections.

Lovell established numerous churches in the western states and California. He also served as editor of several papers including "Rocky Mountain Christian," "West Coast Christian" and "The California Christian."

According to Marshall people were drawn to Lovell because of his personal magnetism. "The magnitude of his ministry is directly correlated to the fact that he was willing to take his own friendliness and his own person and use it for the Lord." □

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### CHANGES IN VANGUARD

*(Continued from page 9)*

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and They Is Us." In it he pleads for an alternative to the "Box" while implying that our differences with the institutional brethren lie in the realm of Romans 14. Please note:

"Brethren can differ in their conviction about any number of things (see Romans 14) and still be united in Christ and work together to further His cause — if they want to badly enough" (Yater Tant)

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I realize that bro. Tant has the right as editor to publish his paper as he sees fit — but not at the cost of truth, nor the forsaking of proper Biblical examples for that found in camps of false doctrine. I, for one, would like to see bro. Tant reconsider the new thrust of *Vanguard* and return to the old paths (Proverbs 2:20). □



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**BAKERSFIELD, CALIFORNIA** — Rosedale Church of Christ, temporarily meeting at the Rosedale School Auditorium, 3356 Rosedale (58) Hwy. Sunday Worship 10 a.m. & 6 p.m.; Bible Study 11:20 a.m.; Wednesday Evening 7:30 p.m. Elders: Lalo Enriquez and Dick Millwee. Dan Melear, preacher. Phone: 393-7089.

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**FRESNO, CALIFORNIA** — Sun Garden congregation, 4563 E. Gettysburg. Worship 9:45 a.m. & 6 p.m.; Mid-week 7:30 p.m. Denton Thompson, preacher. Phone: 222-7815.

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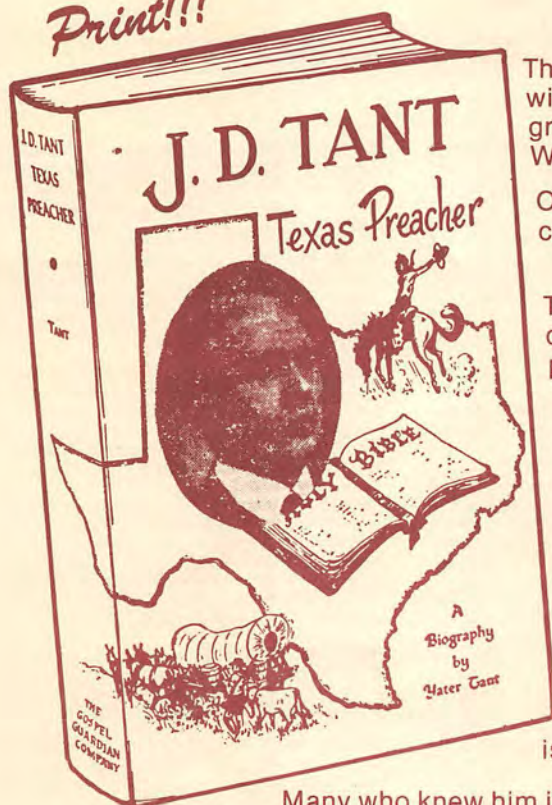
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# VANGUARD

A JOURNAL FOR GROWING CHRISTIANS...

VOLUME 10

AUGUST 1984

NUMBER 8

## THE BELIEVER IN GOD — (IV)



Homer Hailey  
760 Las Lomitas Road  
Tucson, Arizona 85704

### His Redemption

In his first letter Peter reveals God's description of a believer: his character — positive and negative, his redemption, and his relationships. In previous articles the name and character of the believer was set forth; in this we look at his redemption. Unless one measures up to the standard revealed by Peter, according to the Lord he is not a believer.

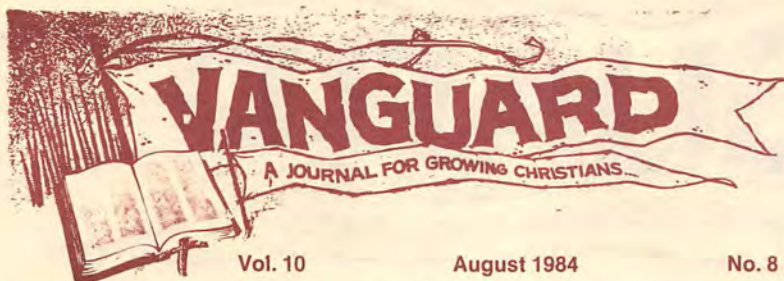
### Redemption by Blood

Having shown that the believer is one who can address God as Father and his character as a son, the apostle sets forth his redemption as the ground of that relationship and character. "Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, *even the blood of Christ*" (I Peter 1:18, 19).

To redeem is to rescue one (or something) by purchase or by substituting something for his or its release. Under the law one who had sold himself into the service of another could be redeemed for a price by a kinsman or by himself (Leviticus 25:47-55). The male Levites from one month old were to become Jehovah's special servants instead of the first-born males of Israel. In the count, there were two hundred seventy-three more first-born Israelites than male Levites; these were redeemed for five shekels per head (Numbers 3:46-51). Before their redemption, Christians had been in bondage to sin from which they could not redeem themselves (John 8:31-36), hence, had to be redeemed by another.

From this vain manner of life in sin these had been redeemed by "precious blood." The word "precious" is a favorite with Peter, which emphasizes the great worth or costliness of a thing, and therefore to be highly esteemed as honorable. The believer's faith is "more pre-  
(Continued on page 17)





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## EDITORIAL

# THE CHANGING CHURCH



*Fanning Yater Tant*

"Don't forget, brethren; we are drifting," was the litany with which J. D. Tant of yesteryear closed nearly every article he published during the last twenty years of his life. Well, the drift has not slowed down, neither has it changed course. Some of the things that were happening fifty years ago were good; some of them were bad. And some things happening in the church of our day are likewise good — and some portend disaster for the simple undenominational congregations to which all give lip service. To the Pharisees and Sadducees Jesus said, "Ye know how to discern the face of the heaven; but ye cannot discern the signs of the times" (Matthew 16:3). Well, J. D. Tant, more than most of his contemporaries, was able to "discern the signs of the times," and warned against what he saw happening. His warnings had some effect — but not much.

### Emerging Concepts

Now, nearly a half-century after Tant's death, that

"little cloud out of the sea," which he thought he saw has become a tornado "black with clouds and wind, and a great rain" (to use the words of Elijah's servant). The churches of Christ have, at long last, discovered the *social gospel*. Our denominational friends went through this trauma nearly a hundred years ago, and their churches were torn asunder by it. The basic question is simply one of purpose or mission: Is the primary function of the church to convert men to Christ, or is it to make life on this earth of better quality?

Consider two congregations (both Churches of Christ) which exemplify the two differing concepts. The *Richland Hills Church* in Fort Worth, Texas, recently put on a drive to raise money for an expansion of their work. On May 20 they raised in contributions and in pledges a staggering \$8,000,000. They will use this huge sum to purchase 55 acres of land on which they will develop "a retirement village," for the elderly, a "center for counseling," a "drug and alcoholic rehabilitation center," a "day-care center," a wide range of "community service centers," and an auditorium that can accommodate 6,000 people. Their present membership is 2,700.

In contrast to this report is the word from the *Metro Church* in Phoenix, Arizona, a congregation of 600-700 members. They had a beautiful building which was valued at about \$3,000,000, and on which they still owed a debt of \$500,000. After prayerful study of their situation, and a re-thinking of the real mission and purpose of the church upon this earth, they sold their beautiful building, paid off the indebtedness, and are putting the balance of the money (\$2,500,000) into the task of converting men to Christ — *evangelism!* They have secured the use of a school auditorium for Sunday services, and will have a number of meetings during the week in the homes of individual members.



Assisted by:  
Mer Halley  
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Harry W. Pickup, Jr.

*VANGUARD proposes to face courageously and without evasion the horrendous problems of Christians and congregations seeking to serve God in a non-Christian, secular and practically atheistic culture. It truly seeks to fulfill its purpose as "a journal for growing Christians."*

## Madison and Boston

Perhaps even more dramatic is the contrast between the great Madison (Tennessee) congregation, some congregation of the late Ira North, and the congregation in Boston, Massachusetts. When Brother North died a few months ago, the Nashville papers were filled with eulogies and praise for his great work in influencing the Madison congregation to move into the "social gospel" arena. The April, 1977, issue of *Nashville* magazine gave a glowing account of Brother North as "Nashville's Most Powerful Preacher," and devoted much of the article to describing Madison's social work — a church-operated summer camp, Meals on Wheels, a furniture warehouse, sewing and clothing rooms, day-care center, retirement village for the elderly, etc. Brother North said, "... glorious things happen to the church of Christ in our day and age that gets involved up to its neck in a great program for the poor, the lowly and the downtrodden. It seems the more we give ourselves and our money and our hearts to help the poor, the lowly, the homeless, the retarded and those in need, the more the good Lord blesses us with new people, new resources, new financial strength and a depth of love for our Lord and for our fellow man."

Madison church, with 5,000 members and physical assets no doubt valued in the millions, baptizes about 25 people each year — the majority of them probably young children of the members.

At the other end of the spectrum is the church in Boston, Massachusetts, with no "social gospel programs," no emphasis on community welfare projects, indeed, without even a building of their own in which to meet (they have one service per week in a rented opera house; see the article "House Churches" in this issue.) The Boston congregation, with 1,000 members, will baptize over 500 people this year (250 baptisms as of June 29). The Madison Church with *five times* the membership of Boston, converts approximately one-fourth as many people. Which gives a simple ratio of *twenty to one!* Furthermore, most of the converts made in Boston are from Catholic, secular, and denominational backgrounds; while the majority of those baptized in Madison we would assume

are children reared in Christian homes.

It all seems to add up to a question of priorities. One congregation puts its emphasis on community welfare, and receives high praise and commendation from the world generally. The Nashville papers lauded Brother North as a great humanitarian and commended his work in turning the Madison congregation into a welfare center for the poor and downtrodden. The Boston church, by way of contrast, seems to be giving its total emphasis to the task of winning individuals to Christ, and *helping them change their lives* so as to conform to the teachings of the Savior.

## The Church's Mission

"Don't forget, brethren; we are drifting!" warned the man who at one time was probably more in demand than any evangelist in the church (more than two-hundred-fifty meeting invitations in a single month at the height of his career). But he could not stop, nor long delay, the "drift" he saw. It filled his final years with sadness, and a sorrow for which there was no cure. The church had simply lost sight of its mission — "to seek and to save the lost"; and was gradually "drifting" in a direction which would be irreversible. The "social gospel" virus which had destroyed the unity of the denominational churches was beginning to work its deadly poison among the Lord's people. Tant saw it, and warned against it. He could not stop the drift, but by the grace of God "a remnant" remained faithful to the old paths. In the long history of God's people, this has ever been the case. The "majority" will go farther and farther astray; the "remnant" will be deeply discouraged and distressed — but will slowly emerge from the trauma of division, and will start once again to build the kingdom of God among men.

We see it happening now! — F.Y.T.



# Our Music and Our Morals

Upreach Magazine — January, 1981

Batsell Barrett Baxter

*(EDITOR'S NOTE: The late Batsell Barrett Baxter wrote this article nearly four years ago. And the quality of "music" heard on radio and television has had a steady downward path since then; no improvement either as to lyrics or melody has been evident. The jungle beat of wild and pagan rituals is heard most frequently, and the words are often obscene to the point of nausea.)*

One of the most significant influences in this century is the impact of recorded music upon the morality and the lifestyles of the younger generation. Kenneth Peterson, book editor of Tyndale House, tells us, "In contemporary culture the fabric of a life is woven by sound, not image: the aural faculty of man is assaulted daily, mainly through radio, LP recordings and tapes."

*U.S. News & World Report*, in its April 30, 1979 issue, adds, "Some sociologists are convinced that recorded music is the strongest of all social influences on tens of thousands of American youngsters — especially those without close ties to the traditional source of guidance such as family, religion and school." The recording industry's ability to create trends is being widely criticized for lowering the quality of popular music from the respectable songs of two decades ago to the radical music of today which emphasizes rhythmic beat and sexually explicit lyrics.

The editor of *Christianity Today* (November 1977) suggests three factors which "contribute to the mind-numbing effect of radio";

First, it can be everywhere — in the student's bedroom, in the car, in the school study halls, and in stores and restaurants. He wakes to it in the morning and goes to sleep to it at night. Second, composers combine the base lyrics with catchy tunes for rhythms. Third, repetition increases the problem. The more popular the song becomes, the more often it is played. The biggest hits can be heard two, three, or even four times an hour.

## Looking Back

It was Andrew Fletcher, back in the 17th century, who penned the famous line, "Give me the making of the songs of a nation, and I care not who makes its laws." Actually, he was echoing the English poet Carlyle, who had earlier written in his "Essay on Robert

Burns" the statement, "Let me make the songs of the people, and you shall make its laws." Whoever first said it, the statement contains a great deal of truth, for our music probably influences us more than our laws. At one of America's leading universities, a historian regularly teaches the course in social history by analyzing the music of a particular period. The assumption is that the music reflects the mood of the times and the values of the people.

One can learn much about the mood of the 1960s — the turbulence of the times, the struggles over civil rights and war — simply by hearing the music. The subjects for the protest songs were usually the problems of war and the misery of poverty. "Where have all the young men gone?" asked one group. And the answer came, "Gone to graveyards, every one." The refrain kept coming back, "When will they ever learn, when will they ever learn?"

The music we listen to tells us a great deal about ourselves. Music has a way of telling us about the ideals and dreams of a person. In short, it tells us what others would like to be! The protest music of the 1960s is a window which allows us to see into the values and beliefs that were dominant in that period.

When we recall the popular music of earlier decades, we are struck again by the world of ideals which were then the subject of music. Doris Day confessed to having a "secret love" which she wanted to be secret no more. Frank Sinatra sang, "The girl that I marry will have to be as soft and as pink as the nursery." Rodgers and Hammerstein presented a world where one saw the right "stranger on an enchanted evening." Others sang about that "something here inside which cannot be denied."

The subject of most popular music, as it had been for hundreds of years, was the love between a man and a woman. It was a fantasy world. It was a dream world where two strangers instantly knew that the other was the right one. And in both the musical version and in the movies, they "lived happily ever after." To be sure, it wasn't very realistic. But we are intrigued, upon looking back, by the world of the old love songs. It was assumed that true love was to be enjoyed happily every after. It was also assumed that love contained the elements of respect and commitment that lead to wedding vows.

## Radical Change

But something has changed radically in recent years. When our culture turned from the turbulence of the sixties to the emphasis on self in the seventies, our music reflected the same trend. Someone once described the 1970s as the "me decade." There is a real sense in which the "me decade" has determined the music that is played.

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# The Mormons — (IV)



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We continue our study of Mormonism by calling attention to *Point Sixteen* in Elder Robert E. Wells' article in *ENSIGN*, an official publication of the Mormon Church, entitled, "We are Christians Because . . ."

He declares that Mormons are entitled to wear the name of Christ because, "We believe in the same spiritual gifts that existed in the Primitive Christian Church, namely: the gift of tongues, prophecy, visions, healings, interpretation of tongues, etc." In the *Doctrine and Covenants* (84:64-73) we are told the things that Mormon apostles can do, but in verse 73 is the very interesting statement: "But a COMMANDMENT I give unto them, that they shall not boast themselves of these things, neither speak them before the world, for these things are given unto you for your profit and for salvation."

We have here certainly a most unusual statement, for in the Bible it is clearly taught that these miraculous gifts were for the very purpose of confirming the Word so as to lead unbelievers to believe (Mark 16:17-20). In fact, the writer of Hebrews speaks very plainly to this point, "How shall we escape, if we neglect so great a salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" Far from hiding their powers and concealing them from the world, we find them openly and continually using their powers to bring glory to God's name, and to bring believers into the body of Christ.

## XVII

In his "*Point Seventeen*" Mr. Wells affirms, "...just as the Bible was written by Christian prophets in the Old World, so the Book of Mormon was written by Christian prophets in the New World. It is Christian Scripture, a new witness of Jesus Christ, with much additional information about the Savior which in no way contradicts the Holy Bible." The Book of Mormon claims for itself the authorship of Inspired Men; yet in *Nephi* 1:3 we find these words, "And I know that the record which I make is true; and I make it with mine own hands: and I make it *according to my knowledge*." His writing was, by his own admission, according to HIS knowledge, not by God's knowledge. Continuing *Nephi's* claim to inspiration we find, "Nevertheless I do not write anything upon plates save it be that *I think it be saved*, and now if I err . . ." But where in the Bible do we find any writer saying, "Now if I err"?

Along this same line we have the following from *Jacob* 7:26: "I conclude this record declaring that I have written according to the best of my knowledge, by saying that the time passed away with us." Thus we have the writers of the Mormon Bible stating that they are not inspired, but are writing their own personal thoughts, not God's. In contrast to that consider this statement from Christ, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come" (*John* 16:13).

Mr. Wells contends there are no contradictions between the Bible and the Book of Mormon. But give some careful thought to the following: The Book of Mormon declares that about 122 B.C. people were wearing the name of Christ, "and did join the churches of God" (*Mosiah* 25:23); also that churches were established in 84 B.C. (*Alma* 4:4, 5); and that people were called 'Christians' in 73 B.C. (*Alma* 46:14, 15). This creates a bit of a problem when we recall that Jesus Christ had not yet been born; that the word "Christ" is a Greek word, and therefore, would have been unknown at that time in the Western world (North and South America of today).

One final observation on this particular claim is in order. Since the founding of Mormonism more than 150 years ago, there have been nearly 4,000 changes in the Book of Mormon. Many are very simple, of course, but many are highly significant and of a doc-



trinal nature. Since the Book of Mormon does, indeed and in truth, contradict the Scriptures, it could not have come from God.

### XVIII

In elaborating on his *Point Eighteen*, Elder Wells declares, "We are Christians because we believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God" (Articles of Faith 1:9). He further states, "We believe in Christian Prophets, and in the principle of continuing revelation in our day." In Joseph Smith's *Inspired Version* we read, "Now as it is written, after his mother, Mary, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." The *Book of Mormon* is in agreement with this statement also: "She being a virgin, a precious and chosen vessel who shall be overshadowed and conceive by the powers of the Holy Ghost, and bring forth a son, yea, even the Son of God" (*Alma* 7:10).

But the new revelation inspired Brigham Young to say: "Now remember from this time forth and forever that Jesus Christ was NOT begotten by the Holy Ghost" (*Journal of Discourses*, Volume I, page 51). Now, which "revelation" are we to believe, Joseph Smith's "inspired version" or Brigham Young's "New Revelation"? In contrast to these confusing and contradictory claims of Mormonism, consider the following statements from men inspired of God: "For God is not the author of confusion, but of peace, as in all the churches of the saints" (I Corinthians 14:33); "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (II Peter 1:3); "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Timothy 3:16). From these quotations it would be obvious that the Bible is a sufficient guide for us today, and the only guide we need to get from this life to a life with God in heaven.

### XIX and XX

In his final two "points" Mr. Wells contends for the personal physical reign of Christ upon the earth; and pleads for Christian ideals. All of us would agree with what he says about Christian ideals; but the Bible clearly teaches that this earth and all things in it shall be destroyed: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II Peter 3:10).

Let me summarize by saying that the Church of Jesus Christ of Latter-Day Saints is not now, and

never has been a true church of God. Joseph Smith was NOT a prophet of God. I have not written these articles to ridicule the Mormon Church (my family are still members of that church); I have love for the people that I grew up with in Lehi, Arizona, and it is that very love which drives me to strive to show them the true Jesus Christ, the one spoken of in the New Testament. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I John 4:1). And again, "Prove all things; hold fast that which is good" (I Thessalonians 5:21). □

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### OUR MUSIC AND OUR MORALS

(Continued from page 4)

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This change is nowhere quite so evident as it is in the fate of the old love songs. We have had romantic love songs since the Middle Ages — ever since the lady of the manor was serenaded by the knights. But now the emphasis is not on the charms of the loved, but rather on the sexual satisfaction of the one who sings. We once sang about love, but now the songs more explicitly speak of sexual satisfaction.

In a recent issue of *High Fidelity* magazine, there is an article titled, "Sex and Love and Rock 'n' Roll." However, in the title the word *love* has been crossed out, for the article suggests that love has almost dropped out of contemporary songs. A careful examination of the lyrics of many popular songs today indicates that to most contemporary rock music composers, the word *love* means sex.

For example, the question which Rod Stewart asks in one of his songs is, "Do ya think I'm sexy?" The assumption is that any partner is suitable. Donna Summer sings a song called, "Bad Girls" and cries out for "hot stuff." The Rolling Stones have a song titled, "Satisfaction," which states that the goal of life is to be found in self-satisfaction and that the means of discovering it is through sex. In "Yesterday's Paper," an endless stream of sex partners are to be used and then cast aside like yesterday's paper. Janis Joplin advised, "Get it while you can." These are not love songs at all, for they do not speak of the affection which cares for the other and is prepared to be responsible for the other.

#### Rock 'n' Roll

Historically, rock music had its beginning in 1954 in Cleveland when disc jockey Alan Freed used the term *rock 'n' roll* to characterize the musical revolution that was just beginning. Actually, the expression *rock 'n' roll* is a descriptive expression from the ghetto community which refers to fornication.

Some time ago *U.S. News & World Report* (October 31, 1977) introduced an article headlined, "A Flood of 'X-Rated Music' Hits Airwaves, Concert Halls, Rec-



ord Shops," with the subhead reading, "Hot-selling songs with sexually explicit lyrics are moving up on the charts — causing widespread concern about effects on youth across the U.S." The article reported that "critics are worried chiefly about the long-range effects of permissive lyrics on the impressionable young . . . . It is the potential for the setting of behavior styles that is causing fresh concern among sociologists who are studying the effects of the most currently popular styles of music: 'sex rock,' 'punk rock,' or 'new wave.'"

Jesse Jackson of People United to Save Humanity "blames the music as part of the cause of the rising number of illegitimate births and abortions in major American cities. Sexual lyrics give impressionable teen-agers the clear idea that premarital sex is permissible."

Some disc jockeys are pressing for the right to refuse to play tunes that promote illicit behavior. Jon Rivers, of radio station KFJZ in the Dallas-Fort Worth area, is one who chooses not to play suggestive music. Another is Jack Carey, a former top-rated disc jockey in Baltimore and in Buffalo, who recently made national headlines by quitting his morning show at WQUA in Moline, Illinois, because he got tired of playing "blatantly sexual" records such as "Kiss You All Over" by the rock group Exile. In his view, the rock music industry is leading millions of teen-agers and young adults down the evil path of drugs, sexual promiscuity and social irresponsibility.

### Big Business

The recording industry recently reported annual sales above the \$4 billion level. The National Association of Recording Merchandisers reports that 42 percent of today's recorded music is rock music, with pop disco adding another 22 percent, country music 10 percent, soul music 8.5 percent, jazz 8.3 percent, classical music 3.4 percent, children's music 2.6 percent and other types completing the picture.

The superstars of the recording industry become powerful influences upon society in general, especially to the young. They are paid fabulous salaries and given acclaim akin to worship. The homage paid by our nation and the world after the recent death of the Beatle's John Lennon certainly was akin to reverence and worship. One is reminded of his statement in the 1960s when the Beatles were on tour in America: "We are bigger than Jesus Christ!" As further examples of this tendency toward hero worship, British pop singer Elton John reportedly earned \$60 million in a recent year.

Disturbing, too, is the fact that many of the superstars demonstrate lifestyles diametrically opposed to Christian living. A matter of special concern is the continuing association of some popular-music figures with hard drugs and the influence which such usage has had on thousands of young Americans. Drug overdoses have been credited in the public press as

the cause of death for leading performers such as Janis Joplin, Jimi Hendrix, Jim Morrison, Brian Jones, Al Wilson, Gram Parsons, Gary Thain, Vinnie Taylor, Keith Moon, Lowel George, Tommy Bolin, Robbie McIntosh and Sid Vicious, all of whom performed with prominent rock groups.

Bob Larsen, author of the book *Rock* published by Tyndale House, summarizes the negative influence of many of the rock artists: "lyrics that present themes of drugs, sex, perversion and blasphemy, and singers who portray images of sexual licentiousness and drug advocacy."

### The Disturbing Product

Not all of these are rock songs. As we think back to some of the songs of recent years, there have been such titles as "Strangers in the Night," a song about a couple who have an intimate relationship with each other before dawn. Another very popular song was "Help Me Make It Through the Night," in which there is the line, "I don't care what's wrong or right . . . Just help me make it through the night." Yet another song had in it the line, "How could it be wrong when it feels so right?" Other familiar titles are "One More Time," "Johnny One Time" and "Afternoon Delight." All of these songs very openly and blatantly advocate promiscuous sex relations.

Although it is embarrassing even to read the titles, here is a recent list of the Top Ten hits of a particular period: "Let's Make a Baby," "Do Something Freaky," "Afternoon Delight," "Share the Night Together," "Hot Child in the City," "You Never Done It Like That," "Nobody Does It Better," "Lay Down Sally," "I'm In You," "Torn Between Two Lovers."

The emphasis now is on the immediate satisfaction of the self. In a song called "Night Moves" there are the lyrics: "We weren't in love, Oh, no, far from it, We weren't searching for some high pie sky summit, We were just young and restless and bored, living by the sword. And we'd steal every chance we could to go to the back room, alley or trusty wood. I used her, she used me, but neither one cared. We were getting our share, working on those night moves."

In a song called "Double Vision" are the lyrics "Gotta have a good time, ain't got no time to wait, I'm going to stick around till I can't see straight." An America single group called KISS has a song called "Love To Love Ya Baby," wherein the emphasis is so much on the satisfaction of the self that the presence and dignity of the other has been lost. Self-gratification seems to be the ultimate goal.

All of this is but a small sampling of the type of music that has replaced yesterday's protest song and the previous generation's love song. What is perhaps most staggering is that this music is not limited to isolated places. It goes out daily on the airwaves. It is heard on the stereos in countless thousands of homes. One British group known as the Sex Pistols is banned in England, but its music goes out on records that

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# The “Canned” Gospel

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*(Editor's Note: In this article Brother MacDonald speaks from experience. What he proposes here is a plan that has been tried in a number of places, here in America and in other continents. It works!)*

In 33 A.D. the church of our Lord was powerful and growing. Its growth was so phenomenal that it created concern and apprehension among the religions of that day. Listen to Demetrius explain his problem to his fellow silversmiths: “Men, you know that our prosperity depends upon this business. And you see and hear that not only in Ephesus, but in almost all Asia, this Paul has persuaded and turned away a considerable number of people, saying that gods made with hands are no gods at all.” Not only in Asia, but in Europe as well the gospel as preached by Paul created excitement and opposition. At Thessalonica the preaching of the gospel so aroused the Jews that they seized Jason and some of the brethren and dragged them before the authorities, shouting, “These men that have turned the world upside down have come here also!”

Oh! that God's people could create that kind of interest (and opposition) in our day!

And why can't we? We have the same “power” that Paul had. There are people today, as there were then, who need that gospel. The problem does not lie in the word of God; neither does it lie in the people who need that word. Obviously the problem lies in this one fact; we who have that word are NOT committed to the preaching of it as the early disciples were committed. When those brethren in Jerusalem were scattered abroad, they “went about *preaching the word*” (Acts 8:4). It is as simple as that: where the word of God is taught, the church will grow and multiply; where there is no teaching, the church will wither and die. The reason (the ONLY reason) the church does not grow is that the members have ceased to teach and preach the word!

It is very disturbing to find the Jehovah's Witnesses and the Mormon church as the fastest growing religions in the world. What is their secret? The answer is very simple: They seek to make *every convert* a disciple and a preacher of *their doctrine*. They do this through what is referred to as a “canned” approach. Each one of them is drilled in a “canned” speech to deliver, and he goes through this speech at every opportunity. Yet the people of God, who have the TRUTH, are NOT growing! Can it be that our members are “retired” from teaching? Are we satisfied to listen to a preacher once or twice a week, and let that suffice for all teaching done?

Just one look at the results being attained by the Jehovah's Witnesses and the Mormons will show us the benefit of a “canned” speech. They have memorized their false doctrine, and present it at every opportunity. Why can not we, the people of God who have the truth, learn to present our simple gospel by a “canned” approach? Such can be truly helpful! This strict method will keep us from straying off the subject, and getting bogged down in endless discussions. By a structured, well defined METHOD of presentation we can be far more effective than by a simple extemporaneous, spur-of-the-moment effort to set forth the gospel of Christ.

For a number of years now an increasing number of people have been highly successful in reaching others by a “card system” of teaching the plan of salvation. A set of 52 cards will enable even the newest Christian to approach his neighbor with confidence and assurance. All the outline, goals, visual aids, notes, etc., that he may need are provided. This “card method” enables the Christian to present the gospel of Christ with confidence, and with no apprehension at all that he will be unable to handle questions that may be asked. Right here on the cards are the simple outlines that set forth Bible authority, the things necessary to become a Christian, and the things God expects of us once we are born into His family. The use of visual aids provided by the cards will greatly help to understand words and thoughts that may be new to the one who is being taught. The cards are not a substitute for learning or knowledge; rather they are a simple and easily followed plan by which the one who is totally ignorant of the will of God can be brought to an understanding of it, and obedience to it.

Someone may object: “I don't like a ‘canned’ speech.” Well, whatever you may present will be, in some degree at least, a “canned” presentation. The gospel does not change from week to week; it remains the same. All we need to do is to get Christians to presenting that gospel to the non-Christian world. We can leave the results up to God! His word will not return unto Him void. Someone else might object: “I would feel like a Jehovah's Witness to ask someone to engage in a study with me.” Well, that is about the only thing the Witnesses do that is right, so why not feel like them in this?

Objections are usually only excuses. It takes time and patience and effort to teach; but Jesus said, “Go

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# BOREDOM:

## Cause and Remedy!

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"Much deviant behavior is not ill-intended as much as it is a search for diversity and escape from boredom" (*The Psychology of Religion*, by Wayne E. Oates, page 239). The above author quotes Erik Erikson as saying, "Fidelity without a sense of diversity can become an obsession and a bore; diversity without a sense of fidelity, an empty relativism."

We need something to believe in and to which we can commit our lives. There is a need, however, for some diversity in activity in order to have a mind functioning to its full capacity creatively. Boredom, I conceive of as being potentially a hindering state of mind, which can be dealt with effectively, only when considered properly — so as to look at its cause and remedy. We propose to do that in this paper.

### Description

Have we not all at one time or another said, "I'm bored"? Have we not witnessed another saying the same? Have we ever stopped to ask: What causes it? Actually just what is boredom? Is there a remedy for such?

*Scene:* A child folds his arms, stands erect and directs his remarks to a bystanding interested person, "I'm bored. There is nothing to do."

*An interested second person:* "Why don't you go and . . . or . . . play in the yard?"

*Child:* "I don't want to . . . or . . . I don't want to play in the yard, either . . ."

In a religious setting: people are evidently disinterested, just waiting till time for it to *be over*, so they can go and DO SOMETHING THAT IS INTERESTING.

What is the essence of being bored? Are not the following elements present: (1) Disinterest in what is happening; (2) Wanting to do something else, which is judged to be enjoyable, exciting, "worthwhile"?

*Note:* A preacher wonders at times *why* it is that some will make a comment relative to the sermon, seemingly from a sense of obligation. Others will manifest a definite disinterest in what was said. Some will show an appreciation for the idea in the lesson and be excited about it.

During the sermon, Bible lesson, etc., some clearly manifest a lack of interest; boredom.

Why the difference? Wherein lies the KEY?

### "You May Be Able To Do It Better!"

"A young boy complained to his father that most of the church hymns were boring to him — too far behind the times, tiresome tunes and meaningless words. His father put an end to the discussion by saying, 'If you think you can write better hymns, then why don't you?' The boy went to his room and wrote his first hymn. The year was 1690, the teenager was Isaac Watts. 'When I Survey the Wondrous Cross' and 'Joy to the World' are among almost 350 hymns written by him. Feeling bored? let the world remember you for 300 years!" (*Pulpit Helps*, June 1983, page 17).

### What Causes Boredom in Religious Services?

Should one ever find him/herself *bored* in the service of God? Is there any who have NEVER recognized that they were?

Is it getting into a rut — same old routine? "Going to church, listening to sermons, doing the SAME OLD THINGS OVER and OVER and OVER." *Question:* Is it all out there? Or is it in the mind, intellect and/or emotions: Heart? Possibly some fault could be BOTH out there and inside, too.

1. If you think it is caused by "the same old thing" principle, ask yourself if that is true relative to other "same old thing" doing: (a) Playing the "same old" game; (b) Eating "same old" food (c) Talking to the "same old" people, etc.

2. I doubt if that "same old" *doing* is the key to it, because we do things over and over and over — often because we LIKE them; they are exciting to us; we enjoy doing them!

3. Rather, I suggest that it is HOW WE FEEL about what is done! What goes into the make-up of that feeling? How and when did that feeling develop? You or I may do things just to *pass the time*, or we may eat or drink something just to *please someone else* — but not too often or for too long. It would be interesting to *learn* actually how it was that we come to *feel good* about doing certain things, eating and enjoying certain foods, and talking to people. Likewise, it should be interesting for each of us to look back at what it was that caused us to have a *bad feeling*, be bored with some religious activities.

It might be next to impossible for us to actually pin-point the exact "it" involved in shaping our *feelings* regarding a certain matter. However, if we could identify it, such would be interesting; but, even if we don't recognize what caused us to so *feel*, the "it" is out there just the same; we didn't develop it in a vacu-



um. So, how we came to feel about religious activities did not develop overnight in a vacuum, either. Our interest and disinterest are both reflective of *where* we have been and *how* we have responded to the forces we have faced; such indicates where we shall go and how we shall respond to life's challenges, too.

**Matthew 11:16-19; Luke 7:31-35:  
Text and Context!**

Jesus points to the *likeness* of these people to "children" playing in the market place with an attitude which makes it impossible to be *pleased*! They had witnessed John's coming and they disliked it, saying, "He hath a devil." Then viewing Jesus, they had charged, "a man gluttonous, and a winebibber, a friend of publicans and sinners." What had caused them to be in this *likeness*? What could be done to alter their mind-set so they would respond properly to the Lord?

Is it possible for any of us to become such as they were? If one kind of service is asked for, we oppose it; if another kind of performance is witnessed, we are still displeased?

When a child is "bored," is there really nothing to do that is exciting and pleasant?

Actually there is usually much to be done, but the mind-set renders one so as to look over it and complain! What could be done to turn that situation into an interesting, action-filled arrangement? Where would the altering have to come from? Would the initiative have to be made OUT THERE or could we, by looking INSIDE do something to make the CHANGE?

**REMEDY:  
Get Involved To Change Matters!**

As Isaac Watts' father told him — Get Involved. "If you think you can write better hymns, then why don't you?" If you are bored with what is going on, then why don't you become involved so as to change it?

*Specifically*

1. If a *boring* sermon is being preached, begin to ask, "How can I act so as to change that for the better?"

Perhaps I have presented more than my share of *boring sermons*, but what caused me to do such? Was such due to my lack of understanding, concern, or approach? Could it all be in me or possibly was some of it out there?

If you were listening to one of my *boring sermons*, what could you have done to correct the situation? (a) Indicate to me that you were bored, and make some suggestions as to how I could change? (b) Be specific as to what you think it was exactly that bored you? (c) Ponder as to why you were bored, if perhaps others were not, to see if your thinking was not all that it should be?

2. If the singing was not as lively as it should be,

according to your thinking, ask and consider: What can I do to alter that in a pleasant manner? Perhaps we get in a rut, failing to give our best; someone needs to help us get involved in the realization of what we are doing — praising God and instructing each other about important matters (Ephesians 5:18-19; Colossians 3:16).

3. Praying may appear to be a repetitive exercise that has little meaning without any real results, thus boring. When a particular person is called on to lead in prayer, one may be sitting there saying, "Here we go again, with the same old phrases, word order, etc." The Bible speaks of "vain repetition," but it is not wrong to tell the loving mate each day, "I love you." Neither is it meaningless; although it may become meaningless. (Cf. Matthew 6:7; I Thessalonians 5:17; Philippians 4:6-7; James 6:16-17.)

4. Giving of our means may very well be boring, until and unless we wake up to the fact that we are giving as we have been prospered — to the Lord (I Corinthians 16:1-3; II Corinthians 8:5-8; 9:6-8). He asks us to do so and He is pleased when such is done. Our interest can be very low or high in doing such, depending on just HOW we view such.

5. Taking of the Lord's supper may be a routine of eating some bread and drinking some grape juice — with little or no meaning, other than the fact we have been doing it for a long time. If we look to the origin of it (Matthew 26:26-30), however, and what it points to (I Corinthians 11:17-34; 10:16) if we are bored then we surely have a problem of recognizing profitable behavior.

*Individually*

Beloved, sure there are things going on which can be and should be improved so that such would have more meaning, be easier understood, be more in harmony with God's revelation; but who is going to bring about that change? Can you and I, as creatures of God, dismiss our responsibility to affect change? I don't believe we can, with God's approval. We are missing a great deal of life's excitement, joy, and pleasure when we have a mind-set that allows us to so exist.

I can sit back and point a finger at others for the *boredom* that I feel, continue to keep myself detached, uninvolved, and dissipate my energy and resources in murmuring (Philippians 2:13-16). I'll not only *feel bad* most of my lifetime, but I'll add to the bad feelings of others.

Beloved, boredom is not a pleasant state of mind, neither is it healthy — from a physical or spiritual point of view. No one can make you have it nor keep you from having it. You and you alone, I believe, determine with what you will be bored or NOT. You and I can deal with any and every situation, responsibly — helping us to be a winning force and contributing to the growth and fruitfulness of others. Are you inclined to say, "I'm bored?"

*(Continued on page 19)*



# HOUSE CHURCHES

Jim Blough

*(Editor's Note: The following article is from the weekly news bulletin of the Boston Church of Christ, and was written by Jim Blough, a deacon in that congregation. They baptized 403 people in 1983, and anticipate more than 500 baptisms in 1984. The article is prefaced by Paul's salutation to Philemon "and to the church in thy house" — Philemon 2.)*

-----

Perhaps you have noticed a recent change on the back of our bulletin. What had formerly been a list of all the evangelistic bible studies sponsored by this congregation has now been replaced by a list of our newly-formed house churches. This represents a particularly significant and exciting change in the Boston church for two reasons; not only are the house churches an effective and convenient means of grouping Christians for spiritual and administrative purposes, but the establishment of house churches also marks one more step toward our goal of restoring the spirituality, discipleship and evangelistic impact of the New Testament Church. The Biblical precedent for house church units is clear; Romans 16:5, and I Corinthians 16:19 mention churches meeting in Christians' homes, Acts 12:12 notes that the church gathered at the house of Mary the mother of John to pray, and Acts 5:42 and Acts 20:20 record that the apostles taught the gospel from house to house. These are just a few of the passages in God's word that show the role of house churches in the New Testament pattern.

It must be clarified that house churches are not intended to be a substitute for congregational worship on the first day of the week, although they did enable the Christians in the first century to continue to meet in circumstances of extreme persecution when a large congregational meeting was impractical. The real value of the house church unit however, is found in a principle of leadership which was first introduced in the ministry of Moses, described in Exodus 18:13-26. It is recorded that as the numbers of God's people increased at that time, Moses quickly became unable to meet the needs of all of them entirely on his own. In fact, some would stand in line *all day* just to get to talk to Moses! This condition was clearly a thorn in

Moses' ministry, and it is precisely this same condition that keeps our churches today from growing to the size of some of the churches in the New Testament (30,000-50,000 members). The modern-day evangelist is expected to personally meet the needs of all of the members of his church, an impossible task, and everyone simply becomes "worn out" as a result. Fortunately for Moses, his father-in-law had the wisdom to suggest the appointment of several levels of leaders — men over thousands, hundreds, fifties and tens — to help Moses meet the needs of the people more effectively.

As the church here in Boston has grown over the last five years, it has repeatedly become necessary to appoint men to meet the needs of God's people; first over tens (Bible Talk leaders), then over fifties (House Church leaders), and over hundreds (Zone evangelists). We currently have only about 1,000 members, but as the need arises men will be appointed over thousands as well.

The beauty of God's plan of church leadership is that a church of 1,000 members can remain united under one eldership and yet still retain the intimacy of a small group in each of its 25 house churches. Each of our new house churches is about the size of the group which started the evangelistic thrust here five years ago, and certainly our knowledge of discipling has increased greatly over that period of time. In other words, each one of our new house churches can *by sight* expect to grow at least as rapidly as the entire church has grown over the last five years. We eagerly expect, then, that in June 1988 the membership of the Boston Church will exceed 25,000, with a Sunday morning contribution of over \$400,000. This is *by sight*, simply reproducing what has already been done. Just imagine what can be done by faith!

It is clear that God's plan for church leadership includes the house church unit, and we at the Boston church are continuing to search the Scriptures diligently to ensure a full understanding of the role of the house church in building our work here. As is always the case when we implement God's principles we are confident that the result will be a greater and greater number of souls won to Christ and to God be the glory!



# “Errata” of the Protestant Bible

Luther W. Martin  
707 Salem Avenue  
Rolla, Missouri 65401

Thomas Ward was born at Danby Castle in Yorkshire, England, on the 13th of April, 1652. He was raised a “Protestant,” but married a Catholic lady and became a convert to Roman Catholicism. He left his wife in England and journeyed to France, then on to Italy, where he became a member of the Pope’s Guards. He remained five or six years in this relationship, until at the pressuring solicitation of his wife, he went back to England. Being a lover of controversy and argumentation, he began writing, in about 1686, a series of attacks against Protestantism in general and the Church of England in particular. In 1688, he wrote his “Errata of the Protestant Bible,” to which we shall now make brief reference.

## Acts 20:28 — “Overseer” A Corruption, According to Ward

Ward insisted that the *true* rendering of the Greek word *episcopos* should be “bishop,” and he accused the English Bibles of 1562, 1577 and 1579 of being corrupt, because they rendered the word “overseer.” He was attracted to the word “bishop” because of its being an “ecclesiastical word” that seemed to fit in with the religious hierarchy. Literally “*epi*” means *upon* and *scopos* means to *look*; therefore, the word *episcopos* literally means to look upon or oversee. Now, in the 20th century, some Roman Catholic New Testaments have even rendered *episcopoi*, in Acts 20:28, as “overseers.”

## I Corinthians 9:5 — “Leading About A Wife” — A Corruption?

The Rheims New Testament, published in 1582, reads: “Have we not power to carry about a woman, a sister, as well as the rest of the apostles . . .” Ward thought that “woman” and “sister” were the only correct renderings for the Latin *mulierem* and *sororem*. But even the Latin Lexicon gives “wife” as another meaning for *mulierem*. The Greek text uses *gunaika*, for “wife,” and *adelphe*, for “sister.” Ward, in harmony with Catholic practice for members of the priesthood, looked upon their leading about “wives” as a corruption! But, now in the 20th century, some Catholic New Testaments use the word “wives” in this passage, and perhaps Mr. Ward is turning over in his grave.

## Titus 3:5 — “Laver of Regeneration”?

Mr. Ward could not accept the expression “. . . according to His mercy He saved us, by the *washing* of regeneration . . .” He termed “washing” as a “corruption” He insisted upon the expression “laver of regeneration.” This, of course, fits in more appropriately with baptismal founts and infant baptism, as practiced by the Roman Church. However, in recent years, Catholic Versions have accepted the “washing of regeneration.”

## Matthew 3:2 — “Repent Ye: For the Kingdom of Heaven Is at Hand”

This statement by John the Baptizer is a “corruption” according to our Catholic author. Instead, it should read: “Do penance: for the kingdom of heaven is at hand” (Rheims Version). The Douay-Rheims Version has numerous passages wherein “Do penance” is substituted for “repent.”

TO REPENT is a mental action. We read or study God’s Word . . . or we hear God’s Word proclaimed . . . our mind meditates upon it . . . and we decide or determine to REPENT. We have made a mental decision!

But to Catholicism, DO PENANCE is something vastly different! This is a bodily or physical action, not just mental! DOING PENANCE may involve auricular confession, prayers, fasting, almsgiving or pilgrimages to some shrine or “holy place.” These things constitute the “doing of penance”! So, even though the words “penance” and “repentance” may sound similar, actually they are quite different.

## Acts 9:22 — “Conferring One Scripture With Another”

“But Saul increased the more in strength, and confounded the Jews who dwelt in Damascus, proving that this is very Christ” (Acts 9:22).

Mr. Ward became very “exercised” over the rendering of this passage in the Bishops’ Bible of 1568 and 1602, because some words *were* added, that the text did not justify. The Bishops’ Bible read in part: “. . . and confounded the Jewes which dwelt at Damascus, proving by conferring *one Scripture with another*, that this is very Christ.” Mr. Ward did not appreciate the implication that everyday Bible readers were supposed to be able to “conferr Scripture with Scripture.”

(Continued on page 21)



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# NEWS NOTES

*Fanning Vater Tant*

## "GNASHING OF TEETH"

This story may not be true, but they used to tell it on Billy Sunday, sensational preacher of yesteryear. He was "waxing the elephant" with horrendous stories of the tortures of hell, where there would be "weeping, wailing, and gnashing of teeth." One aged sister flashed her toothless grin at him, and said quite loudly, "But I don't have any teeth." To which Sunday bellowed, "Madam, teeth will be provided."

## "THOSE WHO ARE SICK OF THIS CONGREGATION"

You hear it over and over again: "Lord, bless all those who are sick of this congregation" . . . which isn't really what they mean. Translation: "Lord, bless all those of this congregation who are sick." Then there was the preacher who announced: "Services tonight, Subject: 'He that believeth not shall be damned at 6:00 o'clock.'"

## "THEY WATCH FOR YOUR SOULS"

During a survey made last year among over a hundred congregations, the elders answered a questionnaire with some pretty sobering comments. Eight percent of those responding thought instrumental music should not be a test of fellowship. Teachers who taught the existence of miraculous gifts in the church today, and that the Lord's Supper could be taken on any day of the week would be held in full fellowship. Less than one-half of the elders responding were involved in any kind of Bible studies with the lost. Response to the questionnaire was not great enough to have statistical validity — but that ANY elder of any church of God could respond in the above fashion shows that "we are indeed drifting!"

## MURDERERS' ROW

The term used to apply to a group of heavy batters on the Yankee baseball team. Now it applies to our national highways. Each year 50,000 people are slaughtered on the highways — and 25,000 of those deaths are alcohol related. In fact, alcohol and tobacco kill more Americans every few years than have been killed on the battlefields of ALL the wars in which our nation has engaged, from the Revolution right on to Viet Nam.

## FROM GEORGIA

Dear Brother Tant: After eight years with the congregation here, I have submitted my resignation as evangelist effective August 31, 1984. I would be happy to hear from any congregation who might be interested in my working with them.

Brotherly,  
Wm. R. John  
211 Porter Lane  
Jonesboro, Georgia 30236  
Phone: (404) 471-4981

## NOTE TO THE PREACHER

He was one of those preaching brethren who find it hard to come to a stopping place. The wife of one of the deacons became increasingly uneasy as she thought back, and couldn't remember whether or not she had turned off the gas under the roast being cooked for dinner. Writing a note, she slipped it to her husband, nodding toward the pulpit, and thinking her spouse would get the message: he's preaching so long I am uneasy about the gas under the roast. The deacon nodded his head understandingly, and without reading the note marched up the aisle and handed it to the preacher. Thinking it was something urgently important, the preacher read aloud, "Please go home and turn off the gas!"

## MARK TWAIN ON LONG SERMONS

"Some years ago in Hartford, we all went to church one hot, sweltering night to hear the annual report of Mr. Hawley, a missionary who went around finding people who needed help and didn't want to ask for it. He told of the life in cellars, where poverty resided; he gave instances of heroism and devotion to the poor. When a man with millions gives, he said, we make a great deal of noise. It's a noise in the wrong place, for it's the widow's mite that counts.

"Well, Hawley worked me up to a great pitch. I could hardly wait for him to get through. I had \$400 in my pocket. I wanted to give that and borrow more to give. You could see the greenbacks in every eye. But instead of passing the plate to the crowd, he kept on talking and talking and talking, and as he talked it grew hotter and hotter and hotter, and we grew sleepier and sleepier and sleepier. My enthusiasm went down, down, down — \$100 a clip — until finally, when the plate did come around, I stole ten cents out of it. It all goes to show how a little thing like this can lead to crime."





*J. D. Tant*

## THE POPE AND SEX AGAIN

On June 15, 1984, John Paul II denounced pleasure-oriented sexual relations for both married and unmarried couples. While we can certainly agree with the ban for the unmarried, we wonder what book of theology the pope uses for his statement concerning married folks. In speaking to an audience of bishops and abbots in Switzerland, he said, "One of your constant concerns is with the values of the family. These (values) are sorely tried when the love that exists between a . . . married couple is lived egotistically, in view only of immediate and selfish pleasure, in the absence of a definitive commitment to the person of one's partner and to the children born of the union." Of course, the sexual union should not be selfish, but what about those who cannot have children? According to the pope, the sexual union would be sinful for such married couples, if I can make any sense out of what he said.

## MUCH ABOUT THE MOON

Denominational leaders of various stripes are up in arms over the conviction of Sun Myung Moon of the Unification church. He was convicted under I.R.S. laws concerning his handling of church finances as his own, but without declaring them as his own. Other groups that evidently handle finances in a similar manner see the conviction as a threat to religious freedom, and are rallying to Moon's aid.

## POOR RICHARD'S ALMANACK

First published in 1732, the passing 250 years have not dimmed the wisdom of Benjamin Franklin's common sense. Some of his timely adages follow: "A long life may not be good enough, but a good life is

long enough." "Serving God is doing good to man, but praying is thought an easier service, and therefore more generally chosen."

"Let our fathers and grandfathers be valued for their goodness, ourselves for our own." "If your riches are yours, why don't you take them with you to the t'other world?"

"Glass, china, and reputation are easily cracked, and never well mended." "Lawyers, preachers, and tomtit's eggs, there are more of them hatched than come to perfection."

## MORE SUITS

On the heels of the celebrated Oklahoma case in which an admitted adulterer won a large suit against the Collinsville church of Christ because they withdrew from her, other get-rich-quick enthusiasts are coming out of the woodwork. A man in Philadelphia has filed a \$1-million suit against Central Baptist church for excommunicating him. And I have heard of a church of Christ in California now being sued by a woman some years after the breakup of her marriage, charging "alienation of affection." It might be wise to look into the matter of malpractice insurance coverage. Seriously.

## APTLY NAMED

In Denver, Fred McCallin has built his St. Thomas More church into the largest parish in the Catholic Archdiocese of Denver. How has he done it? He put in a restaurant, applied for a liquor license, and has turned this "in-house" operation into a \$500,000 a year business. "The restaurant brought people into the church and swelled the membership," said McCallin. The drink list is titled "Fire and Brimstone." Well labeled.

## UPCOMING MEETINGS

July 9-15, North Jasper, AL; July 29-August 3, Coeur D'Alene, ID; August 5-10, Missoula, MT; Sept. 23-28, Clearwater, FL.

## MORMON GROWTH CONTINUES

Adding 190,000 conversions to 181,000 of their own children's baptisms brought worldwide membership to 5.4 million. Local congregations numbered 15,000, an increase of 378, or more than one new congregation established per day. Mormons have church units in 90 countries and 17 territories, and 26,565 missionaries in 58 countries.

## WHAT WOULD HE SAY NOW?

Sterling North was a Chicago Daily News columnist in 1940. He wrote: "Virtually every child in America is reading color 'comic' magazines — a poisonous mushroom growth of the last few years." He went on to describe the sex, violence, nudity, torture, mayhem, etc., that characterized these publications. Remember, this was 1940. If you are old enough to remember those comic books, how would you compare them with the comic books, romance novels, movies and TV programs of this age? Mr. North would doubtless suffer a stroke if he were to see what is available today. Question: Have we become so desensitized and used to sin that we tolerate the poisons that we and our children ingest so freely?



# Is Baptism Essential To Salvation?



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## A BELIEVER IN GOD — IV

(Continued from page 1)

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cious than gold that perisheth, though it is proved by fire" (I Peter 1:7), which is "a like precious faith" with that of the apostles (II Peter 1:1), which faith rests upon "his precious and exceeding great promises" (II Peter 1:4). Christ, the living stone laid in Zion, was with God, "elect, precious" (II Peter 2:4, 6), whose preciousness is to be equally esteemed and revered by the believer (II Peter 2:7).

This precious blood is "as of a lamb without blemish and without spot, *even the blood of Christ*," which points back to the Lamb of God so vividly revealed in Isaiah 53. He was the mystery of previous ages, for, he was "foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake" (I Peter 1:20). Thus, before the beginning of time and the creation of man, God knew what He would do in Christ for the redemption of man, if man should sin. "Before the foundation of the world" means before the "casting down" or bringing forth the orderly arranged universe. That this is the true meaning, and not before the forming of the Jewish economy, as thought by some, is clear from Peter's statement that Christ was "manifested at the end of the times" — plural — which includes all periods of time prior to his being "manifested." "For your sake," indicates the objective or goal in the Lord's purpose from before time; the believer is one now redeemed by that blood which God provided according to His eternal purpose or plan.

It is through Him that one is now a believer in God, "that raised him from the dead, and gave him glory," so that one's faith and hope in God rests on his belief in that which God has done in Christ and His resurrection. We conclude, therefore, that one who has not been redeemed by that precious blood, through his faith in God who raised Christ from the dead and gave Him glory at His right hand, is not a believer — a Christian. This he must accept.

### Purified in Obedience

Peter is not through: "Seeing ye have purified your souls in your obedience to the truth" (v. 22), which is related to the redemption with precious blood. Jesus said, "Ye shall know the truth, and the truth shall make you free" (John 8:32); but that truth purifies and makes free from sin and its bondage only when it is obeyed. Jesus said that God's word is truth (John 17:17), and John said, "Grace and truth came through Jesus Christ" (John 1:17), that is, the truth of the gospel through which we are saved came through Him (Colossians 1:3-5). The "soul" is the life, the inner invisible part of man, which is purified by one's obedience to the truth of the gospel; in this obedience to truth the blood cleanses and the life is purified.

This obedience to truth begins in repentance and baptism (Acts 2:38; 3:19), and continues through life as one walks in the light of truth, doing the will of God from the heart at all times. One who has not and does not obey the truth as it is in Jesus is not a believer (a Christian), however loudly he may acclaim his faith.

### Begotten (Born) Again

We hear much these days about "born again Christians." Such an expression is misleading, for it falsely assumes that there are Christians who have not been born again. A Christian (a believer in God) is one who has been "begotten," or born, "again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth" (1:23). "Again," or anew, indicates "from above," a begetting by the word of God is in order to a spiritual birth and life which differs from the begetting by which we were brought into the world. Jesus laid down the principle that "except one be born of water and the Spirit" he could not enter into the kingdom of God (John 3:5). Peter's believer is one who has been begotten by the word of God which brings him to the birth of water in baptism, whereby he is translated into the kingdom of God's dear Son, experiencing a new life (cf. Colossians 1:13; Romans 1:1-7).

Peter follows this by contrasting that which is of the flesh and that which is of the word. Flesh and its glory are as grass and its fading flower: these wither and fall away. "But the word of the Lord abideth for ever," and that which it produces, a new spiritual man, is destined to eternal abiding if the word is faithfully adhered to in life.

### Summary

In summary, the apostle describes the believer as one who has been begotten again through the incorruptible seed, the word of God; one who has purified his soul in obedience to the truth; who is thus redeemed by the blood of Christ. His standard of life is holiness as God is holy; he can address God as Father, and as a child of obedience has his hope set perfectly on the grace to be brought at the revelation of Jesus Christ. Anything less denies one the right to call himself a believer in God — a Christian — for such he is not.

(To be continued)

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### HE SIGNED HIS NAME

Henry Ward Beecher once went into his pulpit and announced, "I hear of men who sometimes write letters and forget to sign their names. This week, however, I have a letter from a man who signed his name, but forgot to write the letter. The letter is addressed to me, and a single word is on the sheet — the writer's signature no doubt. The word is "Fool!"

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# BROTHER GOODPREACHER HAS A PROBLEM

Ron Howes  
1325 Panlener Street  
Las Cruces, New Mexico 88001

Goodpreacher was sitting in the recliner in the corner of his paneled and carpeted library next to the office. He was sitting there lost in thought, a stray volume of *Spurgeon's Sermons* open on his lap, and neglected.

"She was a beautiful and attentive woman," he mused to himself . . . she had this certain way of saying . . . "RON!" . . . It was as if there were a special note or chord invented by some angelic messenger just for her use when she said, "RON!" And she said it whenever she talked to him, in that special way that she had of talking only to him. Yes, they were close; she had stayed up late at night and neglected her own work in order to do the typing on his latest manuscript. There was this element of sacrifice in her attitude toward the Lord. She was more than just a fellow worker, she seemed to be a kindred spirit. They thought the same way. Whenever she read that latest article that he'd written she always had that little note of expectation in her voice as if to say . . . , "I know I'm going to like this."

It was unusual to find these attributes in a woman. Most women, he had come to believe, were rather argumentative and competitive; and yet here in his presence was one quite unlike any other woman he'd ever known. She was somehow very special to him. It was never difficult to talk to her. She either always seemed to know the right thing to say, or how to listen and nod her head in that knowing and approving way she had of nodding her head when he was talking to her about some problem that he was having.

And what a pretty head it was that she nodded. It seemed to Goodpreacher that there was this special something about the way her eyebrows were just so, and the cute little way that the end of her nose turned up when she laughed. Her hair always seemed to be just right. She was conscious of her appearance; she took care of herself without overstating the obvious fact that she was a beautiful woman.

Her eyes seemed to penetrate you when you sat down with her to talk . . . they lingered on your eyes for that extra second or two which said, "I care about you and what you think and feel." Goodpreacher liked to be cared about these days. His feelings of self worth waxed and waned with the ebb and flow of spiritual health of the local work. It seemed that for weeks on end there would be little or no progress made in the areas he was responsible for. She . . . she always had this way of assuring him that things would work out for the best. No one else had ever seemed to be able to do that for him . . . but she could, in that special way.

She had a way of stroking your ego that wasn't obvious, but very effective — those little sweet but not too sweet comments of praise. And when you were talking to her, and she wanted to make a special point, she would reach out and touch you on the arm as if to say, "Because we're friends," you will understand what I'm trying to say. It seemed to Goodpreacher that she had developed the habit of touching him on the arm when they talked, and he found that he liked that extra measure of attention that she gave without being asked.

The relationship was getting to be a close one finally, and it hadn't happened over night; it had matured and aged like a fine cigar tobacco in an Arkansas barn over a winter. These were the kind of personal feelings that men like Goodpreacher appreciated in another person. It was more than just friendship, it was companionship. It was a working relationship that made the day just a little bit brighter, the problems a little easier, the air a little fresher. He remembered feeling these feelings before, but couldn't put his finger on where or when — it must have been long ago. That little bit of warmth, that little bit of extra anticipation . . . it was all there . . . waiting to grow as time went by.

To continue our story, we must leave Ron Goodpreacher in his LAZY BOY recliner, with the Oak Ridge Boys playing "Bobby-Sue" on the stereo, and bring the reader into a clearer perspective of this lazy afternoon's mental digression. The thoughts that Goodpreacher is thinking and feeling to himself aren't for Penelope Goodpreacher, his devoted and



sacrificial wife. She is six months pregnant with their second child, and has been ignoring Goodpreacher of late, putting up as she has with morning sickness and evening headaches. Goodpreacher is having all of these warm feelings for none other than Sis. Sally Sweetbreath, the church secretary. Sally was a fairly recent arrival in Podunk County, having moved there from Ft. Smith this past year. She had been a member of the congregation for just a few weeks when the Elders decided to hire a secretary for Goodpreacher. She had applied for the job, with excellent credentials, having been a church secretary before.

Now don't read more into this story than is here. Goodpreacher hasn't been unfaithful to sweet Penelope, and hasn't even considered that . . . yet. Our story needs more telling, but we must leave it here because, so far, it has developed within the mind of our daydreaming preacher. He hasn't sinned yet, but as you can tell seems to be surely headed in that direction. Will Goodpreacher wake up in time to stop his slide into sin? Will Peraly or the Elders see what is happening and intervene as they have done so many times before? Time will tell.

*(To be continued)*

# CATCHING UP ON NEWS NOTES

## MERGER IN FORT SMITH

*In June the Southside Church and the Park Hill Church in Fort Smith, Arkansas, merged into a single congregation. Worship attendance on that first Sunday was 170. The congregation is presently meeting in the Park Hill building, but plans call for the sale of both Park Hill and Southside buildings as soon as possible, and the building of a new building in a more suitable location. Elders of the congregation are Johnny Mathis, Dave Roberts, and Ron Roberts. Preachers are Roger Hendricks and Randy King. (This is of special interest to me. In January, 1934, I left Louisville, Kentucky, to come to Fort Smith for my first full time work as a local preacher. Park Hill did not know me, but took me without question on the recommendation of Foy E. Wallace, Jr. I did not know them, but took them on his recommendation. We had a happy three years together, during which time our family was increased by a son, Jefferson David Tant, our only child. Nearly thirty years later I returned for another period of service with Park Hill, being co-laborer with the beloved Cecil B. Douthitt. Like Paul to the Philippians, "I thank my God upon all my remembrance" of this fine church.)*

## BOREDOM *(Continued from page 10)*

Why don't you *do it better*, if you THINK it can be done better?

### Being BORED vs. Being CREATIVELY ACTIVE!

A daily question should present itself to you and me, beloved: How can I be creatively involved so that I can contribute to a change that will enable me and others to meet the challenges of life? How can I act initially so as to make things interesting and result in enjoyment?

Is there something inside me that can come alive and move me to help others find meaning in life? Can I help others to get involved rather than murmur and complain?

Is there something out there which I can react to in a way that will result in more people being motivated to live on a higher plane, look to a higher power, aim for a more productive lifestyle? If there is, am I wise enough to see it? Am I energetic enough to response effectively? Am I considerate enough to be deeply involved in helping others as I seek help for myself?

1. Beloved let us be honest enough to point to things that bore us and others, but in a constructive manner.

2. Let us be patient enough to ponder ways of responding to boredom in a beneficial fashion, not destructively.

3. Let us be humble enough to recognize that we are less than perfect, and that we are capable of misjudging and speaking unwisely; so, let us not be too swift to speak (James 1:19).

4. Let us pray about the proper course of action when boredom is faced, believing that God can and will help us to be innovative in uncovering things of interest.

5. Let us muster the courage to act, as did Jesus when He pointed to the children's likeness of these adults, to illustrate the futility of the course being followed. Let us be kind enough to suggest ways to overcome boredom, by trying to understand its essence, its nature, its cause — inactivity, un-involved-ness!

6. Let us see the remedy: Jesus Christ's Message. Come and receive rest from the burden and heavy load of sin; let us, having received spiritual life, go forth with joy in our hearts and hop on our lips, telling and showing the word about salvation. Let all the fibers of our being awaken to the proclamation of His word!

Boredom? Who has time for such? Who wants to pay its price? Who will overcome? Boredom or you? You will determine that; the decision is yours. Choose Victory!





32nd in a Series

## Three Schools of Thought



Wm. E. Wallace  
P. O. Box 0  
Newport, North Carolina 28570

In the context in which this series has been presented the label “conservative” refers to opposition to church support of institutions and to anti-sponsoring church type cooperation. “Liberal” is attached as a label for those who take the pro-stance on these issues. There are a number of other pro and con issues — church benevolence to non-Christians, for an example. It is admitted that these labels are ill-conceived and unfortunate. Nevertheless they are widely used and it is difficult for me to avoid using them.

Among the “conservative” brethren there are three general attitudes. There are those who are attached to the traditional hard-line attitudes in methods of the movement’s heritage. They are militant, regularly engaged in negative reactions, and are alert to expose anyone or any teaching among “conservatives” which appears to soften the “conservative” stance or reflect on its interests. In “contending for the faith” the spirit is often partyistic, sometimes pharisaical, and always manifests a sense of urgency to keep the ranks pure. These are the separatists.

A middle group feels keenly the importance of the issues, and while having no inclinations to compromise truth or conviction, they view “conservative” brethren as being a part of churches of Christ as a whole, and feel a continuing affinity with “liberal” brethren, and talk of maintaining “communication” with the “liberals.” They view the in-fighting among conservatives with much chagrin and are made uncomfortable by party spirit. They are militant, but irenic.

Then there are those who share “conservative” ranks, but who relegate the issues to mere matters of opinion or view them as no hindrance to fellowship across “liberal” and “conservative” lines.

Although there are tensions and disturbances in the ranks, the “conservative” movement shows no sign of disintegrating. Most of the issues facing churches of Christ as a whole are debated in the movement. But there is a strong *esprit de corps* and a keen dedication permeating the ranks. Numerous evangelists are supported in African countries, Australia, Philippines, Europe, South America, Mexico and Canada. Support is sent directly to them. There are publishing businesses operated by “conservatives,” and several widely circulated periodicals. Florida College serves the movement well. The benevolent work of individuals would make an impressive report were they inclined to advertise their alms. Churches are not at all inactive in benevolence, although they are considerably restricted in what they can do as churches by virtue of conviction.

In 1968 a “team” of prominent preachers from “conservatives” and another from “liberals” met in Arlington, Texas, representing only themselves, to thoroughly discuss the issues. The meeting was given much publicity. Some considered the meeting as a great step toward healing the breach; others looked upon it with tongue-in-cheek; still others were fearful that some sort of unscriptural “compromise” of truth was in the air. Similar meetings had been held before, but the Arlington Meeting produced the first real



definitive dialogue regarding the issues involved. While "unity talk" relating to the Arlington Meeting was in the air for sometime after the meeting, it soon died down and "conservative" and "liberal" brethren continued to go their separate ways, without any prospect of the differences being settled or removed. Yater Tant launched a "peace offensive" in the *Gospel Guardian* on the heels of the Arlington Meeting, seeking to keep dialogue going between alienated brethren. Tant's effort was attacked by some as being impractical. Others viewed it as leading to an evil compromise on the "plains of Ono." The "peace offensive" fizzled out.

The "conservatives" will continue as a strong religious movement carried along by the militant efficiency of its college, publishing, and private-foundation interests. If the hard-line separatist sentiment prevails over a sustained period, the movement will come to have as little connection and relationship with other churches of Christ as those churches do with the "Christian Church (Disciples of Christ)" wing of the Restoration Movement. There is a real danger of it becoming what Foy E. Wallace, Jr. charged it to be: "Their whole agitation movement is one of institutional domination and a centralized control of churches and preachers, a peculiar brand of their own creation."

The health and worthiness of the movement is in its featuring of principles of biblical authority and in its emphasis on local church autonomy. In giving priority to the theme of authority for beliefs and activity, awareness of divine prerogatives and divine will is pre-eminent. Many congregations particularly mindful of their independence brook no interference in their internal affairs from either "liberal" or "conservative" enterprises and institutions, and seek to do the Lord's work in the New Testament way, and are not oriented to a party spirit. If this sentiment prevails, party spirit will be resisted or sloughed off and the movement will avoid the fate of other so-called "anti-movements" which have died or withered to insignificance.

If the fruit of the spirit would prevail in the forensic and polemic struggles of "conservative" brethren with each other and with others, their contribution to the health of churches of Christ as a whole will be considerable.

Shortly before his death, Foy E. Wallace, Jr. observed to this writer that the situation among churches of Christ was complex. He expressed his heart felt concern as to the direction of the church led by college interests and personnel. He seemed less concerned about the "anti" movement, much more about the trends in the church as a whole.

The number and complexity of major issues plaguing churches of Christ as a whole prompts men like Yater Tant to continue the search for a way out of the labyrinth. Passing over or abandoning biblical injunctions as to fellowship with error is no right way out. On the

other hand, the ever-tightening or shrinking of the circle of brotherhood to include only those who agree with editors and papers on various issues is to eventually choke ourselves to death.

I do not know the way out of the fragmenting brotherhood situation, but I am quite sure the unity of the faith in the bond of peace can be achieved in local, autonomous congregations which are oriented to Christ and the Bible, rather than to human institutions, periodicals, brotherhood projects, and brotherhood movements.

This series is now closed with hope that it will contribute something positive toward deeper and abiding reflection on Paul's observations in Galatians 5:15 and on the questions of James 4:1. □

MILTON VERMONT

*After more than half a century of preaching all over the South, West, and East, we had our first glimpse of Vermont a few weeks ago. What a delightful change from the sultry heat of Alabama in July to the cool breezes, beautiful lakes and green mountains of Vermont! Jeffery Kingry is working with the fine little congregation at Milton (about 80 members) and has been there for three years. Approximately one-half of the members are former Catholics. Eugene Dumas, a school-teacher, was converted while in the military, and when discharged returned to Milton, his home town, to establish a faithful church there. Already men are being trained to take the gospel to other towns and cities in the area. Kingry plans to spend his life in Vermont, devoting himself to the establishment of faithful congregations throughout the entire region . . . an example worthy of commendation!*

"ERRATA"  
(Continued from page 12)

However, Mr. Ward made no comment in reference to Acts 17:11, which reads: "These were more noble-minded than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, to find out whether these things were so." So, although there was no justification for the extra words inserted by the Bishop's Bible in Acts 9:22, nevertheless, the same truth WAS taught in Acts 17:11.

Conclusion

There is no question whatsoever that the Holy Scriptures WERE designed to be read by any and all persons who might learn to read. Scripture was intended for public consumption. Witness such passages as: John 20:30-31; I Corinthians 14:37; Colossians 4:16; I Thessalonians 5:27; II Thessalonians 3:14; and II Timothy 3:15-17. □



# Mexican Diary — (IX)

## Marvel House

In my last letter I was telling about the “station wagon” or camper, and the difficulties of travel on the unpaved Mexican roads. Charles would drive, and I would be back in the camper trying to hold down dishes, clothes, cooking utensils, quilts, books, a typewriter, and a hundred other things that were packed into every available inch of space. This was our first trip in the new mode of travel.

We had gone but a short distance when Charles called back over the intercom (yes, I was trying to carry on a conversation with him while both hands, as well as feet and legs, were trying to hold things in place) asking, “When do we eat?” We pulled over to the side of the road and ate our lunch. About that time the thought struck me that we would probably have to give up our apples and oranges to the border inspection station at the California line. When we arrived there, however, they did not even ask about the fruit, but did want to know if we had any plants. Well, all my life I have wanted some sort of greenery growing around, and I did have a short row of plants across one end of the table. I was confident they would not be interested in them, so I called out, “Just some house plants.” Well, the patrol man was as kind as he could be, but said, “I’m sorry, but I will have to take them.” I hated to give them up, as I had had some of them from the time we had lived in Houston in 1937. I asked, “Would it be possible for me to pick them up on our return trip?” He offered to save them for me, then showed me where he would put them inside the building, and tagged them for identification. I was grateful! For all our years together Charlie has had to tolerate my taking dozens of pots and boxes of plants every time we moved. Not one time has he complained at the inconvenience; and this time was no different. We left the plants at the border, and resumed our journey.



One of the greatest joys in our work among the Mexican people has been knowing the Arellano family in San Luis. They were the first husband and wife to become members of the church after it was established in San Luis. They owned a lot next to the one where they lived, and soon after becoming Christians they set to work making blocks of adobe, hoping to use them in construction of a meeting place for the congregation. They continued this work, day after day, finally having the outside wall up about four feet high, all at their own expense. Finally some individual Christians from the United States sent money to get the place finished enough to have the first service — December 1964. The San Luis members invited the preachers and their families from Tecate, Mexacali and Sonoyta for several days. All stayed in the little three-room house of the Arellano family — a family of eight people at that time! Services were held each evening. While the women were busy through the day time, the men sang, studied the scriptures, and made calls throughout the entire neighborhood trying to interest the people in the gospel of Christ. What a joyous time it was!

I had a most interesting conversation with Marguerita Lopez of Tecate in September, 1967. She was one of the first to obey the gospel in Tecate, and at that time was eleven years old. Even at this tender age she had done the cooking, washing and ironing for her father and five younger children. Her mother had died, and Marguerita was the “lady of the house”



for the Lopez family. Her father had obeyed the gospel, but some time later it became necessary for the church to withdraw from him. As a result he became very angry and laid down an ultimatum to Marguerita: either leave the church, or leave their home. Even though she was very young, she had been well enough grounded in the truth to know without hesitation what her decision would be. The Gomez family (Santos is the preacher) offered their home as a place for her to live. She still lives with them (she is now nineteen) and it has been a very satisfactory arrangement for all of them. Since Marguerita had so much responsibility in her earlier years she attended school only as far as the third or fourth grade. When she went to live with the Gomez family she began earning whatever money she could outside the home by working as a baby sitter or as a janitress in the local hospital. By doing this she was able to earn enough to go back to school and make it through the sixth grade, which is about as far as most Mexican children ever go, since they have to pay for any further education. Marguerita is one of those rare persons who wants to take advantage of every possible opportunity. The more she studied the more she wanted to study. Teachers, observing her zeal and interest encouraged her and advised with her. At first her goal was to become a nurse; and her goal now is to become a doctor. She has every year of her life planned up to the age of 34 — if God wills. She knows which years she will be in school, which years she will have to work in order to attend school again, and where she plans to do this. This is not the girlish chatter of a dreaming child; it is the serious life plan of a very determined young woman. She is small, only five feet tall, and weighing about 100 pounds; but she is 100 pounds of utter determination and resolution.

She gets up at 5:00 o'clock in the morning to do her janitor work at the school where she is enrolled. The school employees receive their pay annually from Mexico City. Since she has to wait a year to get the money for her tuition, she has to do odd jobs elsewhere. Sometimes she works a few hours in a doctor's office doing secretarial work (\$4.00 a week for this); more often she works in a laundry (earning \$8.00 a week). She gets out of school at 1:30 p.m. and goes to work immediately, usually getting home at about 11:00 p.m. She has never been able to win over her father or brothers and sisters, but she does not complain.

Rewards of working among the poor people of Mexico? Well, surely such a jewel as Marguerita is recompense enough for a lot of hardship and sacrifice! ☐

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## THE "CANNED GOSPEL"

*(Continued from page 8)*

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therefore and make disciples of all the nations, baptizing them . . . teaching them to observe all that I have commanded you."

If you, the reader, are truly interested in reaching others with the gospel of Christ, I will be happy to give you more detailed information as to the use of the JM Bible Helps. You may write me at the address above. ☐

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stop at no barriers. It is thus communicating a "world of values" to the very people who are in the process of forming their beliefs and moral judgments — our youth.

Like the love songs of the past, this music suggests a certain view of the world. Those who communicate through this music are suggesting that there is no possibility of a better tomorrow for which we might work. It is because they have given up on the future that they tell us to retreat into self-gratification.

### Negative Influence On Morals

Earlier we mentioned that music is a reflection of the ideals and moral standards of the people in any given period of time. This is true, yet there is a disturbing correlative truth. In our day when the ideals and standards of a few can be reflected to millions by means of radio, movies and music albums, it is possible for the ideals and morals of a nation to be changed drastically by means of the music that is allowed to inundate a nation. It is our conviction that the morals of America, especially those of the younger generation, have been drastically changed by the musical lyrics that fill the airwaves.

What will be the effect on the future of the system of values that is currently being expressed over the air and by means of tapes and records? Reasonable predictions can be made on the basis of the way music has always affected people.

Long ago, Plato suggested that the kind of music people hear affects their character. Music has always functioned as a "call to action" working on the emotions and the will to change the individual. It is not accidental that soldiers in every war have gone off to the music that suggested a cause worth fighting for. We need only to recall the power of songs like "We Shall Overcome" to bring people together under a common cause. It is very possible that the music of today will shape the values of our whole culture. The music of the 1960s and the 1970s has already contributed greatly to changing the moral and ethical standards of our nation.

Psychological studies at Claremont Graduate School of California have revealed that youth identify with or rebel against institutions, beliefs, dogmas and customs on the basis of the music they listen to. Even those who said that they do not hear the words of the music but only listen for the sake of the beat gave evidence of being influenced by the world of values which they heard. The fact is that music often affects people beneath the conscious level. The attitudes and behavior of those who felt that they were not being influenced by the message of the music demonstrated otherwise.

How can the Christian respond to an assault on Christian character that is as pervasive as the airwaves? How can parents counteract the insidious influence of the music so constantly heard in the intimacy of a son's or a daughter's bedroom?

Henry David Thoreau once wrote, "If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured or far away." There is a very literal sense in which character depends on the drummer we hear. Every thoughtful person needs to ask, "Who are the drummers who are beating out the tunes to which America is marching? What will future historians conclude about us of the 1980s by listening to the music that is commonly heard today? By examining the records that are most popular? Would he describe our noble ideals? Our admiration for great heroes? Would he see the beauty of America in our songs?

When you look at the earliest Christians, one of the most impressive facts about them is that they — to use Thoreau's words — marched to the sound of a different drummer. Their lives were clearly different from that of their neighbors, for they did not rely on the sights and sounds and myths of their culture to tell them who they were and to shape their attitudes. They had the courage not to keep pace with their own time. As Paul said to the Romans, "I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect" (Romans 12:1-2).

What is most impressive about this new life in Jesus Christ is that there is an emphasis on developing a *new mind*. Paul knew that it would do no good to encourage new Christians to develop worthy habits and behavior unless they had first fed their minds and hearts with insights that would lead to good behavior; thus, he talks about the "renewing of the mind." He counsels the Ephesians to be "renewed in the spirit of your mind" (Ephesians 4:23). To the Philippians he wrote, "Whatever is true, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things" (Philippians 4:8). The Christian has a capacity to march to the sound of a different drummer because his mind and imagination have been filled with a different sound!

The "different sound" was a *story* which shaped the minds of those who heard it. Those who were being evangelized were told about the One who gave Himself on a cross for others and invited everyone to share His kind of life. New Christians repeated the story in their worship. It was the subject of Christian preaching wherever Christians gathered. It was a story that they kept repeating in many different ways. They even told the story in song.

Those who had had their hearts and minds shaped by the hearing of this story could no longer believe that the selfish life was best, for they had heard about



the One who had died for them. It would have been inconceivable for them to believe that other people are like "yesterday's paper" — to be used and thrown away. Those whose minds were renewed by the story of Christ found a new respect for their partners in marriage. They were "freed from excessive self-concern" and caught a vision of a better life that is devoted to building a better future. As they came to believe in Jesus as the Christ, the Son of God, as they confessed their faith in Him and turned away from the wickedness of the world about them, as they were baptized for the forgiveness of their sins, they became new creatures and entered a new, higher kind of life. They could no longer be satisfied to live on the sensual, materialistic, transient level of existence. They had found "the better Way."

### Christian Music

Those minds who were influenced by the story of Jesus produced some of the world's greatest art and music. They were soon telling the story to a literate people through pictures. The Christians, from the very beginning, told the story in music. Indeed, their services of worship consisted largely in "encouraging one another in psalms, hymns, and spiritual songs" (Colossians 3:16). When strangers came into their midst, one of the first impressions made by the Christians was their love for music. In the early second century, when Christianity was perceived as a dangerous superstition, Pliny reported to the Emperor that the Christians assembled regularly to sing "a hymn to Christ as God."

One can hardly imagine what the music of the western world would have been like if it had not been for those who wished to tell the Christian story through the medium of music. Beethoven's "Joyful, Joyful, We Adore Thee," Handel's "I Know That My Redeemer Liveth," Martin Luther's "A Mighty Fortress Is Our God" and George Benard's "The Old Rugged Cross" have been among the world's most inspiring music. The creation of music for the telling of the story of Jesus has not stopped to this day, for Christians keep telling the story through music. Good music has always united people under a banner and lifted their spirits. Christian music has inspired the best and noblest traits of mankind. What a contrast with much of the popular music of our day!

### What Must We Do?

What can concerned parents do to minimize their children's listening to degrading music? *Christianity Today* suggests, "First, don't issue a decree against all rock or country music . . . . Reserve your condemnation for that which is lyrically contrary to the Word of God or outside the realm of good taste . . . . Second, teach your children discernment. Christian living in a pagan culture requires one to make responsible and informed choices . . . . Finally, encourage creative alternatives. Don't prohibit one kind of ac-

tivity without providing a realistic alternative."

Finally, we do not wish to suggest that only religious music is worthwhile, for there have always been other themes that were worthwhile subjects for music. There have always been songs about love and loyalty, labor and service, joy and happiness. But in music, as with the movies and art, some forms are worthwhile and others are degrading. The Christian is one who has heard the different drummer, listened to a different story and has renewed his mind with the greatest story of all. Because he has heard the one story that matters, he is able to discriminate between the good and the degrading. He chooses to fill his life with the music that strengthens, inspires and lifts him to a higher and happier way of life.

Neither are we suggesting that all popular singers are immoral. There are those whose lives and music are wholesome and uplifting. For example, Sonny James, "The Country Gentleman," is an active, faithful Christian. His music is popular (more than a score of gold records), but also wholesome. Johnny Cash is another who holds strong Christian convictions and lets his influence be felt for good. Of course, there are many others.

To the Christians of the first century, who were surrounded by a pagan world not unlike our own, the Apostle Paul wrote, "Look carefully then how you walk, not as unwise men but as wise, making the most of the time because the days are evil . . . . And do not get drunk with wine . . . . but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart, always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father" (Ephesians 5:15-20). This was good advice 19 centuries ago; it is good advice today. May we choose — in music and in everything else — the good, the true, and the beautiful. As we choose our music, we help to determine our morals. □

## MORE NEWS NOTES

### SLEEP-WALKER

*The minister called on Mrs. MacShoddie. "By the way," he remarked after a while, "I was sorry to see your husband leave the church right in the middle of my sermon. I trust nothing was seriously the matter with him." "Oh, no, sir," replied Mrs. MacShoddie. "It was nothing very serious; but, you see, the poor man does have a terrible habit of walking in his sleep."*



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**LUBBOCK, TEXAS** — 62nd & Indiana Ave., Lubbock, TX. Morning Worship 10:30 a.m.; Evening Worship 6 p.m.; Mid-week 7:30 p.m. Harold Fite, preacher. Phone 792-4155.

**NACOGDOCHES, TEXAS** — Corner of Mound & Starr. Bible Study 9:45 a.m.; Worship 10:30 a.m.; Evening (CST) 6 p.m. (CDT) 7:30 p.m. Robert Harkrider and Dean Bullock, preachers. Phones: Church 564-7286, Res. 564-9592. P.O. Box 35, Nacogdoches, TX 75961.

**TEXARKANA, TEXAS** — 701 Belt Road (exit off I-30 at Richmond Road, south 2 blocks, right on Belt). Bible Study 10 a.m.; Worship 10:45 a.m.; Evening Worship 6 p.m.; Wednesday 7:30 p.m. Vaughn Shofner, evangelist. Phones: 838-7262 or 794-9814.

**RICHMOND, VIRGINIA (West End)** — 4909 Patterson Ave. Elders: J. D. Childress and J. L. Nosker. Bible Study 10 a.m.; Worship 11 a.m. & 6:30 p.m.; Wednesday 7:30 p.m. Phones: (804) 358-7933, 282-1331, and 748-4607.

**BREMERTON, WASHINGTON** — Bremerton Church of Christ, Pleasant Drive at Price Rd., Rt. 1 Box 926, Bremerton, WN 98310. Morning Worship 9:30 a.m.; Bible Class 10:50 a.m. & 5:45 p.m.; Evening Worship 6:30 p.m.; Tuesday Ladies Bible Class 10 a.m.; Wednesday Bible Class 7 p.m. Harold V. Tremble, preacher. Phone: 377-5622.

**JORDAN, ONTARIO, CANADA** — No. 8 Highway, Jordan, Ontario LOR ISO (15 miles west of Niagara Falls — 2 miles south of Lake Ontario). Bible Study 10 a.m.; worship 11 a.m. & 7 p.m.; Wednesday 7:30 p.m. Preachers: Bill Hall (416) 562-4739 and Roy Diestelkamp (416) 562-5519.





**BIRMINGHAM, ALABAMA** — Main Street Church, Fultondale (formerly North Birmingham). Bible School 10 a.m.; Worship 10:55 a.m. & 6 p.m.; Wednesday 7 p.m. Preachers: Tom Beeler, 841-5669 or Yater Tant, 631-4912.

**BIRMINGHAM, ALABAMA** — Vestavia Church of Christ, 2325 Old Columbiana Road (near intersection of I-65 & U.S. 31 S.). Sunday: Bible Study 9 a.m.; Worship 10 a.m.; Evening Worship 6 p.m.; Wednesday Evening 7:30 p.m. Steve Patton, preacher. Phones: 822-0018, Res. 823-0472.

**DOUGLAS, ARIZONA** — (Westside Church of Christ) 612 Palm Ave., Pirtleville, AZ 85626 (Northwest Douglas). Worship 11 A.M., Bible Study 3:30 P.M. Otis L. Long (602) 364-7357 or Charles F. House (602) 364-9649. The perfect climate of the USA.

**MESA, ARIZONA** — Southeast Church of Christ, 527 W. Broadway Rd. Sunday: Bible Study 10 a.m.; Worship 11 a.m.; Sunday Evening 6 p.m.; Wednesday Evening 7:30 p.m. Garreth Clair, preacher. Phones: (602) 971-0537 or 833-8116.

**PHOENIX, ARIZONA** — 2202 North 40th Street, Phoenix, AZ 85008. Bible Study 10 a.m.; Morning Worship 10:50 a.m.; Evening Worship 6 p.m.; Mid-week 7 p.m. Phone: 267-1797.

**WINSLOW, ARIZONA** — 1004 Williamson. Bible Study 9 a.m.; Morning Worship 11 a.m.; Wednesday Bible Study 7 p.m. Phones: 282-3995 or 289-4856.

**YUMA, ARIZONA** — 5th Ave. & 12th Street, Yuma, AZ 85364. Bible Study 10 a.m.; Morning Worship 10:50 a.m.; Evening Worship 6:00 p.m.; Wednesday 7:30 p.m. James W. Rury, preacher. Phones: 783-5853 or 783-6045.

**FORT SMITH, ARKANSAS** — 1914 Jenny Lind, Fort Smith, AR 72901. Bible Study 9:45 a.m.; Morning Worship 10:35 a.m.; Evening Worship 6 p.m.; Wednesday 7:30 p.m. Roger Hendricks, preacher. Phone: (501) 782-2415.

**BAKERSFIELD, CALIFORNIA** — Rosedale Church of Christ, temporarily meeting at the Rosedale School Auditorium, 3356 Rosedale (58) Hwy. Sunday Worship 10 a.m. & 6 p.m.; Bible Study 11:20 a.m.; Wednesday Evening 7:30 p.m. Elders: Lalo Enriquez and Dick Millwee. Dan Melear, preacher. Phone: 393-7089.

**BURLINGAME, CALIFORNIA** — Burlingame church of Christ meets in the Peninsula YMCA, 240 N. El Camino R1, San Mateo, CA. Sunday Worship, 9 a.m. & 6 p.m.; Tuesday Bible Study, 7 p.m. Phones: 592-1874, 593-2871 and Sunday morning only, 342-5228.

**FRESNO, CALIFORNIA** — Sun Garden congregation, 4563 E. Gettysburg. Worship 9:45 a.m. & 6 p.m.; Mid-week 7:30 p.m. Denton Thompson, preacher. Phone: 222-7815.

**MADERA, CALIFORNIA (Parkside)** — 29111 Ave. 13½. Bible Study 9:45 a.m.; Worship 10:45 a.m.; Evening 6 p.m.; Wednesday 7:30 p.m. Richard H. Tucker, preacher. Phone: (209) 673-4601.

**SACRAMENTO, CALIFORNIA** — Folsom Blvd. Church of Christ, 10025 Folsom Blvd., Sacramento, CA 95827. Sunday: Worship 9:45 a.m.; Bible Class 11 a.m.; Evening 6 p.m.; Wednesday 7:30 p.m. Call (916) 362-8063 or 383-3605 for information.

**SALINAS, CALIFORNIA** — Church of Christ of North Salinas, 26 West Curtis Street, Salinas, CA 93906. Worship 9:30 A.M.; Bible Classes 10:50 A.M.; Evening Worship 6 P.M.; Wednesday Bible Classes 7 P.M. Don C. Bradford, preacher. Phone (408) 757-6543.

**AURORA, COLORADO (Denver)** — 1297 Boston St. Bible Classes 9 a.m.; Morning Worship 10 a.m.; Evening 6 p.m.; Wednesday 7:30 p.m.; Hoyt H. Houchen, evangelist. Phone 752-4896.

**FT. LAUDERDALE, FLORIDA** — 912 N.W. 19th Street, Ft. Lauderdale, FL 33311. Bible Study 10 a.m.; Morning Worship 11 a.m.; Evening Worship 6 p.m.; Wednesday 7:30 p.m. C.D. Hamilton, preacher. Phone: 763-1404.

**KEY WEST, FLORIDA** — Lower Keys Church of Christ (meeting in private home) 1609 Patricia Street, Box 2235, Key West, FL 33040. Lord's Day: Bible Study 10 a.m.; Morning Worship 11 a.m.; Evening Worship 5 p.m.; Wednesday Bible Study 7 p.m. For direction call: (305) 294-3042 or 872-9721.

**ATLANTA, GEORGIA (N. Metro area)** — 315 Pine Grove Road, Roswell, GA 30075 (½ mile west of Fitzgerald Service Station). Bible Study 9 a.m.; Worship 10 a.m. & 4 p.m.; Wednesday 7:30 p.m. Jefferson David Tant, evangelist. Phones: (404) 993-7157 or 992-2097.

**ZION, ILLINOIS** — 2310 Lewis Ave., P.O. Box 95, Zion, IL. Worship 9:45 a.m.; Evening Worship 6 p.m. (Sept.-May), 7 p.m. (June-Aug.); Wednesday 7:15 p.m. L. Bruce Taylor, preacher. Phone: (312) 872-7312.

**WICHITA, KANSAS** — Pleasant Valley Church of Christ, 3317 Amidon. Bible Study 9:30 a.m.; Morning Worship 10:30 a.m.; Evening Worship 6 p.m.; Wednesday 7:30 p.m. David King, evangelist. Phones: Church (316) 838-4195, Res. 263-4361.

**BALTIMORE, MARYLAND** — Glen Burnie Church of Christ, 2 Eastern St. (just off Hwy. 3, left on 648 to Eastern). Bible Study 10 a.m.; Worship 11 a.m.; Evening Worship 6 p.m.; Wednesday Evening 7:30 p.m. Phones: Res. 760-8331, Church 761-3795.

**SUTTON, MASSACHUSETTS** — Church of Christ, Barnett Road, South Sutton. Mailing address: RFD 399-G, East Douglas, MA 01516. Lord's Day Worship 10 a.m.; Bible Study 11:30 a.m.; Worship 6 p.m.; Wednesday Bible Study 7:30 p.m. Jay K. Guyer, evangelist. Phones: (617) 865-3329 (residence), (617) 234-9636 (building).

**ROMULUS, MICHIGAN** — 9426 S. Wayne Rd., 2 blocks north of I-94. Morning Worship 11 a.m.; Evening Worship 6 p.m.; Wednesday 7 p.m. Steve Schlosser, preacher. Phones: Res. (313) 459-5617; Church (313) 941-1105.

**ST. PAUL, MINNESOTA** — Summit Avenue Church of Christ, 10 So. Grotto 55101. Morning Worship 10:20; Bible Classes 9:30 a.m.; Sunday Evening 6 p.m.; Wednesday Evening 7:30 p.m. Gregory S. Oliver, preacher. Contact (612) 731-1367, 451-8806, or 738-2456.

**LAS VEGAS, NEVADA** — S.W. 3830 Schiff Dr. (near corner of Valley View & Spring Mountain). Bible Study 9:30 a.m.; Worship 10:30 a.m. and 6 p.m.; Wed. 7:30 p.m. Preacher: Ron Washburn. Phone 878-0820.

**SALEM, OREGON (South Salem)** — 310 Ewal S.E., Salem, OR 97302. Bible Study 9:30 a.m.; Worship 10:30 a.m.; Evening Worship 6:30 p.m.; Wed. Study 7:30 p.m. Charles A. Limburg, preacher. Phones: (503) 364-5368 or 362-6917.

**EXTON, PENNSYLVANIA (Philadelphia area)** — 217 North Whitford Road, Exton, PA 19341. Bible Study 10 a.m.; Worship 11 a.m. & 6 p.m.; Wed. Bible Study 7:30 p.m. John E. Flannery, preacher. Phone (215) 363-8042.

**KNOXVILLE, TENNESSEE** — West Knoxville Church of Christ, 9048 Middlebrook Pike. Exit I-40 at Cedar Bluff. Go north to Middlebrook Pike, turn right one half mile. Bible Study 9 a.m.; Worship 10 a.m.; Evening 6 p.m.; Wed. 7:30 p.m. Aude McKee, preacher. Phones: 690-8410 or 693-8939.

**KNOXVILLE, TENNESSEE** — Chapman Highway Church of Christ, 7604 Chapman Hwy., 5 miles south of downtown, corner of John Sevier & Chapman Hwys. Sunday Worship 11 a.m. & 7:30 p.m. (May-Oct); 11 a.m. & 6 p.m. (Nov.-April). Classes: Sunday 10 a.m. & Wednesday 7:30 p.m. Patrick L. Gampp, preacher. Phone: (615) 573-6638.

**MEMPHIS, TENNESSEE** — 531 McElroy Rd., Memphis, TN 38117. Bible Study 9 a.m.; Worship 10 a.m. & 6 p.m.; Wednesday 7:30 p.m. Jack L. Holt, preacher. Phones: Office (901) 682-8861, Res. 754-2806.

**ALPINE, TEXAS** — Big Bend Church of Christ, 1702 W. Hwy. 90, Alpine, TX 79830. Sunday: Bible Study 10 a.m.; Worship 11 a.m. & 6 p.m.; Wednesday Bible Study 7 p.m. Phone: (915) 837-3225.

**DALLAS, TEXAS** — Walnut Street (Garland area) — 10550 Walnut Street. Bible Class 9 a.m.; Worship 10 a.m. & 6 p.m.; Wednesday 7:45 p.m. Robert Bolton, preacher. Phone: 272-3019.

**EL PASO, TEXAS** — Eastridge Church of Christ, 9828 Montana Ave. Bible Study 9:30 a.m.; Worship 10:30 a.m. & 6:30 p.m.; Wednesday 7 p.m. Mack Kercheville, evangelist. Phone (915) 592-9806.

**DALLAS, TEXAS (Richardson and North Dallas)** — 740 Melrose Drive, Richardson, TX 75080. Sunday Bible Classes 9 a.m.; Worship 10 a.m. & 6 p.m.; Wednesday 7:30 p.m. Telephone: (214) 231-5242. Elders: Emmitt Taylor, 239-7515; Al Payne, 238-8773; Wes Drawbraugh, 495-8492.

**PAMPA, TEXAS** — 1612 W. Kentucky. Worship 10:40 a.m. & 6 p.m.; Mid-week 7:30 p.m. James B. Lusby, preacher. Phones: 669-2433 or 665-2572.

**LANCASTER, TEXAS (Dallas)** — 831 W. Pleasant Run Rd., Lancaster, TX. Morning Worship 9:30 a.m.; Evening Worship 6 p.m.; Mid-week 7:30 p.m.; Preachers: Vance Drum, 227-3606, and Dan Demshar, 227-4613. Church phone: 227-2598.

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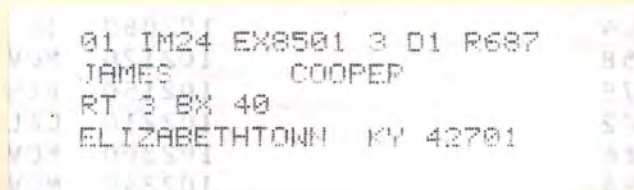
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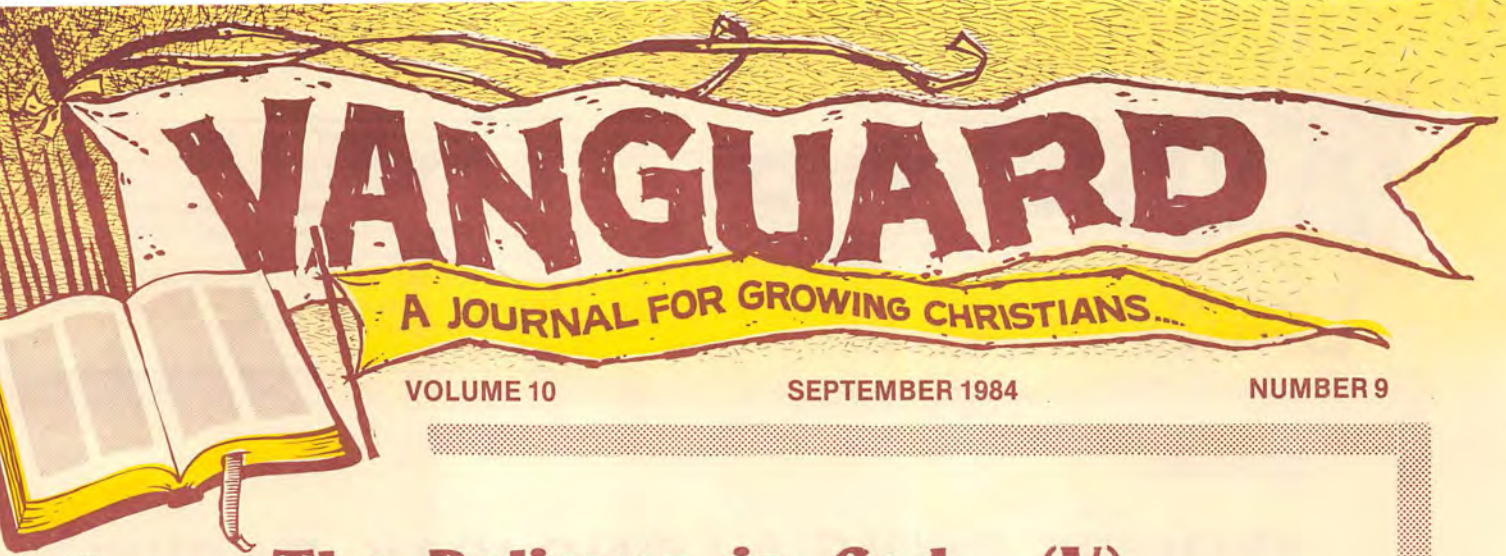
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## The Believer in God - (V)



**Homer Hailey**  
760 Las Lomitas Road  
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### His Consecration

Peter said that the believer is one who has been begotten again, "not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth . . . for ever" (I Peter 1: 23, 25). The believer is then urged to put away dispositions and practices that characterized his life before he became a Christian (I Peter 2:1). The apostle follows this admonition by pointing to the spiritual food by which the believer grows, and the service to which he is consecrated.

### The Believer's Food

As a newborn babe, the believer is to "long for [desire, KJV] the spiritual [sincere] milk of the word which is without guile, that he may grow thereby unto salvation" (v. 2). The word "long for" or "desire," as used in other instances, seems to express an urgent, intense or earnest desire. This should characterize every true believer, for he should earnestly desire to grow as a Christian. The word of the Lord by which he has been begotten is the spiritual food by which he grows. It is "without guile," that is, void of cunning, treachery or deceit which characterize philosophy, traditions of men, and rudiments of the world (Colossians 2:8-10). The word of God is pure.

The apostle is not contrasting "milk" and "meat" of the word as did Paul (I Corinthians 3:1, 2) and the writer of Hebrews (Hebrews 5:12-14). But rather, he is pointing out that the word of God is the true food of the believer by which he is to be established and builded up. Neglect at this point leads to moral weakness that leads to spiritual death. But before the individual can desire this life-sustaining food, he must purge himself of the things designated in I Peter 2:1. Peter's "believer in God" continues to grow until his faith is consummated in the ultimate salvation of his soul (I Peter 1:9; 2:2).

### The Believer — A Priest

"As living stones," all believers "are built up a spiritual house, to be a holy priesthood, to offer spiritual sacrifices, acceptable to God through Jesus Christ" (I Peter 2:5). A priest is one who offers sacrifices, ministering to the things of God. The New Testament knows

*(Continued on page 17)*



## EDITORIAL

# "YOU'VE COME A LONG WAY, BABY!"



## Fanning Yater Tant

This was the eye-catching line by which one of the large tobacco companies worked to encourage and promote cigarette smoking among women. And it has been phenomenally successful — witness the astonishing, sky-rocketing rate by which death from lung cancer has increased among the "babies" who fell for that seductive gambit.

Well, if we may borrow a line from Madison Avenue, we would say to certain Churches of Christ, "You've come a long, LONG way, Baby!" Take a look at an article in this issue of *VANGUARD* which we have lifted from the June issue of *Restoration Review*, a monthly journal edited by Leroy Garrett. Not only is he advocating "open membership" among Churches of Christ, but he tells us that one of the largest and fastest-growing congregations in the Dallas-Ft. Worth area is in fact now practicing such! This was one of the most important factors in the rupture in the Christian Church (Disciples of Christ) more than fifty years ago. It grows out of a modernistic attitude toward the Scriptures — a significant

move away from the dictum of "speaking where the Scriptures speak; and remaining silent where the Scriptures are silent." In this same issue of *Restoration Review* Brother Garrett tells us of a church (Church of Christ, that is) in California where a survey was made, and of those answering the questionnaire it was found that only one-fourth of them believe instrumental music in the worship is wrong, and nearly two-thirds of them see Missionary Societies as scriptural. And five out of every six of those responding refused to affirm that "Denominational churches are outside the kingdom of God," while nineteen out of every twenty who answered the survey felt it would be perfectly permissible to observe the Lord's Supper on some day other than Sunday. Indeed, "You have come a long, LONG way, Baby!"

## Reaping the Whirlwind

This devastating deterioration of conviction among our brethren is no accident. Nor did it happen overnight. The "sowing" of a "watered down" gospel has been going on now for two generations. When G. C. Brewer cried out in one of his speeches at an Abilene Christian College Lectureship, "The Texas church that does not have Abilene Christian College in its budget does not have the right preacher in its pulpit" (quoted from memory), it should have set the toll bells of alarm ringing throughout the land. It did alarm a few. Brewer was a preacher of great ability and appeal; he carried tremendous influence. When he came out so strongly for church support of secular educational institutions, it created a brief fire-storm, but the furor soon died down, and the question remained fairly quiescent for several years. During which time a new breed of preachers (college trained for the most part) was beginning to move into positions of influence and leadership.

When we debated Brother E. R. Harper in Lufkin, Texas, and in Abilene in the mid-1950's, we contended that the only way we could know the will of Christ



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*VANGUARD proposes to face courageously and without evasion the horrendous problems of Christians and congregations seeking to serve God in a non-Christian, secular and practically atheistic culture. It truly seeks to fulfill its purpose as "a journal for growing Christians."*

ould be by (a) positive statement or command, (b) a necessary inference, or (c) an approved example. Another Harper contended that there was still a fourth way to know what was pleasing and acceptable to God — "principal eternal." We never knew exactly how such a "principal" could be determined or established. Supporting him in this novel and bizarre approach were such men as James Walter Nichols, Roy Deaver, and Thomas B. Warren. Assisting this writer in setting forth the scriptural and long-accepted position were such men as C. R. Nichol, Roy E. Cogdill, Curtis Porter, J. Early Arceneaux. It was in these discussions that the celebrated "total situation-constituent elements-component parts" monstrosity first saw the light of day.

Swallowing the Harper-Warren-Deaver marvel of logic, Athen Clay Pullias, then President of David Joscomb College, wrote an emotional appeal for church support of all kinds of secular institutions, entitled, "Where There Is No Pattern." A few years later, following the logical conclusion of his own premise, he forsook the Lord's church and joined the Presbyterian church (in whose pulpits he is seen now and then, resplendent in his Geneva gown, and glorying in his "freedom" from the rigidity he had known in the New Testament church.)

### Their Loyalty to Christ

Brother Garrett pleads that all "believers" be accepted "on the basis of their loyalty to Jesus Christ. They may not even know whether they are immersed or not, and there is no scriptural injunction that makes any of our business." But how can one be "loyal to Jesus Christ," while ignoring or refusing to honor and respect the word of Jesus Christ? If we do not respect the word of a man, how can anyone think we would respect the person of that man? There are probably any number of atheists and Jews (and perhaps Mohammedans as well) whose lives are morally above reproach. Are they "de facto" children of God because their lives are generally in harmony with Biblical teachings?

Could one be "loyal to Jesus Christ" while practicing polygamy? Can a practicing homosexual be

"loyal to Jesus Christ"? Is a sincere and God-loving man who rejects ALL forms of baptism (a Quaker, for instance) to be accepted as a "de facto" member of the church, given a class to teach? Would not he be entitled to recognition and acceptance as a fellow-Christian as much as a Presbyterian or a Catholic? And how about the devout Mormon? Truly he believes in Jesus Christ as the Son of God. Is he to be acknowledged as a "de facto" Christian?

The bottom line in all of this is simply this: If we truly love our Baptist, Presbyterian, Catholic, Mormon, and atheistic friends, we will never cease to plead with them to become obedient to "the form of doctrine" as set forth by Paul (Romans 6), and "being THEN made free from sin" (verse 18) they are servants of righteousness — and our brothers in Christ "de facto" AND "de jure"!

We think it pretty obvious that brethren such as Garrett, Athens Clay Pullias, Pat Boone, Roy Key, and a number of others through the years have chafed under the restrictions imposed by the New Testament. This is nothing new. In the last century Sidney Ridgon, a co-laborer with Alexander Campbell, experienced the same unhappiness. He finally joined up with Joseph Smith to found the Mormon Church. Even the apostolic age was not free from such errant souls; there were those then who felt as some have felt in our day. The aged John wrote of them, "They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out, that they might be made manifest that they all are not of us" (I John 2:19).

Yes, there were even some "babies" in that first century who went a long, LONG way! — F.Y.T.



# Acceptance and Fellowship

Leroy Garrett

Those Latin words, *de facto* and *de jure* may not be everyday terms to you, but you will find them meaningful in the way I am using them. They are usually used together and distinguished from each other in that the first means "in actual fact" while the other means "by right or by law." Governments are often so described in that the ruling party may "in actual fact" be running the country, though not "by right or by law." So the coup that takes over would be the *de facto* government, while the exiled authorities would be the *de jure* government in that while they are the legal rulers they are not the actual rulers.

Sometimes we have *de facto* members of the family in that they take their place alongside the *de jure* ones. Many a child has been "in actual fact" a member of the family, though never a legal one.

Now that you have the words down, I will apply them to a Church of Christ in the Dallas-Ft. Worth area that is not only one of our largest and fastest growing but also one of our most changing churches. I will not name the church because I will allow them to make these facts known in their own way and own time. When baptized believers from other churches, whether it be Baptist, Methodist or Roman Catholic, seek membership, they are accepted, whether sprinkled or immersed. The unimmersed are welcomed as members, treated as members, with no lines drawn.

While they do not, I am calling this *de facto* acceptance and membership. Like the "child" in the family, the *de facto* member of that church may live and die in that church and never be immersed. They are not always "preaching" to him, nor do they limit his activities, such as to forbid his teaching a class, until he is immersed. He is "in actual fact," *de facto* a member.

Yet the church does make a *de jure* distinction (again, my term, not theirs) in that they are "captives of the Word" and being persuaded that immersion is the proper mode of baptism they continue to bear witness to this without compromise. They are *de facto* accepting the "sprinkled" Presbyterian as a fellow Christian, but *de jure*, by right of Scripture, they remain true to their convictions and continue to preach and practice baptism by immersion for the remission of sins — always of course in a loving and accepting

way. And they often immerse folk that were long since accepted as members.

And the *de jure* attitude is strong. They direct their new members, the sprinkled and immersed alike, into classes where the basics of the faith are taught.

While some may think of this as "Open membership," a term now opprobrious among some of us, it can better be viewed as a balanced and realistic position. Open membership advocates often take an imbalanced view, one that lacks the *de jure* in that immersion is no longer taken seriously. They have no particular commitment to immersion, or at least they see no need to lead the unimmersed to be immersed, "a restoration of the ancient order" being no longer important to them. The other extreme allows only for the *de jure* attitude, a legalism that draws the line on all the unimmersed. Not only are the unimmersed not allowed membership, but they are not even recognized as Christians.

The balanced view is both *de facto* and *de jure*. It recognizes what is clearly obvious around the world: there are many Christians beside ourselves, both immersed and unimmersed, and they are often more devoted to Christ than we are. We should accept them *de facto* as such, welcoming them to our churches as fellow Christians, which enriches our fellowship and makes us truly a catholic church. But still we stand firm by what we believe the Bible to teach about baptism, leaving it to each one to respond to that truth as he comes to see it.

The *de facto* attitude does not presume that prospective members have to be questioned about their baptism. They are accepted "as is" on the basis of their loyalty to Jesus Christ. We may not even know whether they are immersed or not, and there is no scriptural injunction that makes it any of our business. We accept them because of their faith, because we can see our Lord in them. I have had fellowship with fellow believers around the world, but I never stop to make an inquiry into their baptism before I enjoy their fellowship.

What is our business? To be a witnessing community for Jesus Christ, to accept all those he accepts, and to honor him as the head of the Body rather than to presume the church is ours to preside over. But loyalty to Christ means that we preach and teach his



word, and this includes what we believe to be the truth about baptism. This we will never compromise, not for a moment. This is the *de jure* attitude that gives balance to the *de facto*. Immersion is important to us. We *do* believe in the ancient order and in restoring it in our churches. But we do not have to wait until other believers attain our level of understanding and practice before we accept them, *fully*, with no strings attached.

This balanced view is consistent with a plea for unity, and I am certain that we will immerse more people and come nearer being His true Body with this posi-

tion than either an exclusivism that makes us the only Christians or an inclusivism that treats baptism as inconsequential. It was precisely the view of Barton Stone, if not that of Alexander Campbell, who never made immersion a test of fellowship. And yet in defending his position Stone observed that "there is not one in 500 among us that is not immersed." Stone did not *preach* baptism but Christ. And yet within an atmosphere of acceptance and fellowship he eventually immersed more people than those with only a *de jure* attitude. □

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## Letter From Japan

Dear Friends,

"Just what do you do in Japan?" a friend asked the other day. As my previous letter reviewed the history of the church here now I would like to answer the question of how I work and why.

In addition to Sunday sermons and Bible classes, I teach and write Bible lessons during the week in the Japanese language. In writing some of the 3,000 Chinese characters in current use plus 94 Japanese phonetic symbols must be utilized. As troublesome as this language may seem I don't feel that there is a language barrier to preaching the gospel, but there is a cultural barrier.

How would you like a Bible without God? This is in effect the Japanese Bible of today. The word "God" is translated into Japanese by using the word "kami" but there is a serious difference between them. In old Japanese, the term "kami" indicates an "Upper being," "Superior being," and "dreadful being." Even living political rulers were called "kami" and still are. General MacArthur forced emperor Hirohito to renounce his status as "kami" but to the Japanese this was largely meaningless because he was never thought of as an absolute being such as Jehovah of the Bible. A present member of the Japanese parliament, former prime minister Tanaka, is referred to as "kami" by his followers even in 1984. The result is that the word "God" brings to the mind of many Japanese a god of polytheism, similar to those of Greek mythology.

To the absence of a basic concept of the God of the Bible we could also add misconceptions of "sin,"

"love" and other Bible words. These terms, which are products of Christianity, are understood in North America, Europe, South America, the Philippines and other places where some form of Christianity has been taught for centuries, but not here. This precludes a mass audience able to accept or even ready to hear Bible teaching. First, people here must be taught to "think as we think." This we do by working with them in Bible classes on an almost one to one basis.

Since I started this letter Randy Reese, who works about two hours away by car, called as he finished a Bible study, to share his progress and frustrations with me. A little later Randy's wife, Linda, called to discuss a question that had arisen in a ladies Bible class she was teaching, and then my son, Robert W., called to ask how to properly express a Bible concept in Japanese. All three of them are teaching weekday Bible classes at different locations. Yesterday I was able to teach classes in my home, in the home of a young business man, and in a public hall. The average attendance was four souls. In Japan we are forced to remember that Christ did not say, "Go and address the great multitudes," but, "Go and preach the gospel to every creature." And that, with God's help and yours, we are doing.

Pray that we might be faithful and fruitful in His work.

Sincerely yours,  
Robert P. Nichols  
Central Post Office — Box 949  
Osaka — 530-91 Japan



# Twenty-Two Years In Georgia

Jefferson David Tant  
350 Knollwoods Drive  
Roswell, Georgia 30075

*(Editor's Note: In 1909 J. D. Tant, then forty-seven years of age, wrote a series of articles in the FIRM FOUNDATION under the title "Reviewing The Past." They were highly informative and enlightening as to the struggle then drawing to a close involving instrumental music and the missionary societies. Tant's grandson has now written a series of articles "reviewing" the twenty-two years he has spent in the state of Georgia. We think the series will be likewise enlightening as to the struggles (and triumphs!) of some small congregations, and faithful gospel preachers, who have made so much progress these last two decades in the state of Georgia. If you think the series is boring, you don't have to read them . . . but perhaps you can indulge an aging parent if he feels a bit of pride in what his son has done!*

-----

Some folks thought it strange, not because we were moving from New Mexico to Georgia, but that we were coming to work with a church less than half the size of the former one, that we were to be living in a small four-room house, and that the church met in a dilapidated little building on the same property.

But the decision was one we have not regretted. We miss the West. (Since I grew up there, it still has a special place in my heart), and we miss the good friends at University Drive in Portales, but the move to Georgia ushered us into busy, challenging and fruitful lives.

## 1962

For whatever it may be worth, I want to take the time to look into the past a bit. I realize that such can be dangerous, as memory sometimes plays tricks with the facts, but much of what I will be writing about is documented in various publications I have edited over the years. Names will be mentioned, and others will be left out. Obviously, all cannot be included, as we can only deal with certain events and people, although many who are dear to our hearts may not be mentioned herein. Join us on memory lane.

As we rolled up to the house in Red Fred (our 1959 Chevy wagon), we were met by various brethren who helped us unload the trailer. Most of the larger pieces were sent by Bekin Movers, and did not arrive until two weeks later, as they lost the shipment somewhere. Hollis Collier and James Maltbie were especially helpful in getting things hooked up, a hole cut in the living room ceiling for a disappearing stairway to the attic (I fell through the ceiling while assisting, and Flora fell through at a later time), etc. We began a gospel meeting (July 1, 1962) with my father the week after we arrived, and the Horace Gasaways kept my folks, as we were still short on beds for Flora, myself, and our two babies — Jeff and Susan.

There were not many conservative (non-institutional) churches in Georgia in those days. To the best of my knowledge, there were only two that were known to take a firm stand for the truth in the Metro Atlanta area, and they were "out of sorts" with one another. Brother Ed Nowlin taught school and preached for the other congregation — Glenwood Hills.

The meeting was a tent meeting, and it got off to a good start, as five were baptized — Judy Henley, Dean Maltbie, Donna and Claudia Collier and Jim Wilkins. We began at Snapfinger Road (then known as Wesley Chapel) with 44 members. W. C. and Nancy Hinton had been with the two-year-old congregation, but left to carry the gospel to Japan.

## 1963

In January of '63 we added our third child to the family — Sharon. The Looper and Poss families added David and Rob to the population within a few weeks, so we got to raise our children together.

In May I was called by L. L. Applegate to come to Vernon, Florida, to help establish a congregation there. Lemuel and Grace Applegate spent decades in the panhandle of Florida spreading the gospel, and it was a joy to assist them in this effort. A tent was erected, a meeting was held, and six members were left meeting in that community.

In July, Colin Williamson introduced me to summer camp at Florida College. He asked me to come work as a counselor and teacher. Little did I know what an experience that was going to be — one that has lasted now for two decades, as Camp '84 was my 22nd year.



For most of that time, Flora has also enjoyed the sleepless nights, the bone-weariness, the enthusiasm of young people, and the joy of doing something for those who appreciate your efforts. This involvement has been a great blessing to us and our children.

In the Fall of the year, I approached Ed Nowlin and Glenwood Hills about the problems that existed between the two congregations. I asked my father for advice as to how to work a reconciliation. Thankfully, this was achieved, and there was much rejoicing as the following years solidified the good relationships that the brethren enjoyed. That season also saw the beginning of the Embury Hills congregation (then known as Northeast), with most of the families coming from Glenwood Hills and one or two from Snapfinger Road. Martin Broadwell and Wayne Cobia did the bulk of the preaching in those early years, until Jerry Eubanks moved there around 1965.

An earlier incident of interest in 1963 involved brother Frank Manning. He took great exception to my teaching on evidences of the Bible's inspiration. I referred to statements describing a round earth in the Scriptures. He stated that if I taught false doctrine on this, I could not be trusted to teach the truth on anything. He believed the earth was flat, and wanted no part with unbelievers!

## 1964

Early in 1964 we were able to buy a six-room house near the building — the first home that was ours. We were preparing to build on the church property, and the building needed to go just where our dwelling was. Besides, we needed more room. Flora was in the hospital around the time of our move, and Brooksie Harber and Kay Wiser spent much time in getting the house cleaned for the move. What a blessing to know those who care.

At noon Sunday, Feb. 23, 1964, I received a call from Bud Spencer down in Sylvester. Seems this brother had been withdrawn from rather suddenly by the church there and would be given a chance to have a hearing that evening. Al Payne over in Mississippi told him to call me. I called Bob Harber to preach for me that night, and I left for the 180-mile drive to Sylvester. At the assembly that evening, the preacher, Wayne Hammonds, refused to allow Bud to say a word, and refused to talk to me or Charles Caldwell, Jr., whom I had called to come from Columbus. The preacher just turned off the lights and walked away. Seems he wanted nothing to do with "antis." This led to the beginning of a new congregation in Sylvester. It later moved to Albany.

One of the highlights of the year was the conversion of two families out of the Methodist Church — the Bates and Johnsons. Not too often in the life of a congregation or a preacher do you see whole families won to the Lord in such a short time as these were.

Late in the year we burned the house we had been living in so we could begin work on the church build-

ing. The house was not worth moving, so a little excitement was created in the neighborhood. A neighbor returning home from work got greatly excited as she approached the area, thinking her house was afire.

## 1965

The men of the congregation prepared the footings and foundation, and had the slab ready for Ray Davis and his crew to come from Birmingham and erect the building. They began on a *cold* day in February (18°) and had the building up in one week. We finished off the inside so as to meet in it the first Sunday in March, 1965. The chorus from Florida College was passing through town and met with us, so we had quite a crowd for the first service, with many sitting on makeshift benches made from 2x10's. We asked Dudy Walker (chorus director) to share the preaching with me that Sunday. As I recall, 129 were present.

In April Gene and Ann Grant were baptized, and Gene immediately set about to learn all he could and convert others. Within a short time he was preaching and had won several others to Christ. Sadly, his wife did not share his enthusiasm, and after a time left Gene and the Lord.

In the summer of '65, the Southwest church was established. Several brethren were driving across town to worship with a faithful church, and it was decided that there were good prospects for a strong church to be developed. I talked with Don and Jackie Patton down in Panama City, and they agreed to begin the new work. Brother Faucett and I found a meeting place; Don and I went to Birmingham to secure his support (Snapfinger Road helped, as well, in this), and the new work got off to a good start. Once the work got underway, several from the institutional churches in that area came to work and stand for the truth.

## 1966

By 1966 I had talked my postman (an elder in the Christian Church) into having some Bible discussions. The Caspers in turn introduced us to the Haymons, and in turn we were led to the Cannafax and Tucker families, plus others. It was a time of great rejoicing as we witnessed a good number converted within a relatively short period of time.

During this time, the institutional churches put on a big city-wide campaign to the tune of thousands and thousands of dollars. As best I recall, fewer than a dozen were baptized, and all of them young children who would have been baptized at their home congregations in due time. But some of the promoters puffed their feathers and made statements to the effect that "the Churches of Christ have arrived. People will know that we are to be reckoned with now." These promoters put out a directory of churches in the Atlanta area that was passed out to visitors to this campaign in the Atlanta Civic Auditorium. Guess what



listings were *not* included? That's right, *not one* of the conservative churches was recognized as even existing. So far as I know, that was the first "official" drawing of the lines in this area.

In this same period, some brethren in the Covington congregation (begun by some brethren from Glenwood Hills in the mid 50's) determined that the church was headed the wrong way under the influence of its institutional preacher. Brethren Ron Sammons and Richard May came to me to talk over the matter. As a result of their concern, the church there was returned to its original purpose — being a New Testament church without all the innovations and additions that men have tacked on through the years.

Interesting things were taking place in Cordele in 1966. The church was going through the same process the Covington church had undergone, and brother Irven Lee was holding a meeting there. One evening after the service had started, eleven institutional preachers barged in with such a commotion that the

worship assembly was disturbed in various ways. Later the institutional brethren in Cordele started breaking into the building and acting in a most ungodly manner. They broke windows, took the locks off the doors, smashed the young preacher's glasses he had left in the study, and even made a battering ram out of a telephone pole. I witnessed their attempt to use this one Sunday when I preached in Cordele. Finally, the faithful brethren hid in the building one night, armed with flash cameras to record this ungodly and illegal behavior. The institutional brethren then made threats of violence, including the threat of the use of a gun by a doctor among the group, although no gun was produced. It is suspected that someone in this number turned the aforementioned young preacher in to the F.B.I. as a draft-dodger. We cannot hope to print all the ugliness that went on in the name of defending human institutions. □

*(To be continued)*

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Peraly Whitegates # 14

# What Will Goodpreacher Do? (II)

Ron Howes  
1325 Panlener  
Las Cruces, New Mexico 88001

*Intro:* In our last article, we found Bro. Ron Goodpreacher sitting in his library listening to the Oak Ridge Boys and reading a Spurgeon's Sermon while musing about the new secretary, Sis. Sally Sweetbreath. What Bro. Goodpreacher does not know is that there are others who have a, shall we say, "vested interest" in this moment's musings.

Sis Sally is at her apartment on the outskirts of Hogswallow, catching up with the mail from home, and doing the wash, thinking about tomorrow's service at church. Thinking to herself about Ron Goodpreacher . . .

You know there is something about a preacher. The confidence and self-assuredness that they must have to be able to stand up before everyone and say the things that they say. Their education, their bearing, their dedication, the way they handle people and situations; their uncanny ability to know the right thing to say at the right moment to be most effective.

She felt herself drawn to such men by a strange compelling force from within. Even she herself did not fully understand the reason that she felt such a commitment to these kinds of people. Perhaps it was that part of her that wanted to be a giver, a supporter, a provider, a helper . . . yes, that was it. Other men just did not seem to offer the kind of silent strength

that she found in these men of faith, men of commitment. She liked that in a man, strength that was not overstated, control that was more by influence and will than by demand or request . . . men that needed to be followed because they deserved, not demanded it.

The reader may observe several things about the insights that we have gained from our cerebral explorations to date. Perhaps it would be interesting to notice that Bro. Goodpreacher does not really understand the gravity of what is happening to his feelings. He is being attracted to Sally Sweetbreath, an attractive young woman who is not his wife. Having not been confronted with these feelings before, we can assure the reader that if Peraly or one of the Elders were to pop into the scene and accuse Ron of lust or worse, that he would with righteous indignation deny it. His feelings are genuine, pure, and legitimate; he has no evil intentions. But Goodpreacher, as we have come to know him, is not always a good judge of his own feelings; and while his intentions are usually right, his actions are not always as good as his intentions. We cannot confuse the issues of stupidity and naivette here. Goodpreacher is intelligent to a fault, but as we have learned, intelligence cannot be substituted for experience.

The situation is right for a major problem. Penelope Goodpreacher is six months pregnant with their second child, and has neither the inclination nor the energy to be the usually supportive and caring wife



that she normally is. We cannot fault her lack of interest in Goodpreacher. She is not a bad wife; to the contrary, who else would have put up with what she has. She is just normally preoccupied with being six months pregnant.

Sally does not appear to be overtly evil. If asked the question: "Are you trying to ruin the preacher's marriage?" she would probably insist that she is not. What, her a homewrecker? Of course not. She was just a loving, caring, warm person who was trying to do her best as a secretary and a fellow Christian to help Ron Goodpreacher get his work done. Could she help it if Penelope didn't appreciate what she had?

There is just the slightest hint of resentment in Sally's thoughts that she is not married to Goodpreacher. Sure she says to herself that some day she would like to marry someone "like" Goodpreacher, but she can't admit to herself that she has designs on him. She, of course, is at a great disadvantage here.

She does not know Ron Goodpreacher like we know him, and no one can know him like Penelope Goodpreacher does. We have seen him fumble and foible, we have known the self-pride that had to be swallowed, we knew the boy-preacher that has just barely kept (by the grace of God and the help of those near him) his own marriage afloat and gotten his work done as a preacher.

Yes, Goodpreacher is on the way up the ladder of success, but the bruises and scars of the mistakes and shortcomings of the past are just so freshly healed that the final chapter cannot be written on him yet. Penelope Goodpreacher loves the real Ron Goodpreacher; the one whose dirty socks need to be washed, the one who leaves his dirty clothes on the bathroom floor, and seems to be constantly getting wrapped up in his work and forgetting about her. Sally finds herself attracted to the status and the image, the three-piece striped suit, the college degrees on the wall. She doesn't know the Ron Goodpreacher that can't balance his checkbook, and sometimes forgets to brush his teeth before he kisses his wife.

The reader is now asked to assume the role of one of the elders of the congregation, or perhaps that of the matronly Sis. Peraly Whitegates, patriarchess of the congregation and mentor of Bro. Ron. What would you do in this situation? You have been watching this situation develop. You are convinced of the worth of Ron Goodpreacher; you've gone the extra mile for the boy many times and he has come through. Good things are happening at this congregation — for the first time in a long time — and you want to see that continue. There is also the problem of assuming too much, making a mountain out of a mole hill, overstating the case . . . and yet . . . you've been around a lot longer than Goodpreacher. If you've not made these same mistakes yourself, you know others who have, and you've learned the necessity of maintaining what we might call, for lack of a better term, "distance" from those of the opposite sex that you are not

married to. Goodpreacher hasn't learned that lesson, and you know in your heart of hearts that trouble with a capital "T" is brewing on the horizon. You, dear reader, must decide to act, or not act, knowing that no sin has been committed yet. Peraly Whitegates has invited the elders over for tea . . . □

(To be continued)



## CATCHING UP ON NEWS NOTES

### FAIR!

Since there has been so much misrepresentation of the conservative churches ("they don't believe in caring for orphans," "they oppose Christian colleges," "they are opposed to churches cooperating in preaching the gospel," "they don't think it is scriptural to preach over the radio or television," etc.) it is distinctly refreshing to see an effort on the part of the **FIRM FOUNDATION PUBLISHING HOUSE** to put out a listing of the churches in which they seek to be fair. In their 1983 edition of "Where The Saints Meet," they list 12,945 congregations, and seek to identify them (as much as possible) by an abbreviation after each church; for example, B (predominantly black), D (a congregation for the deaf and impaired hearing saints), OC (One Cup), NC (Non-Sunday School Class), etc. There are listings for quite a number of congregations with the notation "NI — Opposed to church support of institutions and the sponsoring church concept for benevolence or missions." That's the fairest designation we've seen in an "institutional" publication in a long time. There is a wide range of differences to be sure, for even some of the "Institutional" churches are opposed to church support of Missionary Societies and secular "Christian Colleges," but do approve church support of benevolent institutions, etc.

### "WHERE IS IT PLAYING?"

That "hell fire and brimstone" preacher was addressing a ladies' club gathering on "What's Wrong With the Movies Today." Said he: "The one I saw last night was the worst yet. It included murder, rape, arson, cannibalism, seduction, and drunkenness. If anything will justify censorship, this vile picture will do it. Now then, ladies, have you any questions?" "Yes," cried three ladies in the audience simultaneously, "where is it playing?"



"The Commandments of the Lord" . . .

# DARE WE ALTER THE BIBLE? . . ... NO!



Luther W. Martin  
707 Salem Avenue  
Rolla, Missouri 65401

"For I testify to everyone who hears the words of the prophecy of this book: if anyone adds to these things, God will add to him the plagues that are written in this book.

"And if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book" (Revelation 22:18-19).

How appropriate it was, that the Inspiration of Heaven should provide the above written warning, as the last paragraph of the last book of the New Testament, and thus the last book of the entire Bible. Of course, there are numerous other warnings in Holy Scripture, cautioning mankind to believe, live and teach those things contained within the boundaries of Holy Scripture.

For example, the Apostle John wrote: "Whosoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son" (II John 9).

The Apostle Paul wrote: "If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord" (I Corinthians 14:37).

To Timothy, the preacher, Paul wrote: "... from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,

"That the man of God may be complete, thoroughly equipped for every good work" (II Timothy 3:15-17).

The above Scriptures leave no question or doubt as to the use and purpose of Holy Scripture . . . it is valuable and effective in accomplishing that for which Heaven designed it. Man has no right nor authority to change it or alter it. Yet, down through the ages, many men have dared to make such an attempt!

## Catholicism Tried It In 1686

The French Huguenots were expelled from their homeland in 1685. Nevertheless, they continued to secretly worship and read their Bibles, at the risk of persecution or death. The Roman Catholic "divines" decided to publish a new French version, which would serve their own misguided purposes. In 1686 *The Bordeaux Testament* was published, containing substantial corruptions and mistranslations. For example:

*I Timothy 4:1-3*: "Now the Spirit speaketh expressly, that in the latter times some will separate themselves from the **Roman** faith, giving themselves up to spirits of error, and to doctrines **taught by devils**. Speaking false things through hypocrisy, having also the conscience cauterized. **Condemning the sacrament of marriage, the abstinence from meats**, which God hath created for the faithful, and for those who have known the truth, to receive them with thanksgiving."

The words in bold above are bold fabrications from the truth.

*II Peter 3:17*. "... beware, lest being led away with others, by the error of the wicked **heretics**, . . ."

*I John 5:17*: "There is some sin which is not **mortal**, but **venial**." In this verse, the Catholic Church introduces their doctrine of various degrees of sin.

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*I Corinthians 3:15*: "He himself shall be saved, yet in all cases as by the fire of **purgatory**." By this insertion, Catholicism gets the word "purgatory" into the New Testament.

*II Corinthians 6:14*: "Do not join yourselves in the **sacrament of marriage** with unbelievers." By this insertion, Catholicism gets "sacrament of marriage" in the Bible.

*Acts 13:2*: "... as they offered to the Lord the **sacrifice of the mass**, and fasted . . ." Another blatant false insertion gets the "sacrifice of the mass" in their version of the New Testament.

A more comprehensive treatment of *The Bordeaux Testament* was written by brother W. L. Wharton in *The Gospel Guardian*, May 18, 1950; also in Dowling's *History of Romanism*, published in 1857.

**James A. MacNamara's Testament,  
Cork, Ireland, 1818**

For a number of years, I had heard of, and seen, excerpts from MacNamara's New Testament, reported to have been published in Ireland in the early 1800's. A few years ago my wife and I were privileged to visit Dublin, Ireland, and by a diligent search, I located and was able to purchase such a New Testament. James Agustin MacNamara's New Testament does not have the false insertions right in the text as does the Bordeaux, but MacNamara's footnotes will sure "curl your hair."

In addition to all the footnotes, there are also added some 126 pages of outright Roman Catholic propaganda, including a list of the "Popes" supposedly beginning with Peter, down to Pius VII in 1800. This list includes John XXIII (the first one, in 1410), which Catholicism NOW rejects, having assigned that name and number to another "John XXIII" in the 1960's.

The title page of the added material reads: "Errata of the Protestant Bible: or the Truth of the English Translation Examined: In A Treatise shewing some of the Errors, that are to be found in the English Translation of the Sacred Scriptures, used by Protestants, against such Points of Religious Doctrine as are the subject of Controversy between them and the Members of the Catholic Church.

"With some observations On The Consecration of Dr. Matthew Parker, First Protestant Archbishop of Canterbury, and also A Vindication of Roman Catholics, Shewing their abhorrence of certain Tenets com-

(235)

monly alleged against them. By Thomas Ward, printed in the year 1688, London. Re-printed in Cork, 1818."

MacNamara's Testament with its added material makes reference to "the Louvain Bible" because the "Bordeaux Testament" was translated by the Doctors or "divines" of the University of Louvain in Belgium. Yet it was printed or published in Bordeaux, France. It was a French version, translated from the Latin Vulgate, but with numerous mis-translations.

All of which simply demonstrates that some "divines" have no qualms whatsoever in violating the Scriptural warning of Revelation 22:18-19.□

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# **— A REVIEW —**

## **“Give Me That Prime Time Religion”**

Charles A. Holt  
P. O. Box 21548  
Chattanooga, Tennessee 34721

In 1979, Jerry Shoals offered to the world “An insider’s report on the Oral Roberts Evangelistic Association” in the form of a 208-page book under the above title. It is a “hardhitting, revealing expose by a one-time TV writer and producer who worked closely with Oral Roberts for three and half years.” It provides a look at the many sides of “Oral’s personality and work that are usually hidden from the public: the fund-raising religious seminars, his attitudes toward the sick and handicapped, the scandals revolving about the nationally famous Oral Roberts University basketball team, and more.”

The book was “first privately published in Tulsa in July 1979. It immediately aroused a furor of publicity, with stories in the local press soon confirming the book’s controversial allegations. The chief of staff for Oral Roberts admitted offering the author a substantial sum of money not to write this book — to write instead a book favorable to the evangelist. After publication, Mr. Shoals was so savagely beaten — but not robbed — in a Tulsa parking lot that plastic surgery was required to repair his face.” Mr. Shoals is a son of an ordained Presbyterian clergyman.

The book reveals that Oral Roberts “wears \$500+ Brioni suits and drives \$25,000 cars that are replaced about every six months. He enjoys a million-dollar home in Palm Springs, California, and is a member of the ultra-posh Thunderbird Country Club nearby, which both he and his son, Richard, joined when memberships still cost only \$20,000. Artists working for his own magazine have used an airbrush on his photographs to hide the diamond rings and solid gold bracelets he’s taken to wearing. And when you step in his plush office in Tulsa, you have to look up to him

seated behind a desk on a raised dais-like area. This is Oral Roberts, the national evangelist whose religious programming appears regularly on 350 television stations across the country, whose mother once told him, ‘Oral, be different. Be like Jesus.’ ”

This book had a short life on the market. It is no longer available. It is reported with good foundation in fact that Oral Roberts bought all the remaining copies and burned them! It is understood that he even bought the copyright. The book is not to be found. If you have a copy, you may have a collector’s item. I do have a copy and want to give a review of the book in three or four installments. It is an eye-opener and lays bare the inner workings of this vast empire and reveals much about the man — Oral Roberts — himself; his attitudes, motivations, immense wealth, troubles, and such things. While Shoals exposes the phony, superficial and deceptive operation, as well as the con artist skills of the man himself, he also recognizes the uncanny ability of Oral Roberts as a master showman; and his unusual salesmanship in being able to “hit the hot buttons” of the “hurting, hopeless masses” who in their insecurity and/or desperation have bought into his operation and thereby made him rich and famous.

In the Prologue, Shoals offers some interesting observations about universities “caught up in changing times, and still trying to operate under the doctrine of *in loco parentis*” (where have we heard that term before?), and were embroiled in many conflicts in the sixties with their students. However, he says that “many of the students who were so vocal in protesting *everything* in the sixties have grown up and used what they learned and have become the budding leaders of the next decade.” He credits the good cur-

(Continued on page 23)



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# NEWS NOTES

## *Fanning Vater Tant*

### SERMON OUTLINE SERVICE BEGINS

PREACHER TO PREACHER began in May with a monthly mailing which includes a minimum of four previously unpublished two-page sermons from various contributors and a religious variety page. A three-month trial subscription is available for \$3.00, or you can send \$10.00 and two of your sermons (\$12.00 with no sermons) for a one-year subscription. All payments and/or inquiries should be sent to Art Adams, 2805 Russell Street, Portage, Indiana 46368.

### HOLT-PAYNE DEBATE

The last week in July we attended the debate in Chattanooga between Charles A. Holt and Mr. J. T. Payne of the United Pentecostal Church. A dozen or so gospel preachers (among them Paul Brock, Barney Keith, Carroll Sutton, Leslie G. Thomas, Homer A. Daniel, Dave Bradford, Bill Walton, Olan Hicks) attended. Bob Craig of Odessa, Texas, moderated for Brother Holt. Mr. Payne declared that since he had the baptism of the Holy Spirit he could do anything the apostles ever did. Brother Holt invited him to accompany him to the cemetery, where they would raise four dead people — the first to be raised by Payne, the three remaining by Holt. Payne rejected the invitation ("I ain't goin' to put on no show for nobody!"), and since he refused, we were denied the pleasure of seeing Brother Holt exercise "the like gift."

### THE EXPLANATION

We've just been informed of the origin of an old, old saying — "one for the money, two for the show, three to make ready, and four to go." It came about when a certain woman through the years married four times — first to a millionaire, then to an actor; the third husband was a minister, and the fourth and final, an undertaker.

### THE PREACHER'S WIFE

How many times a preacher owes his ministerial life to the tact and intelligence of a quick-witted wife! For instance: when Parson Johnson saw Mrs. Sumter, whom he roundly detested, parking her car in his driveway, he sought refuge upstairs in the study and remained hidden for a full hour. Finally he risked calling down to his wife, "Has that horrible bore gone yet?" "Oh, yes, dear," his wife answered sweetly. "She went ages ago. Mrs. Sumter is here now."

### GOSPEL GUARDIAN — VOLUME ONE

Through the years we've received several requests for the bound VOLUME ONE of the GOSPEL GUARDIAN (1949-1950). We've just learned that about a dozen copies are owned by R. L. (Bob) Craig, P.O. Box 3383, Odessa, Texas 79760. (He was the original printer of the journal.) We don't know what he wants for them, but whatever he asks — it's worth it!

### THE HAPPY LIFE

"Live while you live," the Epicure would say.

"And seize the pleasures of the present day."

"Live while you live," the sacred Preacher cries,

"And give to God each moment as it flies."

Lord, in my view let both united be:

I live in pleasure, when I live in Thee."

— Philip Doddridge

### ROOTS — AND FRUITS

Reading an old column by Anna Roberts (of blessed memory!) the other day, we came across this: "An old saying reminds that it's all right to remember the roots of your family tree, but that you are known by your fruit, not by your roots — scriptural thinking, that!"

### "LET'S GO MODERN"

After scrimping along on the ragged edge of starvation all his life, the man had inherited a small piece of land. Shortly thereafter, oil was discovered on the property. "Now that we've struck it rich," he told his wife excitedly, "we'll go out and buy some decent clothes." "Oh, no we won't," she retorted. "I've worn decent clothes all my life. Now I want to dress like the other women."

### "THE TRUE MESOPOTAMIA RING"

It was George Whitfield, the 18th century preacher, who gave vogue to the word "Mesopotamia." It was said of him that he could reduce an audience to tears merely by the studied emphasis he gave to the way he pronounced each syllable — with feeling and pathos! This gave rise to the expression "the true Mesopotamia ring," meaning an utterance with more ring than reason, more sound than sense. The kind you often hear in political campaigns — and from some pulpits now and then!





*J. D. Tant*

## HELP US SAVE

Considerable time and expense go into the sending out of renewal notices. If the readers would keep track of their expiration date, and send in a renewal ahead of time, it would cost no more for them, but would save us considerably. On your address label, on the first line, is the notation EX8410, EX8501, etc. This means your sub will expire in October 1984 or January 1985, etc. We send out notices for three months. If your sub is to expire in September, we send out notices in August, September and October (if you don't respond earlier). Therefore, if your sub is to expire in September, if you send in a renewal in July, it will greatly help.

## GOOD NEWS, BAD NEWS

Reports indicate that there may be a decrease in the amount of drug use among teenagers in our nation, but there is a corresponding increase in the use of alcohol among teenagers. I applaud the government's recent legislation that will force the states to raise the legal drinking age to 21. While it might be preferred to raise it to 110, at least some progress has been made. How naive are parents who sigh with relief upon learning that their children are only drinking — not taking drugs.

## BAD NEWS

The taxpayers contribute some \$100,000 annually to translate PLAYBOY magazine into Braille. I presume this means the text. The report I saw did not indicate what is done with the pictures.

## JASPER, ALABAMA

We enjoyed a week working with the North Jasper church, where Gurvis Dickinson and Gilbert Alexander are shepherds. It was also good to be able to spend some time visiting with Gilbert's father-in-law, the inimitable Asa Plyler. Brother Asa is still in good health and preaching voice at age 82, and related to me stories of his times with my grandfather Tant.

## SNAKES ALIVE

We still have snake-handlers in rural denominations in Georgia, who consider handling poisonous serpents a test of their faith. When bitten, they believe it is God's decision whether they live or die. Recently, a 50-year-old minister at Wade Chapel Church in Cartersville died after he refused treatment for a rattlesnake bite received at a Sunday afternoon service. He was buried next to a 33-year-old man who died similarly in 1978.

## MORE MARRIAGES DISSOLVING

The epidemic continues, as I have learned in the past few weeks of two more marriages breaking up among preachers that I know personally. One rather prominent and outspoken preacher said he could no longer live with his wife, so he divorced her, quit preaching, and I understand is now engaged in secular work. BRETHREN, WE HAVE GOT TO STOP THIS!!! If elders and preachers, those who are to be examples, have any concern about their own souls, the souls of their families, and the welfare of the body of Christ, the teachings of Christ must be respected! Not only in the matter of marriage and divorce, but in the

preventive measures of love, consideration and honor for one another, plus the self-sacrifice of being willing to go the second mile!

## KENTUCKY COLOR

While looking through the church directory edited by Bob Buchanan, I was impressed with the colorful names of meeting place locations in Kentucky. There are Biblical names: Bethany, Bethel, Antioch, Mt. Olive, Mt. Zion, Shiloh, Mt. Moriah, Hebron Lane, Caesarea. Related to these are: Peter's Creek, Providence, New Hope. Other interesting names: Beauty Church of Christ (Revelation 21:2?), Poor Folk C of C (I Corinthians 1:26), Beaver Dam C of C, Highview C of C (can one get a glimpse of heaven from there?), Busy C of C (let's hope they are), Campbellsville C of C (any relation to Alexander?), Happy C of C (is everyone?), Big Mud Creek C of C and Little Mud Creek C of C, Bearwallow C of C, Greasy Creek C of C, Libert Road C of C and Liberty C of C (appropriate names), Majestic C of C, Stop C of C, Head of Joe's Creek C of C and Mouth of Joe's Creek C of C, Hunt C of C (everybody should), Union C of C (Psalm 133:1), Cyclone C of C in Summer Shade (akin to Acts 2:2?), and the Free Will C of C.



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Charles A. Holt has been preaching the gospel for more than 45 years, has held more than 200 gospel meetings, and was one of the first to challenge the "institutional church" when he met W. L. Totty and Sterl Watson in debate in Indianapolis in the early 1950's.

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## THE BELIEVER IN GOD

(Continued from page 1)

nothing of a “clergy” and “laity,” or of a “sacerdotal” and “lay” system. All believers are priests; yea, more, they are a “holy priesthood,” sanctified, set apart to the Lord, different from the world. Through their relation to Christ they are to offer up “spiritual sacrifices” acceptable to God.

These sacrifices include the presenting of one’s body to God, “a living sacrifice, holy, acceptable [well-pleasing] to God, *which is your spiritual [belonging to the reason, margin] service*” (Romans 12:1). Since the body is a temple of the Holy Spirit, which was bought with the blood of Christ (I Corinthians 6:19, 20), the Christian should keep it free from all defilement (II Corinthians 7:1). It is a proven fact that tobacco defiles and injures the body, therefore it should be abstained from by the believer. Under the Old Covenant, on pain of death, Jehovah forbade the priests to drink wine or strong drink when they should go into the tent of meeting. The purpose of this was, “that ye may make a distinction between the holy and the common, and between the unclean and the clean; and that ye may teach the children of Israel all the statutes which Jehovah hath spoken unto them by Moses” (Leviticus 10:9-11). This indicates that alcohol impairs the thinking and reasoning ability of one: he cannot distinguish clearly between what is holy and what is not, nor what is truth and what is error. If wine and strong drink affected men in this way then, so will it now. Let the Christian learn from the Lord what he is to be and do.

“An odor of a sweet smell, a sacrifice acceptable, well-pleasing to God,” can be fellowship in “the matter of giving and receiving,” as in the case of the Philippian saints (Philippians 4:15, 18). Also, the writer of the Hebrew letter urged the saints to whom he wrote, saying, “Through him [the great high priest under whom we serve] then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name” (Hebrews 13:15). This includes singing, praying, teaching, “holding forth word of life” (Philippians 2:16), and encouraging one another with the word of hope (I Thessalonians 4:18). The writer of Hebrews continues, “But to do good and to communicate forget not” (v. 16). Thus the sacrifices of the believer-priest involve not only the praise of lips which springs from the heart, but also the life in fellowship with his fellow-believers. Being bound together with all saints by a strong bond of love and a common salvation and brotherhood in Christ, the believer is to do good toward others, and is not to forget to communicate. The word “communicate” (*koinonia*) means “association, communion, fellowship, close relationship, [and] participation, sharing in something” (A and G). Paul shared in the suffering of Christ (Philippians 3:10); Philemon shared

his faith by his faithful life and good deeds (Philemon 6); the Macedonian saints had “fellowship in the ministering to the saints” at Jerusalem (II Corinthians 8:4). So, this exhortation may include all of these.

### The Believer’s Mission

In contrast to the unbelievers who stumble at the word, being disobedient, the believers are summed up as, “an elect race, a royal priesthood, a holy nation, a people for *God’s* own possession” (I Peter 2:9). These are a nation or stock of people picked out, chosen by the Lord and related to Him as children to a Father. Believers are not only “a holy priesthood,” but they are “a royal priesthood,” related to the great king and high-priest who is “not ashamed to call them brethren” (Hebrews 2:11). This may add to one’s explanation of Jesus’ statement concerning John the Baptist, when He said, “Yet he that is but little in the kingdom of heaven is greater than he” (Matthew 11:11). John was a priest of the old order, but he could never be a “royal priest” in the kingdom of heaven as are the believers. Not only specially picked out or chosen, believers are “a holy nation,” set apart unto God, a nation different from all peoples of earth. These are a people who have become God’s own possession, having been redeemed by the blood of His Son, “in whom we were made a heritage” (Ephesians 1:11) — God’s inheritance from among all the world.

The mission of these is clearly stated by Peter, “That ye may show forth the excellencies of him who called you out of darkness into his marvelous light.” The word translated “excellencies” [praise, KJV] means “moral excellence, virtue” (A and G), hence, the believer is to demonstrate in his own life all the moral virtues or excellencies of God. This is the theme of the remainder of the book. Whereas in time past believers “were no people,” they now “are the people of God” who have obtained mercy. □

(To be continued)

### NO MOON FOR MOON

*The last report indicated that Sun Myung Moon, spiritual head of the Unification Church, has been ordered to jail to begin serving sentence for his tax evasion conviction. I must confess that I was not convinced that he would ever serve time. Some see this conviction as a threat to all religious groups. Maybe so. But those who seek to follow the Bible should not get into any trouble on tax matters.*



# CHRISTIAN UNITY

Raymond E. McCollum  
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Christ made available to all spiritual unity when He died (Ephesians 2:13-18). Paul says for Christians to keep it (Ephesians 4:3).

If we believe Paul's teaching in regard to Christian Unity why is there a large amount of division among brethren? Most of the division is generally centered around the application of certain scriptures.

I don't propose to know all the answers but I do want to present some thoughts for your consideration and study.

It doesn't take long to learn basic facts. Some of these are: we are not to steal, lie, murder, commit adultery, etc. But naturally, it takes longer to learn the correct application of other scriptures. But, our God and Father gives us ample time to do just that.

We know unity and peace is possible among God's people. Otherwise, we would not have been told to work toward that end. Christ would not have prayed that we all be one (John 17:20, 21). Frankly, I believe the answer is so simple many are overlooking it. But the answer may not always be so simple in application.

Some say unity is not possible because brethren will always disagree on the application of some commands. This is about the same as accusing our God of not being able to formulate a plan understandable to all. Also, some have the mistaken notion unity is contingent upon agreeing on all subjects at the same time.

The reason we do not see all scripture alike (except those who allow their preachers to deceive them and hypocrites) is because of different levels of knowledge. The reason for this, of course, is that we are of different age, etc. Surely no one would expect a young convert to have the level of knowledge as an older brother or one who has been taught incorrectly for years. We will see every part of the Bible alike when we come to a knowledge of every part. It is impossible for two people to agree on a single subject until both understand it.

You can be assured when individuals or congregations disagree, one party or both lack knowledge, unless they have an ulterior motive.

Of course the Lord knew all this in advance, and provided us with a plan so the newly converted, slow learners, medium, or speed queens could all worship and work together.

Here is the gist of the plan briefly stated. Some of you know it better than I.

1. The brother who has more knowledge accepts the brother who has less knowledge. The brother with less knowledge accepts the brother with more knowledge. *For God hath received him* (Romans 14:1-3)! God is able to make him to stand (v. 4).

2. Do not try to force your "knowledge" on a brother or congregation causing them to violate their conscience (vs. 14-18). Whether through a "good" project or some other action. Each Christian must understand for himself (v. 5).

3. "With all humility and gentleness, with patience, showing forbearance to one another in love" (Ephesians 4:2).

4. "Make my joy complete by being of same mind, maintaining the same love, united in spirit, intent on one purpose" (Philippians 2:2).

5. "Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself" (v. 3).

6. Do not *merely* look out for your own personal interests, but also for the interests of others (v. 4).

Then in verse 5 Paul says to "let *this (one) mind* be in you, which was also in Christ Jesus."

In Romans 15:1-4 we are told about the same thing. Then in verses 5 and 6 he says: "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ."

These verses tell us how to have unity and peace without agreeing on all subjects at the same time. Without having the same height of knowledge. Without having the same ability.

This is God's plan for oneness which Christ prayed for (John 17:20-21) and died for (Ephesians 2:14-22).

It is true in Romans 14 Paul is talking about eating of meats, which is neither right nor wrong within itself. But it is also true the brother that thought it wrong to eat, still believed there was something in an idol, which is wrong within itself.

In the church at Corinth some still believed in idols (I Corinthians 8:1-7). Paul pointed out there was nothing at all to an idol (v. 4). But all did not have that knowledge (v. 7). The brother who had knowledge



knew there was nothing in an idol. Paul warned them to not let that fact puff them up. Showing humility and love were also a part of knowledge. And if one did not have that part, he did not know anything as he should (I Corinthians 8:1, 2).

In the church at Galatia some had not grown enough in knowledge to know it was wrong to observe days, months, and seasons religiously, in addition to the first day of the week, which God legislated to remember his Son (Acts 20:7). Paul said he was afraid his labor there was in vain (Galatians 4:10).

It has been said many times, "Well that was the beginning of the church and God made allowance." True, but is it not also the beginning of the church so far as a new convert is concerned? Is He not still the same merciful God? No new convert is born grown in any age or circumstance. Many come out of false doctrines. Therefore it may be just as hard for them to forget their former teaching as the Jews of old.

That being true let me pose a question. How long are we going to give them to learn better? One year, two, or ten? Is that not God's realm? You and I know not the extent of his (her) ability.

In the past I have said of brethren, "He has had long enough to know better. He has heard enough good sermons on the subject." I did not consider he may have been blinded by something or someone. And aside from not knowing his ability: I became his judge (Romans 14:4).

The Lord did not give me the ability nor authority to decide when a brother has had time to overcome a false doctrine. The only way I can know is for him to reveal it by word or action. For what man knoweth the things of a man, save the spirit of man which is in him? (I Corinthians 2:11).

I do not recall ever thinking myself as being so intelligent I had a monopoly on the interpretation of scripture. But by my actions I was saying so.

Even though ignorance will no more keep a brother saved forever more than a non-Christian (II Peter 1:5-11; Matthew 7:21), God is his judge. Our responsibility is to teach and admonish (Colossians 3:16; II Timothy 2:2). If one is a factious brother, and after being warned will not stop causing trouble, he is to be disfellowshipped (Titus 3:10); or an immoral brother, until he repents (I Corinthians 5:11; II Corinthians 2:7).

In Romans 14:19, we are told to pursue the things which make for peace and the building up of one another. Can we say we are doing that when pressuring brethren to accept our level of knowledge, or lack of it, on a project or action?

No doubt some are ready to say, "Why, we would never accomplish anything." Well, man has been trying to tell the Lord by their action they know best ever since creation and because his project sometimes draws large crowds they often use that as "proof" God has decided to accept it.

With that kind of logic, the denomination or cult

with a large following would be scriptural. Maybe they should read Matthew 7:13 again. Certainly we cannot let a man or group become our God. But as has been shown we have a responsibility to the weak and the strong. Certainly I cannot join my brother to practice that which I understand to be wrong. Even if he is right, it would be sin for me (Romans 14:14). However, if he can worship with me in all good conscience, leaving off that practice which violates mine, and so desires, Paul says to accept him because God has.

Brethren, if this is not the teaching of God's Holy Word, then I need to grow some more; and could use your help to do so. A false teaching expounded is just as devastating whether done by a brother short of understanding on the subject, regardless of how sincere, or a hypocrite. But it seems to me the Bible makes a distinction between the two. Maybe I'm wrong. It seems to depend upon the heart of intent. Is he trying to deceive? Or, does he just not know any better?

First, if teaching some error made a brother a false teacher, then all of us were perhaps such at one time or another in the past. For who can say he never made a mistake and taught something wrong? Not unless they were born into God's family full grown.

In Matthew 7:15, Jesus says to beware of false prophets which come to you in sheep's clothing, but *inwardly* they are ravening wolves. Their whole intent was to deceive. In Romans 16:17, 18, Paul says to mark those which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, *but their own belly*; and by good words and fair speeches *deceive* the hearts of the innocent. Their ONLY PURPOSE is to deceive.

In Philippians 3:17-19, we read: "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample (v. 18). (For many walk of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: (v. 19) whose end *is* destruction, whose God *is* their belly, and whose glory *is* in their shame, who mind earthly things.)" Again note Paul says their God is their stomach and whose glory is their shame. A Hypocrite. In II Peter 2:1-3, we again find the false teacher mentioned intended to deceive. He was not interested in Truth at all.

In II John 9 he says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." We know from Romans 3:23 and I John 1:8 every brother makes mistakes. All sin. And if we walk in the light, follow his instructions, we will be continuously cleansed by the blood of Christ (v. 7). So in II John 9, John would have to be talking about a brother who habitually transgresses. One who deliberately flaunts and disobeys. Otherwise no one could abide in Christ.



A person is saved when he learns and believes in Christ (John 8:24). And he is to confess that truth before men (Matthew 10:32), to repent of his sins (Acts 17:30), and to be baptized (Acts 2:38). When he does so the Lord assures him he is saved (Mark 16:16), even though he may not know any more of Christ's doctrine. God is his judge when he has had time to know more. So John is not talking about the new convert in II John 9, nor the slow learner who is trying to obey God in all things; else they could not abide in Christ until a matured Christian.

In verse 10 he says: "If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed." We know from other scripture God's doctrine is synonymous with His teaching. So all of God's teaching is God's doctrine.

The new convert does not know *all* of God's doctrine. Then John must be talking here about a particular part of it. Otherwise we could not receive a

weak brother nor a new convert into our house. It seems to me the answer is in verse 7.

"For many deceivers are entered into the world, who confess not that Jesus Christ is come into the flesh. This is a deceiver and an anti-christ."

When a person denies Jesus Christ came in the flesh, the very foundation of a Christian's hope, and tries to teach this disbelief to others he would have to be a deceiver, because he has nothing to gain from it except materially. John says to not welcome or encourage him in any way.

What a simple plan! But broad enough in scope to bring every Christian together in unity and peace, and to convert the whole world to Christ.

No one except a loving, merciful, all-wise, all-powerful and all-mighty God of heaven and earth could devise such a great and wonderful plan.

## MORE NEWS NOTES

### IN GOOD COMPANY

*John Abernathy, a Methodist preacher friend of mine, once told the story of one of his experiences. Seems he was coming home late (very late) one night from a visit to the hospital when he happened to see one of his parishioners staggering drunkenly down the street. Thinking to do a good deed for an inebriated brother, he stopped his car, picked up the drunk and drove him to his home. He helped the man up on the porch, rang the door-bell, and turned to leave . . . when the drunk grabbed him by the arm, and said, "Jesh a minute, Pastor. Don't leave yet; I wants me ol' woman to see who I been out with!"*

### CHURCH HISTORY

*Some years ago I held a meeting in Columbus, Mississippi, and quite by chance noted a metal plaque in front of the First Christian Church, which declared that this congregation was: "Founded, 1839, through efforts of Talbert Fanning and David Lipscomb." Quite instructive! Fanning always spelled his name "Tolbert," never "Talbert"; and David Lipscomb, born in 1831, was an eight-year-old Baptist lad when he helped found this congregation! I was so bemused*

*by the plaque (which was erected by the Mississippi Historical Commission in 1966) that I composed a little poem about it. It goes like this:*

*"Blessings on thee, how you rate!  
Barefoot boy with cheeks of tan,  
You start a church when only eight;  
Little Dave, you're quite a man!"*

### DIALOGUE

*That's the big word now, the "in" word. Seems like everybody wants to get a "dialogue" going with somebody about something. But, sadly enough, all too often they are not dialogues at all; they are monologues going simultaneously in opposite directions along parallel tracks that never meet. (We picked up the comparison somewhere; and it fits.) The way some "dialoguists" miss the whole point of the conversation calls to mind that old story about the prizefighter and his manager. Out on his feet after eight rounds against an infinitely superior pugilist, a glassy eyed gladiator was implored by his manager, "Don't give up now, Eddie, boy! You got a no-hitter going!!"*



# *"I Just Want To Be A Christian"*

Stanley W. Paher  
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Reno, Nevada 89509

A book bearing the above title has recently been written by Rubel Shelley. Published by the 20th Century Christian, 2809 Granny White Pike, Nashville, Tennessee 37204, the book contains 250 pages, is indexed, and available in hardback only for \$9.95.

Thoughtfully written with the hope that the Lord's prayer of John 17:21 will yet be realized, this book seeks to promote personal study and faith around some very important topics, not the least of which is the selfish and arrogant attitude which creates a sectarian spirit in far too many of us. That Brother Shelley should write such a book is, indeed, significant. It was only a few years ago (1970 Freed-Hardeman Lectures) that he displayed the very spirit he now deplores when he belittled and "set at naught" scores of thousands of his own brethren whom he described as "antis." Said he, "Isolated little groups of 'antis' still meet; but they are withering away and are having no appreciable effect on the brotherhood at large." Obviously he would not make such a statement now, and no doubt regrets that he was ever so naive and uncharitable.

This book is not an attempt to recast the fundamental doctrine held by all of us, such as one faith, one baptism, the one true church, and the saving work of God through Christ. Rather, Brother Shelley seeks to re-order priorities in all of us. He once thought that to understand and preach the doctrine of "true worship" was more important than, for example, the doctrine of "Divine grace." But he writes, "My present understanding reverses these priorities — while still believing both items of teaching must be developed at the appropriate stage of one's spiritual growth."

On the subject of unity, this book surveys the general trends of the various generations since the days of Campbell and other "founding fathers" of the American Restoration Movement. These pioneers were drawn together by the new vision of using the Bible only for every religious practice. This meant excitement, sacrifice, and total commitment to the new movement — a movement which became "the establishment" in succeeding generations. Without really saying it in so many words, it is obvious that Brother Shelley believes the movement has become denominationalized. Yet, he clearly opposes denominationalism as sinful, and concludes that "apathy and fragmentation are threatening to destroy what was once a dynamic movement."

To reverse the trend, the author wants to be "just a Christian!" Without compromising one iota of revealed truth, he wishes to deal with the spirit which fosters sectarianism and eliminate it from his own heart, and from the hearts of others if possible. This means stressing inward renewal, proper motivations, Godly intentions — a change of attitude from one nurturing a sectarian spirit to the development of a spirit which exemplifies Christ. This means nothing more or less than being "a Christian," resolving to resist self-righteousness and the prevailing tendency to think that "we" are right on all matters and others obviously wrong in every matter in which we may differ.

This new book will generate controversy. Asked if denominational people have to be "baptized again" to be members of the New Testament church, the author simply replies that it depends on the circumstances and nature of the original baptism. If one has learned about baptism from the New Testament, and wishes to submit to it to gain access to Christ and all the spiritual blessings which are in him, and has not submitted to it simply as a church ordinance by which saved people join a denomination, then that individual has received baptism, and is a child of God. A penitent believer, being immersed into Christ for the remission of his sins is a child of God; and if he is affiliated with some denomination, then that affiliation is wrong and sinful, and he should sever it. This is far removed from the "open membership" type of fellowship currently appearing on the horizon.

A very valuable part of the book is the large appendices section, nearly 100 pages in length, which quotes and comments on many Restoration documents from the pens of such men as Thomas and Alexander Campbell, F. D. Srygley, M. C. Kurfees, J. C. McQuiddy, H. Leo Boles, G. C. Brewer, Cecil B. Douthitt, Reuel Lemmons, and others. These articles deal with such subjects as sectarianism, how to agree religiously, calling Bible things by Bible names, use of the term "church," the people of God, Christians in denominations, the name "Christian," and the sectarian spirit.

We may not agree with everything Brother Shelley writes, for he is aligned with the institutional churches (and probably many of them will take exception to his castigation of the sectarian spirit displayed by so many of them), but his book is thought-provoking and the compilation of Restoration writings is indeed helpful. Best of all, his emphasis on the necessity of attitude changes is refreshing and right on the mark. It deserves a reading!



# Mexican Diary

## Marvel House

*(Editor's Note: This is the concluding portion of the beautiful series of articles by the beloved Marvel House, describing the work she and her husband, Charles, did during their quarter-century work among the people of Mexico. Marvel has now been with the Savior for more than two years, but she "being dead yet speaketh," and her influence will be felt for many, many years among the poor people she loved and served. Her husband, Charles, continues with total commitment to the work to which they gave their lives so many years ago. If you have appreciated Sister House's personal story of their life along the border, and want to drop a note of thanks to Charles, his address is: Charles F. House, P.O. Box 1031, Douglas Arizona 85607.)*

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As I write these lines Charles and I are in El Por Venis (outside of Ensenada, Baja California, Mexico), where we will be several days each week during this month (October, 1967). The trip here is always a beautiful one — some of the most spectacular scenery in the world, beautiful mountains with a few little green valleys in which are scattered small settlements. They grow olives and chili peppers on small patches of ground surrounding each settlement. Since this is the fall of the year, the peppers are mature and colorful in the fields. We are staying in the home of Alejandro Hernandez, his wife, Anna Marie, and their two children, Requel and Alejandro (also called Quito). Their grandfather who lives with them is also Alejandro.

After class one day the Hernandez family wanted to show us a "bufodora" some twenty-five miles south of Ensenada. The "bufodora" is a geyser on the edge of the ocean, high in the mountains, that rose out of a gorge. So after class we loaded into an



old pickup truck, Charles and Alejandro and I in the front, and the rest of the family on chairs in the truck bed; and we headed for the geyser. While it was only twenty-five miles away, the winding, bumpy, dirt road seemed to make it at least twice that distance. As with all cars in Mexico, batteries are always in need of a charge, and various other parts of the car need replacing. We had not gone far on our trip until something happened to the muffler. We stopped and Alejandro made repairs. Speed varied from 15 miles per hour to forty miles — depending on whether we were going uphill or downhill. At Ensenada we had a flat tire. All got out and changed it. Another old tire was bought at the first chance we had to replace the one that was beyond repair. The voltage regulator gave up, so we went from shop to shop getting prices on having it fixed.

Finally, after several more stops for repairs and adjustments, we reached the bufodora. They were all disappointed that the geyser of water shooting into the air wasn't as high as it was on their previous trip to the spot. But, even so, it was a beautiful and awesome sight to behold. We returned to Ensenada with no further trouble with the car.

Charles and I had each drunk a glass of milk before starting out on the trip at 11:00 o'clock, and I had taken along a couple of bananas in case we got hungry before getting back home. (It was 7:00 o'clock before we finally got back to our starting point. It was getting pretty dark by the time we reached home,



and we were all a bit apprehensive about the lights working on the car. We got by fairly well as long as we were in the mountains and on the main highway, but the rutty dusty roads in the deepening twilight made us all a bit jumpy. We finally arrived back home, safe and sound.

As I bring this account to at least a temporary close in the year of 1974, I must explain that it has been many years since I have kept a written record of our experiences. Either Charles and I have become so accustomed to events that once seemed strange to us that we now take them as ordinary, every-day happenings. But when visitors from the States visit us, they never cease to be awed by the beauty of the country — and by the love and warmth of the Mexican brethren. Truly, working among such people is the most rewarding life I could possibly imagine! All the frustrations and disappointments, the deprivation of what we once considered “necessities” are more than compensated by seeing the eagerness with which these humble people accept the gospel of Christ, and their total sincerity in seeking to be Christians — nothing more or less. I do not know what will ever happen to these pages I have written, but I could fervently pray that they may be seen by some honest and loving person who is willing to devote a lifetime to the gospel of Christ in Mexico!

And now, May God bless each of you as your need may be, and His wisdom may see fit. □

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— A REVIEW —  
(Continued from page 12)

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ricula and the competent faculty of these schools with the stability and leadership that has overcome in spite of trying times.

“On the other hand, Oral Roberts University, with its garish architecture and its strict Code of Honor and dress codes, does not allow its students to grow up. They aren’t allowed to question. They are *told*. Abnormal behavior such as not wearing a tie to classes will ultimately lead to expulsion. Criticism of the institution leads to ‘spiritual counseling’ that really amounts to ‘shape up or ship out.’ That may seem good on the surface, but it ultimately leads to submission . . . which includes intellectual acquiescence . . . and the final product is a student who is not prepared to deal with the real problems that are present in the real world. Four years wasted in an environment that is not real, avoids conflict of any nature, and insulates itself against the realities of professional and spiritual life.”

The above observation offers some serious “food for thought” to all Christians. While none of us is

likely to agree fully with Shoals’ opinion, perhaps it should cause us to give serious concern to our parochial schools, colleges, training schools for preachers, and such like. That “they aren’t allowed to question” can sound the death knell to building real faith and conviction. It makes people a part of the controlled herd. When people are shielded from hearing and considering different or opposing views, this is but the restoration of ecclesiastical control. “They are *told*” means that all decisions are made for them; that everything, all solutions and answers, is settled for them by some power structure and that they must acquiesce and bow before such papal decisions. “Criticism of the institution” is not allowed. Individuals have no mind of their own, are not allowed to think independently, and are shaped into robots something like is done in Russia. And as Shoals points out, such “ultimately leads to submission,” perhaps compromise, which destroys individuality and intellectual and spiritual freedom. This leads one to place his faith in the wisdom of men rather than in the power of God. The final product of any such power structure that controls people in this fashion, demanding unquestioned obedience, produces students (or “Christians”) who are not prepared to deal with the real problems present in the real world.

The situation that Shoals says is wrong, that is insipid and weak, at Oral Roberts University, is an ever-present danger and it may come from many directions. Perhaps we need to examine ourselves to see if we may be slipping into such a practice and may ultimately become victims of the same belief and practice. Think about his charge: “Four years wasted in an environment that is not real, avoids conflicts of any nature, and insulates itself against the realities of professional and personal life.” Is this the kind of environment that we want for our children and young people today? Do we try to shield and insulate them by such methods? Conflicts and confrontations with evil and the philosophies and doctrines of men are a necessary part of life, living and secure growth. Too much insulation, too much avoidance with error, too great a fear of controversy and fighting against spiritual wickedness in high places is a great danger. It produces a weak and insecure person — mentally, emotionally, and above all, spiritually. Do we try to “insulate” our people against the realities of doctrines of men, the vain philosophies of the worldly wise, and even from the evils and errors that rise up within the church? Such a sheltered, protected life is worthless. Maybe Oral Roberts University is not the only place nor effort to reduce people to spiritual, mental and emotional robots.

In future articles, we will look through Shoals’ eyes at “The Mechanics of Big Religion,” “The Ultimate Con Game,” “Tricks of the Trade,” and other interesting and revealing insights into this major “Prime Time Religion,” known as the “Oral Roberts Evangelistic Association.” □



# DOUBT:

## The Disease That

## Destroys

Mark Williams  
2476 Cora Street  
Wyandotte, Michigan 48192

Are you saved? Are you absolutely positive that you are going to heaven when you die?

Eighty percent in the churches of Christ usually answer “no” when I ask this question. They say that no one knows he is really saved until the Judgement Day.

Two years ago I studied with a lady who told me she could not be baptized because she smoked. I asked her who had told her such a thing. She replied that the Jehovah’s Witnesses had told her that she must repent of her sins before she can be baptized. What they had meant was that she had to conquer her sins before she could be baptized. Since she had not been able to give up smoking (and some other sins) she was convinced that she could never be saved. I was flabbergasted. The next time I studied with Jehovah’s Witnesses, I accused them of teaching a doctrine that denied the grace of Jesus Christ. They were making a person conquer their sins before they had the power of Christ’s forgiveness in their lives.

But then I started thinking. This was the same problem I had a few years ago. I had not been able to conquer various sins and had become extremely discouraged. In despair I would get down on my knees and in essence promise that I would not commit the sins again if God would forgive me once more.

When the sin re-occurred, I suspected that I was very close to being lost. Surely I had more grit power than that. I believed God’s forgiveness was unavailable to me because I had failed again so soon. Surely if I whipped myself with guilt and shame and thought about the fires of hell, I could conquer my sins. But I could not. Why not?

The gospel I was preaching was a gospel of perfection of works — not of all works, but at least the worship, work and organization of the local church. These items had to be perfect or we were lost. But this same logic, when applied to personal worship, resulted first in conceit (that I was a perfect Christian), and then in despair (when I finally realized my imperfection). I was preaching a gospel on how perfectly I could keep the law of Christ: a salvation based on self — the very worst thing on which to base salvation (Romans 8:3).

This doctrine of self dependency pervaded every facet of my preaching. I tried to motivate members to obey God by preaching sermons about how God would condemn us if we did not obey properly. I

would preach about the work and worship of the church, concluding the lesson by pointing out who was lost because they had not understood and obeyed the law of Christ properly. In essence, I taught the fear of law. I tried to convert people to a gospel of the perfectly obedient church. Then I tried to motivate them to grow by casting doubt on their salvation.

Obviously, the law of God is extremely important for manifold reasons. But was I preaching it from the proper direction?

The Apostle Paul wrestled with himself in trying to keep the law, motivated by fear of condemnation (Romans 7). He failed and came to the conclusion that only Jesus Christ can rescue us from sin (vs. 24, 25). Here is what happens: I try not to gossip because I am afraid of being condemned. The first time I gossip I feel condemned. Perhaps my knowledge of God allows me to ask for forgiveness for an “occasional” sin. I ask forgiveness for the gossiping, but I immediately slip back into the insecurity that if I gossip again soon, I won’t be able to receive forgiveness. This insecurity makes it hard for me to love others, and very easy to gossip about them. And so I am caught in a trap — a trap of fear of law. The more fear I have, the farther away from God I feel. Day after day, as I see that I have not been able to conquer my gossiping, I come to the same question that the Apostle Paul came to: “Oh, wretched man that I am, who will rescue me from the body of this death?” (Romans 7:24).

The answer is in a totally different gospel. The word gospel means “good news.” It is not telling sinners they are sinners and only pointing to the law that holds them sinners. It is telling them the good news that forgives them of their sins and gives them the conquering power and the freedom from their sins. Forgiveness enables them to obey the law of God.

Paul wrote, “There is therefore now no condemnation for those in Christ Jesus” (Romans 8:1). And he meant it, too! He also wrote, “For sin shall not be master over you for you are not under law, but under grace” (Romans 6:14). Why would not being under law release us from the mastery of sin? Because fear of condemnation is what keeps us captive under sin (Hebrews 2:14-15; Romans 8:15; Romans 7:5). Fear of condemnation is really alienation from God, our



Father.

The forgiveness of Jesus Christ sets us free. When Peter asked Christ how many times he should forgive his brother, Jesus replied seventy times seven per day! Why? Because that is how many times God is forgiving us each day, if we are in Christ Jesus. James commands us not to show favoritism but to "act as those who are to be judged by the law of liberty" (James 2:12-13). Liberty means freedom. Paul wrote to the Galatians about the freedom of Christ (Galatians 5). He said that we were set free to love one another (Galatians 5:13-14). The more I learn about the forgiveness of Jesus Christ (even though I don't deserve it), the more secure I feel in the "hope of righteousness" (Galatians 5:5). The more loved by God I feel, the more I can love (and not gossip about) my neighbor. Jesus taught us to pray: "Forgive us our debts, as we have forgiven our debtors" (Matthew 6:12). Is Jesus Christ's forgiveness great enough to conquer gossiping, or must I conquer it myself in the midst of fear and alienation from God?

Will God forgive me as many times as I fall down (until I conquer the sin), or must I conquer the sin first by my own power, and only then receive forgiveness?

Now I know why the definition of grace is "an unearned gift." Truly this forgiveness is a gift that will wield great power in my life: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind (self control)" (II Timothy 1:7). "For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, looking for the blessed hope and the appearing of the glory of our great God and Savior, Jesus Christ . . ." (Titus 2:11-14).

John wrote, "These things I have written to you who believe in the name of the Son of God, in order that you may know that you have eternal life. And this is the confidence which we have before Him, that, if we ask anything according to His will, He hears us" (I John 5:13, 14). How can we have this confidence

that God answers all our prayers, unless we are sure that we are saved? James condemned doubt in prayer, saying that the one who doubts when he prays should not expect to get anything from God (James 1:5-8).

We must put our confidence in Christ, not in ourselves. "For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; not as a result of works, that no one should boast" (Ephesians 2:8-9).

As long as we depend on ourselves and how perfectly we are keeping the law of Christ, we will doubt our salvation. We must depend on Christ's forgiveness for our salvation (Romans 8:3).

Then our works will come not only from a clean heart, but from pure motives. "If you love Me, you will keep My commandments" (John 14:15). "But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith" (I Timothy 1:5). If an alcoholic is having problems giving up drinking, I teach him not to give up his faith in the forgiveness of Jesus Christ. He must believe that Christ will forgive him as many times as it takes. He must fill his heart with the love of God. Fear, alienation and self-dependency will never conquer alcohol or any other sin.

The gospel that I now preach is truly one of Good News: forgiveness, love, reconciliation, firm hope, adoption as a son of God, power and freedom. It is a gospel that fills me and bubbles over with joy and peace that passes understanding.

Are you saved? Doubt is the disease that destroys. It prevents us from conquering sin. It prevents us from praying, from being joyful, from trusting in God. Doubt keeps us from spreading the gospel. Doubt will kill us. In fact, I have seen it kill some and almost kill others. Our churches are filled with the disease of non-evangelism, zero growth. Could it be because we do not have any good news? "Yet those who wait for the Lord will gain new strength; they will mount up *with* wings like eagles, they will run and not get tired, they will walk and not become weary" (Isaiah 40:31). □

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**FRESNO, CALIFORNIA** — Sun Garden congregation, 4563 E. Gettysburg. Worship 9:45 a.m. & 6 p.m.; Mid-week 7:30 p.m. Denton Thompson, preacher. Phone: 222-7815.

**MADERA, CALIFORNIA (Parkside)** — 29111 Ave. 13½. Bible Study 9:45 a.m.; Worship 10:45 a.m.; Evening 6 p.m.; Wednesday 7:30 p.m. Richard H. Tucker, preacher. Phone: (209) 673-4601.

**SACRAMENTO, CALIFORNIA** — Folsom Blvd. Church of Christ, 10025 Folsom Blvd., Sacramento, CA 95827. Sunday: Worship 9:45 a.m.; Bible Class 11 a.m.; Evening 6 p.m.; Wednesday 7:30 p.m. Call (916) 362-8063 or 383-3605 for information.

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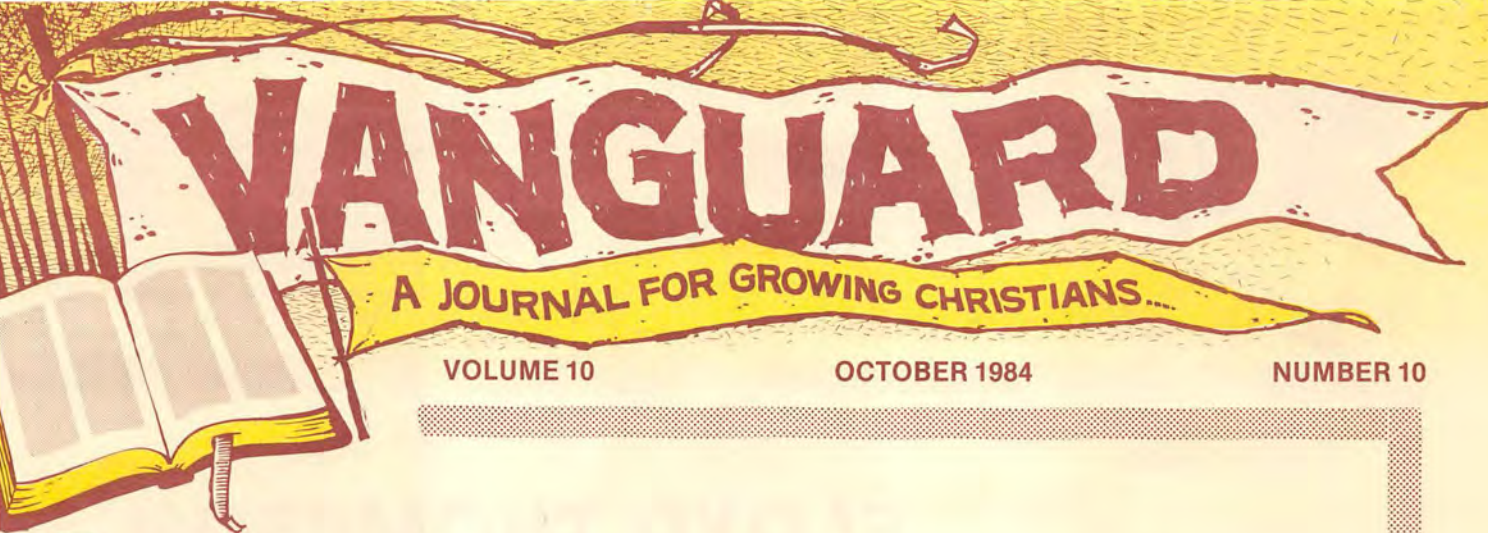
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## SETTING "TOLERATION"

## LEVELS

Robert F. Turner  
1608 Sherrard Street  
Burnet, Texas 78611

In Matthew 19, Jesus replied to a question about divorce by stating a law of God "from the beginning." "What therefore God hath joined together, let not man put asunder" (vs. 6). But the Pharisees (trying him) asked, "Why then did Moses command to give a bill of divorcement, and to put *her* away?" Apparently they felt Jesus was trapped between what He cited as "from the beginning" — an "always" or basic and fundamental law — and a law from Moses which seemed to be contradictory.

I have recently talked to and read from several preachers and writers who seem to feel the same way. Acknowledging that Jesus expressed very strong opposition to divorce, they ask, "Is it not possible that God may tolerate, even today as He did in Old Testament times, some things of which He did not approve, as, for example, various instances of polygamy and David's marriage to Bathsheba with whom he had committed adultery?" Again, "If, in spite of the fact that divorce was in opposition to God's original intention, Moses could make a special provision for it which was occasioned solely by the hardheartedness of man, is there no place for that sort of concession to human waywardness today?" This arti-

cle will focus on the "toleration" aspects of those and like statements.

When Jesus answered, "Moses for your hardness of heart suffered you to put away your wives," he continued, "but from the beginning it hath not been so." He is not merely repeating a "from the beginning" law. He is saying that law is still in effect — it was not so when the "suffering" took place, and it is not so now. I have no problem in seeing that Jesus' "except for fornication" (vs. 9) is implied in the original "from the beginning" law. Man was suppose to "leave father and mother" and "cleave to his wife" so that they became "one flesh" (Genesis 2:24). Fornication (the broad term, including adultery) is the very opposite of "leaving" other ties, "cleaving" to one's wife, and being "one" flesh with her. Jesus does no more here than He did when He taught that "thou shalt not kill" forbade "anger," and "thou shalt not commit adultery" also meant it was wrong to look on a woman to lust after her (Matthew 5:21-22, 27-28). Lusting was wrong even when the law said only, "Thou shalt not commit adultery," and anger was wrong when the law said only, "Thou shalt not kill."

*(Continued on page 17)*



## EDITORIAL

# FLOYD THOMPSON



## *Fanning Yater Tant*

Sunday, August 26th. We had just finished our noon-day meal when the phone rang. Across two thousand miles of space, the voice came clear and steady, but with undertones of inexpressible grief.

"Yater? This is Ruth Thompson. Floyd died this morning. He was at home, where he wanted to be; and his death was not difficult. We had all known for some time, of course, that he could not recover; but when the final hour comes it is always a shock." The conversation continued for only a few minutes, but the burden of it will last into the years.

Floyd Thompson dead? That vibrant soul, the very essence of life and vitality, whose mere presence seemed to lift and brighten the spirits of any gathering in which he was found! His wisdom, his humor, his deep and profound faith in God, his inexhaustible storehouse of knowledge of the word of God — how cruel and tragic the loss to all of us who knew and loved him! Life will go on, of course, but how different things will be; his going does indeed leave "an empty space against the sky." For many of us, California

will have lost one of its greatest attractions. Yet, the true servant of God that he was, this hour of departure was an hour of triumph. "To depart and be with Christ . . . is very far better," is the way the Apostle Paul expressed it. And from that March day in 1925 when he was baptized by J. C. Coffman, Floyd Thompson's life was headed toward this day of victory. He began preaching in Oklahoma (where he was born), but most of his life was spent in California.

Moving to Santa Ana in 1935, Floyd preached at the old Birch and Fairview congregation; and when that group started a new congregation, he continued preaching for the new work — and continued preaching to many of the same people for a period of FORTY-NINE years! That even eclipses the record of M. C. Kurfees who preached to the same Louisville, Kentucky, congregation for forty-five years. It was my privilege to hold several meetings with the congregation, both in Santa Ana and in Garden Grove. Brother Thompson also held a couple of meetings with the North Birmingham church when I worked with them. His preaching, like his life, was straightforward, and unwavering. Building on a solid foundation of unshakeable faith in the word of God, his influence was felt far beyond the local community in which he lived.

It would likely not be questioned by anyone who knows the West Coast to say that Floyd Thompson was perhaps the most influential voice for simple New Testament Christianity in the entire region. Thousands of conservative congregations in California bear witness to the impact of his preaching and of his life in that part of the world. Many of these congregations did not know him, and had never seen him; but they had come under the influence and teaching of faithful Christians who did know and who had been



utive Editor: Fanning Yater Tant

News Editor: Jack Holt

sted by:  
er Hailey  
on D. Hamilton  
ert H. Farish  
r J. Wilson  
y W. Pickup, Jr.

*VANGUARD proposes to face courageously  
and without evasion the horrendous problems of Christians and congregations  
seeking to serve God in a non-Christian, secular and practically atheistic  
culture. It truly seeks to fulfill its purpose as "a journal for growing Christians."*

ght "the way of God" by him. For many, many  
rs to come, the impact of his teaching will be  
nd in the lives of hundreds of devout Christians  
o had been brought into a closer walk with God by

.  
When a faithful Christian dies, it somehow makes  
th seem less to be dreaded; heaven is a bit closer,  
a bit more alluring. The ties that bind us to this  
th are weakened a bit, and the attraction of that  
er world becomes a bit greater. I first met Floyd  
Ruth Thompson when I held a meeting at the  
elfth and Hoover congregation (Central) in Los  
geles in January, 1949. Through thirty-five years  
friendship begun in that meeting grew stronger  
richer. I was often a guest in their home, and  
red the same bedroom which had known an in-  
nerable host of those who had enjoyed the Thomp-  
hospitality, and whose memories seemed to linger  
— C. R. Nichol, Foy E. Wallace, and others too  
nerous to mention. Every visit was something to  
k forward to with keenest anticipation.

wenty months ago, my sister, Zoreta Tant  
ney, was killed in a tragic car accident. She had  
ed me to speak a few words at her funeral if I out-  
d her. I did make a short talk at the funeral, and  
ted what I said in *VANGUARD*. When I visited  
h Floyd and Ruth Thompson just a year ago,  
yd commented on what I had written, and said he  
it was most appropriate as a final tribute to a  
hful Christian. Let me now give that same tribute  
a true yoke-fellow, a noble friend, and a life-long  
vant of our Lord:

He hated to leave us, for he loved us all. But if he  
ld speak now from that other world into which he  
gone, he would tell us that the only shadow dark-  
ng his life in that bright land would be the tear-  
ps that glisten in our eyes. Let us who loved him  
dry those tears, and join our hearts with his in a  
g of triumph — for life is ever Lord of death; and  
e can never lose its own!

"Farewell, dear brother, beloved friend! As your  
wasted mortal body, worn out in years of service to  
your Master, returns to the earth from whence it  
came, the warm summer suns and the gentle winter  
rains of California will make green the grass that  
grows above that hallowed spot. And your eternal  
spirit, freed from its mortal coil, will walk the golden  
street of that new Jerusalem, loved by those who are  
there as you were loved by those you left behind. You  
will meet many in that home who will welcome you  
and bless you and tell you they are there because you  
led them to Christ. What a glorious reunion that will  
be! But look over your shoulder from time to time,  
because we will not be far behind you." — F.Y.T.



# What God Has Joined, Man Must Not Sever!



Luther W. Martin  
707 Salem Avenue  
Rolla, Missouri 65401

For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh" (Genesis 2:24).

Christ taught: "... and the two shall become one flesh. Consequently they are no more two, but one flesh. What therefore God has joined together, let no man separate" (Matthew 19:5-6).

Christ taught: "Because of your hardness of heart he (Moses) wrote you (Jews) this commandment. But from the beginning of creation, *God* made them male and female. For this cause a man shall leave his father and mother, and the two shall become one flesh; consequently they are no longer two, but one flesh. What therefore God has joined together, let no man separate" (Mark 10:5-9).

Paul the Apostle taught: "For this cause a man shall leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. This mystery is great; but I am speaking with reference to Christ and the church. Nevertheless let each individual among you also love his own wife even as himself . . ." (Ephesians 5:31-33).

Then, in a negative sense, Paul wrote: "Or do you not know that the one who joins himself to a harlot is one body *with her*? For He says, 'The two will become one flesh'" (I Corinthians 6:16). Man, not God, did the "joining" in this instance.

Each of the foregoing passages make reference to Genesis 2:24, and the marital relationship which prevailed at creation with Adam and Eve. The TWO become ONE. They had been joined or united by God, and man was cautioned NOT to separate what God had joined.

## The Jews Allowed Divorce For Many Causes

Pharisees came to Jesus, testing Him with questions: "Is it lawful *for a man* to divorce his wife for any cause at all?" Jesus then quoted Genesis 2:24 to them. Then the Pharisees asked: "Why then did Moses command to give her a certificate and divorce her?" Jesus responded: "Because of your hardness of heart, Moses permitted you to divorce your wives; but from the beginning it has not been this way." (See Matthew 19:3-10.)

Mark the 10th Chapter records the same episode in the teachings of Jesus. He said to them: "Whoever divorces his wife and marries another woman commits adultery against her; and if she herself divorces her husband and marries another man, she is committing adultery" (Mark 10:11-12).

Notice that when the Jews asked about divorce, they used the word "commanded," while Jesus used the word "permitted," in reference to Moses' leniency.

## Jewish Divorce Customs and Traditions

In Deuteronomy 24:1, Moses permitted: "When a man hath taken a wife, and married her, and it comes to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give *it* in her hand, and send her out of his house." The problem that developed had to do with the definition of what constituted "uncleanness" in the woman. One Jewish school of religion, that of Shammai, was quite clear and to the point, that "uncleanness" meant fornication and only fornication. A second religious school, that of Hillel, viewed the matter of "uncleanness" in the broadest possible way. So, by their very questioning or "testing" of Jesus, the Pharisees expected to place our Master in a very untenable position.

There were at least ten precautions, or even rituals, that were to be observed in issuing a bill of divorcement:



(1) That the wife shall not go away without the permission of the husband. This was explained in the bill of divorcement.

(2) That the bill shall be given into the wife's own hand as directed in Deuteronomy.

(3) That it is to be executed under the hand and seal of at least two witnesses.

(4) That there should be three generations of the husband named in the bill of divorcement.

(5) That it should be written legibly, clearly, and distinctly; and so that no error might be found in the text.

(6) That if any spot of ink fell upon the page, the document should have no authority, but another copy should be prepared.

(7) That there should be no vestige of erasure, to avoid all possible suspicion as to its genuineness.

(8) That the document should be longer than broad.

(9) That all the witnesses present should seal with his own seal.

(10) That the husband on giving it should say: "Receive this bill of divorce from me, and be cast out from me, and be given to some other man."

The actual form of the document was as follows:

"I, Rabbi \_\_\_\_\_, son of Rabbi \_\_\_\_\_, son of Rabbi \_\_\_\_\_, on the first day of the second month of the year \_\_\_\_\_ from the creation of the world, have, of my own free will, without compulsion, repudiated \_\_\_\_\_, the daughter of Rabbi \_\_\_\_\_, the son of Rabbi \_\_\_\_\_, the son of Rabbi \_\_\_\_\_, and have given her a libel of Repudiation in her hand, a paper of cutting off, and a sign of division, that she may be cut off from me and go wherever she will, and that no one be able to prohibit her, according to the constitution of Moses and Israel."

### **Christ's Teaching Would Take Christians Back To The Beginning!**

Marriage as God originally intended it was for one man and one woman. Adam and Eve were created for each other. Their union was complete and unbreakable. Jesus teaches that this is the pattern and symbol for all who came after Adam and Eve. For Adam and Eve, divorce was impossible . . . and Jesus and Paul each refer us back to Eden as the ideal.

Now, the Pharisees have something to attack! They can accuse Jesus of abrogating the teachings of Moses. But Jesus counter-attacked by asserting that from the beginning such was not the intent . . . however, due to the Jews' hard-heartedness, Moses had made a concession. Moses did not *command* divorce; at best, he only *permitted* it!

Mark 10:2-12, lists NO cause that would authorize divorce.

Luke 16:18, lists NO cause that would authorize divorce.

Romans 7:2-3, lists NO cause that would authorize divorce.

I Corinthians 7:39, lists NO cause that would authorize divorce.

I Corinthians 7:10-11, deals with "separation" but NOT divorce. "But I command the married (or rather the Lord commands, not I) that a wife should not separate from her husband, and that a husband should not divorce his wife. If a wife does separate, let her remain unmarried or be reconciled to her husband" (*Translator's New Testament*). This instruction allows Christ's teaching concerning forgiveness to be utilized. See Matthew 18:22, "until seventy times seven."

### **What About Matthew 5:32 and 19:9?**

These two passages of Scripture *seem* to contradict all the passages listed above. Matthew's Gospel was written primarily for the Jews . . . the ones whose hardness of heart had brought about the Mosaic concessions concerning divorce. To these Jews, Christ was stipulating that IF they put away their wives for trivial causes, they were forcing an innocent woman into adultery . . . and they would have to answer for that sin against their wives. *Robert Young's Translation* reads: "And it was said, That whoever may put away his wife, let him give her a writing of divorce; but I — I say to you, that whoever may put away his wife, save for the matter of whoredom, doth make her to commit adultery; and whoever may marry her who hath been put away doth commit adultery" (Matthew 5:31-32).

If Matthew's record *does* provide *one* exception allowing divorce, *i.e.*, fornication, then it fails to harmonize with Mark, Luke, Romans, I Corinthians, and Ephesians. I, for one, do not believe that the Bible contradicts itself.

When Christ was speaking to the multitude, He sometimes did not completely explain some aspect of His teaching. He would delay until a later time, when the multitude was better prepared for the whole truth. When His disciples asked him, in the house, about the "marriage and divorce question" His response was quite direct, and they took His explanation to be so strict, that the disciples concluded, "if that's the way it's to be between a man and his wife, it is better not to marry."

### **Christ's Ideal of Marriage, The Same As At Creation**

If Matthew's record on marriage and divorce preceded, in point of time, the "no exception" passages listed earlier in this study, then we would have no appearance of contradiction between the New Testament writers.

In Christ's answer to the Pharisees, He was content to show that the "causes" for divorce permitted by Moses was a condescension to human frailty, and



that the Jews had abused such dispensation. Christ forbids these abuses; and at this time, to the Pharisees, limits a cause for divorce as being only adultery. If Jesus had suddenly abolished *all* concessions allowed by Moses, the Pharisees might have been able to stir up an insurrection against Him. The same "hardness of Jewish hearts" may have caused Jesus to hold in abeyance the propagation of the perfect marriage law, as it had once been at creation. Therefore, while Jesus abstained from absolutely prohibiting divorce while talking with the Pharisees, when He comes into the house with just His disciples, He gives a universal law on marriage which began in Eden, and in the Gospel age would know no exceptions permitting divorce.

Mark's record relates what Jesus taught while in

the house, and therefore includes NO exceptive clause. Jesus' intent from the beginning was to promulgate an absolute law knowing no exceptions; but He tempered its being announced while talking to the trouble-making Pharisees, for his own reasons of wisdom.

I suggest that the above explains why the "exceptive clause" is found *only* in the gospel written for the Jews . . . written in Aramaic, possibly.

### Conclusion

The above suggested explanation of Matthew's record of Christ's teaching on marriage and divorce will produce harmony between all of the New Testament passages dealing with the subject. □



### Biblical Ethics

# Commandments in Conflict? (I)

Stanley Paher  
4135 Badger Circle  
Reno, Nevada 89509

Everyone in God's kingdom has at baptism entered into a contract with God, a holy relationship with the Creator of heaven and earth. It involves a life of faith, which means unwavering trust in God that He will fulfill every promise ever given to man, and obedience to His revealed word and the commandments, statements, prophecies, precedents and principles which it contains.

Christians must handle aright the word of God: we know Him by faithfully applying His word to our lives, day in and day out. In fact, the truth is not in us if we do not keep His commandments (I John 2:5). Whoever keeps His word, in Him verily hath the love of God been perfected (v. 5).

*How* are we to keep His word? Is the Bible merely a system of codified laws and commandments all of which are absolute and with no exceptions, each of which must always be obeyed, regardless of the circumstances? Though expressed this way by many, no one actually practices this in daily life situations. Such absolutism is not taught in scripture, nor has it ever been required by God.

What ethics system does the Bible teach? It is not within a framework of no-law antinomianism. It is

not subjectivism where ethics is determined by the situation at hand. But what the scriptures *do* teach is a hierarchy of God-given laws which we must obey when humanly possible. Exceptions arise occasionally when by obeying one scriptural commandment we simultaneously must of necessity temporarily set aside another one of God's laws.

The existence of a hierarchy of Biblical precepts and laws implies that some of them are more weighty than others. Simply stated, there are higher and lower laws. Very often the Bible itself makes the necessary distinctions; in other cases the wisdom from above dictates the difference between a higher and lower law.

The Bible clearly states what are the highest laws. The Golden Rule sums up the law and the prophets: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them . . ." James states the royal law: "Thou shalt love thy neighbor as thyself" (James 2:8). See also Leviticus 19:18. Jesus expressed the greatest commandment of all: "Thou shalt love the Lord thy God with all thy heart . . . soul . . . and mind" (Matthew 22:37). Here is the very essence of God's legal structure.

Jesus himself declared that the law's weightier matters are "justice, mercy and faith" (Matthew 23:23). These are higher than scrupulous tithing. Under Moses, God said, "I desire mercy and not sacrifice" (Hosea 6:6); Jesus extended this same principle to us by quoting that scripture while going



about His earthly ministry (Matthew 9:13, 12:7). God's requirement for mercy always ranks higher than the commandment to sacrifice to Him.

In any legal system there are occasional unavoidable conflicts; the Christian always must obey the higher commandment. It is sin to consciously choose a lower law when a higher law is known and possible to fulfill. The scriptures reveal many God-approved distinctions between His own laws, demonstrating that a hierarchy of laws does exist. In real-life situations when two commandments appear simultaneously, the higher one is to be followed in favor of the lower one. To put it another way, the spirit of a command and God's intent are infinitely more important than slavish adherence to the letter of a law. Let us show these principles in the light of Biblical situations.

#### Matthew 12:1-7

On the sabbath when Jesus was going through the grain fields, His disciples plucked grain and did eat. The Pharisees, following the letter of the law and desirous of tricking Jesus, said that such activity violated the sabbatical principle of not working (Exodus 20:10, 35:2-3, Numbers 15:32-36). But Moses' law also allowed plucking your neighbor's standing grain, thus satisfying hunger (Deuteronomy 23:24-25). With commandments in conflict, the Pharisees opted to criticize the disciples for not honoring the sabbath.

But Jesus goes beyond the letter of the sabbath law to show what the spirit and intent of it was. He pointed out that even though God forbade work in the sabbath, the spirit of that commandment did not preclude satisfying hunger by harvesting and grinding grain with the hands. It did allow working to rescue a sheep which may have fallen into a pit (vv. 11-12). The disciples correctly set aside the lower commandment of not working on the sabbath to pluck ears and eat grain to satisfy hunger and overcome their weakness, thus preserving life, a higher law.

Jesus justified the disciples' action by pointing out that when David himself was hungry, he entered into God's tabernacle and ate the shewbread which was not lawful for him to eat. Only the priests could eat the shewbread (Leviticus 24:9). David did not sin in doing so. Both David and Jesus' disciples were keeping the spirit of God's law. Necessary labor may always be done on the sabbath; also the sabbath law yields to the more important one allowing a person to pluck grain and eat. Truly, mercy is greater than sacrifice (v. 7); the spirit or intent of the law or the purpose of a law is superior to the letter or actual terms of that law. The sabbath was made for man and not man for the sabbath. The Pharisees, cruel in their rigidity and in their appeal to the letter of the law, destroyed themselves by crimes against mercy and truth. They failed to recognize that some of God's laws were higher than other of God's laws.

#### Matthew 12:9-13

On the sabbath, Jesus went into a synagogue and met a man with a withered hand. Tempting Him, the Pharisees asked if it were lawful to heal the man. Jesus responded to the absolute no-work sabbath notion by pointing out that anyone among them would rescue a distressed sheep on the Sabbath. Since man is of more value than sheep, His healing the withered hand is a good work of high priority.

This incident again demonstrates that some of God's laws rank higher than others; the Great Physician healing and working on the sabbath is a higher duty than keeping the sabbath absolutely free of labor. The spirit of sabbath keeping would include doing good such as healing. The spirit of law is superior to the letter of law. Mercy is more important than sacrifice.

#### John 5:2-18

Again on a sabbath, Jesus commanded a crippled man to carry his pallet — to do work. Certain Jews said that it was not lawful to take up a bed and walk on the sabbath, since that would be work, something expressly forbidden on the sabbath. But Jesus' response rises above the letter of the no-labor sabbath law to the spirit of it. The welfare of people is a higher law than the lower law of refraining from working on the sabbath.

#### Human Relationships

God commanded children to obey their parents (Ephesians 6:1-4). But if a father commands his son to do something that necessarily conflicts with another direct command of God, say to steal fruit from a neighbor's tree, then the son must refuse to obey his father in that instance. In doing so the child obeys the weightier or higher command of God not to steal and temporarily sets aside the commandment to obey parents.

Wives are to be in subjection unto their husbands (Ephesians 5:22). This is God's order. But when her husband commands her to do anything that necessarily conflicts with another direct command of God, such as to stop attending services or to dress immodestly, then the wife must refuse to be in subjection to her husband in that instance. In doing so the wife obeys the weightier or higher commands of God to assemble with the saints and to dress modestly.

In respect to civil governments, Romans 13:1-7, Titus 3:1 and I Peter 2:13-17 all show the necessity of subjection to this God-ordained power. Inevitably, governments may command something that necessarily conflicts with what God has commanded elsewhere in the Bible. In the early days of the church, the Jewish Council "strictly charged" the apostles "not to teach in this name" Jesus (Acts 5:27-29). Peter replied that "we must obey God rather than men."

*(Continued on page 12)*



# **— A REVIEW —**

## **“Give Me That Prime Time Religion”**

Charles A. Holt  
751 Julian Road  
Chattanooga, Tennessee 37421

### **The Mechanics of Big Religion**

“I answer every letter . . . that comes to me,” says Oral Roberts on most of his telecasts. It is with this false claim that Roberts tries to assure his viewers/listeners that he “reads every letter” and that he thus has a close personal contact with each person. “And that is *not* the case at all.”

“For one thing, Oral is only human and there isn’t any way he could read all his mail . . . the mail room at Oral Roberts Association (ORA) is capable of handling over 20,000 letters per day. That means opening, sorting . . . and preparing some kind of answer to these 20,000 individuals who write to Oral Roberts every day.” It is easy to see the impossibility of his reading, much less answering, so many letters in one day. Oral claims that he works fourteen hours every day. “If Oral spent all of those fourteen hours per day just reading his mail . . . 20,000 letters each day . . . that would mean he would have to be able to read at least 1,428 letters per hour” — nonstop! Or, “24 letters per minute.”

It is not likely that any of Oral’s most ardent supporters will believe he could perform such superman feats. And, of course, the simple truth is that Oral Roberts *cannot* and *does not* answer his mail . . . or read it . . . in the manner in which he implies on his television program.”

Because the letter business is so vital to ORA operation, it is interesting to learn “the mechanics of big religion” along this line. “The letters coming in from people who write to Oral about their problems are actually read by ‘letter analysts.’ Well over one-

hundred of them are employed by the ORA.” They “skim through the letters and categorize the problems the writer has revealed about himself. Human problems . . . are broken down into several categories . . . some of them: health, finances, marriage, spiritual, family, and faith . . .” The letters are coded “according to the types of problems mentioned. The code assigned to the letters . . . are then matched with paragraphs that have been prepared to answer the types of questions asked by most people. These coded letters are then sent to another area where they are ‘loaded’ into a computer system which matches coding with paragraphs written to answer questions about certain types of human needs.”

Thus in this mechanical, almost wholly impersonal manner, Oral “answers” every letter that comes to him! This is a part of the sham and necessary mechanics of big religion. “In short, everyone who says they have a financial problem will get the same kind of computerized answer from Oral’s computer system. The paragraphs which have been prepared to answer the kinds of questions people ask are changed periodically . . . but even the changes are not written by Oral personally.” The editorial department prepares new paragraphs “on a routine basis.” After being reviewed by a couple of vice presidents they are “forwarded to Oral. Oral looks over the paragraphs and may change the wording or the paragraph may come back down ‘from the hill’ untouched. Generally, he’ll make *some* changes so that it can always be demonstrated that he has provided input into the preparation of these paragraphs. The point is: he doesn’t really write the paragraphs himself . . . And while that may be legitimate in the eyes of many people, it is not what most people think of when they receive a letter back from Oral after they’ve written to him. They feel that Oral Roberts personally has read their letter and then answered it. *Not so!*”

Shoals says, “When I first realized how the mail was answered, I began to have serious doubts about the validity of the methods used. I began to wonder just how far one can go in using present-day technology to answer personal, intimate mail . . . and still have a ministry based upon integrity, truth, genuine concerns for the types of needs which people write about to Oral Roberts. By necessity he has been forced to extend himself with technology available to him



... But what is the purpose of it all? Is it to help people? ... improve their lives? ... to make people happier? ... to provide fulfillment of basic human needs? ... to heal?? Is it valid?"

Shoals tells us, "I was not sure that I knew the answer to those questions. I am certain of this, however. If people's needs were the primary concern and if Oral had absolutely no misgivings whatsoever about using technology in order to extend his personal ministry into the lives of millions, then there should be no apparent reluctance on his part about revealing the use of such technology. I would think that he would want to clarify on national television that he cannot answer all his mail in ordinary ways and that he uses technology for assistance." Shoals suggests ways Oral could explain it to the people, even "based upon things God has told him to write," for example. If Oral considers everything he is doing to be absolutely valid, there should be no reason why he wouldn't want to do this. "There are plenty of reasons why such should be done ... Oral Roberts is *very* aware of the reasons people write to him personally. They want *his* personal attention to be given to *their* personal problems. For one thing, his ministry is projected as a very personal one. His ministry, his television program, and his direct mail approach are geared toward people with terrible problems culminating in deep personal needs. When you're dying of cancer, it becomes a very personal thing ... You *need help personally* and you expect it to come in personal ways from *anyone you may happen to turn to*. And when you turn to Oral, you expect his personal attention!"

"Oral knows this and he thrives upon projecting an image of personal concern over people's personal problems. If he were to publicly admit ... that his personal attention to his partners has been buffered by layers of present-day technology, it would decimate his audience. *And I think he knows that!*"

"The real eye-opener ... relating to the manner in which Oral's mail is handled ... is the way he uses technology to pray over the letters he receives." Over the years, he has "established a 'custom' of taking letters from his partners in the Prayer Tower and praying over them." He has claimed that "he took several thousand letters into the Prayer Tower and spent all day praying over them ... asking God to meet the needs of the people who had written all those letters. Pictures of him with letters in his hands appeared in 'Abundant Life' showing him praying over stacks of letters. The combined campaign relating to that trip into the Prayer Tower with all those letters was designed to raise money ... and it was grossly misleading."

"Oral didn't really pray over the actual letters that all these people had mailed to him. Instead, he prayed over computer printouts of several hundred pages that contained only (1) the names of the people who had written to him, and (2) the problem about which

they had written." Surely "this is not what people expect when they write to Oral Roberts and ask him to pray over their problems. I further believe that if they knew this, they wouldn't write, much less send money to him."

### Personal Note

I do not agree with Shoals' belief expressed above. I do not believe that such knowledge or even a full expose of the deception and racketeering of the entire ORA operation would stop people from writing or even sending money to Oral. Given the mind-set and gullibility of modern man, there seems to be an increasing desire or ease to be suckered or ripped off by such religious charlatans. And there are well over 200 of the "big operators" who are thus engaged in a highly successful way; to say nothing of the thousands of lesser lights and smaller operators. Even the Jim Jones debacle did not seem to slow it down or even raise an eyebrow relative to other such religious movements or cults. Paraphrasing the famous saying of P. T. Barnum: "There is a religious sucker born every minute." Peter put it in this succinct way: "And *many* will follow their sensuality ... and *in their greed* they will exploit you with false words ..." (II Peter 2:2-3). And yet in the face of the teaching of the Scriptures and all the evidence to prove the character of such men, it is incredible that any informed Christian can seriously claim that Oral Roberts, and others like him, is honest! Peter certainly did not hold such a foolish concept about false teachers of this sort. Jesus called such teachers "hypocrites," and dealt with them in deserved fashion. This same approach is needed today as never before. (P. O. Box 21584, Chattanooga, TN 37421) □

## MORE NEWS NOTES

### FULL EXPLANATION

"*Why are you so bald-headed?*" was a question once put to J. D. Tant in the "query box" in one of his gospel meetings. "The reason I have no hair," Tant responded, "is that I have worn it all off by walking on my head instead of my feet. I do that so the devil can't track me as he goes about seeking whom he may devour."

### "VAYA CON DIOS"

In a beautiful and moving ceremony at the church in Garden Grove, California, Homer Hailey spoke words of tribute and comfort to the sorrowing friends and family who had gathered for the funeral service of Floyd Thompson on Wednesday, August 29. E. M. West, Jr., Dee Bowman, and Ken Dart all had part in the rites.



## Twenty-Two Years in Georgia (II)



Jefferson David Tant  
350 Knollwoods Drive  
Roswell, Georgia 30075

I closed my last article with an account of the incredible and ungodly extremes to which the “institutional” brethren in Cordele, Georgia, went in their efforts to destroy the conservative congregation there. I resume now with the story of other such encounters.

Waycross had its share of the same tactics. Malcolm Hill and others went to this South Georgia town to establish a church, although the Tebeau Street church was alive and well there with some 100 members. They meant to divide that church and establish an institutional church. Hill got on the radio and maligned and villified the faithful brethren, charging them with the usual “orphan-hater” label. He was quoted as saying over the air that if a child was hit by a car in front of the Tebeau St. building, and that child was “bleeding and suffering and dying,” the church would not allow its telephone to be used to call an ambulance. God will surely judge such perverters of truth.

There is an interesting side-light to this Waycross story. Some months before, brother Jimmy Bays, institutional preacher for the North Ave. congregation in Hapeville had called me one day asking if members of the Snapfinger Road congregation would help with relief for hurricane victims among brethren in Christ in Louisiana. I collected a sizeable load and took it over to North Ave., where a truck took it on to its destinations. I later learned it was *not* for the brethren,

but for general distribution. So much for another deception. But then in a few months brother Bays put a note in North St.’s bulletin that Waycross was the largest city in the state without a New Testament church, and that Hill and his co-workers were going there to start one. I called Bays and asked him about this in the following fashion: (1) He did not recognize Tebeau St. there as a New Testament church; (2) he knew that the Snapfinger Road church stood on the same principles as did Tebeau St.; (3) therefore, how come he had recently called on us to help in sending relief to Louisiana? He replied that he just wanted to see if we practiced what we preached.

A more far-reaching result of this Waycross matter came when I called Hill and challenged him for some of his false statements over the radio. In the course of the conversation, he said something like, “Since you love orphans so much, I am going to give your name to the Clayton County Juvenile Court because they are always trying to find homes for teenagers.” I said that would be fine with me.

Sure enough, in a few weeks a lady called me. “Brother Tant, this is Trudie Boswick of the Clayton County Juvenile Court. Brother Hill said you could help me in finding homes for some teenagers who are wards of the court.” She had two girls, about 15, and homes were found for them. She called again, and I found a home for a 15-year-old boy, and on it went. A home was found for every child about whom she called. It was revealing that she was a member of the large institutional church where Malcolm Hill preached in Forest Park. They could not find homes for these children there. One day I told her, “Sister Boswick, the reason you cannot find homes there is because those brethren have been taught that the way to care for needy children is to put your money in the collection plate on Sunday and that will do it. We teach people to take these children into their own homes.” This sister had no use for orphan homes, as she had had to deal with too many of the products of these institutions in her court.

Then one day she called me about a 19-year-old girl with one small baby and another on the way. “Brother Tant, the man she has been living with threw her out on the street, and she literally has nowhere to go. She is too old for the Juvenile Court to help her. Can you help?” I went to see the girl, Margaret, talked with her at length, called my wife, and was told, “Bring her home with you.” And *that* is



how my wife and I came to be involved over the past 15 or so years in helping unwed mothers, helping find homes for babies (perhaps 25 to 30), and bringing other young people needing help into our home and the homes of other Christians. And we owe this to an institutional preacher who thought I was a false teacher. What a strange twist! And what blessings have come to my family and so many others by being able to help in time of need — including converting some of these young people to Christ.

Averages for the first quarter at Snapfinger Road were: Bible Study, 94; A.M. Assembly, 99; P.M. Assembly, 90; Wednesday, 73. It was during this year that the church began helping in the support of Andy DeKlerk in South Africa, W. C. Hinton in Japan, and Calvin Allen (my brother-in-law) in Jasper, up in the mountains of North Georgia.

In November of '66, I was invited to come to the church building in Hapeville to hear John Allen Chalk speak. He was one of the speakers for the Herald of Truth, a national radio program sponsored by the institutional brethren. He urged brethren to get together in the Atlanta area and discuss our differences. There were about 35 present, including most of the conservative (non-institutional) preachers in and around the area. As I recall, brother Chalk asked if I would be willing to conduct the first session. A meeting was held at the Snapfinger Road building on December 1, 1966, and I spoke to a good number of brethren on the subject "The Need for Authority." I began the series on what I considered to be common ground in order to get the meeting off to a positive start. The lesson was received pretty well, with few dissensions in the discussion period that followed the lesson.

## 1967

The next meeting was to be back at North Ave. in Hapeville with a discussion on how to establish scriptural authority. But when we met, brother Bays introduced a speaker from Abilene Christian College who spoke on a topic wholly unrelated to the purpose of our meetings. At the close of this session, Bays said he thought we had discussed institutionalism enough, and future sessions should consider perhaps the work of the Holy Spirit. Several of his own brethren objected, and we got the sessions back on track. Our next meeting was at Embry Hills. Hugh Davis spoke from the non-institutional viewpoint, and Bob Gray spoke from the institutional viewpoint on the matter of establishing Biblical authority. When the meeting got underway, it was obvious something was wrong. Of the 25 or so institutional preachers in the Atlanta area, only *one* was present — J. V. Copeland. The fewer non-institutional preachers in the area (and from further away) were pretty well represented. This was an obvious source of embarrassment to brother Gray, and it was determined that the "Studies in Unity" effort was dead. If the institutional brethren

would not support studies that *they* had instigated, then there was no reason to proceed. To my knowledge, that was the last effort of its sort. Date of death: 2/10/67.

This reminds me of a time in November of 1962 when Dale Smelser and I went to hear Gus Nichols speak at Druid Hills on the issues. He plainly stated that the Gentile Christians giving to the Jewish Christians in Judea and Jerusalem was not to relieve the needy, but simply to make for better Jewish-Gentile relations. (He seemed to overlook several obvious passages mentioning "relief," "alms," "famine," etc.). His arguments were in an effort to prove the scripturality of the "sponsoring church" arrangement. I made notes on his speech, and when I quoted his remarks later, they were denied. I then called brother Melvin Wise at Druid Hills and asked for a copy of the tape that was made. The matter was discussed among some institutional preachers and it was decided not to give me a copy. They were afraid I might "doctor" the tape. It sounded fishy to me, as a doctored tape would prove my dishonesty, since the original tape would still be available!

In mid-'66, a new work was begun in Marietta, with brother Hugh Davis preaching. Members came mostly from the Embry Hills church, with Snapfinger Road contributing a few. This group came to be known as the Power's Ferry Road church.

Averages for the first four months of 1967 at Snapfinger Road were 95, 105, 91 and 88. The brethren there were pretty consistent in their attendance, and the work was growing. In August of that year, I held our gospel meeting. My father presented some lessons to the church the week before on personal evangelism and during the meeting we had 53 different non-Christians attend. What an encouragement. By August the averages for the month were 119, 139, 126 and 108.

The church in Mableton erected a new building, and Moody Swann continued his long association with the church there. In the fall Ed Harrell began a work over in Athens, and the Frank Jamersons moved to Cordele from Louisville. Snapfinger Road was supporting Gary Ogden at Lawrenceville, Bob Lewis in Texas, John Gasaway in Central Georgia and Calvin Allen in North Georgia.

That fall was the last time I heard Foy E. Wallace, Jr., preach. He was in a meeting with an institutional church — Chestnut Drive — and I, along with some fellow preachers, attended. "Uncle Fooey," as he was known to me since my early childhood, was 81 at the time, and still a powerful preacher. He was very plain in his displeasure at many liberal tendencies in the church, and I grieved that he had allowed personal antagonism towards family and old friends to turn him from the old paths, and into the camps of those who were promoting the very things he had so strongly condemned in his writing and preaching in years past. It was obvious that he was uncomfortable in the



company in which he found himself.

During these years we were sending out *THE ANCIENT ORDER*, a work begun by W. C. Hinton. The mailing list was well over 1,000, going into many areas. Through the teaching and encouragement of this publication, we received word that brethren in other places had established conservative congregations — including Minden, Louisiana, Moultrie and Brunswick, Georgia. It was through the help of willing volunteers who helped that this was possible.

## 1968

In the early months of 1968 we had a gospel meeting with James R. Cope, which saw a record attendance of 189. By this time the congregation had grown to about 100 members. In May we gave up 17, primarily to the new work beginning in Jonesboro. Now the number of churches firmly standing opposed to the institutional trends stood at nine in the metro area, and encouraging increase from the two that existed six years before.

While I was in a gospel meeting in Lafayette, Georgia, that May, I came back for the funeral of James Maltbie. In six years, this was the first death in the congregation. We were not used to losing people in that fashion. The congregations in the Atlanta area were composed mostly of younger people.

About this time Jerry Eubanks moved to Florida, and I moved 15 miles north to work with Embry Hills. Our six years and one month of work together, with the help of the Lord, had seen 56 baptisms, 54 who confessed wrong, 12 who were restored, and sadly, 11 who were withdrawn from. H. Scott Owen, who had been preaching at Covington, followed in the work at Snapfinger Road. □

*(To be continued)*

### MOSLEM PRAYER CLOCK

*The newest thing on the market is a combination compass, calculator and time clock, which gives faithful Moslems the correct time for each of his five daily prayers, and the exact location of the holy city Mecca, towards which prayers must be offered. The sun's angle determines the exact time for prayer, which differs by location, and thus changes daily. This \$75 gadget, programmed to work throughout the world, will be a boon to the world's one billion Moslems. I suppose John 4:21 is not in the Koran. But think of the potential profits to the inventor.*

## COMMANDMENTS IN CONFLICT

*(Continued from page 7)*

In the Great Commission, Christ commanded the apostles to teach in His name (Matthew 28:19-20). The action of the Jewish Council made it impossible for the apostles to obey both the Great Commission and the command to obey the governing authorities. The problem of God's two laws in conflict is resolved by obeying the higher law to preach the gospel and temporarily setting aside God's lower or inferior law to be subject to governing authorities. Communists prohibit the smuggling of Bibles into their nations. A necessary conflict arises when Christians, in disciplining the nations, choose to distribute Bibles in Communist countries. In doing so, Christians follow the weightier command, the higher law or the Great Commission and still obey the spirit and intent of Romans 13. There is no way that the Christian can obey both of these commands simultaneously. Bible smuggling is, therefore, a godly course of action for Christians.

### Mercy vs. Hebrews 10:25

God commands His saints to assemble on the first day of the week for the breaking of bread and preaching. If on the way to a church assembly a Christian comes upon a serious car wreck where he can render life-saving aid, then he must choose "mercy" assistance over "sacrifice" attendance at church. God's higher law of love demands that the Christian assist the helpless as in the case of the Good Samaritan or a mother staying home to tend to a sick child. Here is a real life situation where one cannot obey both laws of God. Nevertheless, he has obeyed the spirit of the law to assemble with the saints; he has been providentially hindered from obeying the lower law to assemble and eat the Lord's Supper.

Paul said that "God . . . had made us ministers of the New Covenant, not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life" (II Corinthians 3:5-6). We should serve God in newness of spirit, and not in the oldness of the letter" (Romans 7:1-6). There are, therefore, higher and lower laws — a hierarchy of laws — in both the old Mosaic order and also the Christian dispensation. Jesus taught the same thing in saying that "the sabbath was made for man, and not man for the sabbath" (Mark 2:27). This principle applies to all of God's laws. *God's laws are made for man, not man for God's laws.*

### GERALDINE FERRARO?

*With all due apologies to our good Democrat readers, we picked this up from a recent column: "Odds against a woman ever becoming President are great indeed! Can you picture a woman ever saying to a group of correspondents, 'No comment'?"*



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*Fanning Yater Tant*

# NEWS NOTES

## PREACHERS!

The "School of Preaching" seems to be the "in" thing with churches of Christ these days. There must be at least twenty-five or thirty of them scattered over the nation. One of the largest and most prestigious of these schools recently graduated a class of THIRTY — and listed their training to be that of "Youth Ministers," "Family Life Center Directors," "Marriage Counselors," "Bible School Directors," "Directors of Evangelism," etc. Oh, yes, there were THREE of the thirty graduates in this "School of Preaching" who were planning to be "Gospel Preachers."

## LINCOLN COUNTY, MISSISSIPPI

The Clark-Showalter Debate in the early 1900's was one of the significant discussions concerning the modern "Sunday School." Clark stoutly affirmed that he did NOT oppose teaching the Bible, did NOT oppose teaching the Bible in classes, did NOT oppose the congregation being divided into smaller groups — but DID oppose the ORGANIZATION (i.e. Superintendent, Secretary, separate treasury, self-governing board of teachers, etc.) Showalter denied that such existed among the churches of Christ. Today in Lincoln County, Mississippi, there are thirteen "Churches of Christ," most of whom do not have Sunday Schools, do not have "located preachers," and three or four of them use only one cup for the communion. Lincoln County was the home of N. L. Clark for the last thirty or forty years of his life. There is general fellowship and good-will among all the congregations, whether Sunday School, non-Sunday School, one cup, or otherwise. Clark's memory is still held in highest esteem among the Christians in that area.

## WHEN TO FIRE THE PREACHER

We have it in a clear statement from an elder in a large Tennessee congregation which recently fired their preacher. Said the elder, "When it comes to pass that the preacher has more influence in the congregations than the elders have, it is time for the preacher to move." No comment.

## A PAT ON THE BACK

"A pat on the back develops character — if administered young enough, and often enough, and low enough."

## "THERE IS NO GOD . . ."

"There is no God," the foolish saith;  
But none "There is no sorrow,"  
And nature oft the cry of faith  
In bitter need will borrow.  
Eyes which the preacher could not school  
By wayside graves are raised:  
And lips say, "God be pitiful,"  
Which ne'er said, "God be praised."

## HOW TO POINT THEM

Many years ago, N. W. Allphin from Tahoka, Texas, sent us this one: "Then there were two young Mormon elders making their rounds in a backwoods area. They knocked at a door, and an old lady opened the door, peered out over her glasses, and said, 'Who air ye? And what do ye want?' One answered, 'We are ministers.' The old lady fixed him with an unblinking stare, 'Preachers, eh? Well, this ain't no meetin' house, and we don't need no preachin.' The young man replied, 'We didn't come to preach; we just want to leave some tracts.' 'Suits me fine,' said the matriarch of the backwoods, 'jist leave them thar in the dust, and be sure the heels is pintin' towards the house.'"

## WILL ROGERS SAID IT

"So live that you wouldn't be ashamed to sell the family parrot to the town gossip."

## HOW TIMES HAVE CHANGED!

Twenty-six years ago we announced that "J. D. Tant — Texas Preacher" would soon be off the press — and would sell for \$4.50! Well the book is now in its THIRD printing, and has sold more copies than any biography of a gospel preacher since John Augustus Williams' story of "Raccoon John Smith" some eighty years ago. And the price is now \$11.95. Incidentally, Williams' book is still selling — how nice it would be if "Texas Preacher" could continue to sell for the next fifty years!





*J. D. Tant*

## WILL YOU HELP?

John Gambino, faithful preacher at Pioneer Park in Nacogdoches, Texas, befriended a fine Vietnamese family while in that country some years ago. For the past few years efforts have been made to get Luong Van Leo and his wife and six children out of the country. As an educated man, Leo was marked. Various efforts had been made which failed, resulting in expenditures of thousands of dollars, time in jail, and other consequences. Finally, last year, the Leo's three sons, ages 11, 14 and 16 made their way to freedom in a 40-foot boat with 65 other people. John and Donna and their own three children have made a home for these boys since their arrival in the U.S. All thoughts were then turned to the safe escape of the parents and the three daughters. When Leo learned of the boys' safe arrival, he wrote a letter to John stating in part, "Freedom is reserved for everyone living in the world. I have told John for a long time: 'Free or dead.' I can't live without freedom. You and your friends are luckier than I. My children will follow your good examples and I hope my sons will become the useful men to serve for the human beings." The latest escape attempt was made on June 6. The boat, with 82 on board, lost its motor the fifth day. For the next 20 days the tiny boat was buffeted by storm after storm. On July 7, a Filipino fishing vessel rescued the survivors. There were only 14. Mr. and Mrs. Leo had been swept overboard and drowned. The three little girls starved to death. We should weep for the evils which men bring to the earth, and thank God for the blessings we enjoy. Now John and Donna

have become the permanent parents of the three boys, and there is a need for help. They are living in a 1,700 sq. ft., three bedroom rented house, and need a larger place, plus a "head-start" in providing for the future of these boys. Arline Harkrider (husband Robert works with the Mound and Starr church in Nacogdoches) has established a fund to assist in helping the Gambinos bear the burden. I know these people, and they are worthy. If you can find it in your heart to help, send your contribution payable to John Gambino, Custodian of Bao, Bach & Bihn Luong. Address envelope to Superior Saving Assoc., P.O. Box 768, Nacogdoches, TX 75961. Attn: Judy McDonald. Thank you for your consideration. "Blessed are the merciful: for they shall obtain mercy" (Matthew 5:7).

## A LONG JOURNEY

Leaving home early July 23rd, Flora and I and our two youngest daughters made a 6,500-mile trip into the western states and had many edifying experiences. We met with the church in Cedar Rapids, Iowa, where Andy DeKlerk and Calvin Watson labor. Five of the seven members were present for the service, with two being out of town. The next night I preached in Jamestown, North Dakota, to a congregation of some twelve members. Dan Bonner is doing the work of an evangelist there. They are some 500 miles or more from the nearest faithful congregation. A week was spent in a meeting in Coeur d'Alene, Idaho, where Barney Cargile, III, is working with the church. That congregation has experienced a good growth in the past few

years, as many have been converted. The next week I was in a meeting with the church in Missoula, Montana. Don Partain continues to do a good work there, and the church has about 25 members, having lost several due to the economy in that area. On Saturday following that meeting we drove to Salt Lake City to keep an appointment with the church in Sandy, Utah. Steve Goff has returned to the area to work with this congregation, and many good things are happening there. Then Tuesday night we met with the church in Santa Fe, New Mexico, and I spoke for them. The church there in the state's capitol city has about nine members. The following night I preached in Portales, N.M., where we lived before moving to Georgia 22 years ago. Brethren, there is a great need in many of these, and other places for good solid Christians to pack up and move in to be a help to the cause of Christ. There are families we met on the trip that have done just that. If you would have any desire to do so, or if any preachers committed to evangelism and building up the church have an interest in a real challenge for the Lord, please get in touch with me.



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## SETTING "TOLERATION" LEVELS

(Continued from page 1)

But we are told that "except for fornication" is only the Lord's explanation of the "unseemly thing" of Deuteronomy 24:1, and as such, validates the "toleration" concept: *viz.*, God is really opposed to divorce, but will accept it as the lesser of two evils. One can hardly be surprised at this, from a writer who cites Jesus' discussion of law in the Sermon on the Mount, and then says, "It is as a part of this *oppressive* series (emphasis mine, RFT) that Jesus forbids divorce . . . ."

There is nothing oppressive in "second-mile" or "from the heart" service of God, and to so characterize it indicates a greater "legalistic mind" than we who reject "toleration" are accused of having. I know the standards of the Lord are idealistic. They are based on the standards of deity, the essence of ideals. I know we will fail to "attain" as did Paul (Philippians 3:12), but, like Paul, we can "press on toward the goal" (vs. 14) instead of trying to lower that mark to our conception of what God will "tolerate." Do not be deceived, brethren. If we accept this "toleration" concept the next problem is: WHO shall determine the extent of such, and HOW shall its limits be set? If the Lord's "except for fornication" is indeed His "toleration" of something other than the original divine law, it seems He set the limit for that toleration. But if this means we may expect the "tolerations" of times past, the "high calling" of God must embrace polygamy, even as an earlier quote indicated.

Paul told the Athenian pagans, "... the times of ignorance therefore God overlooked: but now he commandeth men that they should all everywhere repent" (Acts 17:30). The King James "winked at" as an idiom, sometimes suggests "condoned," but such is contrary to context here. (1) All were commanded to repent; (2) Paul shows that pagans serving false gods were sinners (Romans 1:18f); (3) God is said to have given them up to punishment (vs. 24, 26, 28); and (4) they were worthy of death (vs. 32). Expositors say of "overlooked" it is a term opposite to "oversee" and means He did not further attend to (at that time).

At Lystra Paul told the pagan worshippers that God "in the generations gone by suffered all the nations to walk in their own ways" (Acts 14:14-17). But this is part of his plea that they "turn from these vain things unto a living God." Of "suffered" Robertson says, "biding His time in patience."

The reason for such "forbearance and longsuffering" is given in Romans 2:4: "Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?" (the same thing we found in the accounts in Acts). And Paul continues, "But after thy hardness and impenitent heart treasurest up for

thyself wrath in the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his works" (vs. 5 & 6).

It takes some tall stretching to make the scriptures teach that we are to treat God's revealed will as subject to "toleration" of our making. I do not claim to know God's reasons for "suffering" idol worship, polygamy, or many other things of the past, but I will not be emboldened by such to suggest a toleration of sin on our part. I am happy to believe that our sins can be erased through the blood of Christ. But I am convinced that such forgiveness is available only for those who acknowledge their sins as best they can, and keep striving for the goal set before them. To set a goal less than that shown in the divine message is to forfeit one's right to the mercy so sorely needed by all. This principle, just stated, seems to explain Jesus' reply to His disciples when they marveled at His teaching on divorce. "Not all men can receive this saying, but they to whom it is given. For there are eunuchs, that were so born from their mother's womb: and there are eunuchs, that were made eunuchs by men: and there are eunuchs that made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it" (Matthew 19:11-12). □

## THE GOSPEL MEETING

*The traditional "gospel meeting" is rapidly disappearing from current history. In its place we have "seminars," "lectureships," "group encounters," "workshops," "life enrichments," "marriage enrichments," "family counsellings," etc. It sort of reminds us of the sentimental old-timer who was reminiscing about the past. "Today is a very important anniversary," he mused. "William Tell was born 900 years ago today. When I was a kid, William Tell was my idol. I remember I used to go in the backyard with my best friend. He would put an apple on his head and I would shoot it off. He would have been thirty-four years old tomorrow . . . ."*

## WHY NOT?

*The name "Christian" is applied to nearly everything nowadays. We saw a sign advertising the "Southern Christian Insurance Company." Well, why not? If some man can start a "Christian College," and others can start Christian Youth Camps, and others can build "Christian Orphan Homes," or "Christian Homes for the Aged," and a "Young Men's Christian Association," why not a "Christian" Insurance Company? We still get a chuckle every time we remember how the late G.H.P. Showalter used to refer to the "Christian Wildcats" (football team of Abilene Christian College) as the "Christian Tom-cats."*



# FIVE GONE — THREE REMAIN

*(Editor's Note: The two letters which follow are largely self explanatory. The first was written by Mrs. Robert Harkrider to several friends who had expressed an interest in the three Vietnamese boys who were given refuge by the John Gambino family of Nacogdoches, Texas. The second was the final letter from Viet Nam before Luong Van Leo, his wife, and three daughters left that Communist country in a desperate escape attempt last June 6. John Gambino and his wife, Donna, will keep the three Vietnamese boys and give them a Christian home and the love and nurture which a cruel war has denied them. Brother Gambino preaches for a congregation in Nacogdoches, and the sudden addition of three new members to the three children already in his family will certainly vastly increase the financial burden. If any VANGUARD readers are interested in helping, the letter from Sister Harkrider will give you information as to what to do.)*

-----

August 15, 1984

Dear Friend:

As you already know, the John Gambino family has been providing a temporary home for three Vietnamese boys, Bao, Bach, and Binh Luong. This came about through John's association with Mr. Luong who was John's interpreter when he served in Viet Nam in 1967. The three boys made a successful escape in July, 1983, and in February, 1984, they came to live with the Gambinos until the family could be united and self-supporting here in the United States. On August 1, Bao learned that his mother, father, and three younger sisters had perished in an escape attempt from Communist Viet Nam. Eighty-six persons put to sea in a small boat in early June and they became victims of a storm. Mr. and Mrs. Luong were washed overboard and the three young girls starved to death. The boat was finally rescued by a Philippino fishing vessel. The Philippine refugee organization has confirmed the deaths of the family members. There were only 14 survivors.

I am sending you this letter because you have expressed an interest on John and Donna's behalf. This is not necessarily a plea for funds; but just a way to inform you of this tragedy.

John and Donna feel a moral obligation to provide a future for these children. Since they have become legal custodians of these minors, there have obviously been created financial needs that no one could have possibly foreseen. Bao (17), Bach (14) and Binh (11) are no longer temporary house guests who can sleep in the den until Mother and Father arrive. Lauren (6, the only girl), John David (4), and Daniel (2) are also having to make a lot of adjustments to their new family situation.

There have been those who have expressed a desire to help and a special fund has been opened as follows:

PAYABLE TO: John Gambino, Custodian of  
Bao, Bach & Binh Luong  
SEND TO: Superior Saving Association  
P. O. Box 768  
Nacogdoches, TX 75961  
Attn: Judy McDonald

The tax deductible status of any contributions is still being worked out. There are some legal aspects of this situation that John is having to work through. The statement in the newspaper article as to the tax deductible status is true only in that John can declare the donation as income and pay income tax on it.

If you have any questions please feel free to contact me.

Arline Harkrider  
2224 Briargrove  
Nacogdoches, TX 75961  
(409) 564-9592

## The Last Letter

*(NOTE: Following is the text of the last letter received from Leo Luong before he and his wife and daughters died while seeking the freedom that so many of us take for granted. Read this letter and then give thanks, unceasing thanks, to God for the blessings we enjoy. If you desire to give any help to the Gambino family, I can testify that they are worthy. I know them, and I know the Luong boys. Any help you send will be a blessing to you and to them. — Jefferson David Tant.)*

-----



VIET-NAM, 30 May 1984

Dear John and your good friends . . .

I am grateful to you and your good friends. God blessed my children to overcome all difficulties to seek for "FREEDOM." I decided to send them out alone although they were very young but I thought that: "Man proposes but God disposes."

I had to take their pictures before they left VN, because I was afraid of accident on a dangerous journey. At last my children were very lucky.

After my sons left VN, I was worried and anxious, I couldn't sleep. Suddenly I received a good telegram from JOHN: "B.B.B. safe in the Philippines." I, my wife and three daughters were very joyful and happy.

In the refugee camp, my children were helped by John, Ray, Bill, Kenny Vernon . . . and other strange people. I had emotion.

You and your good friends are symbolized for freedom, justice, charity and humanity. Everyone would like to be free and happy. Now my children are really living in John's family.

As for me, I fought with enemies for many years in the battlefield and in the culture battle, finally I had to live together with them. I was very sorry, I understood them thoroughly. I still remembered the sayings: "Don't listen to what they say, but look at what they do." That is right "100%."

Freedom is reserved for everyone living in the world. I have told John for a long time: "Free or dead." I can't live without freedom. You and your friends are luckier than I. My children will follow your good examples and I hope my sons will become the useful men to serve for the human beings.

I hope to see you very soon:

My best wishes to you and your friends.

I thank God.

Sincerely,  
(signed) LL

P.S. When I go to Dalat, I will send you a telegram. You and Donna welcome my children warmly. I saw the pictures which were taken in Houston airport 8/2/1984.

### "INTO THE POOL HALL"

"No, sir, Brother Tant," once said a luke-warm church member to J. D. Tant, "when they moved that there organ into the building, I vowed right then and there that I'd never set foot in that house again, and I haven't." "In that case," responded Tant, "I think the brethren ought to move an organ into that pool-hall where you have been hanging out so much through this meeting."

## BRETHREN RESOLVE DIFFERENCES IN MISSISSIPPI

Huey Hartsell  
P. O. Box 55  
Mt. Olive, Alabama 35117

I am happy to report a reconciliation between the brethren of the Meeks St. church in Corinth, Miss., and the Central congregation in nearby Farmington. On August 26 men of both churches met and fully resolved their differences. It was my privilege to serve as moderator of the meeting. During their discussion wrongs of attitude and action were confessed, and forgiveness was sought and granted. We thank God for the brotherly love and the fine attitudes manifested by all.

These good brethren want Christians everywhere to know that they are now working together to advance the Lord's cause in the area. They will continue to meet as separate congregations, but will henceforth support and encourage one another as brethren should.

The faithful evangelists of these churches (Roy Fudge of Meeks St. and Eric George of Central) were most helpful in bringing about this amending of differences. Let us "love one another from the heart fervently" (I Peter 1:22).

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CHURCH OF CHRIST

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### SUBJECTS

Baptism of the Holy Spirit  
Godhead



# The Mormon Priesthood (V)

Randy S. Reese, Sr.  
P. O. Box 14  
Ashiya-Shi, Japan 659

As we have noted in our earlier articles, the Mormon church claims that on May 15, 1829, John the Baptist conferred "the Aaronic Priesthood" on Joseph Smith and Oliver Cowdery. This claim is made in *Doctrine and Covenants*, Section 13. However, this section did not appear in the original revelations in the *Book of Commandments*. It was first published in the Mormon owned church newspaper, *Times & Seasons*, August 1, 1842. It was added to the *Doctrine and Covenants* in 1876.

In the Aaronic or Lesser Priesthood we have three groups. The first is the *Deacons Quorum*. This is made up of twelve members; and their responsibilities are: (a) pass the sacrament (this is the Mormon version of the Lord's Supper, consisting of bread and water), (b) perform messenger services, (c) act as ushers, (d) collect tithings, and (e) whatever other menial function may be assigned by those higher up in the hierarchy. At present one can become a member of the *Deacons Quorum* at the age of twelve. However, this has not always been the case. Joseph Smith, in his "revelations," seems to have had a much older man in mind. In the *Doctrine and Covenants* he writes, "... but the deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church." It goes without saying that a twelve-year-old child would be inadequate to "watch over" and minister to adults.

Brigham Young, second President of the Mormon Church, evidently shared Joseph Smith's convictions in this regard. In the *Journal of Discourses* (Volume 2, page 89) he stated: "It is not the business of an ignorant young man of no experience in family matters, to inquire into the circumstances of families, and know the wants of every person: . . it is not the business of BOYS to do this: but select a MAN who has got a family to be a deacon. Whose wife can go with him, and assist him in administering to the needy in the ward." This discourse was delivered at Salt Lake City, Utah, on October 6, 1854.

David Whitmer, one of the original "three witnesses" to the Book of Mormon, states: "This matter of the two orders of Priesthood in the church of Christ all originated in the mind of Sidney Rigdon" (*Address to All Believers in Christ*, David Whitmer, 1887).

Mr. LeGrand Richards declares: "The Biblical account of the responsibilities and function of the Deacon is almost wholly lacking in detail. Except for meager references to the office, we should have known nothing about such a position in the church if we were compelled to rely upon the Bible alone for guidance" (*A Marvelous Work and Wonder*, page 160).

## Teachers Quorum

The second group or office in the Mormon hierarchy is the *Teacher's Quorum*. This is made up of twenty-four members; and their specific duties are (a) preparation of the sacrament, and (b) home teaching, and whatever other duties may be assigned them by those higher up on the scale. One can be ordained a *Teacher* following the fourteenth birthday. However, we have this interesting comment from Bruce McConkie: "There is no Biblical passage which makes it plain that persons in the Old or New Testament times were ordained to the office of "Teacher" in either the Aaronic or Melchizedek priesthood" (*Mormon Doctrine*, page 777).

## Priest's Quorum

The third group or office is the *Priests Quorum*, which is made up of forty-eight members; and ordination to such is restricted to those who have passed their sixteenth birthday. The responsibilities of these officials are to preach, teach, expound, baptize, and administer the sacrament. He may also ordain other priests and deacons (*Doctrine and Covenants* 20:46-49). But, once again, we have this interesting comment from LeGrand Richards: "The New Testament is almost silent on the calling and duties of a priest" (*A Marvelous Work and Wonder*, page 157).

## Biblical Teaching

Having briefly noted what the Mormon authorities have had to say about the various offices of Deacon, Teacher, and Priest (all of which are a part of the "Aaronic Priesthood"), let us take a look at what the Bible says about such, and see how these offices affect the church of Christ today.

The Aaronic Priesthood was completed and done away with through the work of Jesus Christ. Paul declares: "Wherefore the law (Mosaical law) was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are



no longer under a schoolmaster" (Galatians 3:24-25).

When the Aaronic priesthood had accomplished its purpose, its effectiveness ceased. It was limited to sacrifice of animals, the blood of which could not take away sin. "For it is not possible that the blood of bulls and goats should take away sin" (Hebrews 10:4).

Because of this, the law of Moses with its Aaronic priesthood was replaced by the perfect law of Christ and His perfect priesthood. "For the priesthood being changed, there is made of necessity a change also of the law" (Hebrews 7:12).

Even if the Mormon priesthood were identical with that given on Mt. Sinai, it still would not fit into the Christian system. For we find that it was imperfect: "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should arise after the order of Melchizedek, and not be called after the order of Aaron?" (Hebrews 7:11). Duties of these Levitical priests were to offer sacrifices and gifts. "For every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins" (Hebrews 5:1).

This priesthood could be filled only by men from the tribe of Levi and the family of Aaron. "And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: And the stranger that cometh nigh shall be put to death" (Numbers 3:10). Furthermore, only men who were physically perfect were to be priests. The physical qualifications are set forth in explicit detail in Leviticus, chapter 21. No man could serve who had had "any cuttings in their flesh." But Lucy Smith, Joseph Smith's mother tells of the time when her son had an operation on his leg and large pieces of bone removed. He was *blemished*; therefore could not have been a priest at all!

Priests had to be consecrated by the blood of animals. "And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself" (Leviticus 16:11). This ceremony of consecration should last for seven days, "And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: seven days shalt thou consecrate them. And thou shalt offer every day a bullock *for* a sin offering of atonement" (Exodus 29:35-36).

This office has not part in the Christian system, since it was a part of the Old Covenant, which was done away in Christ. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross" (Colossians 2:14).

From this comparison between the Aaronic Priesthood of Mormonism and the Aaronic or Levitical Priesthood of the Bible we can clearly see that there is no real resemblance between the two. The Mormon

priesthood is not found in the Bible.

In our next article we will examine the Melchizedek or Greater Priesthood as it is taught by the Mormons. □

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# What Will Goodpreacher Do?

Ron Howes  
1325 Panlener Street  
Las Cruces, New Mexico 88001

Peraly Whitegates was beside herself with nervous energy today. The Elders of the congregation, Sid Cere, R. T. Fiscal, and Alex Campbell were coming over for tea. She had just received a letter from her nephew in Ft. Smith telling her everything she needed to know in order to have a serious discussion with them over this business of Bro. Goodpreacher and the new church secretary, Sally Sweetbreath. Something wasn't right there, and Peraly wanted the Elders to get to the root of the situation before things got out of hand as they had at Ft. Smith.

After the Elders had put away a respectable amount of iced tea and Peraly's famous cherry chocolate torte cake, the discussion got down to the nitty-picky. "O.K. Peraly," said Alex, "we know that you didn't invite us over here just to ruin our diets: what's up?" "Well, brethren," said Peraly, "I've been concerned about the amount of time that Sally Sweetbreath and Bro. Goodpreacher have been spending together down at the church office. Something is just not right about that girl's attitude toward Ron. There are plenty of single young men in this congregation that a nice single young girl like her should be interested in, and she can't seem to find time for anything but sitting in her office working on Ron's projects."

Peraly didn't really have to say much more than that to these Elders. They had their short comings, but a lack of perception wasn't among them. Sid Cere spoke up. "You know, Peraly, about 10 years ago we had a preacher here a lot like Bro. Ron. He was good looking, intelligent, aggressive and as I recall a similar set of circumstances came up. One of the ladies in the congregation that we had been seeing regularly for marriage counseling just kind of flipped over him. She thought he was irresistible, and he must have been everything that her husband wasn't. He was kind to her, attentive, compassionate—as any Christian should be to another."

"Yes, Sid," broke in R.T., "But that's just the point, isn't it? Somewhere along the road if there is an unfulfilled need in a man or a woman—something they are not getting at home, and if they start to look for it—or even if they don't go and look for it, but just

find it sitting in their laps so to speak—that kindness, extra attention, compassion, or whatever—becomes a probable source for sin in and of itself. Something good becomes something bad."

Alex had been sitting back chewing on the end of his pipe, a nervous habit he had retained in spite of giving up smoking two years earlier. Alex began to think out loud, "Are we saying that brothers and sisters can't be close in the church? How can a preacher or one of us do marriage counseling or visiting, and these problems not come up again and again?" Alex was great at asking questions to which there are no easy answers, but this time he had hit the nail on the head. There was nothing illegitimate about the relationship of Sally and Ron: he was the preacher and they had hired her to be the secretary. The situation was just as much their making as Ron's or Sally's.

Peraly had some answers. "Well, Alex, what do you do when you find a sister getting a little close to you?" Well, that was easy to answer for Alex. "If it's a formal relationship, like counseling or visiting, I begin by keeping my hands to myself. No goodbye hug, (and Alex was a real hugger), no handshake, no allowing her eyes to dwell on mine, and if those obvious hints don't work, I come right out and suggest that we may be getting too close, and someone else needs to come in and take over. Mostly though, just maintaining a little discreet distance and reminding myself that I'm married, a Christian, and an Elder takes care of that for me."

"You're absolutely right," chimed in Peraly. "But, there is another factor we need to consider in this case. I called my nephew in Ft. Smith and asked him to tell me what he could about Sally's background in the congregation there. Sally has had this problem before. I don't believe that this is a problem with Ron and Sally, but a problem with Sally and any preacher who will give her some attention. As you know, there are women and men who don't need a lot of urging to get themselves into trouble, but seem to be looking for that kind of trouble."

Well, Goodpreacher's education had not included a chapter on female psychology. He was sitting in the sauna at the racquetball club thinking over his day dream of the day before and having some personal doubts about the legitimacy of his current feelings for



Sally. There was something wrong here, but he just couldn't put his finger on it. He knew that he loved his wife and didn't want to leave or hurt her, but he also knew that he was beginning to have some of those same kind of feelings for Sally and somehow he knew that that was out of order, but how to deal with it, how to tell Sally not to lean over his desk with the top button on her blouse undone, not to brush up against him when she walked past him to the file cabinets in the library room, not to lean over him, when was sitting at the computer terminal, not to let her hem ride up that extra inch when she was taking dictation. How could he tell this perfectly wonderful woman all of these things without her thinking that he was some kind of bumbling idiot. He liked Sally a lot and enjoyed working with her, but he wanted to back up a few yards with their friendship to that point where it was just a good friendship and nothing more. Goodpreacher had a pretty fair idea of how he had gotten in this situation, but not much about how to get out.

Fortunately for Ron Goodpreacher, there were three Elders, a good wife, a dried up little old lady, and a congregation of friends that believed in him. He

was not going to get himself involved in an affair as so many other preachers have. These Elders knew what was going on in their flock because they made it their business to know, and weren't afraid of poking in a nose occasionally to ask some pointed questions before things got out of hand.

When Goodpreacher returned to his office that afternoon, he found Sally Sweetbreath sitting on the couch in the conference room crying and the three Elders of the congregation sitting at the conference table. "Come in, Bro. Ron, we'd like to have a long talk with you and Sally."

(Author's Note: Some have asked me recently if the Peraly Whitegates series is based on true stories. The answer, of course, is that any good fiction has to have some basis in fact to make it believable. But, these stories are fiction, and not based on any real life incident, rather, they are fictionalized accounts of problems that all preachers and churches face everywhere. The problem of infidelity which this series addresses is in this writer's estimation the greatest single problem the church faces today. We must deal with it, and honest confrontation is certainly a place to begin.)

## HUMANISM: DEVOTION TO MAN

### 1985 Florida College Annual Bible Lectureship

#### January 28-31, 1985

	Tuesday	Wednesday	Thursday
9:00 a.m.	<i>Jesus and Darwin</i> David A. Eakin	<i>Jesus and Marx</i> Melvin Curry	<i>Jesus and Freud</i> Harold V. Comer
10:00 a.m.	<i>The School System: Values Clarification</i> Ward E. Ellsworth	<i>Media Manipulation</i> Guy E. Warner	<i>Organized Humanism</i> Allan Turner
11:00 a.m.	<i>The Christian and Human Rights</i> Daniel Burton	<i>The Sanctity of Human Life</i> John H. Haley, Jr.	<i>Situational Sexual Ethics</i> Mike Willis
12:00 noon	<i>Divine Ethics in a Corrupt Society (The Prophets)</i> Homer Hailey	<i>True Wisdom in an Age of Folly (Wisdom Literature)</i> Homer Hailey	<i>Reacceptance of Separateness</i> Connie W. Adams

#### EVENINGS

Monday	Tuesday	Wednesday	Thursday
<i>Sound the Alarm: the Threats of Humanism</i> James P. Neeham	<i>Reconsideration of Private Education</i> John L. Clark	<i>Recovery of Family Life</i> Bob Buchanan	<i>Constancy in Times of Conflict (Book of Revelation)</i> Homer Hailey

A variety of classes will be available to visitors at 8:00 a.m. Tuesday through Thursday.



# OUR DENIAL OF ADDICTIVE PROBLEMS

John R. Toomey  
1704 W. Pioneer  
Puyallup, Washington 98371

The denial system of anyone with alcoholism is quite well known. Yet, many are addicted to sleeping pills, tranquilizers or other drugs. And, there are those addicted to overwork and food. We live in a society of addiction — whether it be work, drugs (alcohol is a drug), food or anything else. Why, there are even people addicted to backbiting and gossiping.

A person's denial of an addictive problem is usually observed as lying, a dodge to escape responsibility for living in accord with the pure and simple teachings of the Bible for mental and physical (as well as social) health. We often seek to escape reality of everyday problems and responsibility for our harmful actions to others. Even in business the axiom is that the end justifies the means. We generally have an intense dislike for lying and irresponsibility in others, but are blind to our own faults.

This article is intended to help clarify the factors which produce and maintain the denial system, so that others may react helpfully rather than rejecting the alcoholic or others addicted to drugs. Principles may be applied to other addictions such as overeating and overworking.

Eighty-five thousand Americans ingest alcoholic beverages and are culturally endorsed for doing so in their own peer group and by the mass media pressure exerted by the liquor industry. Our history is one of applying a powerful moral and social stigma to those whose drinking produces sufficiently undesirable behavior to lead to the label of "alcoholic." Many view the alcoholic as an "evil person who should be punished" to a "sick person who should be treated." Thus, a paradox in understanding the problem of alcohol addiction. Alcoholics have historically been looked upon as being evil, morally degenerate, and thus subject to social punishment or isolation. Yet, alcoholism is no worse than any drug addiction, and perhaps than food addiction. Cultural factors set the stage for denial.

In our society, eating well and drinking are exemplified as the "good life" and promoted. For most individuals, drinking is essentially a harmless activity, but for 10% it is chaotic because alcohol use slowly

shifts from a harmless to a harmful activity. The person's behavior gradually becomes increasingly inappropriate to the occasion.

When a person's behavior goes beyond that acceptable in our society, there is only one solution for the person who demands individual freedom in continuing with the undesirable behavior. Denial of the problem. Often a person who gossips regularly about others in the church will deny that he or she is a gossip. This is a defense mechanism normal to mental health by the individual. The person who abuses food by overeating will also deny the problem in order to maintain excessive food intake because of the addiction to food.

As the adverse consequences of drinking gradually multiply more and more people are introduced into the picture. The family physician, marriage counselor, or minister may be consulted at the mate's insistence, after years of increasing family turmoil. The chances, unfortunately, that alcoholism will be diagnosed and made a central focal point are minimal. Social stigma or cultural biases hide the problem drinker. People consulted will suggest "cutting down" on drinking, while the physician writes a prescription for another drug which is also addictive in nature. Another sedative drug will only potentiate alcohol. Counselors may focus on "improving marital relationships" and ignore the drinking as a "mere symptom of some more deeply psychiatric cause" or "deficiency." Ministers may press for more regular church attendance and family togetherness. Here all are really saying that the problem is not alcoholism, but other psychological factors — hence, *denying* the problem. And, our society so operates or functions such that the higher a person's income the less chance alcoholism will be diagnosed.

What are all the important people in a person's life most often saying to the person with early-stage alcohol-related problems? NOTHING ABOUT THE HARMFULNESS OF HIS DRINKING. They may be ignorant about the early symptoms of alcoholism or they are deceived into believing that the person with a drinking problem will take care of it himself. Many feel it's none of their business to discuss addiction with a person. The result of innocent silence is to provide an extremely fertile soil for *denial* of reality.



There seems to be a natural law that two inconsistent beliefs cannot co-exist for long in one individual. As a person's drinking creates more and more problems, such a conflict is created. On one hand alcohol has become an important and rewarding component of life. On the other hand, reality is trying to create awareness of impaired social and family functioning, work, efficiency, or mental and/or physical health. At this point, there are only two possible resolutions of the conflict: reject drinking or deny the problems created by drinking. When a person finally realizes that eating too much food has created manifold problems, the same may be said of his or her thought processes: either quit over-eating or deny the problem and perhaps justify the excessive intake of food. Many people begin to reject reality, which is the likely alternative given to a large number of humans to rationalize whatever behavior they find highly rewarding.

The alibi system of the alcoholic thus is not significantly different from that of the compulsive smoker or eater. And the compulsive executive with heart disease who insists the company would collapse if he didn't put in 14-hour days — is this any different? How about the compulsive eater who says people like her better fat? Or the saying that fat people have a better sense of humor and are more jovial? The primary reason people are more bothered by the alcoholic's denial is that his behavior is relatively more harmful to other people, as opposed to being harmful only to himself (which probably also explains their higher recovery rate). Yet, isn't the person who eats to obesity harmful to his or her mate, especially regarding enjoyable sex?

If the alcoholic is to be sober, he must accept reality. And it is unreasonable to expect a person addicted to something to give it up without a struggle. The longer the history of dependence, the worse reality becomes, the more complete the denial has become, and the greater the struggle to change the person's behavior to modify the process of addiction or arrest it.

In later stage alcoholism, it is very difficult to get an addicted person to quit drinking — even near death from cirrhosis of the liver — and the alcoholic may deny any real problem from alcohol. It is thus better to know the early symptoms of alcoholism and with a forceful confrontation with reality by all those deeply concerned with the alcoholic, stop the addictive process. In early stages such intervention will result in successful outcomes for the addicted person.

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Proverbs 20:1). This should help anyone who is drinking too much to really examine his habits regarding ingestion of alcoholic beverages. Forewarned is forearmed. We can also do much to directly confront the problems of addiction and teach on them when prevention is most possible.

Preachers can study on alcoholism to better understand the alcoholic and how he may be helped. Help is determined by individual needs and degree of addiction. An early stage alcoholic can be helped easier than a later stage alcoholic who may need the facilities of a treatment center to arrest the disease of alcoholism. And, knowing the psychological process of denial will help in confronting the addictive person so that help may be obtained. □

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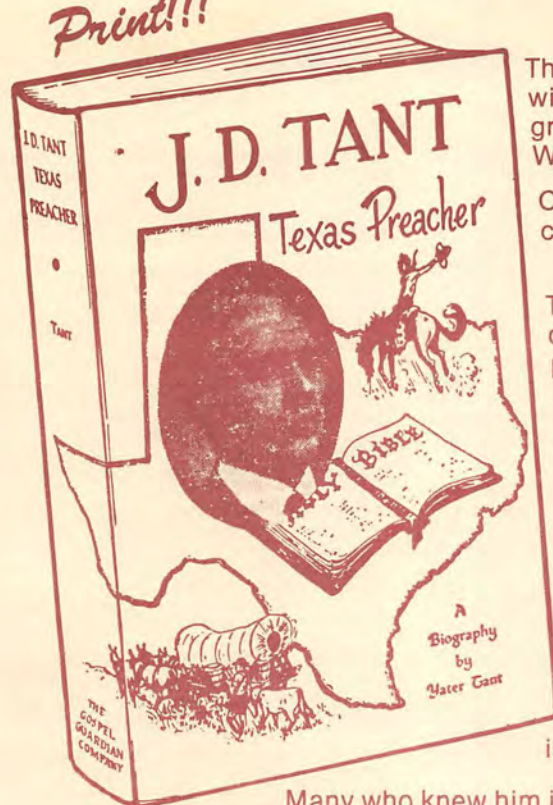
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# VANGUARD

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## THE CHRISTIAN — A BELIEVER IN GOD (VI)



Homer Hailey  
760 Las Lomitas  
Tucson, Arizona 85704

In former articles several essentials in the Christian's life were pointed out: his salvation, his relation to God, and the character which God demands of him. Besides these, the believer sustains certain relationships which Peter stresses and the believer must accept. In the preceeding articles I Peter was appealed to as setting forth God's law in these matters; so in this article the same letter will be made the ground of determining these relationships.

### Relationship to the World (2:11-12)

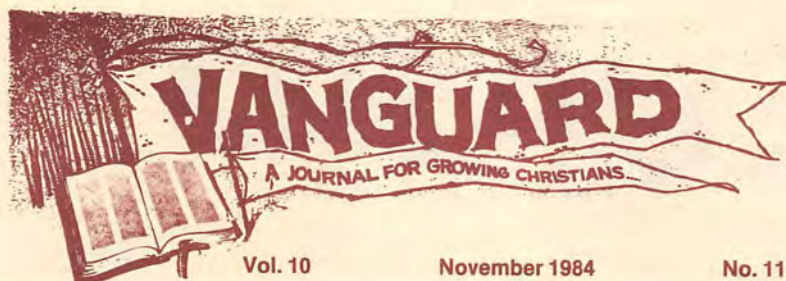
Of the believer's relation to the world, Peter says, "Beloved, I beseech you as sojourners

and pilgrims, to abstain from fleshly lusts, which war against the soul" (v. 11). The Christian lives in the world, but he is not of the world. He is not at home here, but is a foreigner whose citizenship is in heaven; he is a pilgrim who is passing through this present world. Like Abraham who, as a sojourner, dwelt in tents in the land of Canaan while looking "for the city which hath the foundations, whose builder and maker is God," so the believer seeks after the city which is to come, not having here an abiding city (Hebrews 11:10; 13:14).

While passing through this world the Christian finds himself beset by the spirit and temptations of the world. In view of this, Peter sets forth two features of the Christian's life, one negative and the other positive. Of the negative, he says, "Abstain from fleshly lusts which war against the soul" (v. 11). The word *abstain* means to keep away from, make no compromise with and have no fellowship with anything within the category of fleshly lusts. These include keeping away from "the pollutions of idols, and from fornication" (Acts 15:20; I Thessalonians 4:3), even abstaining "from every form of evil" (I Thessalonians 5:22). These "war against the soul," the spiritual life of the believer, which seek to destroy that which God has redeemed by Christ's blood. The world gives way to the fleshly lusts, whereas the Christian abstains from them. Thus according to Peter, if one does not abstain, is he a Christian?

(Continued on page 17)





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## EDITORIAL

# "INVISIBLE THINGS



*Fanning Yater Tant*

Indeed they are! It was less than three decades ago that the Russians first orbited a human being around the earth in space. And now "space travel" is becoming almost routine. Watching the lift-offs from Cape Canaveral, once (only two or three years ago) would attract thousands of sight-seers to the Florida peninsula. Now it gains only limited coverage in the news-casts over television. Unless something goes wrong on one of the flights, they will soon be about as exciting as a routine plane take-off from O'Hare Airport or Houston International.

But exploration into the vast reaches of space has given powerful and ever-increasing weight to Paul's statement (Acts 14:17) that God has not left "himself without witness." It would take a man of unusual density and lack of perception now to contend that this vast universe, with its billions upon billions of stars and heavenly bodies, is all the result of blind, unreasoning chance, having neither intelligence nor planning behind it.

# ARE CLEARLY SEEN

Theologians sometimes love to use big words — teleological, cosmological, anthropological, ontological, and other such jaw-breakers for example. What teleology has to do with the doctrine of final cause, and applied to religion it has to do with the study of ultimate cause, or design, or purpose in the natural world. Its theological thesis is that it is utterly preposterous for a normal, intelligent man to assign to the intricate and enormously complicated structure of the natural world to "blind chance."

Take a look at some of the evidences of intelligent creation in the world around us: The earth rotates on its axis of approximately 1,000 miles per hour (at the equator). If it turned at one hundred miles per hour or two hundred, or even five hundred, our days would be so long that the scorching heat of the sun would destroy all life, both animal and vegetable, upon the earth; and our nights so long that if perchance a life escaped the blistering heat of the sun by day, it would most certainly perish in the long, cold freeze of the night.

Furthermore, the surface temperature of the sun is approximately 12,000 degrees Fahrenheit. If it were only half this much, the entire earth would be sheathed in a solid cake of ice; whereas, if it were only one-half as great again, the surface of the earth would be enveloped in Stygian blackness as all the waters of the oceans would be turned into boiling steam. Exactly the same conditions would prevail if our planet were only one-half its present distance from the sun, or were twice its distance. In other words, the planet is located *precisely* at the right distance from the sun, in *precisely* the right orbital path, and traveling at *precisely* the right speed so as neither to burn us up or freeze us to death. All by chance? Well, look at another bit of "teleological" evidence:



utive Editor: Fanning Yater Tant

News Editor: Jack Holt

sted by:  
er Hailey  
on D. Hamilton  
rt H. Farish  
J. Wilson  
W. Pickup, Jr.

*VANGUARD proposes to face courageously  
and without evasion the horrendous problems of Christians and congregations  
seeking to serve God in a non-Christian, secular and practically atheistic  
culture. It truly seeks to fulfill its purpose as "a journal for growing Christians."*

our moon were only 100,000 miles away instead  
25,000, enormous tides from the oceans would  
merge all continents twice every day, so that even  
highest mountains would long since have been  
led away, and the entire earth would now be cov-  
ed with water more than a mile deep. The slant of  
earth is at an angle of 23 degrees, thus giving us  
seasons. If it were not so tilted, vapors from the  
an would move north and south piling up huge  
tinents of ice. If the crust of our earth were only  
feet thicker, there would be no oxygen, without  
ch animal life cannot exist. Had the oceans been a  
feet deeper, carbon dioxide and oxygen would  
e been absorbed and no vegetable life could exist.  
d the atmosphere surrounding our planet been on-  
a little bit thinner, a great many of the meteors,  
y burned in space by the millions every day, would  
striking all parts of the earth, setting fires every-  
ere, and destroying everything they hit.

is generally true of the elements that heat will ex-  
d, and cold will contract. But the peculiar con-  
ction of the molecules that make up water (two  
ts hydrogen, one part oxygen) give exactly the re-  
se of this effect at a certain temperature. For ex-  
ple, water does expand when heated, and turns in-  
steam — but it *also* expands when cooled, and  
s into ice! If this were not so, the huge icebergs,  
aking off the glaciers and floating out into the  
n would sink rather than rise; the entire at-  
phere of the planet would have become frigid and  
ver locked in an icy death. But because of this un-  
al property of the combination of hydrogen and  
gen, the icebergs float to the surface of the ocean,  
ually drifting southward, and the warm sun ts  
the ice.

onsider the checks and balances in nature. Our en-  
ologists are in a constant battle with the insects  
ie earth. Sadly they have found that extreme cau-  
must be exercised, lest while removing one insect  
an area, they open up a Pandora's box of other  
cts which have been held in check by the one they  
royed. Why is it that the fast-breeding, rapidly  
tipling insects have not come to dominate the

earth? A wise Creator has provided that insects have  
no lungs, such as man possesses. They breathe  
through tubes; but as the insects grow larger, these  
tubes do not grow in ratio to the increasing size of  
their bodies. All logic would say they should; but they  
don't! Hence, there never has been an insect of any  
great size. If this physical check (contrary to reason  
and logical expectancy) had not been provided, in-  
sects would long since have controlled the earth. Bees  
would be the size of eagles, and ants would be as big  
as mountain lions!

Items like this could be multiplied almost without  
number. Even one such thing being substantially  
changed, would have made human life on this planet  
impossible. How does it happen that ALL these con-  
ditions came about at the right time, in the right  
place, under the right circumstances to make life  
possible? The atheist has no answer; he can only  
wonder at an implausible and fantastic "combination  
of fortuitous circumstances," piling one incredible  
"happening" on top of another, until finally life on  
this earth came to be. One scientist has declared that  
the odds *against* life being the result of "chance"  
would have to be represented by a figure whose num-  
bers would reach to the moon — and back!

Paul summed it all up in one brief statement in his  
letter to the Romans: "For the invisible things of him  
since the creation of the world are clearly seen, being  
perceived through the things that are made, *even* his  
everlasting power and divinity . . ." (Romans 1:20).  
And a thousand years before Paul's time, David had  
declared, "The heavens declare the glory of God."  
Taking an honest and objective look at the evidence,  
only "the fool" can say in his heart, "There is no  
God!" — F.Y.T. □



# Twenty-Two Years In Georgia — (III)



**Jefferson David Tant**  
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As we began the work with Embry Hills, we continued living in our own home off Covington Highway, as Embry Hills had rented a house for the Eubanks. We were just ten miles away. After a week's vacation trip to South Carolina, Virginia and Kentucky, we settled in to the challenging work at Embry Hills, beginning with 48 members.

The first month we had a gospel meeting with Curtis Flatt, getting us off to a good start. Averages for August, 1968, were: Bible Study, 62; A.M. Assembly, 76; P.M. Assembly, 53; Wednesday, 60.

As at Snapfinger Road, we continued in publishing a paper. We had been publishing *ANCIENT LANDMARKS* (dealing with first principles), but now changed it to deal with general material for Christians. The September issue carried a story about the Decatur Church of Christ's plans to build a \$3 million Senior Citizens' Home with apartments to rent. Some have tried to deny that the church was really involved in this social gospel scheme, but that is not the impression people had then. Headlines in *THE ATLANTA JOURNAL* of Oct. 4, 1968 declared, "CHURCH TO BUILD RETIREEE UNITS." With various quotes from Archie Crenshaw, minister at Decatur, the article said, "Plans for a 12-story apartment building for senior citizens to cost an estimated \$3 million, were disclosed Friday by its sponsoring organization, the Decatur Church of Christ." This was but another example of institutionalism and the

social gospel philosophy espoused by so many churches of Christ.

On Sept. 29, I visited an 8 a.m. Sunday service at Decatur, and heard "gospel" preachers make statements that were quite revealing as well as astonishing. The service featured a panel discussion. In response to a question, "Why is the church today not as vital as it was in the first century?" a guest preacher, Morgan Stapleton, said it was because the church had turned its "social problems" over to the government. He said the church had just as great an obligation to provide the social needs of mankind as the spiritual needs. At this same service, Andrew Hairston, preacher for the Simpson St. Church of Christ, said he thought one thing that kept the church from growing was that some were too concerned about whether or not certain matters were "scriptural." "He said we argue about whether or not the Herald of Truth and orphan homes were scriptural, but he doubted that the early Christians would have bothered with such questions" (*Ancient Landmarks*, Oct. 1968). Strange words from a Christian.

By September's end, membership at Embry Hills had grown 23 percent — from 48 to 59.

## 1969

In January we began supporting Basil Cass in South Africa. At the time, among the nine non-institutional congregations in the Atlanta area, 24 men were being supported fully or partially to preach the gospel. None of these churches had over 85 members at the time. And this was among churches that were accused of not believing in such!

Two things of note took place in March. Roy Cogdill held a meeting for us, and an article was published concerning the institutional Madison Church of Christ in Tennessee that was honored by a denominational magazine for "conspicuous initiative and spiritual creativity that functions beyond the normal reach of religion." The *NASHVILLE BANNER* listed some of these "beyond" activities of Madison (whose preacher was Ira North, Editor Emeritus of the *GOSPEL ADVOCATE*) as "kindergarten; furniture workshop and warehouse; Christian Retirement Home; Home for Orphan Children . . . Women's Sewing . . . Scouting . . ." and mention was made elsewhere of a "church sponsored class" in millinery design (hat-making). A denominational preacher, Norman Vincent Peale, presented the



"Church of the Year" award, and was introduced to the congregation in the following words: "You have invited to be your speaker here tonight a man who preaches what you and I believe in." What a picture of seeking the glory of men, of going beyond the doctrine of Christ, of having fellowship with those in error!!! Such were, and are, the trend of the times.

The April issue of *ANCIENT LANDMARKS* carried a letter I had written to the Chestnut Drive church in Doraville some weeks earlier. Chestnut Drive's bulletin had carried an article criticizing "Anti-ism, which fought orphan homes and church cooperation." I challenged the truthfulness of that statement, as I knew of nobody who was opposed to such. There were many who were opposed to *unscriptural arrangements* for carrying on such work, but none who were opposed to such work, per se. The church never replied to my letter.

This lack of response was similar to a later incident when a family left Embry Hills because we were "antis" and placed membership at Chestnut Drive. This brought about some studies involving several people. Those involved included Charles Brackett, Martin Broadwell and myself from Embry Hills, and those from Chestnut Drive included the family who left, an elder, a deacon, and the preacher. There may have been others, but I recall only these. In the course of these studies, the preacher at Chestnut Drive, brother Conley, stated that he did not believe any Biblical teaching was authoritative or binding upon us except a direct command. He was immediately challenged on this with examples of those things we accept as pattern for us concerning which we have no direct command — only apostolic examples or what we call necessary implications. One of these was the weekly observance of the Lord's Supper only on Sunday. Conley went through some convoluted reasoning in an attempt to find a direct command for this. Another matter was mentioned — the plurality of elders in every church as opposed to a one-man rule system. He had not thought of that, and said he would have to give some careful thought to the matter before our next meeting. Conley stated that he might have to rethink his position on the matter because of the serious consequences of his stand. If he held to his theory, then he would have to accept as acceptable the practice of the denominations in having one pastor over a congregation, rather than the plurality of men which we believe the scriptures teach by example. But when we met again in some two weeks, brother Conley admitted he had given no further thought to the matter, and as I recall, he gave no inclination that he intended to do so. And no word from the elder and deacon present on the matter. So once again our studies with institutional brethren were stymied due to a lack of interest on their part.

In April Don Patton ceased his work with the Southwest church to work in the secular field for a time. We were happy to have Don and Jackie as

members of the congregation at Embry Hills. They were a help to us.

I had met a young man down in south Florida who was doing a good bit of preaching around his home town. I encouraged him to begin preaching on a full time basis, and put him in contact with the brethren at Covington. He moved to work with them, and Embry Hills had a part in the support of Dennis Abernathy while he was at Covington. They had a good work together over the next years.

A meaningful and unusual event concerning the family took place in August of that year. A gospel meeting was held in Haynesville, Louisiana, the home town of my wife, Flora. There were six preachers in this meeting — three sons of S. B. and Nicie Sue Hartsell, and three of their sons-in-law. Those preaching were Huey, Earl and Horace Hartsell, along with Cal Allen, John Iverson and David Tant. At one time or another during the meeting, all ten of the Hartsell children were home. Quite a time! And what a joy to Papaw and Grandmother Hartsell.

During August our new building at Embry Hills was started, and we reached 64 members. Snapfinger Road completed a nice classroom addition, and the new building at Power's Ferry Road was completed. The next month Sewell Hall held a meeting for us, and Don Mansur moved to work with the Gainesville church. Embry Hills helped with his support, as we also did with the new preacher up in Winston-Salem, North Carolina — Tom Elliott. Our averages for September were 92, 116, 98, 90. An experiment began in December. We changed from 10 a.m. and 11 a.m. times in the morning (with Bible study first) to 9 a.m. and 10:10 a.m., with the worship assembly first. It was surprising (not really) to see the improvement in attendance at Bible classes. But after a few months the late-comers did in our experiment. Late-comers disrupt the assembly more than the classes, so . . . . Membership at year's end was 77.

## 1970

January was the time for moving into our new house next to the church building that was still being erected. It was a spacious house with many special features that were largely planned in by George Peden, who was also seeing after the construction of the church building.

The Covington Debate took place in February. Jim Ward, a member at Snapfinger Road, had been preaching a good bit at Covington. This included speaking on their radio program on Sundays. A Mr. Payne, from a Pentecostal denomination, came on the air after Jim did, and various exchanges of remarks led to a public debate between the two. David Harkrider and Hiram Hutto came over from Birmingham to lend their assistance. The debate included the topic of miracles. Early one morning I received a call from Harkrider. "David, can you find us a poisonous snake?" I thought I could, so began calling on every



possible person or institution that could supply our need. Since it was winter, rattlesnakes and such would be hard to find out in the back yard. I finally located a man at the Fernbank Science Center in DeKalb County that was willing to talk to us. We explained that we wanted the snake to expose a false teacher.

Payne and his followers claim the same miraculous power that was possessed by the apostles. The previous night, Payne had been challenged to prove this by applying Mark 16:17. A bottle of furniture polish had been put out for him to drink. He was chided time and time again to make some response, and he finally did. Unscrewing the top, he put the bottle to his mouth. Hutto said he looked around for the nearest door, as he did not want to be around to face Payne's fanatical followers after he dropped ill to the floor. But Payne was just playing. He said, "I will drink this if the Bible says I *should* do it. But it doesn't say that. It says, 'and *if* they drink any deadly thing, it shall not hurt them . . .'" He concluded there was no need for him to drink the potion.

We explained this to our snake man. He asked, "But what if he picks up the snake?" I replied, "The fellow may be a false teacher, but he is no fool. He is *not* going to pick up the snake." Since this man's father had been a Baptist preacher, he was in sympathy with our efforts to expose a false teacher. He finally agreed to let us have his personal rattlesnake, and we signed a form releasing him from responsibility. His parting words were, "If that snake gets loose or something happens, remember that you never heard of me or the Fernbank Science Center." Off we went with the snake in a glass cage inside a box.

That night at the debate, Harkrider took the floor in the place of Ward, as Jim was sick with a high fever. The box was placed on the platform with the lid closed. Payne's remarks concerning the "deadly thing" the previous night were recalled, and the audience was reminded that he said he would drink if "it said that I *shall* do it." Harkrider then went on to read the previous phrase in Mark 16:18: "They *shall* take up serpents . . . ." Then he turned to Payne: "There's your snake in that box, Mr. Payne." Payne thought he was bluffing, and only after being chided several times did he finally go and look in the box. What a surprise he had! But he never picked up the snake!!! Another false teacher exposed.

During this period, Hugh Davis left Power's Ferry Road and Vestal Chaffin came to work with the brethren there. May averages at Embry Hills were 137, 155, 123, 116 and \$755. Membership was 82.

In May I wrote a letter to the Smyrna church of Christ and to Jesse Long, president of Greater Atlanta Christian Schools. The letter was written concerning a monetary item in Smyrna's budget statement for a previous month — \$125 contribution to G.A.C.S. I knew the school had been founded on the premise that it would not accept contributions from

churches, but evidence was mounting that there had been a change in policy, and that this secular institution was now accepting contributions from the churches. I wrote very polite letters inquiring (1) was this a church contribution to the school, and (2) if it was, what was the scriptural authority cited for such? You guessed it — no response by either party. In all these letters I had been writing through the years,, without any sort of response or attempt at defense of practices called in question, I wondered whatever had happened to I Peter 3:16 in the Bibles. If some Baptist had called them in question concerning their teaching on baptism or something similar, do you think they would have been "ready always to give answer to every man that asketh you a reason concerning the hope that is in you . . ."? I have no doubt. But it was the same old story.

June was an exciting month for us, as we met in our new building on Chamblee-Tucker Road. A nice facility, thanks to the constant nursing of the project by George Peden and others. A most desirous location, as well.

In July our family took a long trip out West. I had a meeting in the Los Angeles area, and we made a work-vacation trip out of it. This was in the midst of the mini-skirt indecency, and during my meeting in California, the local preacher got up and publicly disagreed with my teaching — the one and only time that has happened to me. I had a lesson on moral questions — immodest dress, social drinking, smoking, cheating, bad language, etc. Some of the members commended my preaching, saying they had not heard anything like it in years. They were upset at the preacher's remarks. Later conversations with the preacher revealed that he smoked, frequented the beach, and did not believe that social drinking was wrong. I understand he no longer preaches.

An August meeting with Yater Tant was encouraging in that we had 135 visitors to the meeting, including 35 that were not Christians. Then in October Homer Hailey came for a week-end series on Revelation. To my knowledge, this was the first time a "week-end meeting" had been held in the area. We had wanted Brother Hailey to come for some time, but because he was still teaching at Florida College, his schedule was really full. I asked him if it would work him too hard to get seven or eight lessons into one week-end, and he thought it worth a try. You know what has happened since! That week-end was memorable for more than one reason. Not only did we have good participation by the members, and an excellent and stirring series from Brother Hailey, but on Sunday morning we had 219 present — the largest number ever assembled in the Embry Hills building, to the best of my knowledge. □

(To be continued)



# Faith and Opinion



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One of the great slogans or rallying cries of the Restoration Movement was the expression: "In matters of faith, unity; in matters of opinion, liberty; and in all things, charity." Within this simple and yet profound plea lies the explanation for the remarkable success of said movement, for therein is found a captivating kernel of truth, a practical principle without which there can never be unity among religionists in general or the people of God in particular. That truth or principle is the recognition of a proper distinction between "faith" and "opinion." As long as the line of demarcation between the two areas is blurred or indistinct, and opinion is elevated to the status of faith and/or faith is degraded to the level of opinion, there can be no Biblical unity, but only a hopeless state of confusion and a perpetual condition of division.

This being the case, why don't we solve all of our problems and dissolve all of our divisiveness by simply applying the noble slogan noted above? Why don't we grant liberty to one another "in matters of opinion," never making such a test of fellowship or a measure of one's loyalty to Christ? And why don't we insist upon unity *only* "in matters of faith"? I have heard this slogan cited as long as I can remember. It has been repeatedly mentioned both in the pulpit and upon the printed page over the years, so surely it can be said that we as a brotherhood are very familiar with its sentiment. And in all the references to this great appeal of our spiritual forefathers, I have never heard its wisdom even questioned, let alone repudiated! So again I ask, why haven't we appropriated it in the confrontation of the problems of our day?

Our failure in this regard surely cannot be attributed to an indifference toward unity. We are a people unity oriented in theory, if not in practice. We have fervently preached religious unity for generations. The New Testament doctrine of unity is one of the chief bases of our condemnation of denominational religion. I believe we earnestly desire unity, but somehow we always find it elusive and unachievable. In fact, it would often appear that the harder we seek to attain it, the greater our failure to realize it. Why is this?

This brings me back to the Restoration slogan and especially to the terms faith and opinion. What is faith? What is opinion? Unless we understand the significance of each and the distinction between the two, we can never hope to achieve the unity that characterized the early and mid-times of the Restoration Movement. Is faith the equivalent of truth and opinion the equivalent of error? Well surely faith is equal to truth, but opinion may also be true or correct. Well, is faith what I believe and opinion what the one with whom I differ believes? It seems some so think. Or is faith that which is a matter of conscience with me — something about which I hold strong convictions and opinion that which is a matter of indifference to me — something about which I do not hold strong or settled convictions or which concerns a matter I have personally decided is not of vital importance? These questions are raised to impress us with the importance of understanding these key words and to make us aware of the confusion that surrounds them. When those men of the last century spoke of faith and opinion they knew what they meant and they applied the slogan intelligently and effectively! Today, for the most part, it is my considered view that we don't know what they mean and that this accounts for our abysmal failure in seeking to apply the sentiment of the slogan.

I think it might be helpful for us to notice what those early restorationists meant by these terms and to this end I want to introduce some quotations from that period. From Thomas Campbell's marvelous "Declaration and Address" in Article 3 we have the following: "That, in order to this (unity — *FV*), nothing ought to be inculcated upon Christians as articles of faith, nor required of them as terms of communion, but what is *expressly taught and enjoined upon them in the Word of God* (emph. mine — *FV*). Nor ought anything to be admitted as of divine obligation — but what is *expressly enjoined by the authority of our Lord Jesus Christ* (emph. mine — *FV*) and his apostles upon the New Testament Church . . ."

In Article 6 of the same document he further enlarges upon this theme by observing: "That although *inferences and deductions* (emph. mine — *FV*) from Scripture premises, when fairly inferred, may be truly called the doctrine of God's Holy Word, yet are they not formally binding upon the consciences of Christians further than they perceive the connection, and evidently see they are so, for their faith must not



# THE MORMON PRIESTHOOD (VI)



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In the Mormon hierarchy the Melchizedek, or Greater, Priesthood has three groups: The Elders Quorum, The Seventy, and The High Priest.

The Elders' Quorum is made up of seventy-six members. One may be ordained an elder following his eighteenth birthday. The job of the Elders is "to ordain other elders, priests, teachers, and deacons. To confirm those who are baptized into the church, the laying on of hands for the baptism of fire and the Holy Ghost . . ." (*Doctrine and Covenants* 20:38-45). "The Melchizedek Priesthood holds the right of presidency and has power and authority over all offices in the churches in all ages of the world, to administer in spiritual things" (107:7-8). All members of the Melchizedek Priesthood are referred to as "Elder" whether they hold the office of elder or hold some higher office.

The *second* official group within the order is "the Seventy." A seventies quorum is made up of seventy members. Their job provides that they are "to preach the gospel and to be special witnesses unto the Gentiles and in all the world — this differing from other offices in the church in the duties of their calling. And they form a quorum, equal in authority to that of the twelve special witnesses or Apostles" (*Doctrine and Covenants* 107:24-26).

"The Seventy with others in the Melchizedek Priesthood may anoint the sick with oil and by laying on of hands, and exercise the gifts of the Spirit in ac-

cordance with faith, these gifts include the healing of the sick, casting out of devils, raising the dead, and other works. Their performances are *highly sacred* and are not generally discussed with those whose faith is not yet sufficient to overcome doubt or with those who are not yet members of the church" (*Mormonism: Challenge and Defense*, R. S. Gunn, page 49).

The "miracles" to be performed by "the Seventy" show quite a contrast to those performed by the apostles of the Lord. For example, the crippled man at the gate of the temple (Acts 3:2-6) apparently had no knowledge of who Peter and John were. He was, therefore, NOT a member of the church. He could not have had any faith, since he was unacquainted with the gospel. Yet Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." The man was healed — with no knowledge, no faith, and no church membership.

The *third* office in the Melchizedek hierarchy is that of High Priest. A High Priest's Quorum has no set number of members. But the High Priests, "Have the right to officiate in their standings, under the direction of the presidency in administering spiritual things" (*Doctrine and Covenants* 107:10). It is also decreed that "Every president of the High Priesthood (or presiding elder) bishop, high councilor, and *High Priest*, is to be ordained by the direction of a high council or general conference" (*Ibid.* 20:67).

It is interesting to note that David Whitmer in his *Address To All Believers in Christ* (Chapter IX, page 62-67), states that in the early Mormon Church there were no High Priests at all. He declares: "Authority is the word we used for the first two years in the church — until Sidney Rigdon days in Ohio. This matter of two orders of Priesthood in the church of Christ, and lineal priesthood of the old law being in the church all originated in the mind of Sidney Rigdon." (Students of the Restoration Movement will recall that Sidney Rigdon was a co-laborer with Alexander Campbell before he took up with the Mormon cult.)

Let us now briefly contrast the Mormon Priesthood with what the Bible teaches along this line. First, the Bible is totally silent regarding any line of priests known as the Melchizedek Priesthood. On the contrary, it is clear that Melchizedek was unique, and the



only one "after his order" was Jesus Christ. There is no Biblical standard by which we are to measure or examine the offices and functions of the Mormon Church's priesthood. If such a priesthood is not found in the Bible, then it is utterly foolish to talk about "restoring" it. How can one restore that which never existed? Insofar as any "priesthood" exists today it must be understood that Christ alone is "High Priest"; and he has made ONE sacrifice for all time. "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins *forever*, sat down on the right hand of God; . . . For by one offering he hath perfected *forever* them that are sanctified" (Hebrews 10:11-12, 14).

The only "offices" spoken of in the New Testament church are the offices of Elders and Deacons. The qualifications of those to serve in these areas are very clearly set forth. In Paul's letter to Timothy he stated that an elder must be: "blameless, the husband of one wife, vigilant, sober," he must be able to rule his own house well, having children in subjection, not a novice, and of good report. The man who is to serve as a deacon must have many of the same qualifications — "husband of one wife, ruling their children and their own houses well," etc. Paul's letter to Titus goes further into the qualifications needed for a man to serve as an elder. And there is a world of difference between what Paul sets forth and the stipulations in the Mormon hierarchy.

We could continue at great length in contrasting the many other offices in the Mormon Church with what the Bible sets forth. But we would still come to the same conclusion: Since there is no authorization for any kind of Mormon Church or priesthood in the Scripture, the total structure is pointless. Let this study of the Mormon priesthood conclude with Paul's statement to the brethren in Galatia: "But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Galatians 1:8-9).

#### TRACT REPRINTED

**IDENTIFYING THE NEW TESTAMENT CHURCH — DOES IT REALLY MAKE A DIFFERENCE** has been reprinted and is ready for sale. The reception of this tract has been good, as it is a good tool to use in trying to teach converts the basics of the Lord's way as opposed to denominationalism. Order from me at 350 Knollwoods Dr., Roswell, GA 30075. Forty cents each, 37 cents each for 50 plus or 35 cents each for 100 plus.

**MORE  
NEWS  
NOTES**

## A Tribute to:

*Mildred Elisabeth  
Manchester*

**Monte F. Manchester  
316 E. Main  
Paragould, Arkansas 72450**

I had been preaching the gospel of Christ for four years when I first met Mildred Elisabeth Love in 1935. I said to myself at that time that she is the one for me. In all the almost 48 years that we were married, time proved that I was right in my judgement of her. We were united in marriage by Brother David Nichol in Ranger, Texas, February 7, 1936.

She was struck with Alzheimer's Disease in 1980. It started with a gradual loss of memory and grew worse from week to week and from month to month. This heart-breaking disease is so relentless in its progress. The loved ones stand by so helpless and heart-broken that neither they nor the doctors can do anything to slow its onward march.

My beloved Mildred finally became bedfast and remained that way for over two years, and at the same time became unable to speak, or tell us where she might be hurting. She had to be fed and cared for like a newborn infant.

Some people refer to one in that condition as nothing more than a vegetable, but as someone has said: "She was the *sweetest* vegetable in *my garden*."

The angels came for her spirit August 24 at 1:15 p.m. Brethren Olin Kern, Paul Keller and Zane Grey spoke words of comfort at her services Lord's Day afternoon at 2:30.

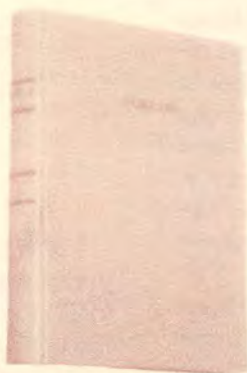
Everybody that ever knew her loved her because she was that kind of person. She grew up on the farm and knew what it was to chop, and then pick cotton. She was a home maker and a preacher's wife par excellent. She would tell me when she thought I had done well in a sermon and with gentleness call any mistakes to my attention.

As to being a hostess to gospel preachers such as Foy E. Wallace, Jr., Wilson Wallace, Luther Blackmon, Paul Lusby, Olin Kern and a number of others, she was tops. Her influence on her children has been far reaching. Our three daughters and one son (all members of the body of Christ) "rise up and call her blessed."

The loss hurts deeply, but as the unknown writer has said: "The Rose Still Grows Beyond the Wall." Her body sleeps in Jesus, and that is what really counts.



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# WISDOM: How To Obtain It

Monte F. Manchester  
316 E. Main  
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The apostle James says to Christians: "If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways" (James 1:5-8).

Some seem to think that the word "ask" always means prayer. This is true in one sense of the word; but in the second sense, which demands the receiving of wisdom *in addition* to a prayerful searching of the written word of God, I do not believe. We are told by the inspired Paul: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Timothy 3:16-17).

The inspired scriptures either furnish us unto all good works, including the wisdom or know how, or they do not. I believe that they do, and that when James said "ask of God," he meant for them with a prayerful heart to search the scriptures. I believe the context bears this out. Notice that James says: "But let him ask in faith, nothing wavering." How does faith come? "So then faith cometh of hearing, and hearing by the word of God" (Romans 10:17).

In verse 8 James says: "A double minded man is unstable in all of his ways." He sort of leans toward the *all sufficiency* of the written word, but then he begins to have doubts. Of such James says: "Let not that man think that he shall receive anything of the Lord."

I am sure all Christians will admit that the New Testament is far superior to the Old Testament. Question: Was the wisdom of God for Israel set forth in the Old Testament? The answer is a resounding YES. Listen to it. "Behold I have taught you statutes and judgments, even as the Lord my God commanded me, that you should do so in the land whither ye go to possess it. Keep therefore and do *them*; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people" (Deuteronomy 4:5-6).

God's statutes and judgments which He had given the children of Israel were the source of their wisdom and their understanding. Notice the command regarding them. "Keep therefore and do *them*; for this is your wisdom and understanding." If God's "statutes and judgments" was their "wisdom" (and they were) then surely no one should doubt that the *better Testament*, based upon better promises does furnish us with all the wisdom God intends us to have, and none above or beyond that which is written. The apostle Peter writes: "According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (II Peter 1:3).

The "all things that his divine power hath given us" would include wisdom, would it not? The doctrine or teaching in the New Testament contains all the wisdom that we need, and we must not go beyond it. "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (II John 9). Any so-called wisdom that is claimed by man, that cannot be found in the word of God, is not of God.

## Be Not Unwise

Of this instruction Paul writes: "Wherefore be ye not unwise, but understanding what the will of the Lord is" (Ephesians 5:17). The child of God that asks for wisdom *by going to the will of the Lord*, which is the New Testament, will no longer be unwise but will find the wisdom for which he searches. God said to the children of Israel through Isaiah the prophet: "Seek ye out of the book of the Lord, and read: no one of these shall fail" (Isaiah 34:16). Jesus while on earth admonished the Jews to: "Search the scriptures; for in them ye think you have eternal life: and they are they that testify of me" (John 5:39). He was telling them not to be unwise, because through Him and in Him, the Old Testament scriptures were being fulfilled right before their eyes. To avoid being unwise the child of God must, as Paul says: "Let the word of Christ dwell in you richly in all wisdom" (Colossians 3:16). Do you lack wisdom? If so, then "ask of God" by prayerfully searching the divine word, and you will not longer be unwise.



## Knowledge, Wisdom and Understanding

Knowledge may be attained without wisdom and understanding, but true wisdom and understanding cannot be obtained without knowledge of the inspired word of God, because the wisdom and understanding *is in the inspired word*. If this be not true, then it follows that the inspired word does not “furnish us unto all good works.” Knowledge, unless it is motivated by faith and love for the word of God, will never give anyone wisdom and understanding; but if faith and love is in the heart of the seeker, then he or she will find wisdom and understanding in the written word.

The written word of God *contains the wisdom which is from above*. Of this fact James writes: “But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy” (James 3:17). There is nothing as pure as the inspired word of God. It’s wisdom teaches us to be peaceable and gentle. It causes us to be easy to be intreated and full of mercy and good fruits. It forbids us to show partiality or to hide under a cloak of hypocrisy. These attributes of the “wisdom which is from above” is taught many times over in the written word, and the Christian who practices them has that wisdom that is so essential in living as God would have us live. To illustrate this point let me say a brother has treated me wrong. I am told by Jesus in His written word how to proceed in such case. “Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother” (Matthew 18:15).

In a case like this I surely need wisdom in my approach to him. Am I left in darkness in a delicate situation like this? Indeed not; because the word of God which is the “word of wisdom” tells me exactly how to proceed.

I go to him in a gentle Christian spirit, with mercy in my heart to forgive him if he asks for it. I have faults and shortcomings as well as he, so I approach him with that attitude of heart. That is real wisdom and it came from the word of God.

## Lost Sinners and Wisdom

In Acts 2, the gospel of Christ had been preached by the inspired apostles of Christ and about three thousand became believers because verse 37 says: “Now when they heard *this*, they were pricked in their heart, and said unto Peter and the rest of the apostles, Men *and* brethren, what shall we do?” They were asking for wisdom and understanding as to what they should do to be saved. Peter did not tell them to pray for it, but he did tell them: “Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit” (Acts 2:38).

Another example is that of the Bereans asking or searching for wisdom and understanding as to what God would have them do. “These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so” (Acts 17:11).

If you lack wisdom then ask for it by going to its very source which is the written word of God. If you waver or doubt that God’s word will give you the wisdom you need, then you are double minded and will receive nothing of the Lord.

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# Walla Walla, Washington

H. L. Bruce  
3301 Sequoia  
Amarillo, Texas 79107

September 12 through 19 I preached in a gospel meeting for the Church of Christ which meets at 7th & Willow in Walla Walla, Washington. The Dumas Drive Church of Christ supported me financially while I did this. There is a need in Walla Walla which I would like to share with you.

The church there has less than twenty members in a city of about twenty-five thousand. Walla Walla is a stronghold for Adventists, Mormons, Catholics and others. Liberal brethren haven’t made much headway there. They have a congregation of about one hundred members. Conservative brethren, while few in number have a strong determination, **BUT THEY NEED HELP!** In my judgement, they need a good, sound preacher with outside support to move there — one who is determined, persistent and not easily discouraged — one who will work at knocking doors and conducting private and public Bible studies.

The brethren in Walla Walla know that I am writing this. Anyone interested in this work should contact Spencer C. Talley, 1505 Pleasant, Walla Walla, Washington 99362; or Jeff Hawthorne, Route 4, Box 175, Milton Freewater, Oregon 97862.

There is a definite need in Walla Walla that someone with courage and experience should fulfill. I personally wish for those good brethren the very best in God’s service and pray for them always. Currently, brethren from Pasco, Washington, are very good to come preach for and encourage the Walla Walla brethren.



# The Many Expressions of God's Law

Robert F. Turner  
1608 Sherrard  
Burnet, Texas 78611

In 1816, when Alexander Campbell delivered his "Sermon On The Law" to the Redstone Baptist Association he forcefully called attention to the distinctions to be made between the Old and New Covenants, showing that Christians are under law to God through Christ, and not through Moses. But this set many on a course of "law distinctions" that sometimes becomes ludicrous. God is supposed to have judged everyone before Sinai by the Patriarchal law. Then, he began to judge Jews by the laws given through Moses, but Gentiles by the earlier regulations. It gets a bit tricky when Christ died on the cross, for that took away the Mosaic covenant, and between the cross and Pentecost both Jews and Gentiles had to be judged by Patriarchy. But, from Pentecost on, all are judged by the law of Christ — maybe. The "law of Christ" seems to mean different things to different people, and "the moral law" must be fitted in somewhere.

There is no denying a distinction in dispensations; and it is apparent that Jews under Moses were given commands that are not required of saints in Christ. But some of the fine lines drawn are impossible to justify. We are missing the essence of Christianity if we think of it as differing only in things commanded, a different "set of laws." Salvation "in Christ" is primarily a reference to the crucified Lord, whose sacrifice paid the debt for our sin. Also, certain obligations to the Creator seem to be basic in every dispensation, and apply to every creature. This writer feels wholly unqualified to answer his own questions about so great a subject, much less to deal with its many facets; but perhaps you will think with us as we make a few pertinent observations.

The atheist acknowledges the existence of "ethics" or "morals" among men, but believes they have evolved from man's social needs and are wholly human. He sees them as resting on no higher authority than man's observations of trial and error throughout his history. He freely accepts "situation ethics," those standards that change with changing circumstances; and may regard them as evidence of greater enlightenment on the part of man. We must reject this concept if we are to believe in a divine standard.

Some believers in God say current ethics are indicative of direct revelation from God, the details of which are lost in antiquity. They say the aberrations

of a particular civilization are the remnants of those original revelations, degenerated by man as he adjusted them to his sinful conduct. Those who think all men must be judged by specific commands or prohibitions from God find it necessary to assume some means by which peoples of all ages could have God's explicit will. Of course this assumption leaves unanswered the problem of untold millions who have had access to nothing more than a perversion of those laws.

There are various indications in the Old Testament of God's dealing with man other than by way of the law given through Moses. Abel's offering "by faith" (Hebrews 11:4) indicates divine testimony as basis for that faith. There were also blood laws respecting sacrifice, the regard for life, Noah and the ark, angel (messengers) to Abraham, etc., all examples of specific instructions. Melchizedec, King and Priest of Salem, Jethro, priest of Midian, and Balaam, the Midian prophet, are examples of spokesmen for God in this period. But upon objective appraisal these bits of evidence seem insufficient to prove that the "Patriarchal dispensation" was really an established code of law universal in its application. There seems more reason to think God dealt directly with individuals or cultures as necessary for His purposes, biding His time for more complete revelation of His will. However, there must have been moral laws universally applied, for "death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression," i.e., by violating positive precepts (Romans 5:14).

Perhaps the better solution is that universal "moral law" other than divinely revealed objective standards, springs from our being made in the image of God, or, as the Psalmist put it (Psalm 8:5), "but little lower than . . ." God (AS), angels (KJ). The word used seems to denote "spirit being" and says although man is in the physical, animal world, he is the peak of God's creation — almost in the higher spiritual realm. He is given a spiritual nature, intellect, a self-conscious and self-determining personality. "He is capable of forming purposes, or proposing new ends and of directing his thoughts and actions with a view to the attainment of these ends, and making them subservient to him." (A quote from I.S.B.E., article on "Ethics.") In the use of this capacity man recognizes "right" and "wrong" patterns of conduct; and this "moral law" is God's work, in that it is the inevitable result of man's God-made nature. □

*(To be continued)*





*Fanning Valer Tant*

# NEWS NOTES

## REMEMBER WHEN?

Do you remember — when a great host of brethren who favored church contributions to the orphan homes said, "But the very day they start contributing to the colleges is the day I get out"? Well, how about this: THE MAGNOLIA BIBLE COLLEGE (Kosciusko, Mississippi) lists "Gifts received from Churches" as follows: 1980 — \$8,691; 1981 — \$8,354; 1982 — \$9,016; 1983 — \$11,117. We are not holding our breath awaiting the first outbreak of righteous outrage at this! Sadly we recall the words of Alexander Pope: "Vice is a monster of so frightful mien, As to be hated need but to be seen; Yet seen too oft, familiar with her face; We first endure, then pity, then embrace."

.....

## "AND THE BEAT GOES ON"

There used to be a time when churches advertised "Gospel Meetings"; then came "Revival Series" followed by "Campaigns" and "Crusades." A recent "Calendar of Events" in the CHRISTIAN CHRONICLE gives a listing of "Lectureships," "Teacher Enrichment Series," "Youth Celebration," "Workshops," "Mobilization Seminar," "Evangelism Forum," "Mission Seminar," "Leadership Training Seminar," "Super Sunday Fundraising Day," "Church Leaders Workshop," "Benefit Dinner," "Church Growth and Involvement Seminar." It is entirely possible, even probable, that somewhere in some of these sessions there may be a gospel sermon preached. But you'd never guess it from the advertisements!

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## RELIGION, SPORTS, AND POLITICS

The way they were arguing religion and politics in the Presidential campaign reminds us of the time Southern Methodist University at Dallas was playing Notre Dame. The game was a sell-out. Hordes of excited fans yelled their lungs out as first one team then the other went ahead. Nobody yelled louder for SMU than a young priest who had a seat on the 35-yard line. During a time-out the man next to him admitted, "I can't figure, Father, why you are rooting for SMU. Surely you realize Notre Dame is a Catholic university. How come?" The priest explained proudly, "First, suh, Ah am a Texan!"

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## "HOMOSEXUAL CHRISTIANS"?

We see from the papers that a number of homosexuals are now referring to themselves as "homosexual Christians." Sounds like a contradiction in terms. How would one react to "fornicating Christians," or "lying Christians," "murderous Christian," or "thieving Christians"?

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## "MURDERING CHRISTIANS"

The North Carolina Center for Research on Population reports that the abortion rate in the United States stands at 462 abortions per 1,000 live births. Quite apart from those murdered babies, it is also revealed that one-third of all babies delivered in New York City last year were born to unmarried mothers.

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## WHY?

A recent survey among our institutional brethren stated that 23 percent of their congregations are making gains; 41 percent are standing still; and 36 percent are on the decline. This is a sad commentary on what has happened to the dynamic, aggressive move of the churches of the Lord following the split with the Christian Church (Disciples of Christ) early in this century. There is a sickness in the land!

.....

## EVELYN PUCKETT

It was just ten years ago that we were preparing copy for the first issue of VANGUARD. Franklin T. Puckett was slated to be a major voice on the editorial staff. He died without ever seeing the first issue, being carried to his grave the very day that issue went into the mail. Now, ten years later, his beloved wife, Evelyn, has joined him in that "land of fadeless day." She was laid to rest in Florence, Alabama, on July 30. Thousands of faithful Christians throughout the nation whose lives were enriched by the influence of this godly couple, will mourn with their daughter Editha Jo and her husband, Olin Kern. But we "sorrow not as those who have no hope."

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## ON BEING A GOOD PREACHER!

"Charm, and wit, and levity  
May help you at the start.  
But in the end it's brevity  
That wins the public's heart."

— R. Cheney





*J. D. Fant*

## THE GOSPEL OF CHEER

Out in California (where else?) the "Rev." Terry Cole-Whitaker seems to be the latest advocate of the "health and wealth" gospel. Her message is "You can have it all now! Being rich and happy doesn't carry with it a burden of guilt. If you are poor, you're irresponsible." A bumper sticker declares, "Prosperity is your divine right." Which may account for her \$180,000-a-year income from the church, plus other income from royalties, etc. The people love her "new Christianity," as she tells them happiness is limitless, and people don't need to change for the better but simply to realize they are already perfect. She does not believe in sin or hell, and on it goes. More and more people are getting caught up in such religions, and it all tells us what a materialistic age we live in. The sad thing is, some of us who profess to be Christians may not be too far behind.

## THE SCUM OF THE EARTH

Mozelle Ussery, 76 and dying of leukemia, took up an offer of Jim Whittington, a N.C.-based TV evangelist. She traced her hand print, put her request on the palm, and sent it to him in search of a miracle. His response? A string of computer printout letters, about 30, many soliciting money. One "practically demanded we send in \$1,500," said her husband. Mrs. Ussery died last December, but the letters kept coming, even though some were returned marked "deceased." The most recent one began, "My dear friend Mozelle . . . You can get in trouble with God and miss your blessing by not being obedient . . . I don't want your blood on my

hands at the Judgment, Mozelle." The letter later stated, "The Lord spoke to me to have you prove yourself by sending an offering of \$15 (Malachi 3:10)." Another sentence: "What would have happened to you if I hadn't been praying for you?" and it came several months after her death. Whittington defended himself, claiming that he got 15,000 responses to the letter from people who said, "I'm either going to support you or give to a church." If only half of those 15,000 sent the money to this servant of Satan, that would amount to at least \$112,500 for that one letter. God will take care of the likes of Whittington in His own time and in His own way. Praise God for the final victory of truth and righteousness!

## PITY THE PAUPERS

Now comes the ATLANTA JOURNAL, 10/5/84, giving the tale of woe concerning PTL President Jim Bakker and his wife, Tammy. Seems they bought a \$449,000 house (with a \$149,000 down payment), a \$55,000 Rolls Royce and a \$45,033 Mercedes-Benz, and then went on their TV program some weeks later pleading with the viewers to save the telecast from its "biggest crisis" financially. Said Tammy, with her husband beside her: "I know that we have done everything that we can do and we have used every cent that people have sent in to pay bills." She urged viewers to pay the bills because "Jim and I can't. We've given everything we have. And literally we have given everything." Truly, how blind are those who will not see, and keep pouring money down a rat hole such as this.

## CLEARWATER, FLORIDA

It was good to be with the brethren at the Northeast church in Clearwater once again. Thaxter Dickey is now preaching there, and we enjoyed the association with various friends in the area, as well as daughter Sharon, who lives and works in the Tampa Bay area.

## COLOSSAL IGNORANCE

Someone called me recently to tell me to turn on the Phil Donahue show. Featured was the notorious Oklahoma trial in which Marion Guinn sued the Collinsville, OK church for \$1 million plus. The church had withdrawn from her because of her admitted and unrepented-of fornication with the town's ex-mayor. Included on the program was Garland Elkins, minister at Getwell Road church of Christ in Memphis. He did a commendable job in citing scripture and keeping a cool head. The audience was about 99.9 percent in favor of the fornicator, and the total ignorance of the people make me sick at heart. They felt her private life was no business of the church, that God is a loving and forgiving God (even though there was no sign of repentance on the woman's part), that the church had no right to judge, etc., etc., etc. Guinn's lawyer, who was present, also got in his remarks.-I take comfort in Proverbs 24:19: "Fret not thyself because of evildoers." The Lord will take care of such in His own way and in His own time.



### The Council of Trent on the Books of the Bible

The Decree which "authenticated" the Latin Vulgate, with its extra Old Testament books, was ratified by fifty-three prelates. There was not a single scholar among the fifty-three distinguished for historical knowledge; nor was there any who were qualified by any special study for examining such a subject as the canon of Holy Scripture. The Decree itself was in direct opposition to the original judgments of the Greek and Latin congregations, who, for at least the first four centuries after the establishment of the Lord's church, did not accept any of the apocryphal books of the Old Testament.

Truly with each decade and every century, Catholicism has deviated and departed more and more from the pure river of the water of life, that flows from the throne of God. □

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Gift*

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## MORE NEWS NOTES

### HARRIS J. DARK

We note with deep sadness the passing of Harris J. Dark, faithful gospel preacher, former teacher at David Lipscomb, and former Head of the Math Department at Middle Tennessee State University at Murfreesboro. We were classmates at D.L.C., and he was Co-Editor (along with Helen E. Gotto) of the school yearbook. "Oft in the still night, Ere slumber's chains have bound me, Fond memory brings the light Of other days around me; The smiles, the tears, Of boyhood's years, The words of love then spoken; The eyes that shone, Now dimmed and gone, The cheerful hearts now broken." To his wife, Mildred, his daughter, Anne, and his sons, John, Jim, and Joel, we extend deepest sympathy.

### MARTIN LUTHER AND HENRY VIII

You think the editors of our religious journals get a bit harsh now and then? Well, how about this from Martin Luther? Writing about Henry VIII, among the compliments he paid His Royal Majesty, were "a pig, an ass, a dunghill, the spawn of an adder, a basilisk, a lying buffoon, a mad fool with a frothy mouth." Whew!

### "SUBSTANTIALLY CORRECT"

"I hear you made a million dollars in oil in Texas," said a man to one of his friends. "Well," replied the friend, "that is substantially correct; except it wasn't in Texas, but in Oklahoma; and it wasn't in oil, but in gas; and it wasn't I who pulled the deal, but my brother-in-law; and it wasn't a million, but a hundred thousand; and he didn't make it, he lost it. Otherwise the report is accurate." (Reminds us of some of the brethren who insist their position is "substantially the same" as it was twenty years ago.)

### "QUOTH THE RAVEN"

It showed up in one of those "guest books" that many churches have in their vestibules in which visitors sign their names, and write whatever comment they may desire to make about the visit. Amid a whole string of complimentary gushes ("fine sermon," "wonderful singing," "enjoyed the service," "great fellowship," etc.) came the laconic but revealing quotation from Edgar Allen Poe: "Quoth the raven!"

### SEVENTY-SEVEN YEARS AGO

It was on November 17, 1907, that the beloved John Thomas Lewis climbed the three flights of stairs to the loft of a grocery store on the corner of Fourth Avenue and Nineteenth Street here in Birmingham, to begin work with the first, and only, church of Christ in this city. Some twenty faithful disciples had gathered on that day to break bread in memory of their Lord. Today there are about sixty congregations in Birmingham and the suburbs — some forty-five of them "conservative" and perhaps fifteen "institutional." So far as we know there is no congregation in Birmingham which has yet gone as far as Leroy Garrett says one of the Dallas-Ft. Worth churches has gone — accepting the pious unimmersed into full fellowship as members and fellow-saints. However, we do have one congregation (Cahaba Valley) which started out as an institutional church of Christ, but now feels uncomfortable to be listed as a "Church of Christ" preferring to be "Independent." They had a Lutheran preacher to conduct their meeting last year.



## THE CHRISTIAN — A BELIEVER IN GOD

(Continued from page 1)

In waging valiantly this spiritual warfare against fleshly lusts and in living a holy life, the believer not only saves his own soul, but by his righteous life and good works he impresses the unbelievers with the reality of the faith he has embraced. Generally, the people of this generation care very little about studying the word of God with another, or of hearing it preached. But the message which they read in the lives of true believers may speak even louder than a sermon from the pulpit. A faithful life is the word of God in action. Therefore Peter says of the positive aspect, "Having your behaviour seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation" (v. 12).

"The day of visitation" may be a day of judgment in which terror and desolation take hold of sinners; when such comes, whither will these flee? (Isaiah 10:3). Or, the day may mean the time when the message of salvation is preached, which may be accepted or rejected (Luke 19:44). In either case, the Christian's abstaining from fleshly lusts, living a holy and godly life and being known for his good works, will cause those of the world to glorify God. Either they will glorify Him as they see the victory of believers in the visitation of judgment, or they will glorify Him as they are impressed by the lives of the faithful and accept the faith when it is presented to them.

In maintaining this proper relation to the world, the Christian sustains his right to be recognized as a believer and to be called a Christian.

### Relationship to Civil Government (2:13-17)

While in the world the believer lives under some form of civil government to which he maintains a divinely regulated relationship. Peter says, "Be subject to every ordinance of man for the Lord's sake: whether to the king, as supreme; or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well" (v. 13). The particular form of government is indifferent with God, whether it be monarchical (a monarchy), republican (a republic), or democratic (a democracy). It matters not under which form the Christian lives, he is to be subject to its laws, being "in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God" (Romans 13:1). The scope of ordinances or laws to be obeyed extend from those of the federal head (king or president) down to the state, county and local levels. The Christian may not always approve of these laws, but unless they conflict with God's higher law, he must obey them.

The function of civil government and its rulers is,

"for vengeance on evil doers and for praise of them that do well" (v. 14). And even though the civil power does not discharge its divinely appointed duty of rendering vengeance, the Christian is not to take the matter into his own hands, for God said, "Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord" (Romans 12:19). Although the Lord may not act as swiftly as we should like, the execution of vengeance is in His hands and the Christian must not set himself up to make God's decisions and to do His work for Him. It is by well-doing that the believer puts to silence the ignorance of foolish men (v. 15), and though free in Christ, he is not to use that freedom for an excuse to do wickedly (v. 16).

### Relationship as a Servant to His Master (vv. 18-24)

While living in the world under a form of government, the Christian must earn a living. He may do this as an independent owner of his business doing the work himself, as the owner or manager of a business employing others, or he may be in the employ of another as a slave or free man. Peter addresses himself to the house-servants, who, though slaves, were not classified as bond-servants — slaves in a stronger sense. Barclay estimates that there were something like sixty million slaves in the Roman Empire at the time of Peter's writing. These were more readily drawn to Christ by the gospel than were the slave owners. But whether bond or free the principles of Christ's law were equally binding on each (Ephesians 6:5-9; Colossians 3:22-4:1), and consequently on us today.

Whether the masters were good and gentle, or obstinate, self-willed and hard to please, the Christians as servants were to be "in subjection . . . with all fear," proper regard and respect (v. 18). The word translated "acceptable" is from the Greek "grace"; thus this conduct procures the grace or favor of God upon the individual who without murmuring or rebelling bears his suffering patiently. Today if a man feels that he is being mistreated he can quit his job and look for another, but so long as he continues in the employ of a man or company, he is bound by this law to act according to it.

There is no glory in bearing patiently the rebuke for error or wrong-doing; but when one is "buffeted" for doing well and takes it patiently, "this is acceptable [Greek, grace] with God" (v. 20). The word *buffet* "signifies to strike with clenched hands, to buffet with the fist" (Vine). This may be extremely difficult to practice, for it is contrary to the flesh, but one's reaction may mark the difference between God's believer and the non-believer — the sinner. Peter says that to such a life we are called, and then appeals to the example of Christ who left us such a pattern to imitate (vv. 21-24). It is beginning to look as if it really means something to be a believer — a Christian —



doesn't it?

### Relationship of a Wife to Her Husband (3:1-7)

"In like manner," in the same submissive spirit as that manifested by the servant, wives are to be in subjection to their own husbands. Peter directs a special word to believing women who are married to non-Christian men. "Even if any obey not the word [the word of God], they may without the word [a word from you] be gained by the behaviour of their wives" (v. 1) Here again the word is preached in the life of the believer. If a believing wife cannot persuade her unbelieving husband to study with her or listen to the word of the Lord preached by another, she still has a possible means of reaching him — her godly life. As the unbelieving husband beholds the pure chaste manner of his wife's life in contrast to that of heathen women (women of the world) he is caused to believe (v. 2).

A woman may impress a man and win him as a husband by the way she styles her hair, adorns her jewelry, or selects and wears her clothes, but she cannot win him to Christ by such outward show; he must be won by what he sees in her life, by the "hidden man of the heart, in the incorruptible *apparel* of a meek and quiet spirit, which is in the sight of God of great price" (vv. 3, 4). Even though she may so live, the man may not be won to the Lord, but the Christian

woman has done what she could, and in so doing she has saved her own soul.

### Relationship of a Husband to His Wife (v. 7)

"Ye husbands, in like manner" — the same instruction to the believing husband as to the believing wife — "dwell with *your wives* according to knowledge," the knowledge of God's will. If the believing husband has an unbelieving wife, he is to follow the same pattern as that laid down for the wife with an unbelieving husband. Let her read the word of God in his life as she sees the difference between him and the man of unbelief whom she knows.

The husband is to give honor to his wife, esteem her as dear and precious to him. He is to recognize her as a joint-heir of the grace of life, whether eternal or present, the relationship is that of a partnership. Each is to recognize and maintain a joint responsibility in the home and in the Lord, discharging it as a grace of life.

### Conclusion

These articles by no means exhaust Peter's concept of the believer as a Christian, but at least they can serve as a springboard from which the believer can continue his study, growing in the grace and knowledge of the Lord. In this knowledge he can go on unto the perfection the Lord desires and has a right to expect. Anything less than this lacks that much of being a believer as God defines such.

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## Revelation 22:1

# The Pure River of Water of Life, Clear As Crystal

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The closer one is to a bubbling spring, the cleaner, clearer and purer the water. The greater the distance from the mouth of the spring, the more polluted and adulterated the water becomes. Our ancestors who regularly depended upon spring water and clean spring branches for their water sources, well understood the truth of the first two sentences.

In line with this, note Rev. 22:1 — "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." The nearer to God and Christ that any religious instruction may be, the less likely such teaching has become adulterated.

Keep in mind that the Bible itself was originally revealed in the Hebrew language for the Old Testament, and the Greek language for the New Testament. In fact, it has been determined that the language of the New Testament was the *koine* Greek, the language of the Greek citizen in the time of Christ and His apostles . . . a tongue that was readily understood by the ordinary citizen in that generation.

### But You and I Read and Write "English"!

Yes, you and I may use the English language, while the Frenchman uses the French language, and so forth. But all of our modern languages must make use of translations from the Hebrew and from the Greek into our own spoken tongues. Now, the more directly we can translate both the Old Testament and the New Testament into our language, the less pollution or



adulteration can occur. Therefore, the greater number of English versions of the Bible are directly translated from the Hebrew and Greek. However, the one great exception to the procedure for keeping God's Word pure is the tradition and practice of the Roman (Latin) Catholic Church of taking the Bible Books from the Hebrew and Greek *through the Latin Language* before translating it into English, Spanish, French, or whatever. This constitutes one total additional step of translating God's Word that is entirely superfluous — Hebrew to Latin to English, and Greek to Latin to English.

It was not long after the Old and New Testament Books were written that various nationalities began to translate these books into their respective languages. One of the earliest languages into which the Old Testament was translated was the Samaritan Pentateuch, dating from the fourth century B.C. It has its own history of transmission, separate from the typical Jewish tradition. Another Old Testament translation was that of the Greek Septuagint, dating from about 250 B.C. And it in turn has served as a basis for additional translations into yet other languages, introducing an extra step of translating which, like the Latin Vulgate as a source, could have been avoided.

#### The "Old Latin" Preceded Jerome's Vulgate!

The "Old Latin" Old Testament came from the Hebrew through the Greek Septuagint, and then into the Latin. The "Old Latin" New Testament came directly from the Greek. Then, when Jerome produced his common Latin Version, called the "Latin Vulgate" in the latter part of the fourth century A.D., he generally revised the "Old Latin." One interesting aspect of Jerome's Vulgate was that he rejected the apocryphal books that in later centuries the Roman Catholic Church accepted as additional canonical books. Jerome accepted only the same books of the Old Testament as had been used and revered by the Jews, thus choosing not to follow the "Old Latin" or the Septuagint.

In the year 1546, the Council of Trent issued a decree designating the Latin Vulgate as the approved official Bible text of the Roman Catholic Church. However, some forty-four years would elapse before the "Sixtine edition," named after Pope Sixtus V, would be published (1590).

Session IV of the Council of Trent decreed:

"The Holy Oecumenick and general Council of Trent, in the Holy Ghost lawfully assembled, the three aforesaid legates of the Apostolic See presiding therein, having always this in view, that all errors being taken away, the purity of the Gospel should be preserved in the Church; . . ."

(Then followed a list of each of the books of the Bible including the apocryphal books.) . . . then concluding:

"Now if any one, reading over these books in all their parts, as they are usually read in the Catholic Church, and being in the Latin Vulgat (sic) Edition, does not hold them for Sacred

and Canonical, and knowing the aforesaid traditions, does industriously condemn them, let him be Anathema."

The foregoing was copied from James A. Mac-Namara's New Testament, dated 1818.

#### The "Sixtine" Editions of 1590 and 1592

When Sixtus V published his 1590 Latin Version, he termed it the official edition, backed by his full "apostolic authority" as henceforward unalterable on pain of the greater excommunication. He asserted that he had corrected "mis-prints" with his own hands . . . he pasted slips of paper over "printing errors." This Pope went the way of all flesh, and in 1592, a new edition with Sixtus' name appended was issued containing some two thousand emendations. Note that the Council of Trent had asserted that "all errors had been taken away" from the Latin Vulgate!

So, as the "official" Catholic Bible, the Vulgate is far removed from the God-breathed source of Inspiration. Their Old Testament, with its extra books, went from Hebrew to Greek to Old Latin to the Latin Vulgate with its numerous errors.

#### Some Examples of the Latin Vulgate's Errors

Ephesians 5:32 — "This is a great sacrament; but I speak in Christ and in the church." The Vulgate's reference to marriage . . . making marriage a "sacrament." The Greek word is *mysterion*, meaning "mystery." "This is a great mystery, but I speak concerning Christ and the church." The English word "sacrament," as used in the Vulgate, comes from the Latin *sacramentum*, meaning oath or solemn promise.

Acts 15:2 — "Paul and Barnabas . . . should go up to the apostles and priests to Jerusalem about this question." Note the Vulgate's insertion of the word "priests." The Latin words are *apostolos* and *prebyteros*, meaning apostles and prebyters or "elders." The Latin word for "priest" is *sacerdos*.

Titus 1:5 — "For this cause I left thee in Crete, that thou shouldest set in order . . . and . . . ordain priests in every city . . ." Here, again, the Vulgate inserts the word "priests." The Latin word again is *presbyteros*, which is equal to the Greek word *presbyterous*, which means "elders." The Vulgate continues by stating: "Against a *priest* receive not an accusation"; "Is any sick among you, bring in the *priests* of the Church . . ."; "the *priests* that rule well, let them be esteemed worthy of double honor"; "Neglect not the Grace . . . which is given thee by prophesy, with the imposition of the hands of the *priesthood*."

In the last passage above, from I Timothy 4:14, in the Vulgate note that the word "Grace" is used instead of "gift." The Greek text has the word *charismatos* for *gift*, while the Vulgate has the Latin *gratiam*, grace or favor bestowed. In any event, the Vulgate's selection of words serves to direct Catholicism further away from the "pure river of the water of life."

(Continued on page 16)



# COMMANDMENTS IN CONFLICT? (III)

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Some laws of God are more important and higher than other laws of God. In saying, "I desire mercy and not sacrifice," Jesus shows that the commandment to be merciful ranks higher than the commandment to sacrifice to Him. Jesus Himself said that some matters of the law — justice, mercy and faith — are weightier than other matters of the law. The greatest law is the love of God; the second greatest is love for neighbor (Matthew 22:34-40). See previous article.

What the Scriptures do teach is a hierarchy of laws, where we must obey all of God's laws, but that the spirit of any law takes precedence over the letter. A good Biblical example of a conflict between a higher and lower law exists in the case of Rahab, the harlot (Joshua 2:1ff), when she saved the lives of two spies through deliberate misrepresentation of fact.

## Rahab

James clearly states that Rahab the harlot was "justified by works, in that she received the messengers, and sent them out another way" (2:25). This justification was "in like manner" as Abraham's justification. To justify means to be declared legally righteous before God and free from sin or wrongdoing.

But lying is a sin (Exodus 20:16, Colossians 3:9). All liars shall be in the lake of fire (Revelation 21:8). Evil must never be engaged in, no matter how much "good" may result from an earthly perspective.

A reading of all accounts of the incident involving Rahab and the Jewish spies (James 2:25, Hebrews 11:31, Joshua 2:1-21) shows that her lying was a necessary part of saving the lives of the spies. Rahab's lie was in telling the king of Jericho and his men that the Jewish spies had gone out. "Pursue them quickly; for ye will overtake them." The truth was that they were "on the roof . . . hidden in the stalks of flax" of Rahab's house. If she had not lied, then she would have nullified her acts of faith that are cited: (1) welcoming the spies; (2) giving them lodging by hiding them; and (3) "sending them off in another direction." It was, therefore, a Godly thing to lie and the Holy Spirit's commendation of her actions shows this. It was not sin.

The Rahab incident is still another example of the Biblical ethics of higher and lower laws. The command to love and to save lives is a higher law than the command not to tell a lie (Mark 12:28-31). No Old or New Testament passage rebukes Rahab for any of her dealings with Joshua's men. She was justified in her actions, thus free from sin.

If during World War II you were living in Germany and two Jews in flight came to your house for protection and you hid them, and if the Nazi police asked about the presence of the runaways, the Christian should lie and tell the police that they are off in another direction. The obligation to save lives is higher than the obligation to obey the lower law of God against lying about the presence of the two Jews. To not lie in such a circumstance is using poor judgment, and one is not rightly dividing the word of truth in failing to recognize higher and lower laws.

Or if on a farm you see from your window a man who has a grudge against your husband approaching him in the field and you see the madman shoot him down, then you have an obligation to protect the lives of yourself and your children (I Timothy 5:8; Ephesians 5:26).

The gunman then approaches the house. Terrified, you hurriedly hide the children in various closets, telling them all not to move or make a sound. You then grab the baby and hide in still another closet.

The gunman storms into the house, looking for the children. Though finding nothing at first, he then hears the baby cry. He flings open a closet door and orders the mother out, demanding, "Where are the other children?" The mother lies, "They're gone!" Unconvinced, the gunman ransacks the closets, finds one of the children and fires a bullet. The mother lies again to save the lives of the other children, but finally all are killed.

Did the woman sin when lying to try to save her family? No, for the Biblical principle of the sanctity of life is higher than the obligation to tell the truth at all times. The only chance the mother had of saving her children was (1) by obeying the higher law of love and thus disobeying the lower law against lying; or (2) by obeying the higher law of love and disobeying the lower law against killing the gunman if she had the power to do so. To have done nothing at all would



very well have violated the highest law (Matthew 22:37). If a Christian follows the examples of Rahab, or the German, or the farmer's wife, telling a lie to save the innocent in hiding, there is no sin. The necessity of protecting life is a higher law than telling the truth to an evildoer.

However, if we lie to hide the fact that we are disciples of Christ to save our own lives, this is a sin. The command to confess Christ is still a higher law than the obligation to save even our own lives. This is shown in the case of Peter's denial of Christ.

When two of God's laws seemingly collide, a problem might arise in knowing which is the higher law. Scripture itself tells us many of the higher laws. The rest is gained through wisdom which comes from above. All we can do is the best we can. We need to be sure that we do not resort to the ethics of subjectivism. There is never a sin in obeying a higher law, or the spirit or intent of a law over the letter of a law. The Bible contains a hierarchy of laws. To reject the concept that the spirit and intent of the law takes precedence over the letter of the law (absolutism) is to reject plain Bible teaching.

God's wisdom is evident in giving us the New Covenant which operates on the basis of the spirit rather than the letter of commandments (Hebrews 8:8-10, Jeremiah 31:31-34). Paul made some statements that would be incomprehensible if the New Covenant were always a matter of the letter, rather than the spirit. He wrote, "All things are lawful for me but not all things are helpful. All things are lawful for me, but I will not be enslaved by anything" (I Corinthians 6:12). Paul also wrote, "All things are lawful, but not all things are helpful. All things are lawful but not all things build up" (I Corinthians 10:23). These scriptures effectively say that the letter of any law yields if the spirit of that law, or any higher law, or if the moral law demands it. Otherwise, how could Paul say, "All things are lawful"?

An example of this is Paul's statement, "If anyone will not work, let him not eat" (II Thessalonians 3:10). This law violates the letter of Jesus' commandment which says, "Give to him who begs from you" (Matthew 5:42). Paul is telling the Thessalonians to disobey the letter of Jesus' words but obey the spirit of His command. Jesus also said, "You should love your neighbor as yourself" (Matthew 22:39), calling it the second greatest commandment. But to give food to one who refuses to work would be a violation of this higher law of love.

Jesus also taught the superiority of the spirit of the law over the letter of the law by saying, "Do not give dogs what is holy, and do not throw your pearls before swine" (Matthew 7:6). This has to do not only with reciprocal behavior but also with the gospel itself. Nevertheless, sometimes the preacher must shake off the dust of his feet when people refuse to obey the gospel (Matthew 10:14, Acts 13:51), since the gospel should not be wasted on "dogs" and

"swine." The *letter* of Jesus' statement precludes any preaching to the disobedient; the *spirit* of Jesus' statement allows the preaching to continue, for some of the "dogs and swine" might obey the gospel.

Thus, sometimes there is an unavoidable conflict between two of God's laws; we must always set aside the lesser law and obey the higher law. The Holy Spirit condoned Rahab's lies, David's eating of the shewbread, and declared that the priests who profaned the sabbath to be blameless (Matthew 12:5). Jesus healed on the sabbath, told a man to carry his pallet on the sabbath, and said that an animal in a pit may be rescued even on the sabbath.

Some might say that the above discussion sounds all right, but the safe thing to do is just to go by the letter of the law. Paul refutes this approach by saying, "We should walk in newness of spirit, and not in the oldness of the letter" (Romans 7:6). Paul makes it even plainer that obeying the letter but ignoring the spirit of the law is *not* the safe way by declaring that, "The letter killeth but the spirit giveth life" (II Corinthians 3:6).

In Deuteronomy 4:2, Moses plainly declared an eternal principle, "Thou shalt not add unto the word which I command you, neither shall you diminish from it . . ." See also Revelation 22:18-19. Therefore to "play it safe" by doggedly adhering to some popular concept or a traditional approach is indeed foolish. Either a doctrinal position is scriptural or it is not; it is not a matter of being "conservative" or "liberal" but rather is the position Biblical. Moses also said, "Ye shall not turn aside to the right hand or to the left (Deuteronomy 5:32). Therefore the assurance of "safe ground" needs to be taken to God's word directly. Obeying the letter but ignoring the spirit of the law is never the safe way. □

## CATCHING UP ON NEWS NOTES

### THE HOLY KISS

*J. D. Tant was in a debate with a Dunkard in Niotaze, Kansas, in the 1890's. The man charged that the "Campbellites" did not believe in or practice "the holy kiss." To which Tant responded: "Certainly I believe in the holy kiss. Paul taught there are three ways to greet one another — by letter, by hand, and by the holy kiss. I believe in, and practice, all three of them. But the Dunkards try to legislate where God did not, and say that men must kiss men and women must kiss women. I believe in the holy kiss, the right hand of fellowship, and the letter of salutation. I kiss some Christians, I shake hands with some, and I write letters to some, And I refuse to let you Dunkards tell me which. I do my own choosing.*



# Give Me That Prime Time Religion

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It is impossible to present in four short articles — the number planned — all that would be of interest from Shoal's book under the above title. Therefore, I will mainly give some quotations which I hope will indicate the force of this expose of the Oral Roberts Evangelistic Association (OREA).

Chapter Two deals with "The Ultimate Con Game: Capitalizing on 3 John 2 and Other Selected Scriptures." The chapter gets at how "Psychology and Religion" are combined in one of the greatest "con games of modern times. Shoals says, "Religion can be a good thing. But it can also be a bad thing." He cites "the mass suicides at Johnstown" as "an example of religion at its worst." He says, "*Religion can be corrupted!* And, religion, if perverted or wrongfully used, can corrupt us!" Without saying it in plain words, Shoals shows that the religion of the OREA is a corrupted, perverted, and wrongfully used religion that in turn corrupts those who advocate it and those who are victimized by it.

"There can be no mistake about whether or not psychology plays a role in the ministry of Oral Roberts. His entire ministry appeals to the psyche of people with terrible needs and it attracts people who are hurting in very real needs."

Shoals says he once asked Oral's closest associate, "Just how much does Oral know about psychology?" The man replied, "*Everything but what's in the books!*" Shoals asked what he meant by that. His answer was, "I mean that he has an innate, uncanny ability to motivate people and that it doesn't matter whether he's read about the psychological basis for motivation or not. He already knows it!"

"Let me . . . make it clear: the typical profile of an Oral Roberts supporter is a person who has terrible personal problems. These problems are usually bad health, a bad marriage, a bad financial condition, or a bad relationship with *someone* or *something*. A person who has those kinds of problems is obviously going to experience some kind of emotional catharsis in either solving his problems or being taken under by them. That person is looking for a way out!" And it is against that background that these "hurting" thousands see and hear on every telecast, with all possible emotional impact, that in following Oral Roberts' directions, "*Something Good is Going to Happen to You.*" This phrase is "usually preceded by a statement that ties Oral, himself, into that potentially happy occurrence." For example, Oral will often

say something like, "Because *I* know that through *Seed-Faith* you can rise above your problems, *Something Good is Going to Happen to You!*"

To clinch the above claim, "the following copy points were to be emphasized: (1) no matter how big your problems, (2) no matter how bad you're hurting, (3) no matter how hopeless it seems, (4) there is a place called Oral Roberts University, (5) with a Prayer Tower at its very center, (6) there is a man who cares about your problems, (7) there is a man who wants you to be in good health and succeed, and (8) God is always at the point of your need.

For the apparent millions who are "hurting," this is powerful, magnetic appeal. It seems to offer a possible ray of hope. Shoals says, "If you put a team of psychologists together to come up with something that would attract people to his ministry, you couldn't pay any amount of money that would produce anything better than '*Something Good Is Going To Happen To You!*'" I fully agree. And Oral Roberts is the key, the very channel through which all of this "good" can be yours. Is it any wonder that millions have become victims of this "ultimate con game?"

It is vital that we note that the entire appeal and the benefits are solely for the physical and material! There is little concern for the *spiritual* well-being of anyone; their getting right with God through obedience to His will. Indeed we have in the OR Ministry "The Gospel of Worldly, Material, Physical Success." And, indeed, it has been so successful — *for Oral Roberts* — that dozens of the other "electronic church" preachers are following Oral's lead, trying to imitate his appeals and get in on the financial bonanza available from this source. According to Kenneth Hagin, Jimmy Swaggert, and James Robinson, there are about 250 of these "Holy Ghost baptized, miracle-working, healing" preachers going at it. It appears that they have formed an alliance (union?) of sorts, agreeing to stop fighting each other and work together, supporting each other. They will now fight only "the established church" that fights them and their work. It is rather well-known that the Oral Roberts dynasty is in deep financial trouble. Jim Bakker, of PTL fame, has agreed to become a "savior" for the OREA. Several hundred of these preachers met at OR University a few months ago. Bakker claimed that God has "called" him to help deliver Roberts from his heavy financial burden, to keep him from going under. So Bakker contributed \$750,000 toward this goal! When such a crowd makes an alliance and forms a "syndicate" for their operation and success, it is time to pay attention to what is happening.

The opening for the OREA telecast is designed to



make a person who has problems respond to the upcoming telecast and “*always* ended with, . . . ‘and now, author, educator, and evangelist . . . *Oral Roberts!*’ In other words the copy at the beginning of each show was intended to appeal to people who had real problems in their personal lives . . . and grab their attention so they would immediately be able to identify with the kinds of problems being mentioned and *then* immediately Oral would walk out onto the set to applause, adulation, and the closing lyrics of the song: “Jesus of Nazareth is passing . . . passing your way!”

“When Oral walked out onto the set with this kind of build-up, it was always a goose-bumpy kind of thing. The audience was primed to listen to this man, Oral Roberts, who apparently understood their problems, who had answers to their problems, and who wanted to help them rise above their problems. The closing lyrics of the song also put Oral very close psychologically to the deity, ‘Jesus of Nazareth.’”

The stage is now set for “the offer,” which in nearly all cases involves Oral Roberts personally offering to give you, the viewer, free book “without obligation on your part” that will turn your life around. The viewers write for the “free” book and “you’re then on his mailing list . . . getting letters which will attempt to make you become convinced that the way out of your problems is to begin by doing something that requires faith on your part. This is where the concept, *Seed-Faith*, enters into the correspondence and is designed to lead the ‘participant’ to believe that his miracles will begin happening sooner if he contributes to *something*. *Seed-Faith*, as a psychological concept, is based upon one principle: Give independently from your need, and expect a miracle back from God. What you are expected to give . . . is money . . . . You *give first*, his books advise, and *then expect miracles in your life*.”

Oral’s closest associate once told Shoals, “*Seed-Faith* put Oral’s ministry back on the map.” Now, “To reiterate, the concept of *Seed-Faith* is simple: You have to give something; give it because you have a need that you want to be met, and then you have to expect a miracle back from God.” Of course, “you should give it to Oral Roberts. He’ll pray for you for your miracle!”

This *Seed-Faith* deal of Oral’s puts God under obligation to send the “miracles” because the person has done his part, contributed to God’s servant, Oral Roberts; so God must now do what Oral has promised the people that God will do — send the miracles! This is a cruel, blasphemous hoax from a servant of the devil’ one who has deceived millions and fleeced them of millions of dollars! This bunko racket needs wide, public exposure.

But “the psychology works. Oral gives millions of books away ‘at absolutely no obligation’ and his mail is full of letters from people who write after having read the book(s), have sent in money, and are now ex-

pecting, *bless God*, a mind-boggling miracle to hit them any day.”

“The psychology is remarkably similar to the ‘Dare to be Great’ principle. And it does work (for Oral) because he gives books away from his need and gets money back in return! *It works!*”

“*It works*. And works so well for Oral Roberts that he’s built a campus with the money that has come in from other believers. How can anyone in his right mind argue that the concept of *Seed-Faith* doesn’t work” — for Oral Roberts? It is a vital part of the base for his personal multi-million-dollar racket. The apostle Peter put it this way: “And *many* will follow their sensuality, and because of them the way of truth will be maligned; and in their greed they will exploit you with false words . . .” (II Peter 2:2-3). □

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stand in the wisdom of men, but in the power and veracity of God. Therefore *no such deductions can be made terms of communion* (emph. mine — FV), but do properly belong to the after and progressive edification of the Church. Hence it is evident that *no such deductions or inferential truths* (emph. mine — FV) ought to have any place in the Church's Confession."

I call your attention to the fact that Thomas Campbell viewed only those things that are "expressly taught and enjoined . . . in the Word of God" and "expressly enjoined by the authority of our Lord Jesus Christ" as constituting "*matters of faith*." On the other hand he considered "inferences and deductions" or all "inferential truths" as constituting "*matters of opinion*" and insisted that such matters not be made "terms of communion." This was his distinction between "essentials" and "non-essentials" and that there must be unity on the former, but liberty in the latter.

Alexander Campbell held this same view and made this same distinction as is seen in the following statement: "That *all men err* (emph. his), and, consequently, *you and I* (emph. his), is, as you say, a self-evident position, and it is one reason why I never dare impose *my inferences or my reasonings and conclusions* (emph. mine — FV) upon others as terms of Christian communion. *Whatever is matter of fact, plain and incontrovertible testimony, is that, and that alone, in which we cannot err — and that only should be made a term of communion* (emph. mine — FV). (*Millennial Harbinger*, Vol. I, p. 122)

He was once asked to distinguish between faith, opinion and knowledge. His answer was: "Faith is the belief of facts testified, or of testimony; knowledge is the assurance derived from actual and sensible perception, by the exercise of our own senses; and opinion is the view which the mind takes of all matters not certified to us by testimony, or our own experience. Thus Newton *knew* that bodies specifically lighter than water would swim in it; he *believed* that King Henry VIII seceded from the Roman Catholic institution; and he was of the *opinion* that the planet Saturn was inhabited." (*Millennial Harbinger*, Vol. I, p. 355)

Now let us return to that rallying cry of the last century and consider it afresh. "In matters of faith, unity." What is "faith" as used here? It is not simply what one believes. It has no reference necessarily to what one holds as a matter of conscience. Deep conviction doesn't make something a "matter of faith." Rather the term is used *objectively* as in Jude 3 when we are exhorted to "contend for the faith." A matter of faith is a "matter of fact" which rests upon "plain and incontrovertible testimony" and is "that alone in which we cannot err." It is the plain, clear teaching of the Word which is obvious to every Bible believer. There must be unity here regardless of whether the

teaching is individual or collective in its application, regardless of whether it comes under the heading of gospel or doctrine as some are wont to distinguish them, regardless of whether it is moral or doctrinal in nature. I don't care how insignificant it may appear to the human mind, if it is a "matter of faith," something plainly set forth in God's word, there must be unity or you have rebellion and there can be no fellowship!

A "matter of opinion" is something else. Opinion may be right or it may be wrong. The fact that it is opinion doesn't mean that it is erroneous. Neither does it mean that it isn't a matter of deep conviction on the part of the one who holds it or that it can be personally ignored by such a one. In fact, Paul taught in Romans 14 that one must conform his practice to his opinion, even when it's wrong, or else he will violate his conscience and thereby sin. The point is that an opinion must not be bound upon another or made a test of another's loyalty to Christ because it rests not upon plain incontrovertible teaching, but upon human inference, deduction and reasoning and one just may be wrong in his conclusions!

We would all do well to "examine ourselves" with honesty and candor to determine which of our manifold views are truly matters of faith and which are matters of opinion. Most likely this will prove to be a somewhat painful undertaking. However, if we will objectively undertake it, I think we will be surprised at how many of our most long-held and cherished convictions are, in fact, "matters of opinion"! And remember that concerning these I must be tolerant, generous and willing to grant liberty for another to differ with me and still be regarded by me as a faithful brother!

Historically it is my view that the Restoration Movement in large part lost its effectiveness when it unconsciously allowed itself to crystallize into another sect with its own peculiar creed (largely unwritten) made up indiscriminately of matters of faith and matters of opinion. When such occurred things had gone full circle, for this was the very condition it sought to relieve and correct when first it began to courageously and nobly appeal to its sectarian neighbors to lay aside all human creeds, to no longer measure and judge other men by human opinion, but to accept the Bible and the Bible alone so that there might be "in matters of faith, unity; in matters of opinion, liberty; and in all things, charity." And this is the reason why we who theoretically call all to unity are in practice so skilled at division. Most of the controversy, strife and division which has characterized us as a brotherhood, and continues to do so, has occurred and does occur in the realm of opinion. If the sectarian mentality which characterizes so many of us had held sway among the Campbells, Stone, Lard, etc., the movement would have never even gotten off the ground! They would have devoured one another posthaste!



I want to close with a final quotation from the pen of Alexander Campbell which reflects his exceptional erudition. He said: "Reason and experience unite their testimony in assuring us that, in the same proportion as individuals labor to be of one opinion, they disagree. The greater the emphasis laid upon opinions, the more rapidly they generate. The nearest approaches to a unity of opinion which I have ever witnessed, have appeared in those societies in which no effort was made to be of one opinion; in which they allowed the greatest liberty of opinion, and in which they talked more and boasted more of the glory and majesty of the great facts, the wonderful works of God's loving kindness to the children of men, than of themselves, their views and attainments. . . . If I wished to produce the greatest discrepancies in opinion, I would call some damnably dangerous, others of vital importance; I would always eulogize the sound, and censure the erroneous in opinions." (Millennial Harbinger, Vol. I, pp. 149-150) □

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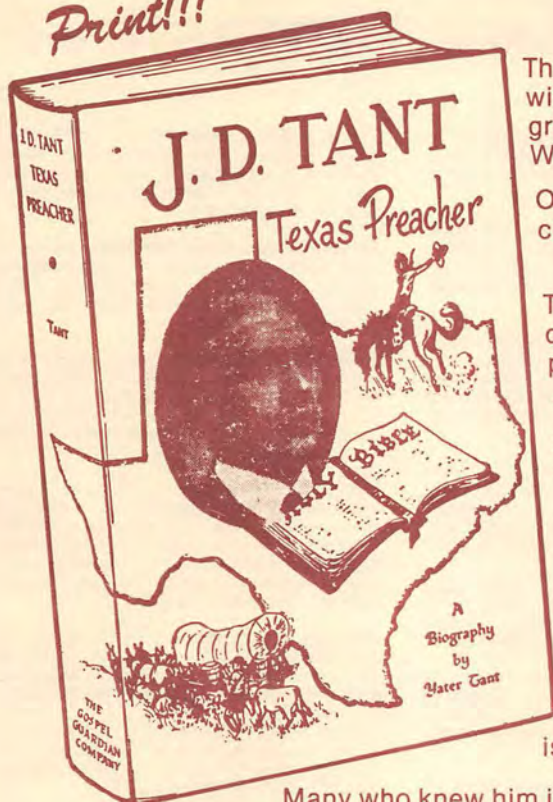
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# VANGUARD

A JOURNAL FOR GROWING CHRISTIANS...

VOLUME 10

DECEMBER 1984

NUMBER 12

## Brother Tant



Homer Hailey  
760 Las Lomitas Road  
Tucson, Arizona 85704

My acquaintance with brother Tant spans almost fifty years, during which time a strong bond of friendship grew and closely bound our lives. In our early years of preaching I held meetings with him in Chicago and Oklahoma City when he preached in those cities. He held at least one meeting at Fifth and Highland in Abilene when I preached there. Except for the meeting in Abilene and a few times in meetings he held where I could attend, I never had opportunity to hear him preach.

Among the earliest debates between our brethren over questions involving institution-

alism were the two in which he met Ernest Harper. I was unable to attend either of them, but I admired brother Tant for his willingness to uphold the truth and defend what he believed — and still believes — to be right. He pioneered in debating these issues.

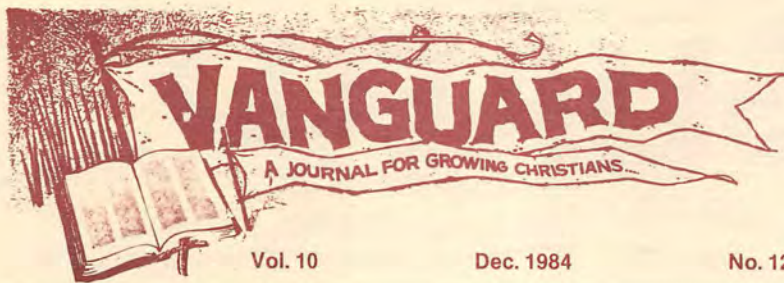
As a writer, brother Tant possesses what has seemed to me to be a smooth, easy, and effortless style. His ready wit and store of interesting incidents and words from poets and preachers has given sparkle and added interest to his writings. I have envied (almost) him this ability. I read after him during his editorship of the old *Gospel Guardian*, and later as he edited *Vanguard*. He is an excellent writer and has contributed much to the defense and propagation of the gospel.

When Yater first discussed with me the idea of publishing a new magazine, I tried to dissuade him from it. But when he determined upon its publication and asked me to write for it, I consented. I have felt that my articles contributed little to the discussion and solution of current issues, and that they held only minimal interest and appeal to the modern taste for religious articles. But at his request and out of regard for our friendship, I continued to contribute articles through the years.

As an editor, brother Tant always strove for moderation in the exchange of views in his paper. In my view, he was always fair, at times even to the advantage of others. He strove for balance in *Vanguard*, which I thought he attained.

(Continued on page 17)





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## EDITORIAL

# "TAFFY, NOT

# EPITAPHY"



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It was my suggestion, and my request, that this final issue of *Vanguard* under Yater Tant's editorship contain a number of expressions of tribute and appreciation for him. After all, he is closing a long, distinguished and notable editorial career deserving the special recognition to which this issue is given. It is hoped it does not take on the appearance of an eulogy in advance! Someone said, "I would rather have taffy than epitaphy." The word "taffy" in days gone by was sometimes used as "flattery," but more often for that sweet-treat which home folks used to make with molasses and brown sugar. The "taffy" in this issue is a "sweet treat" for our friend Yater Tant, with fragrant "flowers for the living," accompanied with a little "bug spray." The compliments are sincere, the criticism is good-willed.

When definitive histories of the church in the twentieth century appear, they will surely contain much the work and writings of editor Tant. The color J. D. Tant, father of Yater, made a bold and impressive mark as a preacher and debater in the first half the century, and editor Tant has made an imprint the second half as a skillful journalist.

I first knew Yater when he served, forty years ago, as local preacher in the Wallace's home congregation on 10th and Francis in Oklahoma City, and as a friend of the family who lived a block or so down the street. In the institutional and sponsoring church controversy that waxed hot in the 1950's there was a "big three," in my thinking, whose writings and activities played a major part in shaping my attitudes and positions: Roy E. Cogdill, James W. Adams, and Fanning Yater Tant. In addition to the regular editorial visits to our mailbox, Yater became a special friend, consultant, and advisor. In fact, no mortal of our time has influenced me more. When I made such an observation to Yater he responded in effect, "Well, don't advertize it, I'm not sure I want to suffer the blame."

My files contain the many letters received from Yater since 1952 and this correspondence offers something in the way of a history of the times, a portrait of the man. I have often observed that no man is more acquainted or conversant with brotherhood affairs than Yater Tant. Nationwide travels, visits, associations, and correspondence with representative brethren of all persuasions keep him abreast of "current affairs."



Executive Editor: Fanning Yater Tant

News Editor: Jack Holt

Assisted by:  
Mer Hailey  
Anton D. Hamilton  
Robert H. Farish  
Peter J. Wilson  
Harry W. Pickup, Jr.

*VANGUARD proposes to face courageously  
and without evasion the horrendous problems of Christians and congregations  
seeking to serve God in a non-Christian, secular and practically atheistic  
culture. It truly seeks to fulfill its purpose as "a journal for growing Christians."*

Many who have been close to Yater have seen him as more than a proficient editor. They have known him as a friend, a humorist, and encourager, and many have been recipients of his loving, personal, good works.

As a controversial figure he has been the object of attacks throughout his editorial career. The institutional and sponsoring church interests often abused him, and those who have shared and served with him in the "conservative" fellowship have often been critical of him. Through it all he has appeared imperishable, even when falsely or unjustly represented or accused.

What of his unity efforts and Crossroad endorsements of late? Like many other friends of Yater who have shared "conservative" views with him, I have noted his promotions sometimes with tongue-in-cheek as to practicality or workability, sometimes with chagrin as to adverse reaction incited. But I think I understand him, and know the "whys and wherefores" of his recent efforts. He has not been caught up and involved in the negativism and divisiveness of our times, and has viewed the fragmentation of the brotherhood with much concern. While still holding to all the views which constitute "conservative credentials," he seeks to contribute something positive toward an exploration of legitimate unity, and more especially toward a "total commitment" of Christians to the basic mission of soul saving. He does not advise abandonment of valid positions nor counsel compromise of truth. We may question his judgment, and challenge his endorsements and recommendations, but those who know him best do not impugn his motives or challenge his conservative credentials. Perhaps he is a man ahead of his times.

The number of invitations to writers to express themselves in this issue was limited due to lack of space. There are scores of others who would have responded, and hundreds of other friends who would express their regard and appreciation for him. We suggest you do so by letter — tell him what you think!

We would be amiss if we did not mention Helen Gotto Tant, Yater's companion in marriage for 53 years. It is not easy for a wife of a controversial figure to share a life surrounded by controversy, but Helen has done so admirably. She is, no doubt, a continuing source of strength for the one with whom she has lived since September 17, 1931. As Yater and Helen sail on together toward the sunset, may the waves of the sea roll calmly and gently for them.

Yater usually ends his letters simply with "Yours, Y.T." Well, Yater, we are pleased that you have been ours.



# A Man of Encouragement

Forrest D. Moyer  
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Each one of us is molded by many potters into the vessels that we become. The winds of influence may blow from varied points of the compass as we set out upon the sea of life. Gospel preachers are not only great influences, but are subjected to driving forces of influence from others, especially in younger years. When I was a teen-age preacher(?), there were a number of people who had a profound influence on my life. My older brother, Lloyd, was the first to exert such an influence for me to become a student and preacher of the word. Some godly elders and members in my home congregation at Childress, Texas, also gave me direction and encouragement. Three other men influenced my life greatly when I was still a teen-ager and in my early preaching experience. I met, listened to, and eagerly read after all three of these men. One was brother Homer Hailey who came to Childress for gospel meetings when I was still a teen-ager. He took time to talk with me, encourage me, and through the years has been a source of strength and knowledge for me. Another was Foy E. Wallace, Jr., whom I admired deeply and who was the first preacher I ever heard on the problems of church support of human organizations and sponsoring churches. The other who has influenced my life greatly and who never gave up on me is brother Yater Tant. I can certainly call him a great encourager in my life.

Brother Tant also came to Childress for a gospel meeting when I was a teen-ager. Shortly thereafter he began editing *The Gospel Guardian* which I received from its first issue. Yater was in a meeting in Lubbock, Texas, while I was in my first local work at Post, Texas, ca. 1950. To this day I remember so well one sermon that he preached on "Dangers Confronting the Church." I remember the session that followed the sermon when some of the preachers sought to defend the actions of churches that brother Tant questioned. His composure and manner of responding was most excellent and was a help to me. As a result of listening to such lessons as presented by Wallace and Tant and of my own personal study, I became aware of the drifting trends of the churches especially

in the Lubbock area. They called me one of the "Guardian boys" (whatever that was).

Brother Tant encouraged me to write articles for the *Guardian* which I attempted to do over the years. His encouragement in this area was most helpful to me. When I published my first book, *THINGS MOST SURELY BELIEVED*, he was gracious enough to write the introduction for the book. In the years that followed, our paths crossed many times. I moved to California and Yater was often on the West Coast for gospel meetings. He stayed in my home many times, and we developed a friendship that I have appreciated through the years. When *Vanguard* started, he asked me to write some material which I did for a time. Then when a period of very deep discouragement came into my life personally, Yater was once again an encourager to me by letters and phone calls. He didn't give up on me, but encouraged me to continue to preach the word. I appreciated that and have been doing so as my God allows me. His words of encouragement mean more to me than he will ever know. He has certainly been a Barnabas to me in this area. He has also continued to urge me to "oil up my typewriter" which I have been quite slow in doing. I feel that I have let him down in this area and I am sorry for that.

Sometimes the measure of man's work is difficult to mark. When we consider one from the standpoint of a man, a preacher, a writer, we hardly know where one stops and another begins. Actually, all three blend into one — a man of God who is a Christian, a preacher and a writer. It is exceedingly difficult to know how long a sermon will live since it lives only in the lives of the preacher and the hearers who apply it. However, the written word may live for generations and make its mark on thousands who never hear one personally preach. Such is certainly the case with brother Tant. There is no way that we can ever assess the value of *The Gospel Guardian* in its stand for the purity of the church and the pattern for its work. This is not to say that we always made the perfect choice in what we wrote or in the manner of our presentation. But the influence of the *Guardian* was powerful in helping to stem the tide of digression for many thousands of Christians who wanted to walk with



Jesus in His appointed way. We owe a profound debt of gratitude to brother Tant for his tireless efforts in a most demanding (and often unrewarding) job of editing papers such as the *Guardian* and *Vanguard*. Brother Tant helped to point the way back to the purity of New Testament practice for God's churches.

In recent years brother Tant's work as editor of *Vanguard* has sought to heal some of the wounds caused by the battles of the past. He has encouraged brethren who differ to talk and to strive to work together where we can do so without compromise and without giving up any principle of New Testament teaching. He has been criticized by some for some things that he has written and for some places he has gone. I believe that he has seen the great need of our trying to salvage as many churches as possible and has addressed that need. Whether or not you agree with all that he may have said or done, you must

agree that his motives and desires are right — to draw as many brethren together in the bond of love and the practice of truth as possible. In the past year I have been fortunate enough to participate in a merger of congregations that resulted in bringing two groups of formerly divergent brethren into one congregation of faithful brethren. I believe that this can occur all across our land if we diligently work at it in the love for truth and for one another. Much of the bitterness that was present 20-30 years ago is gone. With a new spirit of brotherly love, we may be able to strengthen God's people in the next few years. I believe that this is what brother Tant is striving to do.

Brother Tant is a man — only a man. But to me and thousands more, he is a brother and a true friend. More than that, he has been a great encourager to me and I love him.

Fanning Yater Tant

## “Don't Try To Explain

James R. Cope  
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## Him”

Though he is some eight years my senior and was closely associated with some persons who wielded a tremendous influence on my early life, I never became acquainted with Yater Tant till the early 1950's — about the time his son, Davis, enrolled in Florida College. Our relationship has never been on a “buddy-buddy” basis though it has been cordial through the years. Each has visited in the other's home occasionally and we have seen each other about once a year, usually at Florida College Lectures.

I have considered Yater's greatest work his writing while editing the *Gospel Guardian* and his greatest blunder the comfort given to the Crossroads movement to the disappointment of many who have felt his latter years' writings have compromised his earlier views.

I believe that Yater's peace overtures toward liberal-minded brethren whose innovations divided churches when he was editing the *Guardian*, have reflected the wishful thinking of his later years also. If there is no organizational connection between a local church and human business institution — profit or non-profit, operated by saints or sinners — why should there be truck between them under the guise of a “box in the vestibule” of the church house? Why

not use a mail box? Why should churches become involved in the business of individually owned or corporate schools, papers or benevolence societies? (I am not saying anything *about* brother Tant's widely publicized views that I have not said *to* him.)

I have always admired Yater's charity toward the forlorn and, as an evangelist, like his father before him, he has “gone to preach, pay or no pay.”

His sense of humor, though sometimes crude, is generally in good taste and his memory of earlier year incidents and preacher stories tend to compensate for the distasteful. Some who love him have sought to summarize the man by simply observing, “I don't try to explain him. He is a bundle of inexplicable contradictions.”

As Yater retires from his present role as “Publisher and Editor of *Vanguard*” I wish for him, Helen, David and all the grandchildren the best of all the good. I count David and his wife Flora among my “hundreds of children” who have bestowed many loving favors upon me. I am sure that none of them will ever allow the grandparents to want for bread or personal affection. Both are deeply imbedded “in their bones.”



# "Ancient Landmarks" — "Gospel Guardian" "Vanguard"



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Fanning Yater Tant, better known as "Yater," served as editor of *Ancient Landmarks* (name later changed to *Truth in Love*), *Gospel Guardian* and *Vanguard*. The period covered by these journals began in the late 1940's and continued into the middle of the 1980's. One editor referred to Tant as "young editor Tant"; none can, with a straight face, so refer to him now. As Brother Whiteside might say, "He is this side of forty"!

Fifty-three years ago on September 17, 1931, I first met Yater Tant. I was in my second year in David Lipscomb College and on that afternoon was on my way to spend a nickel for a "coke," and met Yater and his younger brother, Austin, on the campus. Austin introduced us. Yater was on the campus to marry Helen Gotto.

In 1940, Brother H. Leo Boles gave Yater's name and mine to brethren in Indianapolis and Chicago. Yater went to Chicago and I went to Indianapolis.

Yater was editing *Ancient Landmarks* in the late forties and I wrote a few articles for that paper. In 1949, Brother Foy E. Wallace, Jr., Roy E. Cogdill and Yater launched *The Gospel Guardian*. Yater was the editor and acting upon Brother Wallace's suggestion, he wrote to me inviting me to be a regular writer for *The Gospel Guardian*. Then in January 1975, *Vanguard* was launched, Yater serving as executive editor.

Had it not been for the encouragement and urging of Yater, I would not have been one of the "writing brethren." Over the years, I have been grateful for the suggestions, corrections, criticisms, etc., which the editor gave. Yater's formal training in journalism, plus his natural ability, made him a top-flight writer. He was, for many years, in my judgement, the best editor of any of the religious magazines.

It is never pleasant, for a healthy soul, to point out what one believes to be mistakes of those who have aided and encouraged him. This, however, must be done, if one is to maintain his integrity. My duty to "contend earnestly for the faith" demands that I touch on some things which I consider among Yater's mistakes and which, I believe, will hinder the truth.

My impression is that Yater's concept of "fellowship" and "unity" is not in harmony with the Holy Spirit's revelation. True fellowship, the genuine "unity of the spirit," is good and pleasant; yes, it is essential, but care must be exercised to avoid making a "fetish" of unity. The obligation to "stand fast in the faith" and other like duties, must never waver, due to concern for "fellowship." I fear that some have, in their thinking, equated "fellowship" with "love"! "God is love." He loves the world, but He is not in "fellowship" with the world. If one is in fellowship with God, he is in fellowship with all who enjoy that fellowship and we are in fellowship with God when we walk in the light of God's truth.

There has been no latter day Revelation to "Crossroads" from God; neither does the church of the Lord need a "Box in the vestibule" to accomplish any work with which God has "burdened the church." The divine pattern is the New Testament. No human plan or practice should be substituted for the pattern set forth in the New Testament. The scriptures furnish us completely unto every good work.

So much for that. I will remember Yater for the sacrificial efforts he made in the debates with E. R. Harper at Lufkin and Abilene, and through the pages of *Gospel Guardian* and *Vanguard*. By "sacrificial efforts," I mean not only the time and energy spent but the agony of life-long friends turning against him — meetings cancelled — abuse heaped upon him and such like. Those who lived through those times remember the pain, but let us all with renewed vigor, "Be strong and of good courage" with the assurance that we will reap if we faint not. The "glorious church" must be kept pure. □





# THE MAN AT

# THE HELM

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My personal acquaintance with Yater Tant reaches back to the late 1940's while I was preaching for the Central church in Los Angeles, California. For several years I had been impressed by his eloquent pen.

The last issue of *The Bible Banner* (Vol. 12, No. 3), April, 1949, announced that a new *Gospel Guardian* would make its debut the following month. The original *Gospel Guardian* had appeared fourteen years earlier and was succeeded by *The Bible Banner*. Yater Tant was to be the editor of the new *Gospel Guardian*. He took the helm of the new paper after some issues had already arisen. In the early 1930's the premillennial error was prominent and several debates were held on the subject. Foy E. Wallace, Jr. and Charles M. Neal discussed this issue at Winchester, Kentucky (Jan. 2-6, 1933).

As early as 1935, G. C. Brewer advocated putting colleges in the budgets of churches. Until then, it was generally believed that there is no scriptural authority for churches of Christ contributing money to *any* human institution. This issue was revived in 1947 when Robert M. Alexander spoke to churches asking them to support a post-war building program for ACC.

When the question of churches contributing money to schools subsided, those who had promoted the practice turned to another issue. They focused their attention upon the orphan home issue, finding it easier to appeal to churches to financially support benevolent institutions rather than colleges. Their appeal involved more sentiment and emotion. Brethren who had opposed placing colleges in the budgets of churches were not opposed to churches supporting benevolent institutions. This was due to the emotional appeal of helping "the poor little starving orphans." Those who could see that it was wrong for churches to contribute money to a school that sponsored athletic teams, gymnasiums and swimming pools could not see that it was wrong for churches to support the orphan homes. The emotional appeal was effective. Obviously, it was strategy on the part of the "college in the budget" promoters. If churches could contribute

to one human institution, such as an orphan home, then why not another, such as a college? Batsell Barrett Baxter correctly observed that the schools and orphan homes stand or fall together. Actually, they are the same issue.

After World War II, the Broadway church in Lubbock, Texas, had become the "sponsoring church" for "missionary work" in Germany. In 1947 they began receiving funds from churches to support Otis Gatewood in Germany. The Union Avenue church in Memphis, Tennessee, became the sponsoring church for the work in Japan, and the church in Brownfield, Texas, was the sponsoring church for the work in Italy. Faithful gospel preachers in the past had opposed this kind of cooperation on the basis that there is no scriptural authority for churches to do their work through another church, for one church to act as a treasury for other churches.

The storm clouds of division which had already gathered were becoming more ominous when Fanning Yater Tant was inaugurated as editor of the new *Gospel Guardian*, May, 1949. The new paper was a momentous turning point in the history of the church in this modern age. Fanning Yater Tant was the man at the helm of a journal which would become a powerful medium in combating unscriptural practices within the church. A bitter division within the ranks of God's people was ahead.

In 1952, a nation-wide radio broadcast to be financially supported by churches of Christ was promoted by two young men, James Walter Nichols and James Willeford. It was to be designed like "The Baptist Hour" and "The Lutheran Hour." The program was to be known as "The Herald of Truth" and was finally sponsored by the Highland church in Abilene, Texas. The first broadcast was on February 10, 1952. One thousand churches were urged to send funds to the Highland church to finance these radio broadcasts. Opposition from faithful brethren to this kind of church cooperation increased across the nation. The "sponsoring church" promotion was opposed from the pulpit and the printed page. The columns of



the *Gospel Guardian* were open to both sides of the controversy, but the *Gospel Advocate* and *Firm Foundation* closed their columns to those whom they termed "antis." The pen of Fanning Yater Tant was wielding its influence in opposition to the innovations, which by now were rampant. Brethren were following the practices of the denominations by providing social and recreational activities for the youth, and building "fellowship" rooms for church sponsored meals in the church building. We cannot recall that any unscriptural practice that has ever invaded the Lord's church did not first begin with the denominations. So, if we want to know what will be the next unscriptural project in the Lord's church, all we have to do is to observe what the denominations are doing. In time, our brethren will most likely absorb it. Gospel preachers who opposed church promoted entertainment, church support of human institutions and the sponsoring church were fired by elders of the churches where they were preaching, they were quarantined and their gospel meetings were canceled. It was either ride the band wagon of the liberal promoters, or "get out." Indeed these were dark and dreary days in the history of the Lord's church. Such men as David Lipscomb, Tolbert Fanning and Benjamin Franklin who opposed the Missionary Society in the last century were branded as men who did not believe in "cooperation" or in "mission work." (*The Search for the Ancient Order* by Earl West, Vol 2, p. 71). And now again, history was repeating itself. Faithful brethren who had fought vigorously for the truth, who had sacrificed beyond measure to preach the gospel, and who unselfishly dedicated their lives to the cause of Christ were branded and ostracized by those who insisted upon their unscriptural promotions.

Several public debates were held on these issues during this stormy period. Two of the largest attended debates were between E. R. Harper and Yater Tant, in which the propositions involved "The Herald of Truth." The first debate was conducted at Lufkin, Texas, April 11-14, 1955 and the second at Abilene, Texas, November 27-30 in the same year. In the Abilene debate, James Walter Nichols and Thomas B. Warren moderated for Harper and Curtis Porter moderated for Tant. C. R. Nichol also sat at the table with Tant. About seventeen hundred people attended, including about one thousand preachers. These were monumental and historical debates. Although Yater Tant had never pronounced himself as a debater, it was upon the insistence of E. R. Harper and others that he be a disputant in these debates. The mild mannered and literary style is contrary to the general concept of a successful debater, but he surprised many by proving himself to be an able champion of the truth in these debates. The Abilene debate was printed in book form in 1956.

Yater Tant edited the *Gospel Guardian* from May, 1949, through September 30, 1971. Beginning with

the October 7, 1971 issue, William E. Wallace became the editor, with Yater Tant serving as associate editor. Others were later added to the staff as associate editors. In a front page article of the October 31, 1974 issue of the paper, Fanning Yater Tant took his farewell of the *Gospel Guardian*. Eugene Britnell edited the paper from November 1, 1974 until September 15, 1975 when James W. Adams became its editor, serving in this capacity through 1980. On January, 1981, the paper merged with *Truth Magazine* and became known as *Guardian of Truth*, which is still published.

On January 9, 1975, Yater Tant launched a new journal and sailed the seas of journalism under the title, *Vanguard*. It now passes to the hands of others.

Although several of us in recent years have disagreed with Yater Tant on some matters, nevertheless, we express our appreciation for his able pen which was sorely needed in those twenty-two years in which he served as the sole editor of the *Gospel Guardian*. He was maligned and placed in a most unfavorable light by his opponents who were bent upon pursuing unscriptural practices. But in those years, Fanning Yater Tant stood unwavering at the helm of the *Gospel Guardian*. Thanks, Yater, for your help for the cause of Christ in those crucial years. □

## Fanning Yater Tant

### BIOGRAPHICAL SKETCH

Born in Macon, Tennessee, on December 30, 1908, son of J. D. Tant and Nannie Yater Tant. He graduated from Rio Vista (Texas) High School in 1926; from David Lipscomb College in 1928. He received a Bachelor of Arts degree from the University of Louisville in 1930 and a Master of Divinity degree from Louisville Presbyterian Theological Seminary in 1933. His graduate work, in the fields of psychology and journalism, has been with Northwestern University, the University of Colorado Medical School, and the University of Oklahoma. He has been a gospel preacher for churches in Louisville, Kentucky; Oklahoma City; Denver, Colorado; Fort Smith, Arkansas; and Birmingham, Alabama. He also taught the Bible in connection with Stephen F. Austin State College, Nacogdoches, Texas, from 1962 to 1967. He edited the *Gospel Guardian* (1949-1972), and has edited *Vanguard* since its beginning in 1973. He is the author of "J. D. Tant, Texas Preacher," a biography. He married Helen Elizabeth Gotto in 1931. They have one son, Jefferson David Tant.



# A DEAR FRIEND



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It was in the summer of 1958 while this writer was the young wife of a second lieutenant serving in Korea that I heard Fanning Yater Tant, son of "A Texas Preacher," speak for the first time. He was conducting a meeting in New Bern, North Carolina, some thirty miles from my home. It is the practice in these areas to travel this distance not just to hear a particular man speak, but simply to hear the gospel proclaimed when a neighboring congregation is having a meeting. Because of the eloquence of this speaker, and his ability to hold my attention for forty-five minutes, which seemed like ten, I returned the next night, and the next, and the next, and the next. After this first acquaintance we began a correspondence which still continues after more than twenty-six years. Most of these letters are still in my files and might one day be published; posthumously, of course.

The following year Yater came to Newport, my home congregation, to conduct a series of lessons. These were the days b.c. (before children), and even though my husband had returned from overseas, we had not settled down with a place of our own to have guests. By the early sixties, and after some two more visits, we had begun the family and had a spare bedroom to offer, so Yater "moved in" with us. If my memory serves me correctly, Yater has made his home away from home in whichever house we happened to be living, in each of his visits since then.

Yater and Helen had arrived at our home late one Monday afternoon in June of '65. They were to stay at our place for a few days of rest before going on to Richmond for a meeting. This was supposed to have been some two to four weeks before our second child was to be born. I had assured him they would be no trouble at all as there was no way the stork was to make an early delivery for me. However, Mother Nature had other plans! That night our daughter made her grand entrance into this world, some thirty-three minutes after her mom was admitted to the

hospital. Yater has never been one to allow a golden opportunity to pass him by and this occasion was to be no exception. Naturally I was confined to the hospital and my husband was buried in dirt to his eyes digging the crop of potatoes (that is one commodity that waits for no convenient time) so our guests for the week made full use of an empty house for their vacation. They pulled all the blinds, turned the thermostat a few degrees lower and helped themselves to the freezer which had recently been stocked with a beef. Upon my arrival home with the new baby at the end of the week, they quickly packed and left! Thank goodness for a dear black lady who was in our employ at that time. That day she took care of the house and I took care of the new baby.

Our relationship has continued to grow through the years and we have even been guilty of following him around the country at times (Indianapolis, Las Vegas, Birmingham, etc.) to hear him expound with his knowledge of the scriptures. It has certainly been my gain to be able to tell people that Yater Tant is a friend of mine. Much of our "being together" has been through the written word and through the use of Mr. Bell's invention. But when I needed to reach out and touch someone, he was always there and ready with support, a comforting word, Christian guidance, and good fatherly counselling. He was one of the first persons that I called when my marriage broke up and even today he continues to provide advice.

Yater, the shadows are truly lengthening and the sun is rapidly sinking for many of us. Miles and life's situations have kept us separated most of our lifetime but there is no doubt in my mind that one day we will be together. In that place beyond the sunset there will be no tomorrows, no yesterdays, no goodbyes, no sorrows, no tears, and no regrets. A good soldier never goes into retirement as long as the war is raging. He is constantly at the ready to be called back into immediate action. Such you will always be. I know as long as there is a Yater there will continue to be letters and phone calls from a dear friend who offers counsel and moral support. □



# MAN OF GENEROUS SPIRIT

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I am afraid I do not have much to offer in the way of "evaluation" of recent historical figures. I have lived more "in the Book" than "on the watchtower"; have almost no value as an observer of the scene; and am not sure the dust has settled yet, so that anyone can say for sure what has happened among the disciples of Jesus in our lifetime. I have strong objections to liberal trends and practices. But I see a whole lot I do not like among "our" churches too. Sometimes I think we may be as institutional in our views of the church as the "institutional" churches; sometimes we are about as sectarian as the sects; more interested in having a preaching job than in preaching.

No doubt Yater Tant will be considered a "historical figure" by historians of the church in the twentieth century. When I emerged from the "sticks" of North Florida in the fifties, people who wrote for magazines probably appeared to my teenage mind as somewhat like the almost legendary figures in *The Search for the Ancient Order*. Fanning Yater Tant even had a name with a "restoration" ring to it. I had no expectation of ever getting to know such men.

I still have a great respect for many of our writers and public figures, though surely now for more substantial reasons. But I have long since realized that thousands of the greatest disciples among us could not be found by the best historians and could not care less to see their names in print. Quite possibly those who write the history of the "Church" do not write the history of the "church" at all.

A person could not be a public man like Brother Tant without laying himself open to a lot of criticism. Brother Tant has had a lot of it; no doubt has deserved a good bit of it; and needs, as do we all, at least some measure of it.

But there is much in him to be admired. Others will certainly be better equipped to evaluate his contribution as an editor, writer and preacher. But I want to mention an attitude that I believe we may do well to emulate — and that is the generous spirit he shows

toward those he disagrees with. Conscience would prevent most of us from holding membership in a church that supports brotherhood institutions or social gospel type programs. There are many things in which we could not join with such a church. Yet many of the churches where we could not hold membership for conscience' sake outdo most, if not all, of us in evangelistic zeal, and lead many people to the Lord with zealous work that is not tainted at all by unscriptural programs so far as I can tell, and in fact with teaching that is often more demanding with regard to lifestyle than many of us "sound brethren" do. Can we take no joy in any of this good that is done, while we try to show them how unscriptural concepts of the church and its mission tend to frustrate the purpose of God?

Frankly, I wrestled over this article a good bit before deciding to write it. I have not liked everything Brother Tant has ever done. (One thing is, he was dumb to publish some of my early articles.) I disagree with some of his methods. Besides, I knew some brethren would think one could not say anything good about a man without thereby endorsing everything he says and does. So I almost declined the invitation to write.

I decided I was being not only mean-spirited, but a coward to boot.

Brother Tant's long life of service deserves to be acknowledged, honored and appreciated. And in line with the principal theme discussed above, his efforts to communicate with folk outside our "community" — and I am struggling for a word — ought to be encouraged, if they are carried out with good judgment. I would not want him to join with others in evil, nor to condone the evil of others. But I wish him well in his endeavor to talk with good brethren who are not "anti." I want him to teach them as much as he can with regard to church structure and function. And I want him to listen and learn, and then teach us all he can about how we may be missing the mark and failing to carry out the Lord's purposes in the world. And I join with him in rejoicing over every soul that is won to Jesus Christ, no matter by whom. □



# A MAN WITHOUT

# A PARTY

Sewell Hall  
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The first meeting I had with Yater Tant was in 1962. My family had just returned from Africa to work with the North Birmingham church which had been supporting us in Nigeria. For nine years we had been away from that part of the South and Southwest where the institutional and cooperation controversy had been mostly centered. Though we had studied the issues and reached our conclusions, we had not joined a party and were grieved to see evidence of a party spirit among many on both sides of the question.

It was with some apprehension that I learned that Yater Tant was scheduled for a meeting at North Birmingham soon after our arrival. He was generally considered "a ring-leader of the sect of the antis." I was eager to maintain my independent non-sectarian status and feared the consequences of too close an association with one so notorious.

Frankly, I was surprised by the gentle, mind-mannered and fair-minded man whom I met. His personal interest in every member of my family and his obvious fondness for many of those with whom he disagreed were alike disarming. His sermons were wide-ranging in content and practical in application. Some among the twelve delivered were decidedly devotional in nature. His emphasis on "total commitment" was so strong that it is still remembered after twenty-two years. This was not the man I expected.

During that first week of acquaintance, the editor encouraged me to write an article for the *Gospel Guardian*. I had never considered myself a writer and had never submitted an article to any paper for publication. But years away from areas where the church was strong had made me eager to use every form available to plead for more evangelism and I agreed to write an article on that subject. Whatever good has been accomplished by my efforts at writing is to be credited in considerable measure to the encouragement he has given through the years by soliciting articles and by giving wider circulation to those which appeared in our bulletins. Doubtless many other men can say the same.

It must be admitted that even these invitations to write were at first viewed with skepticism. So also

were the frequent visits the Tants made in our home. Was he trying to "line me up for the party?" I was determined not to be lined up. I expressed very freely my dislike of some things I saw in the *Gospel Guardian*. I disagreed candidly with some of the projects which he promoted and some of the proposals he made. Several times I thought, "This will probably be the last of these pleasant visits or the last request for an article." But these disagreements and criticisms made no difference. The relationship remained the same. At last it began to dawn: Yater Tant is no party man at all and he has no interest in fostering a party.

Party men select two or three issues which are paramount and consider all who agree with them on those issues their brothers in the party. They see only the strengths of those who agree with them and only the weaknesses of those who disagree. The non-party man may be as strong as anyone on those two or three issues, but he is quick to reprove the weaknesses of those who agree with him and just as quick to commend the strong points of those who disagree with him.

The non-party man is always vulnerable. Party men on both sides (unable to understand non-partisanship) misinterpret his actions, often supposing that he has abandoned his convictions on those all-important issues. Tant has been suspected of this. That he has not changed is evident from strong editorials which have recently appeared from his pen against the social gospel, against attachment of human institutions to the church and against centralized administration of congregational work.

At the same time, an effort to avoid sectarian alignment may cause one to go too far in endorsing those in error for the good they do, rather than simply endorsing the good that is done even by those in error. In an effort to maintain the harmlessness of doves, one may compromise the wisdom of the serpent. Many have felt that our brother has drifted into this mistake. But one thing is true: his detractors have had opportunity to express themselves in the pages of Tant's own paper. Not all editors have been so fair.

Few people have realized the profound concern which the editor of *Vanguard* has had over a period of many years for efforts to reach the lost both here and abroad. He has been eager for articles encouraging such work and has given them a prominent place in



the paper. He has sent bundles of papers to foreign workers and has often helped in finding support for them. He has long felt that local churches and preachers were not as zealous as they should be in evangelism; *wherever* he has seen such zeal he has publicized it, even at the risk of being misunderstood in doing so.

Brother Tant's editorials will be missed. Few men among us have equalled his mastery of word-craft. Whether wrestling with our intellects, plucking the strings of our heart, teasing our sense of humor, or stirring our memories, his writings have been a significant part of life's experiences for many of us. We love him and pray that God will bless his remaining years.

## WRONG FUNERAL?

*As I read all the nice things the brethren wrote about me (in this issue) I began to feel like the lady who was attending the funeral of her worthless, no-good husband. As the preacher eulogized the dead bum, telling of his great value and his exemplary life, the lady grew more and more agitated; finally, leaning over, she whispered to her small son, "Go up and look in that casket; I think we must have come to the wrong funeral!" But as I continued to read, and picked up the "reservations" with which the brethren wrote, I began to feel more comfortable — this was the right funeral after all!*

# BRIDGE BUILDER

Ron Howes  
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In a letter from Bill Wallace dated 8-22-84, I learned that *Vanguard* was ceasing publication after 10 years. During a trip to Douglas, Arizona, in 1983, Yater had stopped in to visit with us here in Las Cruces, and had intimated then that perhaps *Vanguard* would drop from the scene. I am sorry to see it go, but am thankful for this opportunity to reminisce about bro. Tant, and some of the things he has taught me.

DON'T CONFUSE BEING RIGHT WITH BEING ORNERY. The writing and the influence of Yater Tant during my adult life has been a lesson in imperturbability that each may learn from. On more than one occasion I've asked him point blank . . . "How can you sit back, and let them say these things about you?" His answer was always more or less the same, that being right or wrong never gave you the license to lose your temper — especially in print.

IF IT'S WORTH BELIEVING IT'S WORTH WORKING FOR. Yater's life has been marked as a period of great controversy, and he was never far from it, if not in the thick. One need not indict nor defend Yater's positions — he always did that for himself. Young men though may learn, indeed must learn, to not avoid controversy when it's necessary, nor engage in it when it's not. Some of Yater's positions are not popular at all, but popularity didn't seem to be the measure of whether he held them or not. His tenacity was measured by his commitment to what was right, not his perception of its sellability to outside interests.

As Christians and Preachers we must HOLD BOTH THE SWORD AND THE OLIVE BRANCH. During a period of controversy with Yater, a brother once remarked, "No one wants unity more than I do." Upon hearing this I remarked to myself, "Well, it certainly looks like Yater does, because he's doing more about it than you are." If it's worth having, it's worth working for, not just talking about. There is a great difference between talking TO those with whom we differ and talking AT them. Yater Tant will be remembered for telling us to do the former and avoid the latter.

LIVE, PREACH, WRITE, AND WORK for those who are coming after you. Yater has an immense sense of the judgment of History. Scarcely a meeting went by when he did not quote "CROSSING THE SULLEN STREAM." This is what I remember him best for, and leave it with you.

The old man crossed in the twilight dim  
The sullen tide held no fears for him  
But he paused when safe on the other side  
And built a bridge to span the tide  
"Old man," said a fellow pilgrim near  
"You waste your time in laboring here  
Your journey will end with the end of day  
You never again will pass this way  
You've passed the chasm deep and wide  
Why build ye this bridge at even-tide."  
The traveler lifted his old grey head.  
"Good friend, in the way I've come," he said,  
"There followeth after me today  
A fair haired youth who must pass this way  
This stream which has been as naught to me  
May to him a pit-fall be  
He too must pass in the twilight dim  
Good friend, I build this bridge for him."

For my part, I would like to thank Yater Tant for the bridges that he has built for me. We are crossing them yet. □



# Fanning Yater Tant — Counselor

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Since this will be the final issue of *Vanguard* in which Mr. Tant will serve as Editor, the Publishers have asked me to make a brief comment as to my work with him in the professional practice we had together here in Birmingham. I am pleased with this opportunity to make such a statement.

Mr. Tant and I opened our offices in Birmingham in March, 1972, for the first full-time professional practice of hypnosis and hypnotherapy in the state of Alabama. It was only fourteen years prior to this (1958) that the American Medical Association had approved the use of hypnosis as a legitimate tool to be used not only in the treatment of certain physical ailments, but also, and more particularly, in the treatment of mental and emotional problems. Prior to this time many people had looked upon hypnosis as some sort of trickery or "black magic" in which the one hypnotized became some kind of zombie, over whom the hypnotist exercised complete and total control. In 1958 there were only about 200 men in the nation who were trained in the use of hypnosis; but today there are more than 30,000 physicians who are using it as a regular part of their practice, and probably an equal number, or more, counselors and psychologists. Mr. Tant pioneered in the use of hypnosis in the educational field during his years as a Professor at Stephen F. Austin State University in Texas. He and I both have served on the Faculty of the *American Institute of Hypnosis*, and hold membership in the *International Society of Professional Hypnotists*, as well as other highly recognized professional organizations. We were Co-Founders and Directors of the *Alabama Society of Applied Hypnosis*, and conducted seminars not only in the University of Alabama at Birmingham, but also in the University of Colorado Medical School, and in quite a number of local chapters of the medical fraternity, not only in Alabama but in other states as well.

Once we opened our offices in Birmingham, the city and the state quickly accepted our *Motivation and Hypnosis Center* as a legitimate, highly professional, and valuable addition to the life of our community.

Within a very few months we were having more than three hundred physicians (as well as clergymen, school counselors, psychologists, and others, referring people to us for a wide variety of emotional and psychological problems — drug addiction, alcoholism, anxieties, broken marriages, family problems, etc.

Mr. Tant's long experience in the Christian ministry, combined with his background as a Counselor and Bible teacher at Stephen F. Austin University gave him an ideal foundation for dealing with many of the problems that came to us. He found that many of these problems were, in reality, spiritual — growing out of the person's poor relationship with God. Feelings of failure, inadequacies, tensions, anxieties often have their roots in a failure to recognize the enormous power God has given each of us in our mental capacities. Hypnosis enables a person to utilize these great gifts by concentrating the mind — just as a magnifying glass might concentrate the rays of the sun. Many of the people with whom Mr. Tant counselled became members of the church where he preached. Scrupulously ethical in all his counselling, and a truly compassionate and caring man, he gained the respect and admiration of all those with whom he worked.

After ten years of work as Counselor and Therapist, Mr. Tant felt that his duties as a full-time minister in our city, combined with his responsibilities as Editor of *Vanguard*, made it increasingly difficult for him to spend eight hours each day, five days a week, in office practice at the *Motivation Hypnosis Center*, and determined to relinquish his work with us. It was not easy to find a replacement, but we were finally able to secure Dr. Wm. H. Rivenbark, of the University of Alabama to take Mr. Tant's place, with Mr. Tant remaining in a Consultant capacity.

It gives me pleasure to commend Fanning Yater Tant as an unusually skillful Counselor, and as a man who indeed "stands tall" as a Christian gentleman of unblemished character and reputation. He is a kinsman (distant relative of my husband), but more than that a valued and cherished friend. The years we worked together gave me opportunity to know him and to appreciate his worth. That deep appreciation for him is shared by many scores of those with whom he has counselled, and whom he has helped through the years. □



# TWENTY-TWO YEARS IN GEORGIA



**Jefferson David Tant**  
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It was during my early years at Embry Hills that I began making regular trips to Gainesville, some 50 miles away. I had made contact with a group of high school students who invited me to address their group on a secular topic. This led to their asking me to tell them something about the church of Christ. (The teacher explained to me that she wanted her group to have an exposure to many different experiences, including some of the "stranger" religious groups.) A whole bus load of the students came to services on the Sunday morning of our meeting with brother Hailey. We each spoke that morning — he at the 9 a.m. hour on Revelation, and I at the 10 a.m. hour on a lesson of particular interest to young people. Some time after this I held a meeting for the church in Gainesville, and several of the students attended. During this time I also had an opportunity to address a local high school sociology class and tell them something about the Bible and the Lord's church. Pam Duff got the appointment.

During the year, we had Granville Tyler, along with Tant and Hailey for meetings, and Martin Broadwell, one of our own, had conducted a teacher's training session for us. The congregation grew numerically from 75 to 100 members, and we averaged 120, 141, 122, 104 and \$672. We were thankful to God for our growth. Twenty put on Christ in baptism. We were having fellowship with five men in the gospel, besides me — brethren Abernathy, Applegate, Cass, Elliott and Mansur.

Jack and Anita Smith had come to visit us for a few days, and we talked some about preaching, as Jack had been filling some Sunday appointments around their home in Alabama. I asked him when he was going to be ready to devote full time to the work. When he indicated a readiness, I called the brethren in Athens, who then asked the Smiths to move and work with them. It was good to have these dear friends in the area for the next few years.

## 1971

In May, Ronnie and Mary Henderson came to Atlanta and Embry Hills. It was good to have this fine couple with us, as Ronnie was a capable preacher and teacher, and Mary added much, as well. Gary Ogden moved to work with the Jonesboro church; Steve Bobbitt went to Lawrenceville; and Steve Wolfgang began work with Southwest.

The Southwest church had made good progress, but the neighborhood was undergoing a racial change. The brethren there really worked with their black neighbors, going door to door inviting them to come. They invited black preachers to come for meetings, thinking this would encourage some of the neighbors to come. But they had little success with this, and eventually the church disbanded, as the members lived a considerable distance away. A number of them went to be with the Jonesboro congregation. One incident somewhat unnerved Steve. He and I had had some classes in the homes of some of the folks in that part of town, as I had some contacts there. We had never experienced any difficulty in the black neighborhoods, until one time Steve was having a Bible study in a home with several people present. During the time Steve was there, a man walked up behind him, put an arm-grip on him, and held a knife to Steve. Steve became rather still. After a time the man released Steve, claiming it was all a joke, just to see Steve's reaction. As I recall, Steve didn't stay for coffee that day.

In June I had scheduled a debate with some Jehovah's Witnesses. Through some contacts made by M. G. and Jimmie Nell DuVall, I had met with some J.W.'s in a home. This resulted in signed propositions for a public discussion, which was to be a one night affair in the Kingdom Hall. Two propositions were to be discussed, but at the last minute the



J.W.'s put in another debater, one who had not signed the proposition, and they told me they would not announce the discussion to their congregation, and they would only allow us to use a small classroom which would seat about 15. The debate was called off, since they had violated nearly every agreement we had made. So much for the J.W.'s.

Sometime during the summer, I got a call from Gainesville. The preacher, Don Mansur, was in jail. Could I come and help get him out? Seems like a local Baptist preacher took exception to Don's visiting the Baptist services and talking with the members there. He threatened Don if he ever came back. But before Don had the opportunity, the preacher had a deacon (a deputy) arrest Don for disturbing the peace, or some such frivolous charge. I was present for the hearing in the judge's chambers, and he told Don it would be best not to go back and placed him under a \$1,000 peace bond.

In July, an article was printed in *A. L.* about Reuel Lemmons, editor of the *Firm Foundation*, who called on a denominational preacher to lead in prayer during a session of the annual Lecture Week at Abilene Christian University. An event of more import to our family was the arrival of Shannon Rose Tant. She was born in DeKalb General July 25, 1971.

In August Sam Binkley held a meeting for us, and we had our first Vacation Bible School. We were encouraged with attendance averages of 149 during the morning, and 175 at evening services.

In September we printed a page or so from the *Nashville Banner* featuring an appeal from Batsell Barrett Baxter for churches of Christ to support David Lipscomb College. Further evidence of the digression that is still taking place.

James R. Cope came to Embry Hills in November for his series on the family, and in December, Ed Nowlin spoke for us in an afternoon service — his farewell to Atlanta after preaching in the area for some 20 years. He was moving to Florida.

Averages for 1971 were: Bible Study, 131; A.M. Assembly, 167; P.M. Assembly, 134; Wednesday, 126; Contribution, \$751. The membership had increased 25 percent to 125. Other items of interest noted in *A. L.* during the year were Dennis Abernathy moving from Covington to work with the church in Pine Mountain Valley, and the Embry Hills church began to have fellowship with Charles House in his work on the Mexican border.

## 1972

Early in 1972 I returned from a trip to discover that Flora had rescued a young woman who had been stranded when her car broke down and her pocketbook went flat. It ended up that Sheba Wooddell stayed to live with us for a time. During this time, Cindy Bufford and Camille Temple were members of the household, having moved from other cities to work in Atlanta. We had Robert Harkrider for a gos-

pel meeting in March, and ten were baptized. An exciting week for us.

In May, the church began supporting Danny Holton in Winston-Salem, N.C., and took on the full support of Marv Nerlin working with Dave Bradford up in Canada. There was a debate in Jessup in July, as Conway Skinner and Paul Cook discussed institutionalism. Along about this time we had a part in helping Paddy Kendall-Ball return to Rhodesia to work for the Lord in his native land. It is always a joy to support such as Paddy and Sandra.

A boy walked into my study one hot summer day looking for a crucifix. He was convinced his brother was the devil, and he needed a crucifix to ward him off. The boy was obviously high as a kite, and this encounter developed into some rather strange experiences over the next few months, including his conviction that I was trying to poison him and a footrace down Peachtree Street as he fled from a drug crisis center his parents and I were trying to get him into. But of course drugs don't hurt anyone. Right? Or so the argument goes.

Ed Harrell was with us in a September meeting, and Harry Pickup was with us in December. Some good preaching! Harold Hancock moved to work with his home congregation in Cordele in December. Our Sunday a.m. average during 1972 was 177.

## 1973

January brought me an invitation to participate in a discussion at the nearby Catholic Church in Tucker. I was to participate with representatives from the Catholic, Lutheran, Methodist and Episcopal churches. Each spoke on the unique features of our churches, and then the floor was opened to questions from the audience. An interesting evening. Following the session, two of our high school students, Cynthia Cowart and Sonja Harmon, helped me drive all night to Tampa, as the F.C. Lectures were underway. My participation in the discussion at the Catholic Church led to my invitation to speak to the youth group at the local Methodist Church on the subject of Evolution and Creation, as the youth minister explained that he thought I could present a more conservative view than what they heard from the Methodist Church. Later several of the group visited our services at Embry Hills.

By this time Robert Schales was working with the church at Power's Ferry Rd., and the Jasper congregation had lost its lease on their building and combined with the Pine Grove church. February averages were 127, 190, 149, 142 and \$1032.

A significant event took place in April, as Charles Brackett, Bill Echols and Willis West were appointed as elders. They were Embry Hills' first elders, and it was my first experience of appointing elders. It all went well, and the three men gave much time and thought to their work as shepherds. In May, five men were appointed as deacons: Hosmer Bailey, Bill Cau-



dill, Paul Griffin, Jim Tate and Tom Waggoner. The work was now entering a new phase.

In June a new work was begun in Rome. The August issue of *A. L.* carried lengthy material dealing with the Herald of Truth, the new "Missionary Society" that had been dividing churches for the past two decades. A former elder and a former preacher for the Highland Church in Abilene, Texas (sponsors for H.O.T.), brought some serious charges of deacons running things, false teaching, etc. Further signs of digression.

Max Ray began working with the Jonesboro congregation, and Tommy Poarch had moved from Australia and was with the Rome congregation. The division that had taken place in Valdosta some time before was healed. E. C. Owen moved from Covington to Tunnel Hill (near Dalton). Harvey Buttrey was preaching at Covington, and his brother, L. C., had moved to Gainesville. Jonesboro was in its new building. A busy summer.

In October some changes took place. The elders determined to use the money spent for *A. L.* in other areas, and *A. L.* then was individually supported by myself and other interested Christians who encouraged me to continue this work. The elders also felt a change in preachers would be good, and my work with Embury Hills was to terminate in January, 1974. That was a difficult time for our family. During this month the Athens congregation moved into their new building.

While in a meeting in Dallas in September, the engine blew up in my 220D. A mechanic had goofed on something, and I towed the car back to Atlanta with a car borrowed from my good friends Gail and Lynda Beaver. So Maroon June got a new engine after 138,000 miles and five years. Earlier in the year Norma Barnett had come to live with us and the house was never the same. Soon she began bringing home a fellow shoe salesman from the store. After a time we began to have Bible studies over his lunchtime pimiento cheese sandwiches, and soon he was baptized into Christ. What a joy to see Ric and Norma Toney laboring together in the Lord with the church in Mt. Washington, Kentucky.

Early in November our family was again blessed with the arrival of a baby — little Shawna Kathleen. Later in the month I made a trip to Nashville to be with Art Brackett and his family as he was to undergo serious surgery at Vanderbilt Hospital. The trip was most interesting in that a young couple caught a ride with me — Victor and Susan. Victor was baptized for the remission of his sins in Murfreesboro after we stopped at McDonald's for hamburgers. A story of this unusual event was printed in *A. L.*

As we looked back upon the year, we were thankful to God for the victories He had given us. Twenty-two had been baptized into Christ, sixteen had made public confession of sin, and nine had been restored who had fallen away. We were saddened to have to with-

draw from two who had left the Lord. My preaching work had carried me into twelve states, and our own home had been enlivened with the various ones who had lived with us, including one who became very dear to us — a 13-year-old pregnant rape victim.

The Roswell area had been selected as the location for a new work, and the elders gave their blessings to this new venture. We welcomed Dave and Judy Fraser to Georgia, as they moved to work in the Gordon area with Hardies' Chapel.

In viewing the work that had been done over the past five-and-a-half years, we could see a harmonious, rewarding and busy work. As of January 31, 1974, the membership had grown from 48 to 150, 76 had been baptized into Christ, 51 had made confession of wrong, 21 had been restored, 9 had been withdrawn from, a new building and preacher's home had been erected, and support to preachers in other places had risen from \$0 to \$1,200 per month. This was the result of brethren working together with the Lord. We were thankful to have had the opportunity to be a part of this good church, and to have a continuing close association with some of the finest people on God's good earth. As we left, the congregation was eagerly looking forward to the coming of Sewell Hall and his family — a wise choice on the part of the congregation. □

#### CHRISTIANS IN "OTHER DENOMINATIONS"?

From Leroy Garrett's *RESTORATION REVIEW* we learn that "When Richard Ady polled his own Church of Christ in Santa Rosa, California, he found that 85 percent of his people believed there were Christians in other denominations." Is anybody likely to be surprised at this? We have visited "Christians" in the penitentiary; in an insane asylum; in a Las Vegas gambling casino — and we even knew one who operated a brothel! The very word "denomination" signifies division, party, separation. Any Christian who is a party to division is NOT "walking in the light." And any editor who classes the Lord's body with "other denominations" shows that he is woefully lacking in his understanding of what "the church" truly is! Leroy ought to know better.

#### "OF COURSE NOT!" SAYS NORMAN

We heard the eighty-six-year-old Norman Vincent Peale on the Phil Donahue show the other day. He was asked, "Does a man have to be a Christian to go to heaven?" To which the "positive thinking" guru answered, "Of course not! Our God is a great and loving God. There will be Jews and Moslems and Hindus in heaven who never even heard of Jesus Christ' Jesus Himself said, 'Other sheep I have which are not of this fold.' God is not the narrow-minded vengeful God that some picture." But that same Jesus said, "He that believeth not shall be damned." And Paul says that the Lord will "render vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus." Whom do you believe?



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**BROTHER TANT**  
(Continued from page 1)

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In spite of the fine quality of his paper and the good done through it, as editor, brother Yater brought criticism upon himself during the past few years because of his effort in certain directions. I think I knew his heart and its desire: he wanted to accomplish two things which were dear to him. First, he wanted to stimulate greater zeal and activity for evangelism and growth among the "anti" brethren, and second, he wanted to bring about a better feeling, possibly even achieving unity, between the "anti" and the "institutional" groups.

In looking for ideas by which to accomplish the first of these he spent some time with the Crossroads church in Gainesville, Florida, studying the methods of that congregation. In writing on what he considered usable, he caused some to think that he compromised with and endorsed what was considered bad. As to the second of these desires, that of uniting the two groups, though a noble ideal, the reconciliation between antis and institutional brethren is a matter of teaching and turning individuals one at a time. The wisdom and judgment exercised by the editor will

have to be judged by One higher than I.

So far as uniting the two groups (as groups) is concerned, to achieve this either we give up as a matter of faith the position we hold, and which brother Tant so nobly defended, or they give up their institutions and liberal trends. It is to be hoped that we are not about to give up our contention for the New Testament pattern, and I see no indication of their returning to the good way of the old paths; they have gone too far. So, we stand at a stalemate.

The thought and desire of my good friend and brother was idealistic; the realization was (and is) beyond the realm of practical expectation. I have felt that much of the criticism leveled at him was too severe, and in my judgment, unjust. However, each critic must act as he believes to be proper and in order. But let it be said to the credit of Yater Tant, that though one beat him over the head until it is bloody, he comes back with a smile, manifesting a good spirit and attitude.

In leaving the editorship of *Vanguard*, whatever may be his plans for the future, I hope that he will do some real constructive writing for which he is eminently qualified and capable. I wish for him and Helen (his wife) a happy and useful life and work, whatever it may be. □

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**Biblical Ethics**

## COMMANDMENTS IN CONFLICT? — III

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President Calvin Coolidge said that the law must rest on the eternal foundation of righteousness. Two previous articles have shown that the God of heaven has in scripture set up a hierarchy of laws. Thus, some of God's commandments are higher than others, with the greatest two being to love God and to love neighbor. Some are weighty matters, according to the Lord Himself (Matthew 23:23).

The empirical reality is that God's commandments clash far more often than we think, though Christians correctly choose the higher law most of the time. Children cannot obey a parent's command to steal; a wife must reject a husband's request to stop attending the church assemblies; wisdom dictates that a Christian on the way to the Sunday assembly stop and render assistance to the injured. If a government forbade the assemblies of the saints, we would continue to teach and proclaim the risen Christ.

The gentile harlot, Rahab, saved the lives of two Israelite spies by lying (Joshua 2). Commended by the Holy Spirit for her actions (Hebrews 11:31, James 2:26), Rahab stood justified — free from any wrongdoing — before her Maker. In Rahab's case, commandments seemingly come in conflict: to tell the truth to an evildoer and to love neighbor. The latter is the obvious higher law and Rahab chose correctly by lying to save the lives of the God-fearing Hebrew spies. No sin was involved (see previous articles).

Yet, some emphatically say that they would *never* lie to save the lives of innocent family members if a vicious gunman appeared at their door (yet they might steal his gun at the first opportunity!). These people in bowing before the letter of the law concerning lying violate the very heart of God's law — mercy and love. In choosing to obey the inferior law, they sin before their Maker in not attempting to save an innocent life. Such absolutism shows a lack of heavenly wisdom and understanding of true righteousness — knowledge and perception of the ways of right.

(Continued on page 20)





*Fanning Vater Tant*

# NEWS NOTES

## PERCENTAGES

We see where some of the brethren are publicizing their increases in both contribution and attendance in percentages rather than figures. It looks really great to see "100 percent increase in membership since I began to work with this church five years ago," but it wouldn't be all that impressive to say, "Our membership has increased from ten to twenty during the five years I have labored with this church." Same goes for contributions.

## ORGANIZATIONS

H. Leo Boles used to tell his classes that if five people were stranded on a desert isle in the Pacific, very likely the first thing they would do would be to form some sort of club or organization. "Clubbing" seems to be endemic to the human race. And the churches provide a fertile field for such: witness "Christian Endeavor," "BYPU," "Ladies Aid Society," "A Capella Chorus" (this, an organization of homosexuals among Churches of Christ), "Golden Agers," "Christian Singles Club," "Single Parents," "Happy Homemakers," "Jews for Jesus," "The Harvesters," etc. Which calls up the story of the second-graders who were asked to tell what their fathers' favorite hobbies were. One bright lad spoke up, "My dad is a moose, a lion, and an elk." Before he could get out another word an excited class mate asked, "Hey, where can we go to see him?"

## "PASS THE LOOT"

Do you ever hear Jim Bakker, Pentecostal television preacher on the "PTL" program? There have been various interpretations of that "PTL" acronym from "Praise The Lord" to "People That Love." But in view of Bakker's extravagant life style (a \$55,000 Rolls-Royce; a \$45,000 Mercedes-Benz; a \$449,000 house, with all the opulent equipment and trappings to go with such flamboyant existence), many are not saying a more appropriate tag would be "PASS THE LOOT!"

## RARE, INDEED!

Stanley Paher of Nevada recently sent us a page from a catalogue of the "Antiquarian Booksellers Association of America" which deals in "rare and

unusual Americana." The list price they quote on the first edition of "J. D. TANT—TEXAS PREACHER" is \$75.00. That first edition had only 4,000 copies printed; there have been three printings since then; the book is still selling well. Price for the current edition is \$11.95.

## SAVING FACE

"One of the best ways on earth to save face is to keep the lower half of it shut most of the time." (Quoted from somewhere, not original, but plenty true.)

## OUCH!

The sermon was over. As the great audience flowed out the front door, scores of them paused to give a greeting and a compliment to the handsome and personable young preacher, fresh from college, who had given them one of his best shots that day. He was obviously agreeing with all the nice things being said — until one sweet old grandmother thought it time to give the lad a helping hand. "Did anybody ever tell you," she asked, "that you are positively and absolutely the most wonderful preacher in the world?" She smiled ever so adoringly and gently squeezed his hand. "Why, no," said the preacher with what he hoped was becoming modesty. "I don't believe anyone ever did tell me that." "Then I'd like to know how and where in heaven's name you ever got the idea?" said grandma with sweet acidity.

## SPINSTER'S PRAYER

"Oh, Lord, I wish you'd hear my plea;  
It isn't something just for me.  
What I ask is for another —  
Send a son-in-law to my Mother!"

## HOW CHURCHILL SAID IT

As we wind down toward the close of VANGUARD we keep regretting all those good articles which have come in through the years, and which we have had to reject because of the atrocious grammar. But, on the other hand, we remember Winston Churchill's rejoinder to some "nice Nellie" who pointed out a spot in his writing where he had ended a sentence with a preposition. Said Sir Winston: "Refusing to end a sentence with a preposition is a bit of silly nonsense up with which I do not intend to put!"





*J. D. Tant*

## THANKS FOR THE MEMORIES

As *VANGUARD* closes its decade of life and service, I wish to make some personal comments in this final issue.

First, I wish to give thanks for the encouragement given to me by the readers who have in person and by letter expressed appreciation for various articles that I have written. And thanks to those who have worked to share this medium with others, as you have paid for and/or sought new subscriptions.

Second, I want to express my appreciation to the editor of this journal, my father, for the example and encouragement he has given me through the years. He has been supportive of my efforts to communicate through print for nearly 30 years, not only through his words to me, but through the example of his own dedication to this medium of teaching. I know that he has given multiplied thousands of dollars of his own to this work, and has encouraged others also to share in this. And I can remember his ever-present portable typewriter that accompanied him throughout the U.S.A. on his meeting schedule. From the pulpit (with as many as 25 meetings a year) or from his typewriter in a motel room or someone's home, he continued his mission — to preach the gospel of Jesus Christ.

I am thankful for many memories that crowd my mind. Memories of zeal and dedication to his chosen work. I recall the time he was at the Florida College lectures perhaps 30 years ago. After the closing speech on Thursday night, he stayed until around 11 p.m. in a discussion with some brethren. (This was during the period when the church

was dividing over institutionalism.) Then he got into the car and drove straight through to Abilene, Texas (1,500 miles, with 200 miles over ice and snow). He arrived home at 3 a.m. Saturday morning, and then caught a plane for a gospel meeting in California at 5 a.m. It wasn't always that hectic, but the Lord's work came first.

There are memories of the patience and optimism that are a part of my father's personality. These have helped to shape my own thinking in dealing with human frailties (my own included). Coupled with this has been a lack of animosity even to those who betrayed and wounded.

Other memories could be put in writing, but these, coupled with those in another article that is being reprinted in this issue, will serve to illustrate something of the kind of man our editor is. I will ever be thankful for the memories of parents who have spurred me on to greater service to our Lord and Savior.

## TRANSPARENCIES FOR YOUR O.H.P.

ARKWRIGHT PPC-I (64-42-10 Clear, 64-42-12 Blue SF74A. XEROX Color Transparencies. NASHUA XF-20, XF-10. XEROX 813, 660, 914, 720, 1000. PITNEY BOWES 457-9 Clear. 3M 284, 673, 688. CANON. In addition to all these special names, I have several boxes of a good grade that are quite suitable for use with a pen. Any box is \$17. Send order to J. D. Tant, 350 Knollwoods Dr., Roswell, GA 30075.

## PORTALES, NEW MEXICO

What a delight it was to return to the congregation where we labored in 1961-62. The meeting was especially encouraging, and it was good to be with so many familiar and dear friends. Lonnie Fritz, whom we have known since he was a boy, is now working with the congregation. George Calton and Leroy Dehtan continue to serve as elders.

## 1985 IS UPON US

As you contemplate the coming year, one of the most useful things you can do is to make a list of prospects — those you would like to convert to Christ. Such a list can serve as an incentive to spur you to action rather than wishing! Why not sit down right now and get to it?

## NEW BUILDING

By the time you read this, the Roswell church hopes to be in its new building. The delays have been frustrating, the end is in sight. If you are visiting in, or passing through the Atlanta area, we would be most happy for you to visit with us. We are easy to find from I-75 and I-285. Call us at 404-993-7157 for directions.

## NOTE TO READERS

Some of you have been reading papers edited by Yater Tant for a few months, others for as many as 35 years. If you have appreciated his efforts, why not drop him a card expressing this? Send it to Yater Tant, P.O. Box 737, Gardendale, AL 35071. Thanks!



## COMMANDMENTS IN CONFLICT

(Continued from page 17)

Evidently, absolutist ethics is not taught in the Bible. Exceptions exist in special circumstances to uphold a higher law. Mercy is always superior to sacrifice. What the Bible *does* teach are principles and a hierarchy of laws; the notion that all of God's commandments are equal is not in scripture, for they do not adapt themselves to real life conflicts and situations. To carry it further . . .

There is no specific commandment for Wednesday night attendance or for the Christian to refrain from smoking, light social drinking, use of slang and coarse language, women wearing short dresses, etc. No scripture explicitly says, "Thou shalt not wear a dress whose hem hits more than one inch above the knee." Unwavering patterns and punctiliar interpretation of commandments fail miserably in trying to regulate these, often adapting themselves awkwardly or not even at all to such situations. But the law of Christ as seen as principles (and not merely rules) adequately covers all of these things not regulated specifically by commandments.

In these circumstances, the man who sees the New Testament as a legal document consisting of a series of absolute commandments finds no legitimate reason why he should *not* use tobacco or use slang, while the spiritual Christian who views the Bible as a book of divine principles and precepts can furnish any number of good reasons why he does not smoke. The man who only sees law as God's standard thus may well find it justifiable within himself easy and often tempting to cheat. "It does not say not to smoke," he may reason. Law can never make a man holy, but living by the Christ-principles can and does make him upright and God knows His own.

Romans 4:15-16 amplifies the idea. "For the law worketh wrath but where there is no law there is no transgression. For this cause all depends on faith, that righteousness may be according to grace, so that the promise may be made sure." Paul here speaks of the Old Testament law, but if we make the New Testament just another legal system, then it similarly works wrath. Righteousness comes through grace — faith and not law. All spiritual promises, including remission of sins and justification, were never intended to come by the keeping of a law system — absolutism. Otherwise, justification could never be made *sure* (Romans 4:16b).

On the other hand, we cause transgressions if we lay down a law system for ourselves to obey as a *means* of justification. This is the corollary of Paul's statement, "Where no law exists there can be no transgression" (Romans 4:15b).

Christians must maintain an intense desire for studying and meditating upon God's word. We must know the apostles' doctrine and continue in it (Acts

2:42). Our hungering and thirsting after righteousness (Matthew 5:6) are adequately filled by drinking of the New Testament and following its principles and commandments. It is the only well from which the Christian can draw from to satisfy his thirst.

But what makes the Christian righteous? Is it the mere satisfying of thirst through absolute perfunctory commandment keeping, the following of indiscriminate patterns which often clash with other of God's laws and fail to recognize which is higher? Pure righteousness is not merely the satisfying of thirst through the performance of good works but it is much more the *thirst itself*! All of a Christian's righteous deeds, therefore, do not demonstrate how well he has satisfied his thirst through obedience, but rather they indicate the *intensity* of his thirst for righteousness. And so, the worth of doing a positive good (or abstaining from an evil) is not found in performance apart from motivation — to love God out of a pure heart with faith unfeigned (I Timothy 1:5ff).

Absolute conformity to the commandments is thus found wanting, for most have one higher than itself. Moreover, the very commandments may have exceptions to serve a higher purpose.

The consequences of this is that if a Christian's life does not rise above the execution of New Testament commandments into the sphere of seeing Biblical principles and a hierarchy of laws and the relative importance of these commandments, then he is not righteous! Here is why this is necessarily so:

If we do not steal *only* because there are New Testament commandments and civil laws which will punish such acts, then that man is not righteous. If a man refrains from committing adultery *only* because of the fear of being found out by his wife and because of a New Testament law against fornication, then that man is not righteous. If anyone submits to baptism *only* because it is commanded or to please another person, then the act means nothing — there is no righteousness attached to it, for it is not from the heart (Romans 6:17). If a man refrains from discriminating or any other unlawful thing because he may incur God's wrath as expressed in the Bible, or fears the consequences of civil law, then that man is not righteous.

God wants his principles and laws written on our hearts, so that we do the right thing naturally as a matter of course of living. The God of heaven rules, not with brandished threats, but as a loving husband-father guides his cherished family. The laws of heaven are not written on tables of stone (nor on hearts of stone) but are engraved in responsive and passionate hearts — circumsised hearts!

The principles of Christ are such as these: love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, compassion, self-control and the many other concepts which are essential to proper Christian living (Galatians 5:19-22). If these dwell in us, we will have the character of God. Other principles



are: we sow as we reap, one man for one woman for life, the Golden Rule, and that Christ will judge us all. There are negatives to the fruit of the spirit. The conscientious Christian will seldom if ever come in contact with the dark principles; he automatically abstains from them in observing the positive principles of the law of Christ. These are ever perfect, royal, liberty and supreme — and there is no legalistic connotation to any of those words. These laws on our hearts will be observed from the heart (Romans 6:15); any other type of obedience is absolutely in vain. God sees the motives and attitudes of those who love and obey Him from the heart (I Samuel 16:7).

And so man's motivation must rise above the level of civil, social, moral and New Testament law, so that righteousness can be associated with a particular work. A good work finds its righteousness only in the mature faith which produces it. We are justified by that quality of faith (Romans 5:1).

New Testament law, therefore, serves to educate and satisfy our loving faith, but by itself it sustains no *direct* relationship to righteousness. The commandments and the Christ principles necessarily do sustain a relationship to faith. All that a Christian does, every good and beneficial work, must be related to faith. Law keeping of itself never produces righ-

teousness. That's why everything must be prompted by faith! That removes the boasting (Ephesians 2:9). The Christian therefore must let his educated faith shine through to immerse his thinking, prompting the spontaneous and natural performance of works in response to Christ's law and principles.

It should be quite evident, then, that the Christian ethic system is not "sign, sealed and delivered" in a neat package of commandments and laws which never demand choices or decisions by the believer. On the contrary, the Christian needs the Scriptures to know God's law and the exemplary life of His son.

After all, it was Jesus who charged the religious people of His day, "You are wrong because you know neither the Scriptures nor the power of God" (Matthew 22:19). It was Jesus who said go and learn what the law *means* (Matthew 9:13). And so, the Christian must weigh the alternatives when two commandments seemingly collide in order to determine his proper course of action. The action then will be in accord with the Scriptures as a whole and not in literal compliance with an isolated commandment. Finally, the Christian must in these decisions always take the path of love, and then the action will be the correct one in this world of indifference and hate (Matthew 22:38ff).□

## HUMANISM: DEVOTION TO MAN

### 1985 Florida College Annual Bible Lectureship

#### January 28-31, 1985

	Tuesday	Wednesday	Thursday
9:00 a.m.	<i>Jesus and Darwin</i> David A. Eakin	<i>Jesus and Marx</i> Melvin Curry	<i>Jesus and Freud</i> Harold V. Comer
10:00 a.m.	<i>The School System: Values Clarification</i> Ward E. Ellsworth	<i>Media Manipulation</i> Guy E. Warner	<i>Organized Humanism</i> Allan Turner
11:00 a.m.	<i>The Christian and Human Rights</i> Daniel Burton	<i>The Sanctity of Human Life</i> John H. Haley, Jr.	<i>Situational Sexual Ethics</i> Mike Willis
12:00 noon	<i>Divine Ethics in a Corrupt Society (The Prophets)</i> Homer Hailey	<i>True Wisdom in an Age of Folly (Wisdom Literature)</i> Homer Hailey	<i>Reacceptance of Separateness</i> Connie W. Adams

#### EVENINGS

Monday	Tuesday	Wednesday	Thursday
<i>Sound the Alarm: the Threats of Humanism</i> James P. Neeham	<i>Reconsideration of Private Education</i> John L. Clark	<i>Recovery of Family Life</i> Bob Buchanon	<i>Constancy in Times of Conflict (Book of Revelation</i> Homer Hailey

A variety of classes will be available to visitors at 8:00 a.m. Tuesday through Thursday.



# YATER, THE COMMUNICATOR

Lloyd Barker  
2300 6th Ave.  
Birmingham, Alabama 35215



I began reading articles by Yater Tant when only a teenager and anxiously looked forward to the day we would meet. Being more militant and aggressive in nature than he, I was somewhat disappointed in Yater. After reading so much of his writings as a chief among the "antis," hearing so much about his dad and three years of warnings as a student at Freed-Hardeman College, I naturally expected an aggressive, very militant and outspoken person.

He came to stay with my wife and me during a gospel meeting. I was surprised at his response to my constantly bringing up controversial topics. Most people who have known Yater well, are impressed by his mild manner and ability to handle even harsh criticism. I can honestly say that I have never known of him being revengeful or seeking to retaliate in any way, when false and hurtful statements were made against him, even in print. This is an extremely rare trait among editors and writers in the midst of controversy. A more forgiving spirit I have never known. He holds no grudges.

As a student at Harding College, I was impressed by his coming on campus and seeking me out. While the "big wigs" there sought to treat him like he had leprosy, he openly approached them to communicate with them in a very gentle way. This impressed me very much as many sound brethren were isolating themselves from the liberals lest they catch some disease or lose reputation for "wasting their time." This helped me to dare seek to keep lines of communica-

tion open to brethren of varying stripes. As a result, I sought out several churches that had heavy liberal elements, and sought to lead them to a sound stand on the issues. I soon was convinced that several hundred churches could have been salvaged from the liberals, if preachers would have had Yater's disposition toward such matters.

Does anyone know of a more positive, hopeful or optimistic preacher among us? When brethren have voiced strong criticism of Yater for his efforts to communicate with Reuel Lemmons, Guy N. Woods, Crossroads, etc., I often have tried to explain his efforts as coming from one who is so very optimistic about what might come from such efforts. Being such a leader in trying to communicate rather than debate, has brought him much criticism. Some of us have doubted his judgment in going to print with such, but not his convictions. Others have sought destruction of his influence for his even trying.

Why is it, brethren, that so many writers can only be negative and leave out important information that would weaken their attack? One writer, in condemning Yater for his communication with Crossroads, made big bad things out of everything he could dig up. Rather than rejoice that he had influence enough to be asked to preach for a small church in North Florida, the brother used his church bulletin to inform the brotherhood that Yater preached for a Crossroads "satellite church." Do we not have the right to preach where we have opportunity, without



having to give account to brotherhood watchdogs? I go where I'm invited.

Living in Birmingham near Yater, I have discussed details of these matters with him many times. Before going to speak at Crossroads on one occasion, Yater demanded that they pass out 1,500 copies of *Vanguard* with his editorial stating what he believes is wrong with church support of orphanages, fellowship halls and sponsoring churches. Why is it that three writers have condemned Yater in no uncertain terms, yet none of them have even mentioned his insistence on 1,500 copies of *Vanguard* being passed out expressing his convictions? Where is the open honesty among preachers that we profess? Let's seek to be more positive in our views of the other fellow's conduct. Far too many preachers are sharp and negative and bring much hurt to the kingdom of God.

Why is it, brethren, that we can manage to take up our "Flower Funds" in the building, benevolence for non-saints after a business meeting, money for a building for our "pot luck" gatherings, and then go wild with condemnation if a brother offers some "box-in-the-vestibule" idea to keep brethren from an immediate open split over orphan homes? Having worked with so many churches that brethren would call liberal or mixed, I can say that many can be saved if we will be very slow in leading them out of error. Why cannot a brother help a few in a church satisfy their conscience on sending to some orphanage for a short while, without wild charges being thrown at him? Why must one be charged with trying to put a "box-in-the-vestibule" of every sound church for every project imaginable, just because he offers a possible way to keep down division over one or two things for a short while? It is so easy to see why we have lost so many churches to the liberals. Would to God we could hear our Lord when He said we "should be wise as serpents and harmless as doves." We should quit letting "the children of this world be wiser than the children of light."

Yater, along with his son David, and their wives, have done much in helping youngsters in trouble needing a home, giving an unwed mother a home and helping find a good home for the child, if the mother decides it is to be given up for adoption. Such willingness, and Yater spending much of his life in counseling people, has naturally caused many brethren to seek his help in their marriage problems. Such surely is high risk business. Naturally there will be failures when so many problem couples come for help. This has caused some to be very harsh in their criticism of him when the wife goes ahead and gets a divorce. Yater, amazingly, never tires and never quits trying to help, in spite of such ungratefulness of some. Let us be slow to condemn someone who has done so much, until we have worked with several hundred couples who have serious problems.

The old preacher of years gone by, T. Q. Martin, once said that as a young preacher he believed there

was more jealousy among doctors than any other class of people he knew. Then he made the sad statement that after 54 years of preaching the gospel, he believed there was more jealousy among gospel preachers than any other class of people he knew. Many brethren feel that it's about that bad in our generation, with preachers being involved in so many church fusses and the "writing up" of good gospel preachers in the papers. With many preachers being so sensitive, could we not save the open, personal attacks until clear digression is known? In 30 years of preaching and reading of the papers published by sound men, I have never seen a time when brethren generally were more disgusted with the papers. It is difficult for a new paper to get started with much general enthusiasm, because brethren fear it will get influential and be used to destroy good men. Some of the papers have become the object of much joking because of their use to "write up" so many good brethren. I appreciate Yater not becoming a destroyer of faithful men, nor allowing others to use his paper for such.

In seeking to open lines of communication, Yater probably erred in writing such ideas openly. The full picture could never be painted in print, and the brotherhood watchdogs were bound to make many open attacks. Many preachers, in older age, become bitter and hurt when so openly attacked. I detect none of this in him. Yater, as well as many others of us, see churches once thought liberal or fence straddlers, now willing to take a sound stand against the liberal digression of our time. This just naturally causes us to want to step forward and slowly help lead them to an open stand for truth. Could we not be trusted to not sell out to the liberals?

Yater is not getting old and senile, nor softening on the issues, as some have charged. At 75, he is doing quite well, and takes the same firm stand on all the issues that he did 30 years ago. He has ever been very gentle and optimistic in dealing with brethren, and especially those in error, and will leave this world doing the same. He will not become dogmatic, harsh or an isolationist to gain influence with some brethren. So many run from opportunities lest they be misunderstood and lose influence. Not long ago a good, young preacher friend of mine was invited to preach one service for a Christian church where family kin attended. He nervously accepted and was very sure to be certain to let them know about Bible authority and why instrumental music is wrong in worship. Without checking for details, one of our good editors wrote him up in his paper for "preaching for the Christian church." For shame!

Yater, your paper and many editorials will be missed. Few writers have ever reached your stature. We trust you will continue to write and now have more time to do other needful things. Thanks for giving us so many years of helpful teaching, close friendship, and a loving optimism excelled by none. □



# The Many Expressions of God's Law

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In Romans 1:2 Paul calls attention to a feeling of "ought," to show that God justly condemns the Gentiles for their sin, even though they had no (codified) law (1:18f, 2:1-3, 12-16). In this sense no accountable human being is "without restraint" or "free from law," either before Moses, between Christ's death and Pentecost, or aliens who are ignorant of Christ and His word. It seems to me that people today on that "far away island" (where there is no knowledge of the Bible) are justly condemned as sinners by this same standard: "their conscience bearing witness therewith, and their thoughts accusing or else excusing them one with another" (footnote, AS, 2:15). Paul was not saying they could be saved by such a "law;" only that their condemnation was just, in that they failed to live by rules they themselves approved.

God has, of course, given specific moral laws — "moral" in that they have to do with ethical conduct. And there is a difference in the best of mores developed by God-made man, and direct instructions from the Almighty. The law from Sinai began with GOD: (1) His Oneness, (2) His Spirit nature, (3) His sanctity, and (via the Sabbath law), (4) His power for deliverance. It is only after these were established that the "moral" codes were given. The point: morals of the Ten Commandments were based, neither on the premise of trial and error in human conduct, nor on the application of man's capacity for judging. These morals are God's word, based on His holy nature. *We must not confuse the universal sense of ought by which God justly condemns man, with the inspired moral and/or positive laws of the Bible, essential for further God service.*

Are those people who have no knowledge of (Bible) regulations unaccountable for specific sins? Romans 1:18f. teaches that the eternal power and deity of God can be known by observation of the created world. Those who rejected this much of God were left to the consequences of their own folly. Paul said God "gave them up" (v. 24, 26, 28). We might speculate that those who glorified God and were thankful, were given opportunity to know more of Him. Noah, Abraham, and others seem to have been men of faith when God made His first revealed contacts with them (Genesis 6:8; 12—1f; Hebrews 11:7-8). And it is not speculative to say the Gentiles (who were a law unto

themselves) were guilty of particular sins. Romans 1 names specifics such as homosexuality, murder, whispering, covenant-breaking, etc. The marriage covenant (leave, cleave, one flesh) seems inherent in the very make-up of man, and was "from the beginning" (Genesis 2:24; Matthew 19:8). Prior to their conversion some of the Corinthians (a Gentile church) were guilty of adultery (marriage covenant breaking), and other of the specific sins named in Romans.

But there are still unanswered questions in our study of "law." Perhaps we expect too much of our mechanistic and legal concepts of such matters. Consider Acts 14:16, where Paul says, "(God) in the generations gone by suffered all the nations to walk in their own ways." Did he mean they were not accountable for sin? No! He urged them to "turn from these vain things unto a living God" (v. 15). And to the Athenians Paul said, "The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent" (Acts 17:30). The "suffered" and "overlooked" sins were none the less sins, and we have seen they could be specific in their nature. The longsuffering of God must never be interpreted as an acceptance or condoning of sin. What Moses was allowed to teach concerning divorce (Deuteronomy 24:1-2) "for your hardness of heart" (Matthew 19:8f), did not change a basic law that was "from the beginning" and is still applicable. We flirt with presumptuous sin to suggest that such "suffering" and "overlooking" on God's part, gives us the prerogative to make concessions in teaching what we claim to be God's will for all men today.

As we try to put all this together we are led to the conclusion that the "moral law" inherent in man's nature does in principle exactly what the "code" of law through Moses did more specifically. (1) All law points man in the direction of God, guides him in knowing what is "right" and "wrong." (2) It makes sin apparent, identifies sin. Paul was covetous whether he knew the law or not, but "thou shalt not covet" made him know his condition (Romans 7:7). (3) It brings the world under judgment to God, justly condemns all (Romans 3:19-20). Obviously the Mosaic code did this more specifically, as we have said, but the "moral law" also serves this purpose as is shown in Romans 2:12-16. (4) Law brings us to Christ for mercy (Galatians 3:24). There is no "justification via law" nor has there ever been, for the simple reason that no man has ever been free of sin.



"Under law to Christ" (I Corinthians 9:21) does not mean Paul earned salvation by keeping laws of Christ. He knew better than that (Romans 7:22-25). Without the forgiveness offered in Christ he was lost. But "under law to Christ" is much the same as being "in Christ," where the "law of the spirit of life in Christ Jesus" is written on the heart and in the life of the individual. Things to do? Most assuredly! But as is true regarding all laws from God, we fail, and must continually acknowledge our sins and go to Him for forgiveness. The sacrifice of Christ makes the New Covenant very different from the Old; but take away the blood (mercy) of the New, and you have further law, producing spiritual death.

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# Tribute To Yater Tant

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Chattanooga, Tennessee 37421

With the cessation of *Vanguard*, after ten years, Yater Tant brings to a close another era in his long and useful service in the cause of Christ. In this final issue we pay tribute to him as one to whom we owe much.

I have known Yater for 35 years. During many of these years I have been closely associated with him. This has given me opportunity to see and know him "close up," under pressure, in bad as well as good times. Our association started in the early 50's, in the beginning days of what came to be erroneously called "the fight over the issues." Yater was involved from the first and the paper — the *Gospel Guardian* — which he edited for twenty years was a mainstay in contending for what we believed to be the truth and in trying to hold the line against innovations, digression and division. He was a worthy contender for the faith, with both tongue and pen. He was misrepresented and maligned relative to what he was teaching as well as what he opposed. Labels were coined to ridicule and "brand" him and others. The tag of "anti" was perhaps the most frequent. It was given a stigma of ugliness and wickedness when it was attached to other words such as "anti orphans" and "anti gospel preaching" for example. These prejudicial, inflammatory falsehoods were used by those who knew better. But the use of such was effective in helping to deceive thousands and turn away their hearts from the truth. Other labels used were "cranks," "hobby-riders," and

Regardless of what code one was or is under, if he fails to trust in Jesus Christ he is lost. Isn't this what Jesus meant when He said, "for if ye believe not that I am *He*, ye shall die in your sins" (John 8:24). In the last Great Day all will be "judged" by Christ; acceptable through mercies He purchased, or lost eternally because of unforgiven sin — whether the **missing of the mark** was under the universal moral law, under Moses, or under commands found in the New Testament. The world is filled with lost souls, desperately in need of the good news about Jesus Christ. Can we feel secure while neglecting to take them the saving message? □

"trouble-makers." Yater and those who stood where he did were falsely accused of splitting and dividing the church. Most of those who made these malicious, emotional false charges were themselves the main culprits, the troublers of Israel, and the prime promoters of the ultimate divisions that followed.

Yater faced all of this truth with courage and stood for truth, love and unity. He did his best to stay the tide of digression and at the same time avoid division. In spite of the false image that prevails about him in some quarters, Yater is not by nature or by choice a controversialist. He has always preferred to "make love" among brethren rather than to make war and division. He is conciliatory and ever ready to compromise where and when it is in harmony with the Scriptures to do so. He is tender-hearted, full of mercy and compassion. In all these years he has been primarily concerned with the unity of the Spirit in the bond of peace. In recent years, in *Vanguard*, he has again focused on uniting separated brethren only to be rebuffed, even attacked, by all "sides."

Yater has given his time and talents to serving the cause of the Lord. We owe him more than we realize. Without doubt his greatest efforts were in publishing and editing the *Gospel Guardian* and *Vanguard*. Yater is one of the best and most effective writers among us. He gave a lot of his own financial resources to these efforts. During all these years he was preaching "full time" for one church or another, holding meetings, and otherwise preaching the gospel.

Yater has been formally "retired" from what is called "full time preaching" for several years. But he has not been idle; but preaching and teaching often in various places. Now he has decided to cease publishing *Vanguard*. Even so he will not deliberately remain idle, withdraw or cease to preach and teach as opportunity comes. He wants to be as busy as possible and he should be so used.

Yater — worthy soldier of the cross, we pay respect and tribute to you for your long and useful service in the kingdom of Christ. We express to you our appreciation for what you have meant to so many through the years.

May God continue to bless and keep you. □



# WHAT MY PARENTS TAUGHT ME



Jefferson David Tant  
350 Knollwoods Drive  
Roswell, Georgia 30075

All parents teach their children — consciously, subconsciously, positively, negatively, by example, by word. Children are even taught to be what their parents FAIL to teach. In our generation, many parents have abdicated their teaching roles to TV, schools, their children's peers, and other influences. I am thankful to have had parents who cared enough to teach me right from wrong and how to live. May I share with you some of the things they taught me:

1. *Righteous Living.* This was more by example than by word. My parents did not set the example of smoking. I never saw a can of beer in their hands, nor was any kind of alcohol kept in the house. I never heard a word of profanity fall from their lips, nor did I ever see them go about in shorts, swimsuits, or other forms of immodest dress. This has had its influence upon me, and I am thankful that I do not even know what beer tastes like, nor have I ever owned a pair of shorts, etc.

*Discipline.* Discipline takes many forms, both positive and negative. My parents loved me enough to apply the hand, the belt, and the switch when necessary. They loved me enough to teach me the discipline of responsibility in making my own bed, mowing the lawn, washing the car, and I learned early how to operate a vacuum cleaner. My first job was a paper route somewhere along about the sixth grade.

Discipline is also a part of the rule of self-ruling our attitudes, emotions, will. I will ever be grateful for a valuable lesson I learned from my father during the difficult times when the Lord's church was being divided over institutionalism. During this period my father was the editor of a religious journal, the *Gospel Guardian*, was thus somewhat of a public figure, and was the target of much abuse from some with whom he differed. He was lied about, cheated in some business arrangements, reviled, had meetings cancelled, and was abused in various other ways. Never once did I see my father display anger or a spirit of revenge and retaliation. Never once did he abuse his position as editor to lash back at his detractors. I am thankful for this lesson in self-discipline.

*Love for God and His Church.* I never remember missing a service for some school activity, or for homework, or for a date, or for company. I was taught to put God and His kingdom first. Not only did we regularly attend the local congregation of which we were members, but we often went to gospel meetings in other places where there were opportunities to meet other preachers and to make friends among the young people of other congregations.

*Thrift and Economy.* Preachers were not always supported as well as they are in many places today, and we had some lean times. I can remember the time my father preached for one of the largest congregations in the land. One of the elders was an oil millionaire who told my father that his philosophy in business was to buy the very best product at the lowest possible price. He felt the same responsibility to the church — to get the very best preaching possible for the lowest possible salary. During this time we sold our only car in order to meet debts. I do not remember feeling ashamed to walk to church or to ride the bus around town.

My mother has always been a saving person, even to the point of saving burnt matches. Our gas cooking stove had pilot lights that automatically ignited the top burners, but the oven still had to be lighted with a match. I still remember my mother lighting the oven with a match and then quickly blowing it out. The next time, she would take that burnt match, stick it into the pilot light to ignite it, and then use it to light the oven. This may be a bit extreme in saving, but it made an impression on my young mind.

5. *Hospitality* — both to friends and strangers. My mother has always been an excellent cook and we were glad to share her skills with others. As a child in

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# THE LAST WORD



*Fanning Yater Tant*

That's one thing I've liked about being an Editor. Regardless of what he publishes, "the last word" is always his. So now I exercise that right for the last time.

It is with mixed emotions that I come to this final editorial — (sort of like the man watching his mother-in-law drive his new Cadillac over the cliff). There is a feeling of relief to get out from under the burden of meeting deadlines; relief from the constant financial pressure, and at the same time a haunting nostalgia as I look back over fifty years as a writer for gospel papers, and thirty-five years as Editor (*Ancient Landmarks*, *The Gospel Guardian*, and *Vanguard*). With deep emotion I recall those days when such co-laborers as Foy and Cled Wallace, W. Curtis Porter, R. L. Whitesides, Luther Blackmon, C. R. Nichol, J. Early Arceneaux, John T. Lewis, Cecil B. Douthitt, Franklin T. Puckett, and a host of others, stood shoulder to shoulder as a solid phalanx against the developing apostasy in the church. I was humbled and proud to have such men as my co-laborers in the fight for truth and righteousness. All of these have now crossed over and rest from their labors.

Still with us are a noble catalogue of others who have borne the burden and the heat of the day. When the history of the Lord's church of the twentieth century is written (not by men, but by the Lord Himself) the name of Roy Cogdill will surely stand out as one of the strongest among all those "contending for the

ancient order." Constitutionally incapable of subterfuge, or evasion, or compromise when a principle of truth was involved, he was blunt, direct, and unequivocal in what he believed and taught. His commitment to the Savior and to the church so dominated his life that no ties of friendship, or even family, could ever cause him to waver in that course. James W. Adams, Robert Farish, Robert Welch, Luther W. Martin, Charles A. Holt, and others too numerous to mention flood my memory as I write this "last word."

Frankly, I am embarrassed to publish this issue of *Vanguard*. It was not my idea at all to have such an issue; but William Wallace broached the subject to me, and suggested that *he* would like to get the material together for this issue. I told him to go ahead — and that every article would be published exactly as written. I was quite aware that some might well be critical of my efforts to "open communication" with some brethren from whom we differ, but after thirty-five years of being tarred and feathered by brethren of the liberal and institutional persuasion, I felt that anything these brethren might say would be more like love-pats than slaughter-house punches. And I was right. (Incidentally, I have never been too much concerned by the "working over" some of my brethren have given me through the years. My wife's Italian blood has boiled once in a while when she considered some criticism unfair, but she has always been overly defensive of me. My being an Editor has been harder on her than it has on me.)

I am humbled by, and grateful for the good things brethren have said of my work. They are my brethren (well, Gaynelle and Hilda are not exactly "brethren," but their words have touched me also); and I am pleased that some of them knew they could be critical of some of my actions without being critical of *me*. I enjoy their confidence and good will, and am truly thankful that I have been able to count such as my friends and fellow-workers.

## The Expository Review

This is the last issue of *Vanguard* which will be published. Beginning in January this journal will be merged with *The Expository Review*, which is published from Odessa, Texas. Editor of that journal is Robert L. McDonald and the Publisher is Bob Craig.



Brother Craig was the printer of the *Gospel Guardian* for many years when we were in Lufkin, Texas. Both of these men share the same basic convictions shared by me and by the men who have been supporters of *Vanguard*. They have produced a highly effective journal, and I am pleased now to become an enthusiastic backer of that paper. My writings will be appearing on its pages, and I am urging all those who have written for *Vanguard* to send their future articles to *The Expository Review*, P.O. Box 3383, Odessa, Texas 79760. When your subscription (to *Vanguard*) expires, then I would earnestly encourage you to renew to *The Expository Review*. Let us all work to build its circulation, and to make it a truly powerful influence for good.

### Bound Volumes and Back Issues

Volume Ten of *Vanguard* will be ready for mailing in late January or February. If you want any of the back Bound Volumes, we can supply everything from *Volume Four* through *Volume Ten* at \$12.50 per volume. If you want to do your own binding, we can supply these unbound volumes for \$6.00 each — and individual issues (miscellaneous numbers from *Volume One* right on through *Volume Ten* for \$0.50 (fifty cents) each. Order from *Vanguard*, P.O. Box 11289, Birmingham, Alabama 35202. Some of you have been saving these papers as you received them, and we'll be happy to supply any issues you may be missing.

### My Future?

Several have asked me what I plan to do now that I am “retired” from full-time local preaching, “retired” from the *Motivation and Hypnosis Center*, and “retired” from editing this journal. Well, I have three things in mind that I am eager to get into, and here they are:

## I

Some fifteen or eighteen years ago, with the help of some other brethren, I developed a plan of “Personal Evangelism” in which we tried to take the simple New Testament principles and make application of them to modern times and modern conditions. When I moved to Birmingham, however, and became involved in full-time local work with the Cahaba Heights congregation, plus full-time involvement with the *Motivation and Hypnosis Center*, plus editing *Vanguard*, I simply could not pursue the “Personal Evangelism” project. But as time went by, I began to hear of congregations that were baptizing 100, 200, 300 or more people each year. This really excited me, and determined to visit some of those congregations, and see if I could find out what they were doing — and how it happened that they were having such tremendous success in their efforts.

I visited. And found them doing some things I questioned — but the real heart of their evangelistic success was that they were *doing exactly what the apostolic Christians did* — and following the course we had outlined in our “Personal Evangelism” project! The real secret of their growth is not in entertainments, bus programs, peer pressure, “brainwashing” of their converts, radio and television extravaganzas, highly publicized “Campaigns for Christ” or anything of the sort; but rather in untiring “one-on-one” teaching of friends and neighbors by disciples who are committed (totally committed, if you will!) to Christ. The majority of those being baptized are college students; and I find this tremendously significant for the future of the church.

Now, I want to go back among the conservative churches (as many as are willing to give me a hearing), and seek to stir their interest in this kind of evangelism. It works! And it is my conviction that it can be made to work among faithful churches *without a single one of the features that my brethren in the conservative churches are objecting to*. When I began my preaching career some fifty-five years ago, it was a rare gospel meeting indeed in which we did not baptize fifteen to thirty or forty converts. How many churches do you know that are baptizing that many even in a year's time?

## II

A second project I want to undertake is a series on “Successful Christian Living in a Non-Christian World.” We live in an age when Christians are faced with enormous pressures, and living under constant tension. My work in the *Motivation and Hypnosis Center* (see article by Hilda Tant in this issue) has given me additional insight into the effective application of *Christian* principles in dealing with these problems. During the years I worked there, I counselled with more people in one week than most preachers will work with in a full year. Many of their problems were basically *spiritual*; and I covet the opportunity to go among the churches and share with brethren everywhere some of the methods and techniques I learned in that work. It is not enough to know and believe the *truth*; one must know also how to *apply* that truth to specific conditions and situations — alcoholism, drug addiction, troubled marriages, unbelieving (and/or unfaithful) spouses, depression, feelings of failure, meaningless and unfruitful lives, etc. I feel that my years in the day-to-day grappling with a constant array of serious spiritual and emotional problems in the lives of both Christians and non-Christians has given me some understanding of human behavior, and some insights that I would very much like to share with my fellow-Christians. I am hopeful that some congregations will give me the opportunity to do so.



### III

A third project which I have in mind is to write a book — “A Christian In The Twentieth Century.” My life has already spanned three-quarters of that century, and, barring accidental death, it seems likely that I have another fifteen or twenty years to go. I want this book to deal more particularly with one man’s (my own, naturally) confrontation with the culture (and the church) of this century. I grew up in the family of a well-known gospel preacher, attended a “church” school (David Lipscomb College), a Presbyterian Seminary, and did graduate work in three great universities. I have preached in big cities and in small towns, have held meetings in about forty states, and have edited three gospel journals. Having been right in the thick of a traumatic division in the Lord’s church, I think the book will have something of interest and benefit to many people. It will, in a fashion, be a sequel to “J. D. Tant — Texas Preacher.” My father’s preaching career (1885-1941) spanned the time when the churches were dividing over instrumental music and the missionary societies. My preaching life (1928-2000?) will have spanned the time when the churches were dividing over institutionalism and the social gospel.

Well, this is my “last word,” and I believe it is probably the longest “editorial” I have ever written. Let me end it on this line:

*“Let me die, working.*

*Still tackling plans unfinished, work undone!*

*Clean to its end, swift may my race be run.*

*No laggard steps, no faltering, no shirking:*

*Let me die, working!”*

— Fanning Yater Tant

## Waipahu, Hawaii

The Leeward Church of Christ in Waipahu, Hawaii, is seeking a full time preacher. Those interested should write Leeward Church of Christ, P.O. Box 94, Waipahu, HI or call 808-671-0239, 455-7259 or 696-7153. We are not self-supporting, although we are able to offer \$1,000 a month (house and utilities provided). Please take into account that Hawaii’s cost of living is about 15-20 percent higher than the national average, which means that an additional \$1200-1500 must be raised by the candidate. We are able to furnish you with references in this matter.

It would be profitable for someone who does not have a large family, or one whose family has already grown up to consider this move. Moving expenses would come to about \$5,000. We seek a mature individual who can work with and understand the various cultures so prominent in these islands. We are made up of local Filipinos and military personnel (Caucasians). Our attendance on the Lord’s Day numbers about 80.

### HELL

*We’ve always been intrigued by philosopher Hobbes’ description of hell. He says, “Hell is the truth, discovered too late.” Like the happy driver going home at midnight after a party; he had a head-on collision with another car. He was lit; his lights were not.*

### WHAT MY PARENTS TAUGHT ME

*(Continued from page 26)*

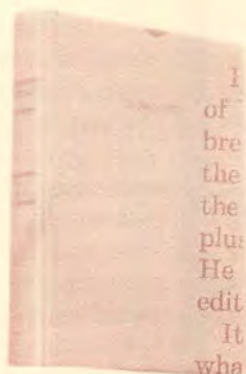
Chicago, I remember a hungry tramp coming to our door and my mother fixing him a meal. I don’t know if that was my first lesson in helping those who were in need, but it is the first I remember. A few years later in Oklahoma City we took into our home a young couple injured in an auto accident until they recuperated enough to continue on their journey. There were others who lived in our home — women whose husbands were off in World War II, unwed mothers who needed a home for a time, and young bachelors who boarded with us to be a part of a family of Christians. How precious to me are the memories of the many fine Christians who have been in our home and my contacts with countless preachers of the gospel whose lives have also touched mine. How I treasure the

years my dear Grandmother Tant made her home with us and the valuable lessons I learned from her.

Yes, my parents taught me . . . these and many other things. Thank you, Mother . . . Thank you, Papa. Because of these lessons I believe I have a confident hope of an eternal home, and I have tried to share these things with your grandchildren. I am not very good at expressing my deep feelings for those who are closest to me, but I hope these words can in some small way express my love for Fanning Yater Tant and Helen Elizabeth Gotto Tant. I consider myself fortunate to have been your son. May God bless you as you continue to serve him in the sunset years of life. □



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# REGRETS

Dear Grand-dad:

In a way I am glad to see you getting out from under the burden of *VANGUARD*, although I will surely miss reading it. It did me, and I am sure many others, much good. However, I think you deserve a little more rest in your golden years. You have labored long and hard in the service of the Lord all your life, which has encouraged me more than you may ever know. Your life, as well as the lives of your father and mother, my other grand-parents, and my own parents, has set a standard of Christian living that is an ever-present goal for me to strive toward. I know you will still stay busy, though you do "retire" from the pressures of publication deadlines and all the other hassles of editing.

I love you,  
Jeff D. Tant  
Stephen F. Austin  
State University  
Nacogdoches, Texas



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**LINDALE, TEXAS** — 227 W. Hubbard. Bible Study 10 a.m.; Worship 10:50 a.m.; Evening Worship 6 p.m.; Wednesday 7:30 p.m. Dean Bullock, evangelist. Phones: (214) 882-6455 or 882-3657.

**LUFKIN, TEXAS** — Timberland Drive Church of Christ, 912 South Timberland Drive. Sunday Bible Study 9 a.m.; Worship 10 a.m.; Evening Worship 6 p.m.; Wednesday 7:30 p.m.; Home Bible Classes throughout the week. Jim Poppell, preacher. Phones: (713) 634-7110 (building), (713) 632-7070 (residence).

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**NACOGDOCHES, TEXAS** — Corner of Mound & Starr. Bible Study 9:45 a.m.; Worship 10:30 a.m.; Evening (CST) 6 p.m. (CDT) 7:30 p.m. Robert Harkrider and Dean Bullock, preachers. Phones: Church 564-7286, Res. 564-9592. P.O. Box 35, Nacogdoches, TX 75961.

**TEXARKANA, TEXAS** — 701 Belt Road (exit off I-30 at Richmond Road, south 2 blocks, right on Belt). Bible Study 10 a.m.; Worship 10:45 a.m.; Evening Worship 6 p.m.; Wednesday 7:30 p.m. Vaughn Shofner, evangelist. Phones: 838-7262 or 794-9814.

**RICHMOND, VIRGINIA (West End)** — 4909 Patterson Ave. Elders: J. D. Childress and J. L. Nosker. Bible Study 10 a.m.; Worship 11 a.m. & 6:30 p.m.; Wednesday 7:30 p.m. Phones: (804) 358-7933, 282-1331, and 748-4607.

**BREMERTON, WASHINGTON** — Bremerton Church of Christ, Pleasant Drive at Price Rd., Rt. 1 Box 926, Bremerton, WN 98310. Morning Worship 9:30 a.m.; Bible Class 10:50 a.m. & 5:45 p.m.; Evening Worship 6:30 p.m.; Tuesday Ladies Bible Class 10 a.m.; Wednesday Bible Class 7 p.m. Harold V. Tremble, preacher. Phone: 377-5622.

**JORDAN, ONTARIO, CANADA** — No. 8 Highway, Jordan, Ontario LOR 1S0 (15 miles west of Niagara Falls — 2 miles south of Lake Ontario). Bible Study 10 a.m.; worship 11 a.m. & 7 p.m.; Wednesday 7:30 p.m. Preachers: Bill Hall (416) 562-4739 and Roy Diestelkamp (416) 562-5519.





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**BIRMINGHAM, ALABAMA** — Vestavia Church of Christ, 2325 Old Columbiana Road (near intersection of I-65 & U.S. 31 S.). Sunday: Bible Study 9 a.m.; Worship 10 a.m.; Evening Worship 6 p.m.; Wednesday Evening 7:30 p.m. Steve Patton, preacher. Phones: 822-0018, Res. 823-0472.

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**PHOENIX, ARIZONA** — 2202 North 40th Street, Phoenix, AZ 85008. Bible Study 10 a.m.; Morning Worship 10:50 a.m.; Evening Worship 6 p.m.; Mid-week 7 p.m. Phone: 267-1797.

**WINSLOW, ARIZONA** — 1004 Williamson. Bible Study 9 a.m.; Morning Worship 11 a.m.; Wednesday Bible Study 7 p.m. Phones: 282-3995 or 289-4856.

**YUMA, ARIZONA** — 5th Ave. & 12th Street, Yuma, AZ 85364. Bible Study 10 a.m.; Morning Worship 10:50 a.m.; Evening Worship 6:00 p.m.; Wednesday 7:30 p.m. James W. Rury, preacher. Phones: 783-5853 or 783-6045.

**FORT SMITH, ARKANSAS** — 1914 Jenny Lind, Fort Smith, AR 72901. Bible Study 9:45 a.m.; Morning Worship 10:35 a.m.; Evening Worship 6 p.m.; Wednesday 7:30 p.m. Roger Hendricks, preacher. Phone: (501) 782-2415.

**BAKERSFIELD, CALIFORNIA** — Rosedale Church of Christ, temporarily meeting at the Rosedale School Auditorium, 3356 Rosedale (58) Hwy. Sunday Worship 10 a.m. & 6 p.m.; Bible Study 11:20 a.m.; Wednesday Evening 7:30 p.m. Elders: Lalo Enriquez and Dick Millwee. Dan Melear, preacher. Phone: 393-7089.

**BURLINGAME, CALIFORNIA** — Burlingame church of Christ meets in the Peninsula YMCA, 240 N. El Camino R1, San Mateo, CA. Sunday Worship, 9 a.m. & 6 p.m.; Tuesday Bible Study, 7 p.m. Phones: 592-1874, 593-2871 and Sunday morning only, 342-5228.

**FRESNO, CALIFORNIA** — Sun Garden congregation, 4563 E. Gettysburg. Worship 9:45 a.m. & 6 p.m.; Mid-week 7:30 p.m. Denton Thompson, preacher. Phone: 222-7815.

**MADERA, CALIFORNIA (Parkside)** — 29111 Ave. 13 1/2. Bible Study 9:45 a.m.; Worship 10:45 a.m.; Evening 6 p.m.; Wednesday 7:30 p.m. Richard H. Tucker, preacher. Phone: (209) 673-4601.

**SACRAMENTO, CALIFORNIA** — Folsom Blvd. Church of Christ, 10025 Folsom Blvd., Sacramento, CA 95827. Sunday: Worship 9:45 a.m.; Bible Class 11 a.m.; Evening 6 p.m.; Wednesday 7:30 p.m. Call (916) 362-8063 or 383-3605 for information.

**SALINAS, CALIFORNIA** — Church of Christ of North Salinas, 26 West Curtis Street, Salinas, CA 93906. Worship 9:30 A.M.; Bible Classes 10:50 A.M.; Evening Worship 6 P.M.; Wednesday Bible Classes 7 P.M. Don C. Bradford, preacher. Phone (408) 757-6543.

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**KEY WEST, FLORIDA** — Lower Keys Church of Christ (meeting in private home) 1609 Patricia Street, Box 2235, Key West, FL 33040. Lord's Day: Bible Study 10 a.m.; Morning Worship 11 a.m.; Evening Worship 5 p.m.; Wednesday Bible Study 7 p.m. For direction call: (305) 294-3042 or 872-9721.

**ATLANTA, GEORGIA (N. Metro area)** — 315 Pine Grove Road, Roswell, GA 30075 (1/2 mile west of Fitzgerald Service Station). Bible Study 9 a.m.; Worship 10 a.m. & 4 p.m.; Wednesday 7:30 p.m. Jefferson David Tant, evangelist. Phones: (404) 993-7157 or 992-2097.

**ZION, ILLINOIS** — 2310 Lewis Ave., P.O. Box 95, Zion, IL. Worship 9:45 a.m.; Evening Worship 6 p.m. (Sept.-May), 7 p.m. (June-Aug.); Wednesday 7:15 p.m. L. Bruce Taylor, preacher. Phone: (312) 872-7312.

**WICHITA, KANSAS** — Pleasant Valley Church of Christ, 3317 Amidon. Bible Study 9:30 a.m.; Morning Worship 10:30 a.m.; Evening Worship 6 p.m.; Wednesday 7:30 p.m. David King, evangelist. Phones: Church (316) 838-4195, Res. 263-4361.

**BALTIMORE, MARYLAND** — Glen Burnie Church of Christ, 2 Eastern St. (just off Hwy. 3, left on 648 to Eastern). Bible Study 10 a.m.; Worship 11 a.m.; Evening Worship 6 p.m.; Wednesday Evening 7:30 p.m. Phones: Res. 760-8331, Church 761-3795.

**SUTTON, MASSACHUSETTS** — Church of Christ, Barnett Road, South Sutton. Mailing address: RFD 399-G, East Douglas, MA 01516. Lord's Day Worship 10 a.m.; Bible Study 11:30 a.m.; Worship 6 p.m.; Wednesday Bible Study 7:30 p.m. Jay K. Guyer, evangelist. Phones: (617) 865-3329 (residence), (617) 234-9636 (building).

**ROMULUS, MICHIGAN** — 9426 S. Wayne Rd., 2 blocks north of I-94. Morning Worship 11 a.m.; Evening Worship 6 p.m.; Wednesday 7 p.m. Steve Schlosser, preacher. Phones: Res. (313) 459-5617; Church (313) 941-1105.

**ST. PAUL, MINNESOTA** — Summit Avenue Church of Christ, 10 So. Grotto 55101. Morning Worship 10:20; Bible Classes 9:30 a.m.; Sunday Evening 6 p.m.; Wednesday Evening 7:30 p.m. Gregory S. Oliver, preacher. Contact (612) 731-1367, 451-8806, or 738-2456.

**LAS VEGAS, NEVADA** — S.W. 3830 Schiff Dr. (near corner of Valley View & Spring Mountain). Bible Study 9:30 a.m.; Worship 10:30 a.m. and 6 p.m.; Wed. 7:30 p.m. Preacher: Ron Washburn. Phone 878-0820.

**SALEM, OREGON (South Salem)** — 310 Ewal S.E., Salem, OR 97302. Bible Study 9:30 a.m.; Worship 10:30 a.m.; Evening Worship 6:30 p.m.; Wed. Study 7:30 p.m. Charles A. Limburg, preacher. Phones: (503) 364-5368 or 362-6917.

**EXTON, PENNSYLVANIA (Philadelphia area)** — 217 North Whitford Road, Exton, PA 19341. Bible Study 10 a.m.; Worship 11 a.m. & 6 p.m.; Wed. Bible Study 7:30 p.m. John E. Flannery, preacher. Phone (215) 363-8042.

**KNOXVILLE, TENNESSEE** — West Knoxville Church of Christ, 9048 Middlebrook Pike. Exit I-40 at Cedar Bluff. Go north to Middlebrook Pike, turn right one half mile. Bible Study 9 a.m.; Worship 10 a.m.; Evening 6 p.m.; Wed. 7:30 p.m. Aude McKee, preacher. Phones: 690-8410 or 693-8939.

**KNOXVILLE, TENNESSEE** — Chapman Highway Church of Christ, 7604 Chapman Hwy., 5 miles south of downtown, corner of John Sevier & Chapman Hwys. Sunday Worship 11 a.m. & 7:30 p.m. (May-Oct); 11 a.m. & 6 p.m. (Nov.-April). Classes: Sunday 10 a.m. & Wednesday 7:30 p.m. Patrick L. Gampp, preacher. Phone: (615) 573-6638.

**MEMPHIS, TENNESSEE** — 531 McElroy Rd., Memphis, TN 38117. Bible Study 9 a.m.; Worship 10 a.m. & 6 p.m.; Wednesday 7:30 p.m. Jack L. Holt, preacher. Phones: Office (901) 682-8861, Res. 754-2806.

**ALPINE, TEXAS** — Big Bend Church of Christ, 1702 W. Hwy. 90, Alpine, TX 79830. Sunday: Bible Study 10 a.m.; Worship 11 a.m. & 6 p.m.; Wednesday Bible Study 7 p.m. Phone: (915) 837-3225.

**DALLAS, TEXAS** — Walnut Street (Garland area) — 10550 Walnut Street. Bible Class 9 a.m.; Worship 10 a.m. & 6 p.m.; Wednesday 7:45 p.m. Robert Bolton, preacher. Phone: 272-3019.

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