



THE REFLECTOR

BULLETIN OF CHURCH OF CHRIST • FULTONDALE, ALABAMA • 35008

8 - 8.5 Percent Compound Interest

CHURCH BONDS

TABLE OF MATURITY VALUES

Interest accumulated at
8% per annum on bonds maturing 6 months - 5 years
8½% per annum on bonds maturing 5½ years - 10 years

Interest Compounded Semi-annually

No. Yrs.	BOND DENOMINATION				
	\$10,000	\$5,000	\$1,000	\$500	\$250
1½	\$10,400.00	\$5,200.00	\$1,040.00	\$520.00	\$260.00
1	10,816.00	5,408.00	1,081.60	540.80	270.40
1½	11,248.60	5,624.30	1,124.86	562.43	281.21
2	11,698.60	5,849.30	1,169.86	584.93	292.47
2½	12,166.50	6,083.37	1,216.65	608.34	304.17
3	12,653.00	6,326.60	1,265.30	632.66	316.33
3½	13,159.30	6,579.76	1,315.93	657.98	328.99
4	13,685.50	6,842.80	1,368.55	684.28	342.14
4½	14,232.00	7,116.60	1,423.20	711.66	355.82
5	14,802.00	7,401.20	1,480.20	740.12	370.06
5½	15,396.50	7,703.70	1,539.65	770.37	384.89
6	16,016.00	8,029.60	1,601.60	802.96	400.24
6½	17,178.60	8,590.30	1,717.86	859.03	427.51
7	17,908.70	8,980.35	1,790.87	898.04	445.77
7½	18,669.80	9,394.90	1,866.98	939.49	465.10
8	19,463.30	9,837.70	1,946.33	983.77	485.64
8½	20,290.50	10,314.50	2,029.05	1,031.45	507.42
9	21,152.80	10,826.40	2,115.28	1,082.64	530.44
9½	22,051.80	11,375.20	2,205.18	1,137.52	554.78
10	22,989.00	11,964.50	2,298.90	1,196.45	580.47

AVAILABLE IN
DENOMINATIONS OF:

\$1,000

\$500

\$250

\$100

**Fultondale
Church of Christ**

Phone 841-5293

*The above average annual yield refers to yield that would be realized if the bond is held to maturity. This interest is paid along with the principal, only at the maturity date of the bond.

This announcement is neither an offer to sell nor a solicitation of an offer to buy. This offer is made by prospectus only.

Time for an 'apron trial?'

It was just 50 years ago this summer that a young schoolteacher named John T. Scopes became the defendant in the famous "monkey trial" testing whether the state of Tennessee could forbid the teaching of evolution in public schools. The old Darwin vs. Genesis argument about the Creation still flares in textbook controversies from time to time, but a recent missive from a major publisher, Macmillan, shows how far we have come since 1925 in our concern about how school books affect the minds of children.

Macmillan is distributing a set of new guidelines to authors of textbooks and artists who illustrate them. Among other things, the publisher does not want texts to promote "stereotyped social attitudes" about men and women. Whether Eve was created from Adam's rib is no longer the issue. What is important is that all the Adams and Eves in Today's world be portrayed without "sexist" prejudices.

Illustrators are urged to avoid the familiar domestic scene showing mother sewing while dad reads. Why not have mother reading, says the publisher, while dad clears the dishes off the dining room table? A picture of mother bringing sandwiches to dad while he fixes the roof is held up as a bad example. A better picture would show mother fixing the roof herself.

For authors, the word "coed" is out. Students are students male or female. A salesman must be a sales person, a businessman a business person. The sentence "Women were given the vote after the First World War" is listed as a no-no in the guidelines. It should be "Women won the vote after the First World War." A woman would not be identified as Mrs. John Jones in a new text, but as Mrs. Susan Jones if her name is Susan. And the Joneses are husband and wife, not man and wife.

Some authors and artists may find that the guidelines cramp their style, but it is the publisher who pays them so presumably they will conform. What should concern the publishers is that their new specifications for textbooks are likely to create a liberated-woman stereotype that is as offensive to many people as any wife and mother stereotype it replaces.

The Scopes trial arose because Bible-reading folks in Tennessee objected to their kids coming home from school with ideas contrary to the old time religion. Is Macmillan inviting strife at the supper table when second graders pop up with advanced ideas about how the household should be organized?

Somewhere in the land there may be a woman who would rather let her husband fix the roof and doesn't mind doing the dishes while he reads, and feels strongly enough about it to hale some latter-day John Scopes into court for infecting her children with heresy. An "Apron trial" would be a welcome diversion in these troubled times, if we can only find the likes of Clarence Darrow and William Jennings Bryan to square off

before the jury.

(Editor's Note: We saw the above article which appeared as an editorial in a newspaper in Cullman, Ala. We commend it to you, and wish that more writers would think the same way.)

This calls attention again to the growing and ungodly effort to create a unisex society. The liberal, radical, and often immoral leaders in government, the schools, and churches are trying to destroy all distinction between the sexes. And they are making progress! We now have women wearing the pants and men the beads. The hair of the average woman is shorter than the hair of the average man. It is often impossible to identify them. Little wonder that the society is filled with homosexuals and lesbians.

From the creation of man and woman, God has been concerned with their separate and clearly defined characteristics and responsibilities. And this is more than anatomical. To the first woman He said, "... *and thy desire shall be to thy husband, and he shall rule over thee*" (Gen. 3:16). The Bible is full of similar teaching.

So, what's wrong with mother doing the dishes while dad repairs the roof? This is an appropriate arrangement. The liberals may not like it, but to God and people who can still think clearly, there is man and woman, and each has a place in society, the home, and the church. May it ever be so!)

Eugene Britnell

Gardner S. Hall

Gardner S. Hall has passed from this life. But, like Abel, being dead yet he speaks. The article on the opposite page is copied from Dick Ward's bulletin. It is touching and so typical of the thinking of brother Hall.

In 1956, I was engaged in my first full-time local preaching. It was a struggle against liberalism that was then finding its way into the church. I was told by one of the elders that Gardner Hall would conduct our meeting that summer. I knew nothing of this man. I was apprehensive. He came for the meeting and within a couple of hours after arriving removed my fears. He let me know where he stood on "the issues". Was I ever relieved! Such was typical of him, he let you know where he stood. Thank God for such men!

Since 1956, it has been my privilege to know and love the Hall family. My life has been richer for it.

TO OUR SONS

ONE OF THE LAST THINGS WRITTEN FROM THE
PEN OF BROTHER HALL

The decree now seems to be that I cannot be with you much longer. But I am seeking to dwell on the wonderful blessing that I have been privileged by God's goodness to have been with you so many years. How wonderfully blessed we have been! How much for which to be thankful!

When you were born we were very conscious of our fearful responsibility. We knew you were facing an evil world. We could not think of a greater tragedy than to rear children who were not Christians and being rejected in God's judgment.

So we took our responsibility seriously. We prayed daily for wisdom from the very first day you were born -- in fact, before you were born. We taught you the Bible as soon as you could comprehend it.

You never knew what it was to miss any service the church held -- this was true from the day your mother was able to take you. Of course, days of serious illness were excepted.

Your place at service was always a front seat. You helped sing and show reverence during the service. Very rarely were you punished for being playful or talking during a service. But you were watched carefully and misbehavior was not tolerated.

We attended practically all gospel meetings within reach of us. There your behavior was the same as at home.

We were stern in our discipline. Commands required prompt obedience -- no second reminders. Prohibitions were not forgotten. We did not turn our heads the other way. We agreed on discipline. Sometimes discipline was administered by required readings of biographies and other edifying literature. Whippings were accompanied by loving admonitions.

Often you wondered why you were denied going to places you thought to be right. We did not simply prohibit on our authority. We tried to show the dangers involved and give good reasons.

You learned very young to submit to authority. This you had to be taught. And you have done so all your lives. You respect constituted authority from that of God all the way to the most humble lawmakers.

Both of you respect the word of God and preach it faithfully. You are respected and loved by God-fearing men and women because you live the word in your lives.

You are both richly blessed by having wonderful Christian companions and obedient children -- all of them a credit to you.

I do not wish to imply that we were perfect parents. I, especially, had so many faults. I was high tempered, impetuous, impatient. My redeeming quality was my willingness to repent and apologize. Only in this way was I able to maintain the confidence of my family. You were patient and forbearing and you never doubted for a moment that your daddy loved you.

Now I must leave you. It is such a joy to see that you have followed our counsel and especially that of divine wisdom. It is so much easier to bid you farewell as faithful Christians and gospel preachers. I go with a happy heart -- not a crushed one.

Love,
Daddy

What To Call It?

Ronald V. Lehde,

Whenever divisive issues in matters religious have arisen, it seems that the practice has been to label and categorize those taking a stand on either side of the issues by those taking the opposing stand. To a certain extent this is desirable, but only insofar as it is done in a scriptural way. For instance Paul referred to the Judaizing teachers as "... they of the circumcision" (Titus 1:10). Certainly this showed which side of the "issue" these people took. And it would also be proper to designate *general classes of doctrine* as being liberal or conservative, sound or unsound (Titus 2:1).

However, there is a type of name-calling which is prejudicial and based solely on the emotions which has no place in the vocabulary of Christians. This type of labeling generally reflects on the personality—real or supposed—of the person taking a stand on doctrinal matters, rather than being an accurate description of the doctrine being taught.

Twenty years ago certain issues divided the church. Those sympathetic to the innovations referred to those opposed as "hobby riders," "antis," and "orphan-haters," to name but a few. None of these terms accurately describes the doctrine which caused these to be opposed to the innovation. Why did they use these terms? Simply because that to have attacked the doctrine itself was too formidable a task since it was, and is, the truth. So instead they attacked the personality of the adherents of the doctrine.

During that period of division another term was thrown about quite a bit, and it still seems to be ricocheting around today. At times it can be an accurate, descriptive phrase; but due to its being bandied about, it is losing its usefulness. This phrase is *Party-minded*. There is no doubt that one can be party-minded. Paul warned the Corinthian church against this very attitude in 1 Cor. 1:10ff. Neither is there any question as to its being a sin to be either a leader of a party or a follower of a party. The trouble appears to be that many simply do not know when one is being "party minded" and when he is not.

The very connotation of "partyism" in the church infers that which has departed from the truth revealed in God's Word. When such "partyism" (error) is known we must make all effort to remove ourselves, our support, and our influence from it lest we be condemned by 2 John 9-11. "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works." We must guard against being drawn into a position we do not agree with.

On the other hand, when a brother teaches "the Truth, the whole Truth, and nothing but the Truth," is one being party minded if he expresses agreement with what the brother is teaching? Is the brother being party-minded if someone agrees with him?

Certainly not! On the other hand, is one party minded who denounces error being taught? And are we being party minded if we join in denouncing that error? Again, certainly not. We must be careful how we label and categorize, doing so only in a scriptural manner and with the proper attitude and purpose. But it must be done. (Rom. 16:17).

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EDITOR: Edward O. Bragwell, Sr.

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