

SEARCHING *the* SCRIPTURES

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" — John 5:39.



"These were more noble than those in 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.

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XV

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REVERSE IS THE NEEDED GEAR

Orven Lee

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Our cars are made to move forward with speed and comfort, but they all come with a gear that we call reverse. We do not use this gear as much, but it is very, very important on a car. We sometimes get into situations where the only way out is to back out of such places. Preachers and other church members may be deceived and blown about by some wind of doctrine so that they are found in digression. Reverse action is the only way out of that type of error. Repentance is a good word. It describes a process of correction we all need to use on different occasions. It is bad to make such a mistake. It is especially bad to make it and never find the courage and wisdom to use that gear called reverse.

In the middle of the last century some very capable men who had been very effective in the back to the Bible movement had an urge to improve on the Lord's simple plan of government for His church. Their feeling was that if they could have a national or central agency (Missionary Society) they could do big things for the Lord. The society brought division, turned tens of thousands of people back toward denominationalism, led to less evangelistic work instead of more, and the society became a center of classic modernism. The founders of this society were able men who did not dream of creating such a monster, but they did. Man's wisdom is foolishness before God. The society was established so we could be like the (denomi-)nations about us. The society became as modernistic as a Methodist Conference or a Presbyterian Synod. There was no more scripture for the one than for the other, and the pedestals created positions of pride in human wisdom.

The **Christian Standard** was a paper started to promote the American Christian Missionary Society. Decades passed and the society finally got wealth and power. It then went modernistic. The **Christian Standard** then put forth special effort to control and restrain the monster it had promoted. It failed in this effort. It would have been wonderful if they could have stopped the society while all used the reverse gear.

The **Herald of Truth** moved from a northern state to Abilene, Texas more than two decades ago. It was then very successful in getting money (millions of dollars) and power over churches. It brought division to more churches than anything since the apostasy associated with the Missionary Society. Some of the men who promoted it and defended it in its early years are disillusioned and broken hearted.

The **Herald of Truth** has been "sponsored" by Fifth and Highland church at Abilene, Texas. This church now has confusion, heresy, division, and modernism on the inside. It evidently is one of the most digressive of the churches in the present apostasy. Many churches that supported **Herald of Truth** so enthusiastically — and may we say arrogantly — will no longer support it with their money. Many dropped the program a few years ago. The exodus from among the fold of its supporters continues.

Will the **Herald of Truth** cease to exist? Will it die? I say not. The number of wild, digressive churches increases, and, in many cases, these are groups with wealth. The H.O.T. can be their mouth piece. A few millionaires can pay much of the cost, while these wealthy apostate churches pay the rest. The Missionary Society did not die when it went modernistic, did it? It would be wonderful if churches would back out of this whole institutional framework but they will not.

The **Herald of Truth** is a separate entity. It can and may move from Abilene, or Fifth and Highland may expel its more conservative members and continue its support for the more modernistic organization. We may be confident that H.O.T. will not reform itself. It has full steam ahead in its down hill drive. It has no reverse gear. It does not even have good brakes.

One of the sad facts is that human beings are slow to learn. The debaters who have defended Fifth and Highland church and Herald of Truth are now

heart broken over finding that their idol was made of clay, but they say they are still willing to defend the principle on which it was founded. They seem to wish for Herald of Truth Number Two. Would it not go the same route? The American Christian Missionary Society did, did it not? The Lord rejected any and all systems of centralization in favor of local autonomy for His church. He authorized the church to move in its local capacity alone. Such is the clear record of the New Testament.

We should not have tried the establishment of central agencies in our generation because we have the example of centralization in the last century. Now that we have gone through the same rut again it is sad to hear the disappointed promoters saying they would still support the principle under which it was started. Will they never learn? The answer to this question is "No!" If one hundred similar efforts to activate the church universal are made in the next thousand years, they will all go in the direction of human wisdom, pride, and complete apostasy. World Radio of this generation, mission compounds, and powerful sponsoring churches in general will furnish other examples of the damning effect of power, money, and human wisdom in religious affairs. How long will it be until another generation arises that will see sound churches again divided by efforts on the part of some to help the Lord by coming up with some plan of centralization?

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Editorial

Connie W. Adams
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LOVE NOT THE WORLD

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:15-17).

The word "world" here does not mean the physical globe on which we live, but stands for the forces of evil in the world which are arrayed against the Lord and his will. Satan is referred to as "the prince of this world" (John 16:11). As he desired to "sift" Simon Peter as wheat (Luke 22:31), even so, he desires to "sift" us all by exposing us to the three avenues of temptation by which all have entered into sin. John said that to abide for ever we must do the will of God. This is placed in contrast to the world and its seductive voice. We cannot do the will of God and the will of the devil at the same time.

Worldliness is an improper attitude toward the world. It sets higher store by the praises and standards of those under Satan's power than it does the approval of God. Paul said those who are "risen with Christ" should set their affections "on things above, not on things on the earth" (Col. 3:1-2). "But the wisdom which is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:17). This is placed in contrast to that wisdom which is "earthly, sensual, devilish" and which ends in envying, strife, confusion and every evil work (verses 15-16).

It does not take a Solomon to see that among the professed children of God there seems to be a growing affection for the world and its will and a diminishing respect for the will of God to govern the conduct of his people. Every preacher who travels about among various congregations of our day knows what I am talking about. Not only have congregational activities been patterned after the "nations round about" in so far as the more liberal churches are concerned, but in those same congregations and among those who claim to be conservative respecting Bible authority, there is observable a growing infatuation with the world.

Many of our men, young and old, have become so concerned with pleasing those about them in the world that they have adapted the grotesque dress, hair

styles and speech of the rebels of society who seem bent upon depriving humanity of every vestige of dignity and self-respect. The language of our young is contaminated with the bizarre expressions of the hippie musicians to whom they listen by the hour.

Our women, young and old, have adorned themselves, not with modesty, shamefastness and sobriety, but with the alluring attire of the mini-skirt and tights (misnamed "slacks"). Nobody asks or expects our women to dress in the style of the eighteenth or nineteenth centuries. But it is shameful when so much flesh is exposed to the public eye as is true in places of worship and elsewhere. What are mothers using for sense when they allow their daughters to go to school, to say nothing of a place of worship, looking like a sex symbol? Why are fathers not exercising their headship in their families to put a stop to it? And, by the way, where are the preachers? Where are the elders? Are they all blind? Certainly such problems must be resolved with wisdom, but they MUST be resolved if the will of God is done.

Worldly attitudes toward error have devastating effects. The world peace movement in politics and the ecumenical movement in religion have had their effect upon some among us who want to back away from the fight with sin and error, find a convenient spot on the plains of Ono to negotiate with the devil, and raise a terrible outcry against anyone with the effrontery to ask them to clarify their ambiguity, if not outright compromise.

What, other than the spirit of the world, is behind the woeful lack of corrective discipline throughout the land? Have numbers become such an important barometer that we have overlooked the fact that pruning is necessary to growth? What did Paul mean when he said "mark them which cause divisions and offenses contrary to the doctrine and avoid them" (Romans 16:17-18)? What did he mean when he said to "deliver such an one to Satan", "purge out the old leaven" and "put away from among yourselves that wicked person" in 1 Corinthians 5? What does "withdraw from every brother that walketh disorderly" mean in 2 Thessalonians 3:6? The spirit of the world calls for blindly covering these aberrations with what it mistakenly calls "love" while God and his will are dishonored all the while.

The church is in the world to radiate the light of divine truth. Its members must be salt, light and leaven to permeate every corner of the globe. But when the world gets in the church the salt loses its savor, the light is hidden under a bushel and the leaven spreads evil and not good. Moses regarded the pleasures of sin as only "for a season" (Heb. 11:25). So must we consider them. Paul said "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4:8). Hearing and doing the will of God builds our house upon the rock and endures through eternity. Hearing the siren call of the world and submitting to its temptations builds upon the sand and eventuates in everlasting destruction from the presence of the Lord and from the glory of his power. Make up your mind.

A REVIEW OF "THE CHURCH TREASURY"

Roger Jackson

I appreciate this opportunity to respond to the editorial written by Brother Adams' in *SEARCHING THE SCRIPTURES*, VOL. 14, NUMBER 11. While I have never felt the obligation to defend everything my brethren have said on the subject of the church treasury I think that it is necessary to make some candid observations about the subject.

It is quite easy for these brethren to fill these pages with material in opposition to good works and cause their readers to believe that they have a good case. Fighting "straw men" is no challenge. Presenting arguments among themselves without an opposing view gets to be rather one sided.

I Cor. 16:1-4 does give some information about a church treasury but far beyond that it gives the only instruction for the **FIRST DAY OF THE WEEK** collection. The only thing that passage specifies for its use is "poor saints". In all probability the only collection the church where Brother Adams preaches takes up is the first day of the week collection. That means that if our "anti" brethren are to remain consistent in their insistence upon a pattern in the use of the treasury they must cease to take their salaries out of the first day of the week treasury and get it out of some other. Friend, not one passage in the New Testament ever once says anything about a preacher getting a dime out of the first day of the week contribution, not one! If you do get your salary out of that collection, brother Adams, that means the first day of the week treasury, contributed for benevolence and specified for benevolence, can be used in the field of evangelism. A. C. Grider said in his debate with Alan Highers that under no circumstances could a passage on benevolence be used in the field of evangelism. You fellows seem to be at odds with each other. Now I believe you can get your salary out of that collection but your doctrine as it stands won't allow you to for you have no specific example. Since by your actions and practice you obviously believe a passage on benevolence can be used in the field of evangelism lets make some observations on Acts 11:27-30. Here one church sent to another in benevolence. Since you are constrained to believe a passage on benevolence can be used in the field of evangelism it is obvious that the Antioch brethren could have sent to the Jerusalem brethren if the need had been evangelistic hence authority for one church sending to another in evangelism.

Brother Adams uses the case of Judas' being the treasurer of the Apostles as authority for churches having treasuries today. Then by the same token if Jesus taught his disciples to use that treasury for persons considered to be unbelievers, why won't you follow your lesson on through and admit that the treasury it typified can be used for unbelievers? (Matt.

5:43-48). When you used that example you argued yourself right out of the "saints only" doctrine. We may assume that the same "bag" was present when the Apostles became the first members of the church. What took place in the nature of that "bag" so that even though it had been used for unbelievers now it could not be?

Yes, Acts 2:44, 45 and 4:34, 35 as well as other passages mention a church treasury and I believe all of them. But only I Cor. 16:1-4 mentions the first day of the week collection. That's the only one you brethren have and my question is for what can you use **that one**?

The gathering of the funds mentioned in Phil. 4:15, 16 does to my knowledge constitute a treasury. II Cor. 11:8 in like manner constitutes a treasury. What I want to know is, did they collect these funds on the authority of I Cor. 16:1-4? If they did, and a passage on benevolence (I Cor. 16:1-4) can never be applied to evangelism, what do you call it?

Brother Adams is very close to the truth. The fact is that I Cor. 16:1-4 is a record of the first century church meeting a need in benevolence. Because of other passages, the only thing restricted is the day upon which the collection may be taken. Brother Adams admits that the same collection was used by the church to send wages to Paul. The treasury then can be used for either benevolence or evangelism. Since that is true and the first century church contributed out of their treasuries to each other in the field of benevolence, it stands to reason that they might have done it in the field of evangelism if they wished.

If the above is not true, then the following is a result: (1) The Antioch and Jerusalem churches were in error in sending to each other in Acts 15. Verse 23 says Apostles, elders, and brethren sent the writing, hence the church. (2) One church could not send the other a New Testament. (3) One church could not loan chairs to another to relieve an over crowded condition in a gospel meeting. (4) Two congregations could not cooperate in a tent meeting. (5) One congregation could not aid another in a building program.

We must not make the church the treasury and the treasury the church. The local congregation acts in other ways than through its treasury. If it is wrong for two congregations to cooperate in the field of evangelism through sending and receiving money, why, in the name of reason, isn't it wrong to cooperate in sending and receiving anything, such as messengers, writings, chairs, etc.? In Col. 4:16 New Testament congregations cooperated in the field of evangelism by passing around an inspired writing. Looking retrospectively then, if it is right to cooperate in sending and receiving such valuable things as an inspired writing, which is cooperation in the field of evangelism, why isn't it right to cooperate in sending and receiving what Jesus called, "That which is least" i.e., money? (Lk. 16:10). What is it that makes sending inspired writings all right but wrong to send money? What is it that makes dollars more holy than scripture? Why is it that our anti brethren allow one and reject the other? Maybe they don't allow either; I'll let them say.

I am sorry Brother Adams and I disagree but as long as he and his writers of **SEARCHING THE SCRIPTURES** persist in the course of this paper and allow me space to reply, I will do so. I have no desire to merely be difficult or an instigator of strife. I have a position that has been tried in times past and I don't mind anyone trying it again. I enjoy good discussions on a high plane as I believe Brother Adams does. My address is below and I hope you will not hesitate to write as a Christian since I am not interested in any correspondence of a different nature.

Rt.2

Brundidge, Alabama 36010

(EDITOR'S NOTE: We are glad to give this space to Brother Jackson to express his disagreement with my editorial. When his article is closely examined you will find that he is in agreement on the point that the only **TIME** mentioned in connection with a collection of a treasury is 1 Corinthians 16:1-4. He also agrees that passages such as Phil. 4:15-16 and 2 Cor. 11:8-9 also involve a treasury, though they do not specify a time to gather it. Then my main point still stands. Other passages show that a common treasury was used in evangelism and in benevolence. While the occasion of the collection in 1 Cor. 16 was benevolent, the time of it is still significant. Does our brother believe it would be scriptural to take a collection on Wednesday night? I know some who say it makes no difference.

I did not mention the "bag" carried by Judas among the disciples as "authority" for a church treasury. I simply gave a brief survey of the idea of a treasury or common fund and said that "even" among the apostles one important point in trying to expose "limited benevolence" from this reference. The whole mission of the apostles was directed to the "lost sheep of the house of Israel." They were not to go into any way of the Gentiles. They were to work among those who by divine covenant were the people of God, even though they had fallen away from him.

The reason it is scriptural for one church to send to another in benevolence and not in evangelism is very simple. One is in the New Testament and the other is not. That makes a lot of difference with me. We are not talking about a problem over sending divine revelation as was the case in Acts 15. All divine revelation to be sent has already been sent. We are talking about one church sending funds to another church for a work which is the mutual responsibility of every church to the limit of its ability. When all the "maybes", "ifs", "perhapses" and related ideas are removed, the fact remains that in the New Testament, one church sent to another to help it meet a need which was peculiarly its own in benevolence, but in evangelism, to which every congregation sustains the same relationship, there was no interchange of funds to be found. Churches sent forth preachers and sent wages to preachers, but not funds to other churches in evangelism. Brother Jackson has not found an exception to this.

Brethren, it sounds like Brother Jackson is asking

for a debate, does it not? I have already offered to meet him in discussion on an exchange basis in Louisville and in Brundidge where he preaches. He declined. But he insists that he is ready and willing to defend his practice. You have his address, brethren, see what you can do with him.)

Books by Homer Hailey

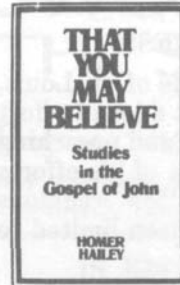
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KETCHERSIDE'S NEW DRESS

Several years ago W. Carl Ketcherside of St. Louis, Mo., editor of Mission Messenger, spent a lot of effort opposing gospel preachers locating with and preaching for a congregation fully organized. Some of his efforts included writing in his paper and a few religious debates. His fellowship seems to have been limited to those who agreed with him then.

OLD KETCHERSIDEISM

The basis upon which he opposed a located preacher was that he believed there was a difference between preaching and teaching, and in the gospel of Christ and the doctrine of Christ. In the **Wallace — Ketcherside Debate** at Paragould, Ark., in 1952, he said, "Now, the idea of preaching the gospel to the church, is one that is not held forth in the New Testament scriptures" (page 21). He declared, "My friends, there is a great difference between preaching and teaching. Our brother has repeatedly spoken about preaching to the church. I want you to know that you cannot preach the gospel to the church and here is a good place for us to center this discussion" (page 22). We are told, "There is a difference between teaching and preaching" (page 53). He quotes Leroy Garrett as saying, "One **preaches** when he tells sinners about Christ and he **teaches** when he edifies the church" (page 23). To summarize Ketcherside's old position, note chart 1.

OLD KETCHERSIDE DOCTRINE	1
1. Preaching is different from teaching.	
2. Preaching is to alien sinners.	
3. Teaching is to the church.	
4. One cannot preach the gospel to the church.	

Ketcherside made a radical change in the **application** of the above position. He decided to find a way that those who were divided over the use of uninspired literature, Bible classes, women teachers, instrumental music, church supported missionary, benevolent and educational institutions, individual communion cups, the "sponsoring church" type of congregational cooperation, Premillennialism, and a number of other questions could all be united. This included both those of churches of Christ and those of the Christian Church.

NEW KETCHERSIDE DOCTRINE

Really there is nothing of a basic difference in what he taught several years ago and what he is teaching now, that I am able to determine. The difference is in the application he now makes.

Consider some statements all found in the February, 1973, copy of Mission Messenger. On page 19 he says, "Preaching in the church, or to the church, is not mentioned in the Christian scriptures." Again, "We preach the gospel to unbelievers, to aliens, but never to Christians, or those who have received it" (page 19). Again, a third quote from page 19, "The gospel is the seed, the sperm, by which we are begotten. The doctrine is the bread upon which the children feed, and by which they grow." On page 20 he said, "Not one apostolic letter is a part of the gospel of Christ. . . . The Roman letter was not a part of the gospel.... The letter to the Galatians was not part of the gospel." "The gospel is designed to enlist soldiers in a single army in which those who were formerly enemies became a unit in Christ" (page 22). With chart 2 we summarize the New Ketcherside Doctrine.

New Ketcherside Doctrine	2
1. Preaching is not to the church.	
2. Gospel is preached to unbelievers.	
3. Doctrine is for Christians.	
4. Gospel is for aliens.	
5. Epistles are not the gospel.	

**IS THERE A DIFFERENCE IN
THE OLD AND NEW?**

If one will compare closely charts 1 and 2, it will be seen that there is not any basic difference in the two. He has just changed into a new dress, but it is still the same old woman of error. (1) Both make a difference between teaching and preaching. (2) Both make a difference in the gospel of Christ and the doctrine of Christ. (3) Both say preaching is to aliens, never to the church. (4) Both says teaching is to the church, and not to aliens. (5) **BOTH ARE WRONG AND UNSCRIPTURAL.**

In Ketcherside's old position these differences were made in order to oppose a gospel preacher working with and / or for a church in gospel preaching. In his new position these differences are made in order to unite all he claims are in the Restoration Movement, and at last will also include the denominations.

ARE GOSPEL AND DOCTRINE DIFFERENT?

In order to see there is no distinction between the gospel of Christ and the doctrine of Christ as

People Obeyed	3
1. The faith. Rom. 1:5; 16:26	
2. The truth. Rom. 2:8	
3. The form of doctrine. Rom. 6:17-18	
4. The gospel. Rom. 10:16	

What did the Romans obey? Paul said all nations were to have "obedience to the faith" (Rom. 1:5). He Ketcherside seeks to make, consider chart 3.

said the scriptures were revealed "for the obedience of faith" (Rom. 16:26). Those who "do not obey the Truth" will be punished (Rom. 2:8). The Romans had "obeyed from the heart that form of **doctrine** which was delivered" (Rom. 6:17). Some had "obeyed the gospel" (Rom. 10:16). They had obeyed the faith, the truth, the gospel and the form of doctrine which suggested they obeyed the same thing. In the Roman epistle four terms (faith, truth, doctrine and gospel) are used synonymously with that which was obeyed. The gospel is doctrine. Ketcherside says the gospel and doctrine are different. Consider chart 4.

Gospel Is Doctrine		4
1.	Rom. 1:15—preached gospel to Rome.	
2.	Rom. 6:17—obeyed form of doctrine.	
3.	Rom. 10:16—obeyed the gospel.	
4.	Rom. 10:17—faith comes from hearing the word of God.	
5.	Rom. 15:16—ministered the gospel.	

To the Romans, Paul was ready to "preach the gospel" (Rom. 1:15). They had "obeyed the form of doctrine" (Rom. 6:17). They had "obeyed the gospel" (Rom. 10:16). Faith came by hearing "the word of God" (Rom. 10:17). Paul ministered the gospel (Rom. 15:16). The gospel that was preached was obeyed, was ministered unto them, was the word of God and was doctrine.

ROMAN SAINTS AND THE GOSPEL	
Gospel	5
1.	Rom. 16:25—established according to the gospel.
2.	Rom. 10:15—preached the gospel.
3.	Rom. 10:16—some obeyed the gospel.
4.	Rom. 2:16—judged by the gospel.

From chart 5 one learns that the Romans were established according to the gospel (Rom. 16:25). They were established because the gospel had been preached unto them (Rom. 10:15), and they had obeyed the gospel (Rom. 10:16). At the judgment by the "gospel" the Romans would be judged (Rom. 2:16).

(1) **Romans.** Paul wrote to "saints" (Rom. 1:7). To these saints, he said, "I am ready to preach the gospel" (Rom. 1:15). He wrote these saints to conform their lives unto "the law of the Spirit of life in Christ Jesus" (Rom. 8:2). To these Romans and other Gentiles, Paul said he was "ministering the gospel of God" (Rom. 15:15-16).

(2) 2 Cor. 9:12-13. Paul said saints thanked God for the subjection of saints at Corinth "unto the gospel of Christ." These saints were subject to the gospel.

(3) Gal. 2:14. Paul said Peter, Barnabas and certain Jews did not walk "according to the truth of the gospel."

(4) Matt. 28:18-20; Mk. 16:15-16. Jesus said the gospel was to be preached to every creature (Mk. 16:15). He said the apostles were to "teach all nations" and when they were baptized the commands of Christ were to be taught to them (Mt. 28:19-20). The com-

monly called "Great Commission" shows there is no difference between preaching and teaching; and between the gospel of Christ and the commands of Christ.

(5) I Tim. **1:10-11.** Paul said that which was "contrary to sound doctrine" was that which was not "according to the glorious gospel of the blessed God, which was committed to my trust." (More to come.)

Using the SWORD OF THE SPIRIT

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IS KISSINGER THE ANTI-CHRIST?

A local Baptist preacher announced recently that he was going to preach on the subject, "Is Kissinger the Antichrist?" I don't know what proof he used nor what conclusion he reached, but knowing him, I wouldn't be surprised at anything.

Believe it or not, some sectarians have come up with the following "proof that Mr. Kissinger is the fulfillment of Revelation 13:18. Here is the way they go about it: Place the letters of the alphabet across a piece of paper. Place the number 6 under the A. Add 6 each time and place the total under the letters all the way to Z which will have 156 under it. Now take the letters K-I-S-S-I-N-G-E-R and place them vertically. Go back to the letters and numbers, and place the proper number by the letters in the name. For example, 66 by K and 84 by N. Now add your nine figures and the total will be 666.

Now you understand why some people think that you can prove anything by the Bible!

WE PAINT ON DIFFERENT DAYS

A few days ago I was doing some painting on my house when I noticed my neighbor and his wife come home from worship. It was Saturday. The next day, as my wife and I left for worship, he was painting on his house. You see, we paint on different days because we worship on different days. He follows the law of Moses and I follow the law of Christ.

Since I am not a Jew and have never been in bondage in Egypt, the sabbath has no meaning to me. "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day" (Deut. 5:15). Notice the reason for giving the sabbath. In verse 3 he said, "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day."

The law of Moses, including the sabbath, has been abolished (Col. 2:14-17). I worship on the Lord's day — the first day of the week — the day upon which Christ was raised, the church was established, and the disciples came together to break bread (Acts 20:7).

CREEDS AND SCRIPTURES

I read an article recently concerning the controversy in the Presbyterian Church over the writing of a new creed. Mr. F. W. Hobbie, a local preacher, was quoted as saying, "Many are not willing to accept any change in the language of the Westminster Confession, which dates back to 1647, and which has come to be revered by many on the same basis as the Scriptures."

The article said, "One of the things proposed by the committee — something not acceptable to the convictions of many in the church — is to make the point that confessionals are not in the same category of inspiration as the Scriptures; that they are the work of men and as such often include error."

There is no need to say that they "often include error" for the truth is, they always include error. There is no other way to write a human creed. If it has more than the Bible or less than the Bible it is sinful (Gal. 1:6-9; Rev. 22:18,19). If it contains exactly what the Bible does it is not a human creed but rather a reproduction of the Bible. The man who truly believes such scriptures as Second Timothy 3:16,17 would not give a dime for a thousand human creeds. All human creeds are born out of dissatisfaction with the word of God and the blasphemous idea that men can improve upon the Bible.

"O GOD! NO!"

Back in June of '73 there was a destructive fire in a cocktail lounge in New Orleans known as "The Up Stairs Lounge." Twenty-nine people were killed. One survivor said, "Bill Larsen, a pastor at the Metropolitan Community Church, got caught in the window, and I just watched him burn. He had one arm out, and I heard him scream: 'O God! No!'" That's what he should have said as he was about to enter the door of that wicked place. I doubt if the cause of righteousness suffered a loss, and there will be more burning ahead for such ungodly hypocrites.

LET THE ENEMY LOSE ONE

The Bible condemns divisions, factions and the spirit of denominationalism. It also describes the fruit thereof. I read of an example of the bitterness and jealousy which can exist between denominations which surely takes the prize.

A small Southern town was split down the middle between Baptists and Methodists. The two denominations competed in every aspect of town life.

One of the leaders of the Baptist forces who was up in years became ill and was told by his good Baptist doctor that he was soon to die. One of his last acts was to become a Methodist.

The Methodist minister was overjoyed. He asked the dying man if God had shown him the right road just in the nick of time. The dying man, pale and coughing, raised his head from the pillow and with a shaking voice said, "Oh, no! I just decided that if someone's got to die, I'd rather it be a Methodist."

"For where envying and strife is, there is confusion and every evil work" (James 3:16).

SOWING the
SEED of the
KINGDOM

J. T. Smith
1433 N.E. 16th Avenue
Gainesville, Florida 30621



CALVINISM EXAMINED #4

That Christ died for the elect and for them **only** is the doctrine set forth by the Calvinists. The non-elect were EXCLUDED from the benefits of Christ's atonement. However, the Calvinists overlook a number of passages that set forth the fact that salvation is the gift of God.

In Eph. 2:8-9, for example, we see that Paul says that "salvation" is the "gift of God." On page 522 of Word Pictures in the New Testament, Mr. A. T. Robertson says of this passage, "Paul shows that salvation does not have its source in men, but from God. Besides, it is God's gift and not the result of our works." So, salvation is the gift of God. However, we would note just here that Paul does not exclude every work here. For, if he did that would exclude FAITH. Yet Jesus said "faith" is a work of God (John 5:28-29).

If Christ died for all, we may ask, why will ALL not be saved? The problem here is that both the Universalists (who believe that every person will be saved) and the electionists both fail to recognize the part that man has in salvation. In John 1:29 (as we noted in our last article) Christ paid the "sin debt" and made provisions for all who will take advantage of the debt being paid. Let me illustrate it like this. If someone owned a piece of property that my son-in-law wanted to purchase but did not have the money to purchase it, if I had the money I could purchase it and give it to him, either conditionally or unconditionally. But that is exactly what Christ did. He paid the sin debt (something that man could not do) and offers it to us as A CONDITIONAL GIFT.

There are a number of passages that refute the doctrine of limited atonement. In John 3:16 we read, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." There are two words in the above passage that I want to note in particular. They are "world" and "whosoever." If God so loved the "world" (and he did), then the "world"

should not perish. You will note that he did not say that the world CANNOT perish or WILL NOT perish, but that we SHOULD NOT perish, but have everlasting life. But, of course, this does not in any way indicate that the atonement is limited to any group or tribe of people.

There are a number of passages in the New Testament that refute the doctrine of limited atonement. In John 6:51, Jesus said, "The bread that I will give is my flesh, which I will give for the life of the world." Also, in Heb. 2:9 we read, "But we see Jesus . . . that he by the grace of God should taste death for every man. And John said, "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe." All these passages mean nothing IF the doctrine of limited atonement is true.

The fact of the matter is this; although God may have the power to give an UNCONDITIONAL GIFT to anyone he desires, sometimes in order to prove those to whom he is giving the gift, he places conditions on it.

In Numbers 14:8 we read, "If the Lord delight in us, then he will bring us into this land, and GIVE it us; ..." Thus there is no doubt about the fact that it was a GIFT. God said it was. However, there were a number of conditions that had to be met in order to receive the gift. God had them line up with the armed men in front, followed by the priests with ram's horns; followed by the Ark of God. Then the people were to follow this procession with the people being very quiet. They were to line up in this order and march around the walls of Jericho once a day for six days. Then on the seventh day they were to march around the wall seven times, making a total of thirteen times. The priests were then instructed to blow on the ram's horns and the people were to shout with a great shout and the walls would fall down. This was by the grace of God, it was a gift; and yet they **did** something to get it. It was a CONDITIONAL GIFT.

There are two verses of scripture that set forth the fact that everyone COULD be saved; and that salvation is a conditional gift. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Thus Christ is willing to save all, yet this salvation is conditioned on believing and being baptized. All will be saved that obey the words of Christ.

Hermeneutics

by D. R. Dungan

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ABILENE AFTERMATH

Reams of paper have been used lately to review the trouble within the confines of the Highland Church in Abilene as related to Herald of Truth. As far as I can see not one person has changed his view about unscriptural cooperation. The fight seems to be over "control". It is the same old story of Jeroboam and Rehoboam about who would be head man.

The other day I received a 24 page brochure from the elders telling their side of the story. If the matter were not so serious, it would be amusing. On page four, they tell how they "fired" Brother Harper. I have known Brother Harper ever since he preached for the old Fourth and State Street Church in Little Rock. At one time, I had high respect for his ability and work. I suppose these elders like many others felt they could fire Brother Harper and then like Pilot wash their hands of the matter. Well, like the cat who returned, this matter was not over at all. The Abilene elders found out the hard way that Brother Harper had as much or more influence in the brotherhood than they. He began (as they admit) by telling his side of the story to the attentive ear of a confused brotherhood. Evidently churches began to cancel their financial support to the Herald of Truth like leaves falling man autumn wind. The elders immediately felt the "heat" and contacted Brother Harper with the intention of making peace. They put him on what they called "liberal retirement" for the rest of his life! They even made it retroactive to when they had fired him. Not only this, they apologized and asked his forgiveness. I need to talk with Brother Harper and find out how he achieved such a feat. I would be willing to take the liberal retirement and forget the apology!

Actually, I know how he brought this pressure on the elders. They evidently did not plan to be so nervous at the beginning, but when a Church has a "baby" being supported by a brotherhood the story is different. On page five the elders said, "We were so sickened and frustrated by what was going on that we were blinded. Now, we know we were wrong. There is just nothing else to say except, we made a mistake". They went on to say, "We temporarily lost sight of the fact that Brother Harper had labored with us for 28 long years, that he had worked long hours, stayed away from his family, married our youngsters, prayed with our sick, and buried our dead".

When I read this humble confession from the pen of the Abilene elders about a preacher they had fired, I thought wouldn't it be wonderful if all elders felt this way about faithful gospel preachers without being pressured into such an affirmation.

Brethren, we all have a tendency to forget too soon. In this 24 page brochure, they go on to tell of internal problems in the Highland Church. They tell of the resignation of three other elders. Evidently the "heat" put on these elders caused them to dissolve the Television Committee. They affirm, on page 15, that they are "running" the Herald of Truth and that it is not operated by a committee. They admitted at one time, they had a Radio and Television Committee.

They close with a humble plea for all churches to continue to support the Herald of Truth. The Herald of Truth is that spiritual monstrosity started by my former school mate, James Walter Nichols. This organization does not have one vestige of scripture for its existence or operation. Wouldn't it have been wonderful in all of this confusion if Brother Harper and the elders would have come back to the truth instead of fighting over "control"!

**"SO THAT YOU MAY NOT GROW WEARY
AND LOSE HEART"**

Jerry F. Bassett

In the doing of any task which involves difficulties, and which must be performed despite obstacles and opposition, and which requires longsuffering and patience, there is always the danger of weariness.

Our work to serve God in the up-building of His cause is no exception.

We give to the point of sacrifice to provide funds to carry the gospel to the lost, who, for the most part, are oblivious to our concern for them. We study to equip ourselves to teach a generation that cares nothing for what we have to say. We baptize people who often are unwilling to shed their goatskins of worldly lust and selfishness, and who refuse to take their cross and bear it for the cause of Christ. Even brothers and sisters who could be expected to be mature and productive in the Lord are too willing to spend their time and energy selfishly serving themselves instead of Christ.

Is it any wonder that sometimes those who labor to build up the church are tempted with weariness as they labor to carry, not only their own load, but also the load dumped on them by slothful members who refuse to help in the work?

But let such feelings be shut out of our minds. Let us not indulge ourselves in feelings of self-pity for the endless task we perform with seemingly small results. Neither let us harbor feelings of bitterness against brethren who are unwilling to carry their share of the burden. Such feelings too easily become excuses for giving up and becoming unfaithful ourselves.

Let us instead listen to the faithful word of God which exhorts, and promises, "And let us not lose

heart in doing good, for in due time we shall reap if we do not grow weary" (Galatians 6:9).

Let us also look to the examples of godly men who toiled endlessly, enduring great temptation to become weary, but who in their faithfulness to God were richly blessed. Noah labored to build the ark while at the same time preaching to sinful men in an effort to save them; men who no doubt laughed him to scorn (II Peter 2:5). Abraham was called by God to go into a strange place, and was promised a seed through whom all nations would be blessed. For twenty-five years he waited for a son, and for all his life he wandered as a stranger in a land in which he had no inheritance, and among people who were not his own. Yet, in his faithfulness, Abraham became "the father of all who believe" through Jesus who came of the lineage of Isaac (Romans 4:11, 9:6-8). And think of Moses who spent forty years in the house of Pharaoh acquiring wisdom and knowledge and the bearing of a leader, but who was still not ready to lead God's people out of Egypt. Instead he spent another forty years in the wilderness of Midian in preparation for the exodus, a deliverance in which even the people he delivered murmured and rebelled time after time making Moses' work hard to bear. Even though Moses himself faltered along the way, his work nonetheless succeeded in the establishment of that nation of Israel through which God would bring His Son, the Christ.

And let us never fail to remember Jesus who gave up the form of deity to take upon Himself the form of man in order to die for us. Jesus went about doing good, yet he walked upon this earth poor, homeless, despised, and rejected. Even His own disciples fled from Him, and left Him to face the ordeal of a mock trial alone and friendless. But Jesus faithfully did what the Father sent Him to do, dying in agony to save those who through sin had made themselves the bondmen of wickedness, and the enemies of God.

Yes, let us remember Jesus, and "... consider Him who has endured such hostility by sinners against Himself, so that you may not grow weary and lose heart" (Hebrews 12:3).

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THE EVIL OF COMPROMISE

Shelby C. Smith

The greatest evil that plagues the religious world of our day is that of compromise. There was a time when every religious organization held to certain doctrinal standards, never willing to give up their beliefs unless proven wrong from the word of God. Many millions of people have gone down religious roads which are paved with the opinions of men rather than, a "thus saith the Lord." But they, at one time were willing to stand up and defend the doctrine dear to their hearts. Even though all could not be right, they could be admired for the courage to stand for their convictions.

What has happened to the grit and firm conviction of those gone on before? Have we lost the backbone to stand up in the face of the world and teach the things we honestly believe? Preachers of old were once faced with disproving false doctrine, and they did it. Now, to a large extent people believe it makes no difference what a person believes or practices, regardless of what the Bible teaches; and so we find that most religious people have no conviction at all. We read reports of members of the church of Christ involved in "Unity Movements", and brethren taking up with the "Neo-Pentecostal Movement", "Divine Healing", "Speaking in Tongues", and we wonder why! Well, I will tell you why. It is because people no longer believe the Bible is the inspired word of God.

Can we not realize, that only through study of the New Testament, and through its strict teachings, can true Christianity thrive and be counted in the lives of

humanity. Compromise is a "jelly-fish" "no-backbone" attitude toward the teaching of the New Testament, and has no place in the religion of Christ. If we are interested in the growth of New Testament Christianity we would have the back-bone to teach and practice that which is revealed in the Bible by the Holy Spirit. A compromise is favorable in the eyes of the world, but it will mean destruction for the church that Jesus died for.

If you profess to be a Christian, then live in a way that will be pleasing to Him. If you know the truth, and fail to live as you should, then do not profess to be a Christian, for you are hindering the progress of the church, and the cause of Christ. Above all else, any group or individual, the cause of Christ must be preserved! It is by the word of God this old earth stands, if we leave the Word it will fall, as it did under the Old Testament. Peter said: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Peter 3:7).

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THE NEWS LETTER REPORTS

"... They rehearsed all that God had done with them ..."—Acts 14:27

GULFPORT, MISSISSIPPI. The congregation on the Mississippi Gulf Coast which formerly met at 393 Cowan Road, Gulfport, MS, has purchased some property a few miles north of Gulfport. We are now meeting at Morris Road. Our building is about 15 minutes from the old building. Follow Cowan Road from Highway 90, turn left at the flashing caution light, then right at the first traffic light. The building will be visible from this point. Our service schedule remains the same.

BOB HERNDON, 342 Mt. View Ct., SE, Concord, N.C. 28025. Rex Hadley, preacher for the Charlotte, N.C. church, will be with us in a meeting this spring. We plan to start using the Hurt Bible Correspondence Course soon. Let us know of friends or relatives who live in our area, including the northern side of Charlotte. Jack Byars (Rt. 1, Box 147) is the capable preacher here.

L. EARL FLY, P.O. Box 3295, Jackson, Tennessee

38301. I am now preaching for the Southside congregation, which was established a few months ago in the south Jackson area on Hwy. 18 at Malesus. This is the second conservative church in the Jackson area. The other one is Hollywood Drive, where I preached for four years. A house was purchased and converted into a temporary meeting place until a building can be built. We have about 35 in attendance and \$60 weekly contribution. I do not yet have full support.

RICHARD BERG, 109 Commonwealth Circle, Charlottesville, Va. 22901. Since you carried a news item in your paper about the work here, a family in Lynchburg, Va., about 60 miles away, contacted us and has been worshipping with us here. Occasionally we have visitors now from elsewhere in Virginia. We need other families who are sound in the faith to move here. We also sorely need a mature man who has done some preaching and is well versed on the issues to settle here. The Charlottesville — Waynesboro area is an absolutely beautiful portion of the country to live

in, has a good school system, medium industry (Dupont, Morton Foods, Sperry-Marine, etc.), low crime rate and is just a very nice place to raise a family. If you are passing through please stop and worship with us.

HOYT H. HOUCHEN, 12528 E. Alaska Place, Aurora, Colorado 80012. Three of our families at Boston Street in Aurora have moved recently to Grand Junction, Colorado and we are happy to report that they met together for worship for the first time on December 2. This marks the beginning of a conservative congregation in Grand Junction. We rejoice to see a new work begin on the western slope. For more information about the new work, or if anyone knows of those living in or near Grand Junction who should be contacted, please communicate with Louis Page, 757 Hill, Grand Junction, Colorado 81501. When in Colorado, visit us at 1297 Boston Street in Aurora.

ARTHUR W. ADAMS, P.O. Box 181, Oglethorpe, Georgia. For two years we have worked with the Glen Park congregation in Gary, Indiana. During that time we are pleased to report there were 35 restorations and baptisms. The church there publishes a bi-monthly bulletin, has a Sunday morning radio program and offers a correspondence course. While there we assisted in appointing three men as elders: John Gaddis, Evan Overturf, and Willie Williams, and two deacons: Bobby Cleek and James Conn. The new elders are re-evaluating the work program of the church. Parven DeBerry will soon move to work with Glen Park.

On November 1, we moved to Oglethorpe, Georgia to assist the work which had been torn apart over the institutional problems and resulting bitterness. Upon arrival we found the Sunday morning attendance was 16. After one month, 5 have been restored, several who left are now attending and outsiders are showing interest in the work. The local newspaper is giving us a weekly column which is bringing some results already. The brethren passed out over 600 tracts last month. Attendance and contribution have recently doubled. We hope soon to start a radio program and a local bulletin. We are fully convinced that the church here will grow rapidly. Please pray for us, and when you are in the area stop and worship with us. We are 20 miles west of 1-75 on Route 241.

LARRY R. DeVORE, Box 86, Roseville, Ohio 43777. Two were restored at Roseville on October 28. Bob Dickey of West Lafayette, Ohio was with us in a meeting Nov. 26-Dec. 2 with fairly good attendance but no additions.

WELDON E. WARNOCK, 1021 Welford Dr., Xenia, Ohio 45385. The Knollwood congregation has signed a one year contract with radio station WAVI, Dayton, to conduct a talk program for one hour each Sunday morning. We will be on from 9:00 to 10:00 o'clock. I believe this type program wherein the listeners may call in their questions or comments during the

broadcast is the most appealing to the radio audience. The attendance at Knollwood is up slightly and the contribution remains about \$900 per week. We recently had a gospel meeting with James Cooper preaching and we just concluded a ladies Bible Class and a men's training class. When in the Dayton area, worship with us. The building is located at Highway 35 and Fairfield between Dayton and Xenia.

JAMES R. COPE, Temple Terrace, Florida 33617. When 1973 ends, I shall have delivered my series, *Solving Family Problems*, 129 times in barely three years. I put over 100,000 miles behind me last year and am close to the same for this year. Many brethren have warned that I cannot indefinitely keep my present pace. I have reluctantly agreed that they are right. I am going to try to cut my week-end schedule to about one-half during 1974. Brethren who would like to schedule the Family Series or week-end meetings on other themes should contact me as soon as possible if they desire my services during 1974. I have tried to accept every call and have turned down no church regardless of size or location. I get to each one as time and circumstances permit.

OVERSEAS PREACHING REPORT

WALLACE H. LITTLE, P.O. Box 1306, Marshall, Texas 75670. Many places in the world today are white unto harvest. Unfortunately most US saints are just dimly aware of this. Only occasionally do we learn of conversions in Europe, Africa, the Philippines, Asia, Mexico and other places. It is not for the absence of such knowledge. A number of men have been to these places and can speak personally and authoritatively concerning both the work and the men doing it. But there is a lack of ready availability of this information because it is not packaged in convenient and accessible form.

In conjunction with others who also have a high degree of concern, I am trying to start a paper dealing with this work and those engaged in it. Tentatively, it will be named **OVERSEAS PREACHING REPORT**. Originally, we intend it as an eight page quarterly, with plans to convert it to a monthly later. It will be 8 1/2 by 14 inches, folded. The writing will be done by those who have been to these places and have intimate knowledge of the cause of Christ there. We will deal in all aspects of the good fight of faith against the forces of evil. We hope to include writing from native preachers.

Attempting to compile a mailing list, I find many of the addresses in the **1971 DIRECTORY OF CHURCHES** put out by Bill Wallace as well as those listed in brotherhood papers do not conform to Post Office regulations, thus material sent out with such addresses is undeliverable. So, we are asking all who want to receive our paper to send me their correct mailing list, **INCLUDING ZIP CODE**. We are especially anxious to send our publication to churches and preachers. We will send it without charge. Please let us hear from you on this.