

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"

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THINK ON THESE THINGS

H. E. Phillips

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Tampa, Florida 33612



THY HEART IS NOT RIGHT

The man called Simon, who bewitched the people of Samaria with his sorcery and gained a reputation of being some great one in the city of Samaria, heard Philip preach "the things concerning the kingdom of God, and the name of Jesus Christ," and himself also believed and was baptized (Acts 8:9-12). Now, when Simon saw that "through laying on of the apostles' hands the Holy Ghost was given" he tried to purchase this power to do as the apostles were doing (vs. 18,19). Peter told him that such power could not be purchased with money, and that "thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God" (Acts 8:21). Because his heart was not right he was "in the gall of bitterness, and in the bond of iniquity" (vs. 23). His only way to escape was to "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee" (vs. 22).

Simon had heart trouble that was spiritually fatal to him unless he appealed to the God of heaven for forgiveness. Simon was not the first, and is by no means the last to have a "heart that is not right in the sight of God."

After Simon had been made free from sin by his obedience to the gospel as preached by Philip, his heart was turned back by his greed for power and money to attempt to make a deal with the apostles for this power from God. This state of his heart made him "wicked" and "in the gall of bitterness and in the bond of iniquity." He was evil and lawless, whose consequences would be spiritual death. His only escape was to **repent** and **pray**. So it

is today!

The New Testament of Christ is addressed to the heart of man. It is with the heart that he believes the truth (Rom. 10:9,10). It is with the heart (will) that man repents (Acts 2:38; 8:21-24). It is from the heart that one obeys the truth (Rom. 6:17). The heart is the seat of man's entire life, good or evil. Trouble with the heart spells trouble for that person in time and eternity as he must deal with God in the final analysis of all things.

Jesus emphasized the importance of the heart when he told the Pharisees, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man: but to eat with unwashen hands defileth not a man" (Matt. 15:19-21). Jesus also taught that your heart will be where your treasure is. "For where your treasure is, there will your heart be also" (Matt. 6:21).

The parable of the sower who went forth to sow which Jesus taught to his disciples was really a lesson teaching the conditions of the heart which would reject or accept the seed sown. As Jesus explained this parable to his disciples he said, "The seed is the word of God" (Luke 8:11). That ends all dispute; in the parable the seed sown is the **Word of God!** Those by the wayside indicate the hard heart that does not receive the seed (word of God), and the devil takes it away (Luke 8:12). The soil with a rock just beneath it represents that heart that is emotionally receptive but with no depth of conviction. When trials come the seed sown withers away (Luke 8:13). The soil with the thorns in it indicates the heart that is so filled with the cares, riches and pleasures of this life that there is no room for the seed (word of God) to grow and bear fruit. There is simply no time or room for doing the will of God.

But the soil into which the good seed is sown that produces fruit is representative of "that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience" (Luke 8:15).

Some hearts are so calloused and hardened through the deceitfulness of sin and the blind prejudice favoring their iniquity that their "ears are dull of hearing, and their eyes they have closed; lest

at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them" (Matt. 13:15).

I see not how any responsible person can read these words from the book of God and not realize the importance of his heart before God.

From Proverbs, two or three statements are made that show the great value of the heart being right in the sight of God. "Keep thy heart with all diligence; for out of it are the issues of life" (4:23). "For as he thinketh in his heart, so is he. . ." (23:7). "A man's heart deviseth his way: but the Lord directed his steps" (16:9). Many others could be given.

Beloved, do you realize that man is responsible for the condition of his heart? If this were not so, why are all these instructions given for the concern and care of the heart? I can do nothing with your heart; only YOU can make the changes that should be made. I can plead and persuade, but I can go no further.

Often one living in sin will blast anyone who attempts to convince him to change his life with these words: You don't know my heart! You have no right to charge me with sin!

Oh, yes, this is a mighty defense, they think. But Jesus said to beware of false prophets which come in sheep's clothing but are, in fact, ravening wolves who come to destroy. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matt. 7:18). Jesus said a good tree cannot bring forth evil fruit. A good person must have a good heart, because Jesus said your heart is where your treasure is. In this context he is talking about laying up treasure in heaven vs. laying it up in this life here on earth. One with a good heart will do good.

But, a corrupt tree cannot bring forth good fruit. If the heart is evil the person will not produce the good fruit that Jesus speaks of.

This world is so filled with corruption and wickedness that I sometimes wonder how much longer the longsuffering of God will tolerate this world to stand. Hearts are so hardened in sin that most people have great difficulty in really discerning good and evil. So many "church members" are hardened in sin that the whole structure of the church must be changed and that body of truth revealed by the Holy Spirit in the New Testament must be modified and reconstructed in order for these "religious people" to accept it.

My conclusion from all the New Testament says on this subject is to keep my own heart and attitude good and right before God, and continue to teach and rebuke all whose lives bear fruit of an evil heart. I can know your heart by your words and deeds, and you can know mine. "By their fruits ye shall know them" (Matt. 7:20).

Please Renew Promptly

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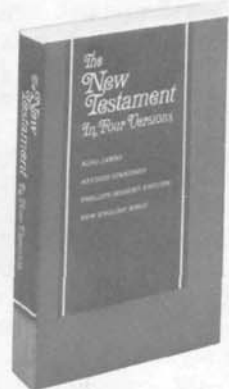
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Editorial

Connie W. Adams
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EDITORIAL STEW

The last issue for 1976 finds us with several things left over which need to be said but none of which requires a great amount of space. Some editor's call such columns "potpourri." Being a plain and simple man, this writer prefers the less sophisticated term "stew." Everybody knows what that means without having to look it up. There is something wholesome about it. The ingredients of a good stew maintain their own identity while at the same time making a tasty mixture when put together. Perhaps the editor of this paper prefers this term for yet another reason: my good wife makes a delightful stew which hits the spot, pleases the palate and leaves the whole family with a sense of well-being.

Italian Preaching Trip

By the time our readers have this copy in hand, H. E. Phillips and the writer should have returned from a two weeks preaching trip to Italy. We have been in contact with some Italian brethren for over two years now and have looked forward to making some direct effort to encourage them in their work. A more extended notice of this trip and the impressions gained of the Lord's work in Italy, will be given in a later issue. Be watching for it.

At Year's End

Another year is about gone. The inevitable march of time continues and none can stay the progress thereof. This is a suitable time to say "thank you" to those who have stayed in our family of readers. While we receive a normal amount of complaints and criticisms, we also receive many words of encouragement from a host of brethren in many places who appreciate the paper. Many write to tell us their kind feelings while others mention their appreciation when they greet the editor or some of the writers during gospel meetings. Some have been with us since the paper began in 1960. Many have subscribed for friends or relatives. While some papers have folded and others face this prospect before long, we have been able to maintain our mailing list and have made some gains besides. We thank each friend and supporter.

We owe a special debt of thanks to the brethren who have faithfully supplied what we consider a balanced diet of good teaching material. These men who write under assigned headings provide the bulk of the material which appears in this paper and do

so without remuneration. It is a labor of love with them. Yet, without their efforts we would have no paper. Many readers have told us they look for the picture and writings of certain ones who have become their favorites. They view these men as old friends whose contributions to the paper have come to be regarded as a sign of stability and reliability.

Behind the scenes in our operation is the loyal help of the editor's wife, Barbara (better known as "Bobbie" to our many friends). She spends many hours each week handling the details of day to day business. Without this faithful help, we could not meet the demanding schedule of preaching and teaching which we face continually. Our sons have also contributed much time and effort to this work.

We are closing out seventeen years of publication — 13 1/2 years under the editorship of H. E. Phillips and 3 1/2 years of our own efforts. Stay with us as we begin Volume 18 next month. We will do the good.

The Hardin-Smith Articles

Be sure to read the article by Arnold Hardin in reply to the one written by J. T. Smith in the September issue and also brother Smith's brief response. We wish we did not ever have to take issue with the teaching of any brother. However, devotion to duty and truth require it at times. For sometime now we have been reading the writings of brother Hardin in his bulletin with an increasing sense of concern. The contents thereof have given out an uncertain sound and his personal reactions to writings in this paper and others against the false views advocated by some on grace, faith, works and fellowship, plus imputed righteousness and what some are calling "perfectionism", do not ring true. It was our request that J. T. Smith review brother Hardin's bulletin article on "What Is Legalism?" One of brother Hardin's articles was reviewed a few months ago in the GOSPEL GUARDIAN. We would not attack the teaching of a brother without giving him space to defend himself. We believe Arnold Hardin has done this in a good spirit and urge you to read what both men have said. Issues are under discussion—not personalities.

Price Increase For Church Ads

While the subscription price has been raised several times to keep pace with advancing printing and postal costs, *Searching the Scriptures* has never increased the cost of the ads purchased by churches giving their addresses and worship schedules. We believe this is a valuable service and apparently many congregations think so too. We note that other papers with far less circulation than ours have much higher rates than we do. The value of an ad is usually determined by how many people will see it. Nearly twice as many people will see an ad in this paper as in the one next in total circulation. We have three to four times the circulation of the next four published by our brethren. We do not discourage advertising in other papers published by faithful brethren. On the contrary, we would encourage such. Neither do we report these facts

boastfully. We are just stating facts. But the time has come when we must keep pace in this area of our operation to recover some of what is lost in increased expenses. Therefore, as of January 1, 1977 all church ads will cost \$60 a year and will be billed accordingly whenever they fall due. We believe this is still a bargain and expect most of our advertisers to stay with us. How difficult is it for brethren traveling in your area, or those moving into it, to find the congregation where you worship? Such ads help to solve this problem.

Searching The Scriptures Publications

Searching the Scriptures is publishing the Smith-Lovelady Debate on marriage, divorce and remarriage (what is often called the Moyer position) and expects to have it ready for delivery in January, 1977. This will be published in paperback and will retail for \$2.95. Orders for it (either individually or by book stores) may be sent to *Searching the Scriptures*, P.O. Box 68, Brooks, KY 40109. Or you may order copies from **Religious Supply Center**, P.O. Box 13164, Louisville, KY 40213. This recent discussion was a good, strong representation of opposing views on this live issue. Why not order several copies to give away to friends who may be interested in studying the question.

We also have bound volumes of *Searching the Scriptures* available as follows: Volume 9-10 (1968-69); Volume 11-12 (1970-71); Volume 13-14 (1972-73) and Volume 15-16 (1974-75). These sell for \$8.50 each and may be ordered from us at P.O. Box 68, Brooks, KY 40109. Sorry, all bound volumes prior to 1968 have been sold out long ago. Don't wait until these are gone before deciding to order. These are all bound in blue buchram and are indexed for easy reference.

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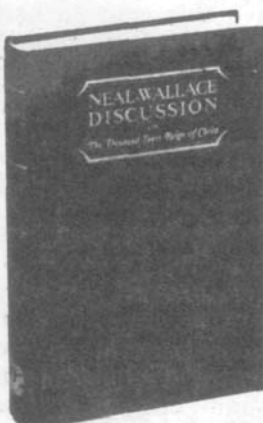
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this creates problems for both of us and only delays a book order. Sometimes people will pay the book store for a subscription to the paper in the same check with payment for supplies. All orders and checks to the book store should go to the **bookstore** and not to us. All orders and checks for the paper should come to us at P.O. Box 68, Brooks, KY 40109, and not to the bookstore. The addresses of each are published each month in the paper.

Our business relationship has been most pleasant from the start and we anticipate a continuation of the same. We urge all readers to order supplies from them. David Key, an elder of the Manslick Road church in Louisville, is the efficient and congenial manager. He is ably assisted by his good wife, Phyllis, and by Marie Ricks and Virginia Walker, all faithful and zealous Christians. They are some of the busiest people you will ever meet but seem to find time for friendly smiles and warm conversation while filling your orders. We are certain they would want to pass along their words of thanks to all who have done business with them in the past. Neither of us really mind being associated in the minds of either our readers or their customers, though it helps both of us to keep orders and checks separate.

We wish a happy and prosperous new year to all of you.

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REPLY TO J. T. SMITH

Arnold Hardin

The September issue of *Searching the Scriptures* contained an article by J. T. Smith entitled: ARNOLD HARDIN, THE BAPTISTS, AND LEGALISM. It is filled with distortions of the truth. I shall list the false charges lodged against this writer and then reproduce statements from our bulletins showing the true nature of his charges.

In paragraph one he said: "He ridicules our insistence of the necessity of people being obedient to the commands of God." It is totally false!

In paragraphs five and six he charges me with not believing in law of any kind. It is totally false!

In paragraphs eight and fourteen he charges me with believing that even Christians are to perform no works. It is totally false!

In paragraph ten he charges me with teaching that those who teach and practice obedience are denying the grace of God. It is totally false!

In paragraph eight he charges me with the Baptist doctrine that man is to do nothing in becoming a Christian. It is totally false!

In paragraph fourteen he accuses me of believing in "once saved always saved" and that I teach that our sins will be forgiven even though we will not repent. It is totally false!

In paragraph ten he accuses me of believing that since Paul said, "not of works" that such leads me to believe that the sinner gives no response to God in obedience to the commands of Christ. It is totally false!

Another recently wrote: "Though sometimes we might jump and land on the right conclusion to a fellow's argument, how often do we miss and, consequently, get worked up over something the fellow doesn't believe? It is always best to let a man tell what is on his mind." How apropos to this situation! By twisting what Paul said, some accused him of teaching: "Let us do evil that good may come." He said it was a slanderous charge and that the condemnation of those making it would be just (Rom. 3:1-8). How easy to slander another! Any one can garble any composition to its own purpose. The honest interpreter will never try to see what he can make the other person say, but he will honestly try to understand what the person has said.

Few of you who subscribe to this Journal have ever laid eyes upon one word written by me relative to these matters. Yet Smith would have you believe that I believe all of the above errors and more. The issue is not — whether you agree or disagree with what I have written — but rather, have I espoused the above errors in writing about Law — Grace; Faith — Works. I shall quote extensively from my writings and then you be the judge as to whether I deny that all men must obey the Lord!

Quoting from *What Is Legalism*, relative to Eph. 2:8 I remarked: "Faith as used by Paul will always

lead the sinner, in whom faith is found; to obey the Lord. That is the obedience of faith. Are not the obligations of grace as strong as the demands of law? Legalism would put us back under the law — works system; yet, God has placed all men under the grace — faith system because of the cross of Christ. Christ not only nailed the law of Moses to his cross but any law system of justification." I then quoted from a speaker at the Abilene Lectures: "Now this is not to imply that there is no place for obedience. (He was discussing grace and law). To imply such as that is absurd. It is downright funny. It is completely unbiblical and I have not said that. The man who does not delight in obeying God's word does not have his heart in the right place. Obedience? Yes, that is a New Testament doctrine. Obedience simply in a ritualistic routine manner? No, that is not a New Testament doctrine. Obedience is the expression of faith and love; it is not a basis for merit before God in our union with Christ. So what we need to do is not cast obedience aside — no one would advocate that — but put it in its proper place." Yes I believe in obedience just as strongly as my brother; but, apparently for different reasons.

Quoting from another brother relative to his comments on Rom. 1:17: "The idea here conveyed is that the true principle by which men can hope to be counted just is the faith principle. This is opposed to all other principles of justification. . . particularly to the works principle (human merit) of the law of Moses. Salvation is by 'atonement rather than by attainment'. We need time to fully appreciate its significance. One reason why it is difficult to grasp is that the N.T. does teach that obedience is necessary. If something is necessary why does not human merit or human worthiness enter the picture?"

Quoting from *What Is Meant* I wrote: "The law of Moses was a legal system of law. Hence no salvation under it. Nothing but condemnation. They depended upon their own works of merit. Jesus lived a perfect life in order that law could be honored and kept. He then died to take all men out from under such a system and place them under grace. Too many today are still depending upon the keeping of a law system which they feel Jesus brought in place of the Old Law. Not so! Or else we are doomed to failure as no man can keep a law system perfectly — yet such is the requirement. On the other hand — we are under law (remember Smith's charge?) As a rule of action and duty. But not under law as a system of justification. Faithful brethren have set forth this truth all my life and long before. Justification by law means perfect obedience! We must obey — love sees to that. The keeping of God's commands is but faith in our Savior expressed."

Quoting from *Sons of God Through Faith*: "Galatians is Paul's battleground against legalism. Those who charge Paul with being an enemy of obedience misrepresent him. But he was an arch enemy to the idea that men can be saved by a

system of law or on **The Principle of Law.**" I then quoted from a much respected brother concerning his remarks about Romans three & four when he then said: 'The obvious contrast is between a system of works and a system of faith.' I then continued: "Paul always condemned a **System of works as the correlative of a system of law.** Therefore he opposed the idea of salvation by a **dependence upon a law system for justification.** Paul assuredly taught man's response to God's grace in Christ. It is being hinted today (hinted did I say?) that to teach what Paul did is to deny, or at least, lead in the direction of denying the necessity of obedience. Well they did so accuse Paul! **It is no surprise that such would now be done!** We are not under law but under grace (Rom. 6:14). Justification is available upon either of two conditions or principles and only two. **Law or faith!** (Rom. 3:26; Rom. 10:4). A system of law requires works of merit and perfection. Hence brings death! **Is that what Jesus did in dying?** (I then discussed Gal. 3:8, 14, 18, 21-23). Don't accuse Paul of teaching the error of 'faith only'. **But saving faith** (trust in and reliance upon Christ as Savior) is always expressed in acts of obedience whenever requirements are made of that faith. **Baptism is one such requirement** and expresses the sinner's death to sin (repentance) and the new life into which one is to be raised. **Faith leads sinners to be baptized;** yet Paul says that such acts of obedience is **justification by faith.** What else could it be? **Saving faith always obeys**".

Quoting from *The Design of Baptism*: "Why is the design of baptism rejected? It is in the false concept that baptism is a human work of merit, one seeking to earn salvation instead of being saved by heaven's formula — **by grace through faith.** Paul denied that baptism is a work of human merit. Sinners cannot merit salvation (Tit. 3:4-5). Baptism is viewed in light of that system of faith by which sinners become the children of God (Gal. 3:23-29). Baptism is pictured as that act of faith wherein the sinner is seen to be crawling on his knees seeking forgiveness (1 Pet. 3:31). Baptism is God's ordained act that embodies the sinner's trust in Christ as Savior and is the expression of that sinner's genuine penitence (Rom. 6:1-5). Baptism unrelated to the cross is nothing! This is the sin committed by those that rob it of its ordained purpose. **Truly good works will follow** 'the obedience of faith'. (Confusion exists on this point of works & James two so I inserted a statement from another preacher on this point.) 'We in turn use James 2:20, 22, 24 and 26 to tell a non-Christian what to do to be saved! Surely we realize the context here. James is saying that unless the Christian's faith is producing works (Eph. 2:10) or fruit (Jno. 15:5-6) that faith is dead (barren, useless) and James asks, 'Can that (kind of) faith save him?' No one needs to accommodate the word of God to prove any truth. God's word does not need our help. If it is the truth, God has taught it in his word. Let us just use those scriptures that God has given us to teach the truths that God has revealed to us' "

In another article I remarked: "Nothing new about it. *Contending for The Faith* by G. C. Brewer

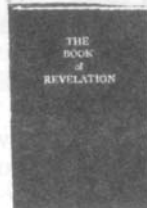
was published in 1941 while I was in College. I quote from his first article: 'The question may arise as to why the gospel is called the faith. It is because **it is a system of salvation by faith.** In this respect the gospel is different from anything that had ever been offered to man up to that time or since. The Jews had a system of law and this meant salvation on human merit or worth. The gospel presents a Savior who through his atoning sacrifice took away our sins and through his righteousness covers us with a robe of purity.' Later: 'There can be no wonder that the gospel is spoken of as the faith, since faith is the ground of our salvation. **Faith not works; grace not law; a gift, not an achievement.** . . .' Referring to Gal. 3:11-12: 'Here are two methods of living described. One lives by doing, the other by faith. Surely we will not preach that man lives by doing today. Nothing we do has any merit in it. Our obedience deserves no reward. Our salvation is on the ground of our faith. Some reader may conclude that this would exclude obedience and make any act of obedience non essential. Our friends argue that since we are saved by faith and not by doing, we **do nothing.** It is sad that they can not see that the 'obedience of faith' is not works. **Our obedience is not something added to faith but it is faith itself: Faith manifested, faith actualized, faith made perfect.**' "

My brother feels I see a Legalist behind every tree. Hardly! But one would be foolish to say there is no legalism among us. I quoted from one brother these exact and eye opening words: "If on the day of judgement we cannot remember our lives on earth, how could God judge us? How could he bless us with our eternal reward **if we do not recall what we did to merit it?** (Emp. mine) What good is a prize if we cannot remember having labored for it?"

I can multiply statements in complete refutation of these baseless charges. Space forbids more. He said one thing that brings joy — that is — these truths are gaining momentum over the country. Truly they need emphasizing in our day!

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BROTHER HARDIN CAN'T HAVE IT BOTH WAYS!

In this issue, we have an article by Arnold Hardin in answer to the article I had in the September issue regarding some positions he has set forth in his church bulletin, *THE PERSUADER*. I charged brother Hardin, in my first article, with believing Baptist doctrine with reference to one not really having to obey God to be saved as an alien sinner—and then not having to continue faithful to God in order to go to heaven. Although in his article he denies such charges and quotes from his own writings as proof of his denials; he, as I charged him in my first article, like the Baptists, takes first one side of the issue and then the other. He says, "love will cause one to want to obey God." That is what every sectarian preacher I have ever met says with reference to obedience. But must we obey in order to be saved? That is the question.

The Baptist preacher says that if one loves the Lord that he will want to obey Him. But when asked if he must be baptized in order to be saved, he will say one who is trying to do right will want to be baptized, that he ought to be baptized. But when pressed further about the matter he will say, "surely the grace of God would not allow one to be lost who was seeking to do the will of the Lord and was on his way to be baptized and a tree falls on him and kills him."

Also, even though most Baptists will deny that they accept the consequences of the doctrine of "once in grace always in grace" (that a person can commit every sin from murder to idolatry, never repent of these sins and still go to heaven), they still argue that once one is a child of God that he will want to do the will of God and seek forgiveness of his sins. But this is an evasion of the issue. For they still argue that once one is a child of God that God's grace will not allow him to be lost though he may die without repenting of some sin.

I still charge that my statements concerning brother Hardin are true. I have read many of the articles that he has had on the subject of God's grace and the law of Christ, and he, at one time or another, affirms both sides of the issue (thus the reason for his being able to go back to some of his church bulletins and pick out some statements he made when he affirmed that side of the position). You can't have it both ways, brother Hardin! And

whether he is deliberately doing it or not (I hope it is not deliberate), his conclusions do not agree with the statements he has produced in this issue of *Searching the Scriptures* on the "other side" of the issue. Upon reading the following conclusions reached by brother Hardin, I ask you, our readers, to be the judge as to whether or not I have misrepresented him.

Below is a statement made by brother Hardin in a sermon preached in Lancaster, Texas in 1975. I am giving the statement just as it was taken from the tape without any corrections in grammar, etc.

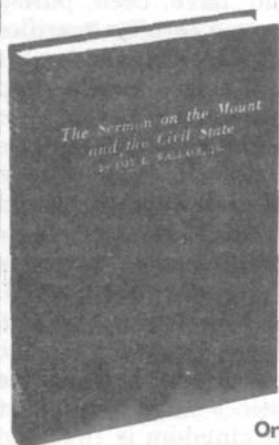
"Then there, in talking about some of these matters, I used the illustration that we have heard through the years in debates. A man has come to understand at least something about truth and he's on his way to be baptized and a tree falls on him. Now, brethren have been chided by Baptist preachers and others, 'What would happen to him?' I immediately note that the time my brethren have responded, 'He's bound straight to hell.' I'd like to know how you and I have been elevated to the point of such judges. How we had, without a doubt, made such pontifical judgments upon human beings. I used that there in a meeting (in Phoenix, JTS) and I said, 'Look, if this man understands what God wants him to do and he's trying to do it and the tree falls on him, surely I worship a God tonight whose grace is extended to that man. I wouldn't lose an ounce of sleep with respect to his death, a minute.'"

Secondly, I call your attention again to a statement made by brother Hardin in his article "What Is Legalism?"

"So men teach that if we die with just one sin against us we will be eternally lost! Nothing is worse than such legalistic ideas. We ought to shun it like the plague!" Nuff Said!

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THE NEED FOR HOME DISCIPLINE

Among the great lessons we can learn from Old Testament accounts is the attitude of God toward Israel in the matter of home discipline. An outstanding example of such is found in I Samuel, chapters 2 and 3, regarding Hophni and Phinehas, the wicked sons of Eli, high priest of Israel.

Eli was a great man in the service of God. Like so many men of prominence there seems to have been a weakness in the home. When a man is so busy in public affairs, it is easy to rob his family to help the public.

His two sons, both serving in the priesthood, reflect the weakness in Eli's family life. It is hard for the mother to do all of the rearing of children. The father's touch is also needed. By contrast, in the same context, note the proper development of Samuel, Eli's charge, who is said to have grown "in favor both with the Lord, and also with men" (I Samuel 2:26). Jesus in his youth is recorded as having so developed (Luke 2:52). Eli was in fact a father to Samuel. Combining the early influence of his parents, Hannah and Elkanah, with the continuing interest and influence of Eli, it is not strange that Samuel turned out so well. How many gospel preachers have exerted more influence for good on others than they have on their own families?

The Sins of Hophni and Phinehas

A number of weaknesses are evidenced in the lives of Hophni and Phinehas, the sons of Eli. For one thing they took the responsibility of their priestly office too lightly. It seems to have been purely ritualistic to them. The people came to offer sacrifice in Shiloh for their sins. This was a serious thing. It was the requirement of God. But to these wicked sons it seemed like only another opportunity to stock up on good meat. According to God's arrangement, the priests were certainly entitled to partake of the sacrificial meat under stipulated circumstances. However, the meat was not to be jerked away from the sacrificer all at once until the purposes of God in the sacrifice had been served. They put the obtaining of the meat for their own use first. God put it second. Preachers today in the church have a right to their support in preaching the gospel but some leave the distinct impression that support is first. Christ said the kingdom is first and that things would come next (Matthew 6:33). Just as some today, Eli's boys had it all backwards.

They were greedy and in that greed they caused the people to sin as well as themselves. It was difficult for the people to have the right attitude toward the sacrifice when they knew of the wickedness of those officiating. It is bad enough to do wrong ourselves but when we cause others to do wrong it is worse.

Not only were Hophni and Phinehas intemperate in their desire for meat but they were also unrestrained in the matter of morals. They took advantage of their priestly office in seducing the women who came to the temple to commit fornication with them. How disgusting this was! Hypocrisy is a terrible thing. It has been the cause of many losing their souls. It not only was disgusting but it still is. Those who serve the Lord today in public capacity need to think about this. Let us not take advantage of the people while hiding behind the pulpit or in any other capacity.

Eli's Efforts To Correct Them

Eli's weakness as both a father and as high priest are apparent in this matter. Some fathers have such continued influence on their children throughout life that all through life a rebuke from them to correct sins will have the desired effect. My own father is such a man. If he should rebuke me now (I am a father and a grandfather) I have such a high regard for him that I would have to consider what he might have to say. Knowing him, it is very likely that I would be wrong and in need of repentance.

However, Eli's sons were rebuked by their father for their sins (I Samuel 2:23-25) and he was right. They had sinned greatly. They did not even deny their "evil dealings" with the people but obstinately they "hearkened not unto the voice of their father." They dishonored both their father and the Lord in refusing to repent of their wickedness. Their consciences were hardened through the continued practice of sin.

God Punishes Eli

It is most noteworthy that Eli's ineffectiveness with his sons in correcting their behaviour was regarded by the Lord as "iniquity". Later on the priesthood was taken from his seed and given to another as punishment. Also both of his sons were slain in one day. God said, "For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not."

Parental Discipline Today

In the New Testament in Ephesians 6:1-4 children are taught to obey their parents. Fathers are to "bring them up in the discipline and instruction of the Lord" (NASV). This training should begin immediately after the child is born. Parents need to practice what they preach and to preach what the Lord wants practiced. Eli rebuked his sons but did not restrain them. We wonder if this had been his pattern through the years, that is, no follow through. Parents, God expects us to follow through and exact obedience from our children. To rebuke a child and then let him continue to do as he pleases

makes us guilty of iniquity as was Eli. The Lord expects parents to use proper means to effect obedience. Today we have a "Spock" generation now grown to adulthood. It is such a generation that a few years ago nearly tore our nation apart with their "grown up temper tantrums" and continued rantings to have their own way, right or wrong. These apparently had never learned the meaning of either rebuke or restraint as evidenced by their actions. We are just beginning to recover a little from this permissive period but **just** a little. We have a long ways to go and much teaching to do.

Yes, we can learn a lot from the things written aforetime and in so doing avoid many pitfalls today. Let us pray that God will never have to punish us for a failure to rebuke and to restrain our children as He did Eli.

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THE SPIRIT**

Ken Green

2920 New Hartford Road
Owensboro, Kentucky 42301



ONWARD MARCH!

Music City continues to set precedents for other areas to follow in their onward march. When I say "Music City," I mean the liberal churches of Christ in Nashville. When I say "precedents" I mean for churches of Christ. All this is old hat for the denominations. When I say "onward march," I mean a march **far** beyond the line of that which is scripturally authorized.

On September 12, the Madison Church of Christ did it again. They outdid what they did last time, and they outdid what every other "church of Christ" has ever done so far as I've heard. According to their advertisements, September 12 was billed as "Sunday School Spectacular" and "Homecoming" for Madison. They set their attendance goal at 7,001, and according to news reports in the area, they were successful. 7,084 were in attendance on that "Spectacular Sunday."

Now, how was that great crowd attracted? By the gospel? Apparently not, for such was not billed as an attraction in their brochures. No, the things advertised to draw the crowd were "**Special Entertainment by Kitty Wells and Johnny Wright and Their Group (Sunday Afternoon, 2 P.M.), Dinner on the Ground, and Mementos 'of this historic day' given to each adult attending.**"

And then from the Rivergate Church of Christ, also in Madison, Tennessee, a suburb or Nashville, a letter was sent out by "Youth Minister" Randy Simmons to the businessmen and companies in the area. Why were they writing to businessmen and

companies? Why, for donations of course! Here is the unbelievable text of the letter:

"Dear Sirs,

"I am sure that you are aware of the terrible problem of juvenile delinquency and vandalism. Surely we all want to do our part in fighting delinquency and training our young children to be the leaders of tomorrow. We, at Rivergate, are helping fight this problem by bussing in little children to church five times a week. Of course, these little children are also getting an opportunity to attend church and receive religious training. Almost all of these young children are underprivileged and need someone to care for them. We do not want to see this opportunity to teach and train these young children be wasted. However, it is possible that in the near future this program could have to be stopped because of a lack of funds. This would be a tragedy!

"It is for this reason that we are contacting several local businessmen and prominent companies to ask for donations so that we might continue this program. Any donation that you would be able to send would be greatly appreciated. I realize that many companies and organizations reserve a place in their budget for charitable causes and/or advertising. Certainly this is a charitable cause, bringing underprivileged children to church! Also, any company or organization that contributes will be recognized in our church bulletin which has a large circulation. I am sure you realize that this could be great advertising for you. Of course, all donations may be used as a tax write-off.

"It is our sincere hope that you may be able to help in some way. We hope to hear from you if possible. May God Bless You.

Sincerely,

/s/ Randy Simmons
Randy Simmons,
Youth Minister

P.S. Please make your check payable:
Rivergate Church of Christ Special Youth Fund
c/o Clifford Owens, Jr. or Randy Simmons"

I severed myself from the institutional movement in the early '60's. But even with the warnings I heard by faithful preachers, and the warnings I tried to give, I never in my wildest dreams thought I would behold these things in 1976.

Now we have churches of Christ which are not content to support their work by their own members "laying by in store" upon the first day of the week (1 Cor. 16:1, 2). Like the Catholics and the Adventists, they solicit support from the world at large.

So far, so fast! "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus Christ,

giving thanks to God and the Father by him" (Col. 3:17).

Mutilation of Body and Scripture!


Bob Buchanan reproduced in **The Pekin (Ind.) Bulletin** a UPI release from the **Chicago Sun-Times**, May 1, 1976. It reports that a 20-year-old man from Windsor, Colo, said he was obeying the laws of God as set down in the Bible when he chopped off his right hand and repeatedly stabbed himself in the right eye. "A meat saw, a knife, a hand ax and a Bible opened to the book of Matthew were discovered at the home."

"The Bible was open to a section that read: '**And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee. . .**'" (Matt. 5:29, 30).

As Bob commented, "**The article shows the pathetic ignorance of some in properly understanding Bible interpretation.**" Man is not made to sin by his fleshly members. It is that which proceeds forth from the heart which defiles (Matt. 15:18-20). The Lord employs figurative language in the above passage to show that anything which would be detrimental to our spiritual lives must be cut off and cast away.

This is the first time I've ever heard of anyone who couldn't understand that! Surely if anyone would qualify for the "fool hole" some of the old preachers used to talk about. . .

EXPOSITION:
TEXT and
CONTEXT



Weldon E. Warnock
491 E. Woodsdale
Akron, Ohio 44301

FIVE WONDERFUL THINGS

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

In this Scripture we have set forth several wonderful things. Let's briefly give some thought to each of them.

Wonderful Privilege — Hearing the Word

First of all, we have the wonderful privilege of hearing the word of God. Think of the multitudes of people who have never heard one gospel sermon or even seen a Bible. How grateful we ought to be who have access to the word of the Lord.

Consider what it is we have in the word of God.

(1) **The word of God is effective.** "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). Notice the words *quick, powerful, sharper, piercing* and *discerner*. Indeed, God's word is forceful!

(2) **The word of God is incorruptible.** "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Pet. 1:23). When heaven and earth are no more, the word of God will remain (Matt. 24:35).

(3) **The word of God gives understanding.** "Through thy precepts I get understanding. . . Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:104-105).

(4) **The word of God draws us to Christ.** ". . . And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (Jn. 6:45).

(5) **The word of God comforts our hearts.** In view of the fact that both the dead and the living will meet the Lord in the air at his return, Paul said "comfort one another with these words" (I Thess. 4:18; of. Rom. 15:4).

No wonder David said the word of God is **more** desired than gold and sweeter than honey (Psa. 9:10).

Wonderful Person — God

God sent Jesus to save mankind, even though man was undeserving of it. Paul wrote, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

The love of God was expressed through his mercy. He had pity for helpless, lost mankind and moved to do something to alleviate his suffering and misery. This was reflected in God's giving his Son to bring about man's deliverance from sin. Paul said that God is rich in mercy (Eph. 2:5), and "according to his mercy he saved us" (Tit. 3:5).

But before man's misery could be relieved, he had to have the cause removed, namely, sin. This is where God's grace intervenes. Grace, God's unmerited favor, pardons. (Cf. Trench, pp. 166-171) Grace saves (Eph. 2:5) and then man rejoices.

In the words of Paul, "Thanks be unto God for his unspeakable gift" (2 Cor. 9:15). God is certainly a wonderful person.

Wonderful Possession — Everlasting Life

The text says, "He that heareth my word, and believeth (gospel obedience) on him that sent me, HATH EVERLASTING LIFE. . ." (emphasis mine, wew). This is present tense. The verse plainly says we have everlasting life now, although there are other Scriptures that teach we have everlasting life in the world to come. Hence, there must be a sense in which we have eternal life now and a sense in which we do not have it until later.

My conviction is that when a person has access to the spiritual life in Christ, he has everlasting life.

This life is not time stretched out but is a *kind* of life. John wrote, "In him was life" (Jn. 1:4). Jesus said, "I am the bread of life" (Jn. 6:35). Paul stated that Christ is our life (Col. 3:4).

Jesus declared, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (Jn. 17:3). If we know God and Christ (in covenant relationship) we have eternal life. We read, ". . .and ye know that no murderer hath eternal life abiding in him" (I Jn. 3:15). The implication is that a faithful, loving brother does have eternal life abiding in him. Compare further, John 3:36; 6:47,54; I Jn. 5:13.

In another sense, eternal life is future. Jesus said, ". . .and in the world to come eternal life" (Mk. 10:30). Paul wrote, "In hope of eternal life. . ." (Tit. 1:2). We do not hope for that which we already possess (Rom. 8:24). Cf. Rom. 6:22. Hence, there is some sense in which we do not have eternal life now. The sense is set forth in Rom. 2:7. The verse states, "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." The glory and honor and immortality of heaven, we do not have. We get these as a final reward (Matt. 25:46).

Now our life is dependent on abiding in Christ. But then, in heaven, we will have life in our own right. It could be compared to a baby and its mother. Before birth, the baby is dependent on the umbilical cord of the mother, but after birth, the baby has life in its own right. So it is, spiritually, with the Christian.

Wonderful Promise — No Condemnation

Jesus promises the believer that he shall not come into condemnation. This is a guarantee of a believer's security. Several other passages set forth this grand promise that our souls are safe in Christ and the Devil toucheth us not.

What we must always remember, however, is that eternal security is conditional. Listen to Peter when he writes: "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Pet. 1:5). God keeps us through faith. What if one loses his faith? He is no longer kept by God. The writer of Hebrews declared that a believer can become an unbeliever (Heb. 3:12), and when a believer ceases believing, he departs from God and opens his heart to the Devil. One can wreck his faith, cast off his faith and have his faith overthrown (I Tim. 1:19; 5:12; 2 Tim. 2:18). Peter states we resist the Devil steadfast in the faith (I Pet. 5:9).

Observe that in John 5:24, Jesus said the one who hears the word and believes on God shall not come into condemnation. What about the man who quits hearing and believing? He stands condemned!

Wonderful Passage — Death To Life

He that hears and believes has "passed from death unto life." Man is dead in sin. All have sinned (Rom. 3:23) and the soul that sinneth shall die (Ezek. 18:20). Paul wrote, "And you hath he quickened who were dead in trespasses and sins. . .

Even when we were dead in sins, hath quickened us together with Christ" (Eph. 2:1,5). When God regenerates a man dead in sin, he gives him life, everlasting life, that emanates from Christ (I Jn. 1:1-2).


It is in the act of water baptism where this new life is received (Rom. 6:4). Paul said "we are buried with him by baptism into death." We all realize that we bury dead people, not live people. In baptism, those dead IN sin are buried. Then they are raised to walk in newness of life. They are now dead TO sin. When an honest and sincere person hears the word of God and believes, he will be baptized as God teaches. Here is faith in action and he thereby makes the wonderful passage from death to life.

In conclusion, let me point out that the Lord backs up this great text with "verily, verily," meaning it is firm and sure. If we have done what Jesus says in this verse of Scripture, with all of its implications, we can rest assuredly as to where we stand.

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HELP AN EIGHTEEN YEAR OLD

In January, 1960, *Searching the Scriptures* was born to Brethren H. E. Phillips and James P. Miller. After a few years Brother Miller sold his financial interest in the paper to Brother Phillips. For thirteen and one half years Brother Phillips edited this paper until he had to give it up for health reasons. For the past three and one half years Brother Connie W. Adams has ably edited the paper. Next month, January, 1977 *Searching the Scriptures* will turn eighteen. This eighteen year old can use your help.

(1) Brother Adams assumed thirteen and half years of debt the paper had incurred when he took the editorship in June of 1973. He has had the burden of not only paying off the debt of the past but of printing the paper and keeping the debt from getting higher. Without the help of the Lord and good brethren this could not have been done.

(2) I hope no one will think I am boasting, but rather just stating a fact, when I say that I probably know as much of what is involved in producing the paper as anyone, except Brethren Phillips and Adams. I have said that in order to say the following.

In the last few years several papers have been started by brethren. Those of us connected with *Searching the Scriptures* wish any paper well that

will teach the truth. However, a simple business principle is that brethren are going to subscribe to only a limited number of them. Brethren in general can not read, much less pay for, all the papers printed by brethren. I subscribe to the ones from which I receive the most profit. I suppose others do about the same.

However, of those papers started some are in real trouble, I think, and I wonder if they can survive. I hope they can but I am just stating some cold, hard facts of the paper business among brethren. I am glad to observe with the readers that *Searching the Scriptures* stays on schedule. This says something for the business attitude that Brother Adams, with the help of his family, have toward the paper.

(3) How can you help this eighteen year old? First, when you receive a notice from Brother Adams, send in your payment promptly. If it cost several dollars a year to send one notice, think of what it will cost to send two or more.

Second, send a list of names with your check for people you know would profit from reading the paper. There are people who will read the paper if you will send it to them. Think of the good you can do each month for the price of what most people will pay for a carton of cold drinks every week. If each person who reads this would send in just one other subscription besides his own, the circulation could double this next year. For \$5 per month you can send the paper to 15 of your friends. For what could you spend \$5 each month that would do more good?

It would help this eighteen year old if brethren could understand the nature of its operation. Brethren sometimes get the wrong idea about a paper. They think that it is a money making operation, in spite of the fact they are told that it is not and in view of the fact that the early years of the paper put a man in debt several thousand dollars. If Brother Adams had to pay full price for everything that had to be done with the paper, it would almost be impossible to publish it, even for all the good it does. He and his family spend many hours on the paper with a minimum of pay, if any at all. Just because several thousand dollars are handled each year does not mean that it is profit. Brethren, the last thing on earth one needs, if his desire is to make money, is a paper like *Searching the Scriptures* in which the truth is presented. Papers teaching the truth will not make editors rich.

Let us get behind the effort to teach the pure word of God through this medium, let those of us behind it stay behind it, for an indifferent attitude could cause it to cease. Don't wait until this eighteen year old is sick or near death to help it. Help it in the strength of youth.

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THE LANGUAGE OF THE NEW TESTAMENT

Though the original language of the New Testament was Greek, there are other language "currents" to be found in the original text. This phenomenon is well illustrated by the inscription on the cross of Jesus: Luke 23:38 states that the inscription was written in "Greek, Latin, and Hebrew."

This article, and perhaps another, will give attention to the linguistic influences that may be seen in the original text of the New Testament.

The Latin Influence

In the New Testament, the presence of words of Latin origin is not unusual in light of the fact that Latin was the language of the army of occupation of Palestine at the time of the writing of the New Testament. Furthermore, Latin was, of course, the official language of the Empire. In fact, all scholarly documents continued to be written in Latin for several centuries subsequent to New Testament times.

Some New Testament words that come from the Latin are "centurion," "colony," "denarius," "legion," "praetorium," etc. It has been shown that the term "Christian" has the usual Latin termination; consequently, the term is commonly referred to as a "Latinism."

The Hebrew Influence

In the English translations of the New Testament, the term "Hebrew" is perhaps to be understood as "Aramaic," which was the vernacular of the Palestinian Jews, whereas "Hebrew" was the language of the synagogue. Some of the words of Jesus are simply transliterated from Aramaic into Greek, as Talitha, cumi, "Damsel, arise," and Eli, Eli, lama sabachthani, "My God, my God, why hast thou forsaken me?"

The influence of Hebrew in the Greek New Testament basically involves the influence of Hebrew on the writers of the Septuagint, and, in turn, the influence of the Hebrew, through the Septuagint, on the writers of the New Testament. For example, the primary meaning of the Greek word *nomos*, "law," is "precept," "ordinance," etc. The Hebrew word which the Septuagint translates as *nomos* means much more than simply a single ordinance or statute. Are we to understand, therefore, that the Greek word *nomos* in both the Septuagint and the New Testament partakes of this Hebrew

background? A similar point is made in reference to the Greek word *metaneo*, "repent," and *ekklesia*, "assembly," "church." Both of these Greek words are used extensively in the Septuagint and, of course, in the New Testament.

THE SUN OF RIGHTEOUSNESS
O. E. Watts

"But unto you that fear my name shall the Sun of righteousness arise with healing in his beams — ." (Malachi 4:2. "His" per KJV; "beams" per ASV, margin.)

Closing. Thus the last of God's prophets of old predicted that another sun would come up. The Jews knew that it was figurative. This was just as the whole book was being finished. Only a prediction about the forerunner was to follow as Jewish prophecies ended and the curtain for that act came down.

Figure. It was fitting that our brightest light should be used to prefigure the greatest light and force in God's spiritual creation. "The sun" which rose every day was used to represent "the Sun of righteousness" who was to "arise".

Blessing. All men have realized how important "Old Sol" is. Ignorant ones worshipped "him" not knowing of and contrary to the teaching in Deuteronomy 4:19 and Ezekiel 8:16-17. But those whom God enlightened praised Him who "prepared the light and the sun" (Psalms 74:16). They thanked the one who had "made great lights" and whose ever-enduring lovingkindness caused "the sun to rule by day" (Ps. 136:7-8).

Among the chief physical blessings for which we praise our Maker every day is the joy of being in the sunshine. We join the Preacher in saying (Eccl. 11:7), "Truly the light is sweet and a pleasant thing it is for the eyes to behold the sun". We, too, realize what it does for us. The "glory of the sun" (1 Cor. 15:41) is indeed marvelous.

Expectation. It was logical that to men's minds the Lord should use the familiar "day lamp" to illustrate the greatness and the brightness of Another to come. "Sun of righteousness", He said. His people then watched for a brilliant light-giver to appear in the moral and spiritual sky.

Healing. Sunshine kills germs. It makes children healthy. It cleanses and heals and strengthens. In some of the ways in which men know that its rays benefit, they cannot tell why. Long ago Malachi used these truths, too. All of the repairing and remedial work of the Savior was wrapped up in the prediction, "with healing in His beams"

To guide. Four centuries later the father of John the Baptist also was inspired. He, too, foretold that John would be the forerunner (Luke 1:76-77). He then stated that it would be:

"Because of the tender mercy of our God

With which the Sunrise from on high shall visit us
To shine upon those who sit in darkness and the shadow of death

To guide our feet into the way of peace." Prominent in this prediction are the two words expressing the purpose, "to guide". Nothing is so essential for walking properly as is light. It is hard for us to pick our way with our feet step by step in darkness. Jesus came to give us light for proper guidance and direction.

The Sun Came Up. The One foretold came into the world. The sun of righteousness arose. He is the "light of the world" (John 8:12), both lighting and enlightening men (1:9). In his warmth and light men can bask or rejoice (John 5:35) even as young animals romp and frolic in the sunshine (Malachi 4:2b). His example and teaching give clear directions to guide our feet into the way of peace.

Light Sprang. The coming of Jesus Christ into a certain region was explained by Matthew 4:16 to be the fulfillment of the prophecy of Isaiah 9:2, "The people that sat in darkness Saw a great light

And to them that sat in the region and shadow of death

To them did light spring up."

His teaching dispelled the darkness of ignorance and the shadow of the fear of death. The healing in his sunbeams banishes sin, guilt, and suffering wherever they shine or are applied.

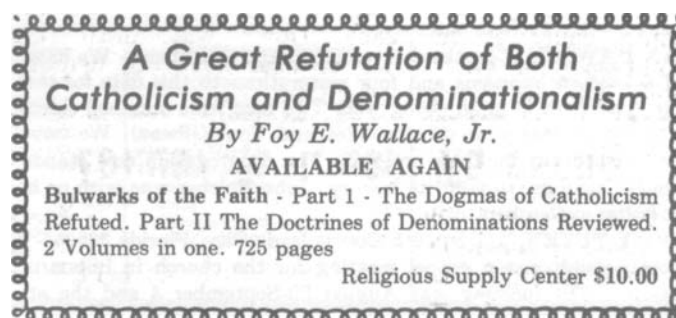
"Sun." Please consider the following poem written by this writer some time ago:

Jehovah promised that the rising Sun
Would overcome the darkness of the night
Of human ignorance. And so that
One Arose to bring the blessedness of light.
For lack of light men wandered from the way
Of right into the paths of wickedness.
To give them guidance in a bright new day
God's Son became the Sun of righteousness.
To grant to us forgiveness for our sin
With all the love that pardons and redeems,
To cure the illness of the guilt within
That Sun arose with healing in His beams.

We thank God for the blessings of our every-day sun. How much more should we praise Him for the benefits that are ours through His great "Sun of righteousness."

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Craig, CO 81625



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9:00 to 9:45		Men of Faith: Peter Dan King	Men of Faith: Barnabas Bill Hall	Men of Faith: Paul David Arnold
9:55 to 10:45		Jerusalem: The Disciples Multiplied Ford Carpenter	Galatia: Perversion of the Gospel Claude Wilsford	Athens: "The Time of Ignorance" Neil Roberts
10:50 to 11:35		Samaria: Preaching Christ Johnie Edwards	Troas and Philippi: Come Over and Help Us Jim Sasser	Ephesus: "I Shunned Not" Dean Bullock
11:45 to 12:30		Caesarea: No Man is Common or Unclean Floyd Chappelear	Thessalonica: Trouble and Rest Kelly Ellis	Colossee: "Christ in You" Mason Harris
EVENING LECTURES				
7:30 to 8:30	Jerusalem: Where Time Became Full Jack Holt	Antioch: Disciples Called Christians Grover Stevens		Rome: "They of Caesar's Household" Bob West
8:30 to 9:30	College Program	College Program	Corinth: Fightings Within and Without Ken Green	College Program

THE NEWS LETTER REPORTS

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

A. A. GRANKE, JR., 1 Cherokee Street, Sumter, South Carolina 29150 — The first year here in Sumter has been fruitful with seven baptisms and thirteen restorations. For this we are grateful to God. The week of September 20-24, Jere Frost was here for a debate with Flake Braswell (that's his real name), who styles himself the Temporal Head of the True Light Church of Christ. His church is a small denomination indigenous to the Carolinas. The debate centered on the completeness and sufficiency of the Scriptures as our guide, and the truth and reliability of True Light prophets (Braswell included). Jere did a masterful job in defending the truth. Guy Roberson moderated for him. There are prospects for future debates.

MAX DAWSON, Courtland Avenue, Kokomo, Indiana — We have had seventeen baptisms and four restorations to this date for the year. The work is progressing well. Two men were ordained elders in March of this year (Mason Vint and Tom Gibson). We have also finished our building program. The congregation now stands stronger than anytime in its history. John Belcher was with us in a meeting in October.

JIMMY TUTEN, 111 S. 19th Court, Dade City, Florida 33525 — I recently conducted a gospel meeting for the church in Lilbourn, Missouri. The meeting was August 30-September 4 and the at-

tendance and interest was excellent throughout. One was baptized during the meeting. The brethren at Lilbourn are looking for a preacher. They prefer a middle-aged man but would consider a young man. Anyone interested in moving to the bootheel of Missouri where the prospects for growth are great and a fine group of brethren are willing to work with a sound preacher should contact C. T. Palmer, 1334 Davis St., New Madrid, Missouri 63869 or phone him. At Dade City we have recently baptized two out of denominationalism and had two restorations. Our work is beginning to move well after the summer slump. When in the area, worship with us.

THE WORK IN NORWAY

BILL PIERCE, 159 W. Collins Avenue, Hillsboro, Ohio — During the two weeks of September 17 — October 1, I was with brethren in Norway. Because of the oil drilling in the North Sea, many Americans are now living and working in Norway. In Stavanger, there are about 3,000 Americans and this city has become the oil center of Scandinavia. Among these Americans, there are several members of the church—brethren who differ concerning the work of the church, but who are determined to work together while in Norway in an effort to reach the Norwegian people with the

gospel. They rent a nice meeting place on Gamleveien 53 and meet there along with Norwegian brethren. Two years ago, Tom Bunting and I spent three weeks in Norway and met some of these brethren then. They invited me to work with them in a meeting preaching both in Norwegian and English. The largest crowd was 45 with 32 different Norwegians coming to both English and Norwegian services. Richard Walker is working with this group.

I left for Bergen, where I spent a few days visiting with Norwegian Christians. Among those in Bergen, but who presently lives on an island out from Bergen, is Bjorn Havneraas. Bjorn is a school teacher and is the only Christian on this island. The church here in Hillsboro has allowed and encouraged me to edit a monthly Norwegian paper, called *Evangelists Kail*, and Bjorn is co-editor of this. We have a correspondence course in Norwegian, which was re-approved by the State and Church Dept. in Oslo while I was there, and Bjorn will be taking care of this, plus sending out tracts and answering questions, etc. He is a fine young man and is very much interested in getting the truth to the Norwegians. We have 39 Norwegians on our mailing list now receiving *Evangelists Kail*. We hope this will grow and be an effective tool to spread the truth in Norway. The future for the Norwegian work looks better now than it has for many years. Pray for this work.

TO THE PHILIPPINES

WALLACE H. LITTLE, P. O. Box 297, Peru, Indiana 46970 — As some know, I spent two years (1966-1968) in the Philippine Islands on military duty. At that time, I met and learned to love and appreciate a number of faithful gospel preachers and others beloved in the Lord. I was also privileged to help some with their work in His service. In 1973 with brethren Frank Butler and Jady Copeland, I was back on a month-long preaching trip. Since then, the Filipino brethren have been pleading with me to return, and I have been urged to do so also by U.S. brethren.

God willing, I plan to be there in February, March and April, 1977. On our 1973 trip, we spent most of our time in lectureship-type teaching in the larger cities. This was effective in encouraging large numbers of brethren, and quite a few aliens were converted too. But as Leslie Diestelkamp pointed out after his 1975 visit, it misses saints not living in these cities. The 1977 trip considers both groups. The first two months are scheduled in the countryside barrios; the last in the cities with large concentrations of believers. Paul J. Casebolt of Paden City, West Virginia plans to join me there for this last month. Possibly another brother will be with me for the first part.

This will be an expensive trip, particularly because of the high cost of the necessary travel while there. The brethren here in Peru, Indiana where I preach have graciously agreed to continue my support while I am away so my family's needs will be provided. I would appreciate hearing from those interested in assisting me with the trip expenses. May I hear from you on this

soon?

ALLEN G. KRAMER, 710 West College, Roswell, New Mexico 88201 — The work at Roswell is off to a good start. The church here has a great potential. We are starting a personal work program this week to edify the members and instruct them on doing personal work. We get a list every month showing new comers to the city of Roswell. Two have recently come out of the liberal church to stand with us for the truth. The W. Carl Ketcherside "Unity" movement is really in a big way out here in the liberal churches. Please pray for us that we may grow in wisdom and courage and for a ready remembrance of His word.

PREACHERS NEEDED

CHARLESTON, SOUTH CAROLINA — A faithful gospel preacher is needed for the only conservative church in the Charleston area. A mature, experienced man is needed for a congregation of 55-60, about half of which are military and transient. At present all support can be furnished. Write to Ashley Heights Church of Christ, 2605 S. Oakridge Circle, Charleston Heights, SC 29405.

TAYLORS, SOUTH CAROLINA — The church in Taylors (a suburb of Greenville) is seeking a mature, well-grounded man to labor as a full-time evangelist with 35 members. Full support can be arranged. Contact Roger Pink (803) 244-7252, or Ken Kelly (803) 235-6725, or write Taylor's Church of Christ, Box 506, Taylors, SC 29687.

SELMA, ALABAMA — A sound gospel preacher is wanted to work full-time with approximately 40 Christians in Selma, Alabama. Partial support is available. Interested persons please contact Claude T. Adams, 530 Merrimac Place, Selma, Alabama 36701. Phone (205) 872-7156.

NEWPORT, ARKANSAS — The brethren at the Airbase congregation are in need of a full-time, sound gospel preacher. We are self-supporting, including a three bedroom dwelling. Those interested should contact Benny Payne, 2901 Dewell Street, Newport, Arkansas 72112. Resident phone is (501) 523-3830 and business phone is (501) 523-3952.

WORDS OF LIFE

For many years James E. Cooper, 5794 Butler-Warren Rd., Mason, Ohio 45040 has published weekly an excellent small paper to teach the non-member. It is called *Words of Life* and may be sent to a list of prospects for 5c each. That is for a list of at least 25 which will be mailed directly by brother Cooper. We heartily recommend it.

IN THE NEWS THIS MONTH	
BAPTISMS	459
RESTORATIONS	116
(Taken from bulletins and papers received by the editor)	