

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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ANOTHER NEW YEAR

With the birth of another new year there comes the annual promises, vows and resolutions for a better life this year than the year that is now past. But history speaks boldly that it is but a few weeks, or months at most, until every promise and resolution is broken and the old man is alive again until another "New Year" comes around.

Everyone should resolve to improve his life on any day of the year when he is convinced that he has been wrong. There is no merit in waiting until a "New Year" comes to repent of sinful conduct or to correct evil and dangerous habits in our lives. But more important than making "resolutions" is that determination to keep the good ones throughout the year and all the rest of your life. If a pledge is worth making, it is worth keeping.

I am not trying to make some great point of making promises at the beginning of each year to be broken within a short time. I want to call attention to some resolutions you should make—you must make—if you are to grow as a Christian and to have the influence upon others that God requires of you. It is the nature of the resolutions rather than the idea of resolutions that I want to consider.

Christians claim to be a Bible reading, Bible believing people. We like to stress the point that "we speak where the Bible speaks, and are silent where the Bible is silent." However, the problem is that we do not study this Book of God and really do not know whether we are following the above claim or not. This is true of most members of the church today. Here is one area that a strong resolution would be very important. Do not wait for some

special occasion to make this resolution, because time is of the essence. It is high time that we awoke out of sleep and began to know what God has said to us.

While you are thinking of making some "resolutions" for the new year, why not include this one? Read and study diligently the word of God every day.

Praying is a blessing that most of us do not really appreciate and use as we should. Just think of the might and power at our disposal through scriptural prayer! Each of us must watch and pray, and work and pray. But think of the results to individuals and congregations of the Lord's people if we pray regularly and fervently for those good blessings that would help us accomplish His will while we live on this earth. We simply do not pray enough. We do not pray scripturally much of the time. We do not know how to pray as we ought. But stop and imagine the great changes that would come about in our own lives if we would pray "without ceasing" in such a way that the Father in heaven would hear our prayers and answer according to His own good will.

I am convinced that we have no problems today, individually or congregationally, that would not be corrected if everyone would adopt in his heart and life the two "resolutions" just mentioned:

1) Begin a regular, personal study of the Bible daily that you will continue as long as you live. I do not mean just to read a few verses each day, but I mean to really devour the meaning of each passage, and diligently labor to practice in heart and life every thing the word teaches. I am certain that will make changes in attitudes and lives that will result in great changes in the work of the Lord.

2) To begin a regular "hour of prayer" that will help you to draw nearer to God. I am not speaking of the ritual, repetitious form of words that some of us repeat at night before retiring, as well as that form of words that is usually heard in public assemblies. I am speaking of that sincere prayer with thanksgiving unto God with the confidence that He will hear and answer according to His will. A righteous life and a diligent study of His word are necessary for the Father to answer prayers (I Pet. 3:7-12; Prov. 28:9).

I wish to mention one more "resolution" that every reader of this paper should make: I hope you will resolve that you will provide yourself and your family

good spiritual and moral food for the mind. We have become so accustomed to seeing the filth in newspapers, TV, magazines, movies, and through just about every other means of communication that our minds are starving for something that will brighten life and give direction and purpose to our existence upon this earth. We need good, sound reading material that will make us think and strive to walk in the way of the Lord. **SEARCHING THE SCRIPTURES IS ONE OF THE BEST SOURCES AVAILABLE FOR THAT PURPOSE!** If you are not a subscriber now, please do so.

Searching The Scriptures is entering its eighteenth year of continuous publication. It has enjoyed a reputation of integrity and faithfulness to the word of God through the years. It has also enjoyed the largest circulation of any "conservative" publication in this country. Brother Connie W. Adams, its owner and editor, is a man of impeccable character and genuine devotion to the proclamation of the word. His fairness in editorial policy, his uncompromising stand upon what he believes to be the truth of God's word and his selection of writers and articles have given good balance to this journal. Resolve now to provide good reading material for yourself and your family, and Searching The Scriptures is among the best available.

In November, 1970, when this writer edited and published this publication, a plan called "Automatic Renewal Plan" or ARP was presented as a means of saving time and expense, and at the same time encourage subscribers to renew their subscriptions when due. At that time the subscription had to be increased from \$3.00 per year to \$4.00 per year, beginning January, 1971 (Vols. 11 & 12, pp 162-163).

From November, 1970 to the time brother Connie W. Adams became the owner and editor of Searching The Scriptures in May, 1973, the postal rates increased substantially three times, the method of preparation for mailing became more expensive and total printing increased four times during this period. This forced an increase in subscription rates from \$4.00 per year to \$5.00, which was announced in the November, 1971 issue (pages 354, 355), to begin January, 1972.

The ARP subscribers from November, 1970 who continued to renew every year are still receiving this good magazine for only \$3.00 per year, far below the actual cost. Those who enrolled as ARP subscribers in December, 1971 and have continued to renew each year, are receiving the paper for \$4.00 per year, below the actual cost of publication. You think about this!

In January, 1976 the price of yearly subscriptions had to be increased to \$6.00. There have been three postal increases since May, 1973, and the printing cost has substantially increased. In addition to this, the size of the paper has been increased from 16 pages to 20 per issue. Also a Special Issue of 24 pages has been published in July, 1975 and again in 1976 at no extra cost.

I would like to appeal to those who have received this good paper since the "Automatic Renewal Plan"

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became effective on January, 1971 to consider the constant increase in cost, and with the understanding that \$3.00 or \$4.00 per year will not even pay the printing bill, to voluntarily send brother Adams the increase in yearly subscription rates when you renew that will enable him to continue the quality publication Searching The Scriptures now is. The subscription price of \$6.00 is still the best buy available for good scriptural reading material.

Let me hasten to say, if you do not want to make the adjustment in your ARP subscription, I will personally try to make the difference because I will honor my agreement made when I owned and edited Searching The Scriptures. I did not make this statement to cancel any agreement I made or any obligation accepted by brother Adams when he became owner and editor of the paper. While I was speaking of good "Resolutions" for this new year, I believe the above matter would be something worth your consideration. Think on these things!

Editorial

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PREACHING IN ITALY

On November 17 I met H.E. Phillips of Tampa, Florida at Kennedy Airport in New York City where we boarded a plane for Rome, Italy and two weeks of work with our Italian brethren. We arrived shortly before noon on November 18 and were met by three gospel preachers, their families and some other brethren. From then until December 2, we were graciously entertained in the homes of three preachers and spoke publicly sixteen times, plus uncounted hours of Bible study in private homes. We believe the readers of this paper are interested in our observations on the state of the Lord's work in Italy. Brother Phillips will also write something about the work which will be carried perhaps next month.

Background of the Trip

In the fall of 1974 I began corresponding with Rodolfo Berdini who preaches for the church at Aprilia, about 40 miles from Rome. He sent me an article entitled "From Italy With Sadness" which we carried in the January, 1975 issue. Before printing it we engaged in some very frank exchanges in our correspondence. Through these exchanges I was introduced to Allesandro Corazza of Rome and also to Antonino Buta of Messina, Sicily (now deceased). These men verified the report of Rodolfo Berdini about the general state of the work. They all made it clear that they had suffered enough of the American "missionary" approach. For several years brethren Corazza and Berdini had been preaching while supporting themselves in secular employment. Long ago they had disassociated themselves from the unscriptural activities and entanglements of the liberals. Through Glenn Jones, who was preaching in Germany, they were placed in contact with us. After some months of correspondence, we were urged to go and visit among them. Other commitments prevented this being done until the recent trip. In the meantime, James W. Adams and Foy Vinson went to visit and offer encouragement in their work. A report from James W. Adams was carried in several papers, including **SEARCHING THE SCRIPTURES**. Last spring Roy E. Cogdill, his wife and the Bill Owens spent about two weeks in Italy. The visits of these brethren did much to lift the spirits of the Italian brethren. H.E. Phillips and I did not go to Italy as tourists, but as gospel preachers. Neither did we go as supervisors but as fellow-laborers in the gospel. We were received on this basis and believe much good was done.

Congregations Visited

ROME — Via Sannio — Our first night in Italy was the time for the mid-week meeting at Via Sannio. We answered questions from the audience for about an hour. That was our last meeting with the church there until the final few days of our visit when we were with them for three more services. This congregation owns its building which appears to be adequate for the present needs of the congregation. They also own an apartment above the building where the preacher, Sandro Corazza, and his family, live. They have about 25 in regular attendance. The largest number to which we spoke was here next to the last night we were in Italy when 46 were present. Brethren came from Aprilia and Pomezia to be with us. It was a wonderful meeting in which one young woman was baptized by H.E. Phillips. She was from Pomezia and will worship with the church there.

We found Sandro Corazza to be a man of much ability. Though employed by the government, he spends a large part of each day working on a paper which he edits and which is sent free throughout Italy. It is called **SENTIERI DIRITTI** (The Straight Path) and consists of 16 pages. It is beginning to have a great effect. He is also translating Roy Cogdill's **WALKING BY FAITH** and inserting one section in each month's issue of the paper. He also plans to translate the entire **TRUTH IN LIFE** series of Bible class literature plus a number of good tracts. The consequences of his work will be far reaching and long lasting. In another two or three years he can take an early retirement from his job and will be able to devote all his time to the work. Brother Corazza was the first man to be baptized in Italy after World War II. He worked full-time for several years and translated **THE NEW TESTAMENT CHURCH** by Roy Cogdill, the **CAMPBELL-PURCELL DEBATE**, **INFALLIBILITY OF THE CHURCH** by George Salmon and **CATHOLICISM AGAINST ITSELF** by O.C. Lambert. This man's value to the future of the work is great.

There are three elders in the Via Sannio congregation. They are uniquely situated to do vital work. During the last five days of our stay in Italy, we were entertained in the home of the Corazzas. They have two grown sons who are Christians. **POGGIO MARINO** — This congregation is in the Naples area, not far from Pompei and in sight of Mount Vesuvius. We spent two days here in the home of Vincenzo Ruggiero, the preacher there. His family was delightful with his wife, two daughters and son showing unexcelled hospitality. The first night we were there about 15 brethren came to the house where we had a very profitable study until about midnight. Among those who came was one of the elders (they have two).

In the past these brethren had limited fellowship with some calling themselves "Churches of Christ" but which use instrumental music. The church at Poggio Marino did not use the instrument. This recognition of the instrumental group has been common in Italy in the past through the influence of some of the American missionaries. We had a very

frank study on this matter. The brethren assured us that they had already ceased any such fellowship, that they were opposed to the use of instrumental music and other errors held by these conservative Christian Churches, and that they would preach against such unscriptural practices. Apparently this loose practice of the past is partly traceable to influences emanating from the FLORENCE BIBLE SCHOOL.

The next day other brethren came to speak with us about the scriptures. At 5 P.M. that Saturday we met with all the church. In spite of the unusual time, a rain storm and the cold, 41 people were present in their building which will perhaps seat 50. Both of us preached with Roberto Tondelli interpreting for us. This was followed by a question period. We could not have been received more warmly by these brethren. It was a sad parting and we left wishing there had been more time to stay and work with these brethren. Brother Ruggiero is a middle-aged man of many talents. He is an able writer and has contributed some excellent material to SENTIERI DIRITTI. He is in contact with brethren in other parts of Italy who want him to come and teach them.

APRILIA — This town is located about 40 miles from Rome in the heart of farming country. Rodolfo Berdini is the preacher and one of the elders. Until last year, this was the largest congregation in Italy. About a year ago this church was divided with the aid of the "powers that be" from FLORENCE BIBLE SCHOOL. There are now 38 members meeting where Rodolfo Berdini preaches. They rent an attractive place which will seat about 60 people but which does not have room for extra classes. Their contribution averages \$120 a week, twice what it was when they were still joined with the liberals. I spoke at the morning service and in the evening, we both preached, again with the help of Roberto Tondelli. Brother Berdini is training two younger men for the work of gospel preaching. They have two study sessions a week and plans call for this to continue for another year, at which time it is hoped that they will be ready to move into some city and begin the work. Both of these men show great promise.

We spent the first ten days in Italy in the home of the Berdinis (except for the two days at Poggo Marino). Their family enjoys a very close and warm relationship. Sister Berdini is a gracious woman and made our stay most comfortable. They have a son yet at home who is a university student, and a daughter in her last year of high school. Their older daughter is married to Roberto Tondelli, preacher at Pomezia. The Berdinis do not speak English and we could not speak Italian, but we soon learned that there is a language of the heart which can communicate. There is an air of maturity and seasoned judgment about Rodolfo Berdini which is refreshing. The brethren at Aprilia have weathered a severe storm and have come out of it with strong faith and determination and a most commendable zeal.

I did not know until this trip that an error occurred in Berdini's article in SEARCHING THE SCRIPTURES. The article reported that the Bible school at

Florence "costs hundreds of thousands of dollars each year." This should have been "thousands of dollars each year." It was worded correctly in the original manuscript in Italian. This was translated by the daughter of brother Buta who erred in the translation. Not knowing English, brother Berdini failed to catch it until it was already printed. Our apologies to those who operate the school.

POMEZIA — This congregation of 10 members is situated in an industrial town about 25 miles from Rome. One family from Aprilia went with Roberto Tondelli and his wife to help begin the work here about a year ago. Some have been converted and the work shows promise. At their request, we spoke four evenings here. They rent a small building which will seat about 30. Attendance for the four nights ranged from 25 to 39. Brethren came also from Aprilia and Via Sannio. There is an unmistakable zeal among these few Christians.

Roberto Tondelli, the preacher there, is a young man of much ability. He worked tirelessly with us interpreting not only our sermons, but private studies as well, telling us what Italian people said and telling them what we said. I do not know how we would have managed without him. He is well-informed, studious, zealous and an able preacher. He is also a good writer and contributes regularly to SENTIERI DIRITTI. There are not enough words to adequately express our love and gratitude to this young brother. He offers much hope for the future of the work.

General Observations

The Vatican and its influence permeates Italian life and culture. Many, who are sceptics at heart, go through the motions of religious service rather than risk the pressure which they know would come otherwise. We talked with several who admitted that the Catholic Church had made them sceptics. While the Vatican houses a treasury of jewels, priceless paintings and ornate displays of gold and silver, the Italian economy suffers. The government has frozen wages but not prices of goods. There is a runaway inflation. Gasoline is near \$3 a gallon. A fuel shortage in Rome leaves families without heat except from mid-afternoon to bedtime. Converting people to the Lord requires cutting through deeply ingrained traditions and superstitions. This takes much time and painstaking effort. The Communist Party is rising in power and influence. This will not pose the problem for Catholicism which some might think. After all, they have made deals with emperors during the middle ages and with Mussolini and Hitler in more recent times.

It appears to me that the brethren in Italy have been greatly discouraged in the past by the behavior and unscriptural practices of some American missionaries. They speak well of some of those who first began the work but lament the fact that replacements have been progressively more liberal than their predecessors. It is time for these brethren to stop mourning over what might have been. They must face reality and go to work with a zeal which does not appear to this writer in great evidence in some cases. There is an independent spirit among

these brethren which is good. They want to do things for themselves and not be dependent on American preachers or churches. They are willing to be taught but they are not gullible. They learned long ago that a practice is not right just because an American preacher said so. Liberalism is no better in Italy than it is in America. It has taught dependence on human institutions, the social gospel, and a compromising spirit. I do not believe that all of the liberal churches in this country who support men in Italy would continue to support them if they knew everything being taught or practiced. They would be well-advised to find out for themselves.

If I have any word of criticism for the brethren who are trying to stand up for the truth it is that they do not meet often enough to worship and study. Churches can never be stronger than the amount and quality of gospel teaching which is done. Not enough is being done to teach the younger people and settle them in the truth. It is true that at this point there is a lack of good literature available. But sound Christians with Bibles in their hands ought to be able to do more than is being done along this line.

No better traveling companion could have been found for this preaching trip than my beloved brother, H.E. Phillips. His experience, knowledge of the truth, sound judgment, firm convictions and compassionate approach quickly endeared him to the brethren in Italy. They showed their appreciation for him in many ways. We have been friends and collaborators in the gospel for more than twenty-five years now. I treasure the time spent with this faithful servant of God and feel an even stronger bond with him than ever before.

Seventeen people came to say goodbye at the airport on December 2. We boarded our plane with mixed emotions — saddened at the parting from those we had come to love so much, grateful for the opportunity to serve in this way, optimistic for the future of the Lord's work in Italy, thankful to those brethren who made it possible for us to go, and anxious to get home to loved ones for whose well-being we had earnestly prayed every day. "They of Italy salute you" (Heb. 13:24).

ANSWERS for our hope

Send Bible questions to:

Marshall E. Patton

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DIVORCE AND REMARRIAGE

QUESTION: (EDITORIAL NOTE: the following letter is reproduced in full so that every thought may be seen in its full context—M.E.P.)

"The advice given by noted preachers to those seeking answers to the question of divorce will cause many to enter into an adulterous condition.

"The question of divorce has but one answer when one has studied all God has revealed on the subject.

"First, He does not approve of divorce. Mai. 2:6; Gen. 2:24; Matt. 19:6; Mk. 10:9. Paul writing by inspiration teaches the permanency of marriage in Romans 7:1-3; 1 Cor. 7:39.

"Second, although God does not approve, Moses allowed divorce, because of the hardness of their hearts (Matt. 19:8), for the cause of unchastity (Matt. 5:32 N.A.S.) immorality (Matt. 19:9). This exception was in force at the time Jesus made the statement, or under the Old Law. Consequently, He could have given no other answer or the Jews could have correctly accused Him of being a false prophet.

"Consider the legality of the exception in Deut. 24:1-4 and Matt. 1:18, 19. We must remember that they were man and wife from the time they were betrothed. Hence, the sin of fornication would be an act committed before they came together. Adultery is different in that it is an act between a man and another man's wife (Thayer's Greek-English Lexicon).

"Third, the individual who contemplates dissolving a marriage has to answer the question, Am I innocent? Just because the guilty mate committed adultery, does that make the other mate completely innocent? If each mate heeded the command of Paul in 1 Cor. 7:4-11 there would be no reason to think of divorce. If a few noted preachers would publicly proclaim the sin of divorce instead of preaching the innocent party theme, many divorces would be averted. Of course, if preachers began to teach the sin of divorce, many would become unemployed. Some would be praised and supported for their stand for the Truth. We should look to ourselves lest

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we become as the ones Paul describes in 11 Tim. 4:1-4, seeking to tickle the ear, turning them aside from the Truth. "—C. E. E. ANSWER: I am not concerned primarily in this article with the accusations and unwarranted implications in the first and last paragraphs of the above letter. I know a host of gospel preachers who do not hold the view of our querist on this subject who would never compromise with error or sacrifice the truth for the sake of employment—on this issue or any other. I must acknowledge, however, that I know some who do hold the views of our querist on this subject who in the course of propagating and defending their views have been less than honorable. All of this, however, is beside the point so far as the real issue under study is concerned. Let's turn our attention to the issue: Does the Bible teach that only death severs the marital bond and permits one to marry again?

In the first place, the distinction between "fornication" and "adultery," which our querist seeks to make is in error. While the word "fornication" is sometimes used to identify an illicit sex act on the part of an unmarried person in contrast to the same act on the part of one who is married, it is not always so! The same authority quoted by our querist (Thayer) gives as the first and primary definition of the word: "a. prop. of illicit sexual intercourse in general . . . (Acts 15:20, 29; 21:25)." True, Thayer acknowledges that it is used in the specific sense and so as to distinguish it from "adultery" in Matt. 15:19; Mk. 7:21; and Gal. 5:19, but in the same breath he solemnly affirms that it is used of adultery in Matt. 5:32; 19:9—the very verses under study in the above letter. So, our querist appealed to the wrong authority in an effort to establish his point of distinction.

Furthermore, W. E. Vine, in his Expository Dictionary of New Testament Words, likewise defines the word "fornication" as follows: "is used (a) of illicit sexual intercourse . . . in Matt. 5:32 and 19:9 it stands for, or includes, adultery; it is distinguished from it in Matt. 15:19; and Mk. 7:21."

Also, in this column, January 1976, Vol. 17, No. 1, p. 6, I cited other passages showing that "fornication" sometimes includes "adultery," namely, 1 Cor. 7:2-5; 5:1f. In the former reference, both the unmarried and the married are told what to do to avoid fornication.

Then our querist is in error again when he affirms that the "fornication" of Matt. 19:9 is the "uncleanness" (Hebrew "Ervah") of Deut. 24:1, and that Moses allowed this divorce because of the hardness of their hearts (Matt. 19:8). The force of his conclusion is stated in these words: "This exception was in force at the time Jesus made the statement, or under the law. He could have given no other answer or the Jews could have correctly accused him of being a false prophet."

God has always abhorred fornication—so much so that under the law of Moses he attached the death penalty to this sin (Deut. 22:13-30; Lev. 20:10-14)

Num. 5:11-31). For this reason, I insist that while the Hebrew "Ervah" sometimes means "fornication," it does not have this meaning in Deut. 24:1. It admits of other definitions, as the scholars show. If it means "fornication" in Deut. 24:1, then the law of God contradicts itself. It would be impossible to write a bill of divorcement; give it to a guilty wife; send her out of one's house so that she then marries another man (Deut. 24:1-4) and at the same time execute the death penalty as the law demanded (Deut. 22:13-30). Furthermore, the law was not optionally punitive in this matter, namely, 1) demand the death penalty, or 2) in case of a married person, authorize a bill of divorcement.

It does not meet the issue to say that "adultery was not universally punishable by death under the law. Witness the case of David." In David's case there were no accusers—no witnesses. Uriah, the husband, had been killed. Had he lived and sought a divorce on grounds of fornication, he would have failed—unless and until guilt was established by due process of law. Then the death penalty would have applied. Thus, the marriage would have been terminated on grounds of death, not divorce. It should be remembered that any failure to execute the law (for whatever reason) does not change the law!

Neither does citing the case of the woman taken in adultery (Jno. 8) meet the issue. Jesus in recognition of the demands of the law asked her, "Woman, where are those thine accusers?" She answered correctly when she said, "No man, Lord." Of course, our Lord had previously caused them to see their own guilt, hence, they had fled in shame. When Jesus said, "Neither do I condemn thee: go and sin no more," he referred to judicial condemnation. This is the condemnation under consideration in both verses ten and eleven. Jesus clearly acknowledged her sin, but since those who could accuse had fled, no judicial condemnation was possible. He had no civil authority and could not of himself execute such condemnation, hence, "Neither do I condemn thee . . ."

What our Lord taught in Matt. 5:31, 32 and in Matt. 19:8, 9 is in keeping with his theme throughout the Sermon On The Mount. This sermon might well be entitled "A Recall To Purity" or "Kingdom Principles." Both objectives are in view and in harmony one with the other. It is true that His frequent remark "It hath been said" referred often to the distorted views of the law as taught by the leaders of the Jews. However, in Matt. 19:8, 9 reference is made to what Moses said, and Jesus put himself in contrast with that. Since our Lord's exception and that tolerated by God under Moses (Deut. 24:1) are not the same, as we have previously shown in this article, it follows that what our Lord taught and God's concept of marriage "from the beginning" are the same and at the same time different from what was tolerated under Moses. In so teaching, our Lord not only did not endorse the extreme views of the school of Shammai and the school of Hillel, but called them back to marriage in its original purity and as authorized by Him.

When our Lord taught that "fornication" was grounds for dissolving the marriage union, it was not new. It did as much under Moses. The dissolution was accomplished not by a bill of divorcement, but by the death penalty, as we have shown. The only thing new about "fornication" under Christ is its being made the exclusive grounds for divorce and remarriage (in contrast to Moses); the abrogation of the death penalty and the bill of divorcement instead—all of which is in harmony with the sanctity of marriage "from the beginning."

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I MARVEL Galatians 1:6



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A short time ago a mother came to me and said, "What can I do about my daughter. She came every time the doors were open, but the minute she moved into her apartment she refused to come to services anymore." Another set of parents marveled that their son would not obey the gospel. In their words, "He has always done what we told him to do in everything else." In both of these cases the reason may be the same. The child resented the dictates of the parents and was waiting to show them that they could not make all the decisions. The girl waited until she was no longer under the parental roof; and the boy was well taught enough to know that perhaps for the first time he was faced with a decision that was purely his and no one else could make it for him. In both cases the children wanted to "get even" with their parents and were hurting themselves.

There is no easy answer to either case. Certainly as parents we should take the children to service and teach them the truth. At the same time, we should give them the right to make decisions for themselves, when they are old enough, in matters where their soul is not at stake. In this way they might not resent the decision to obey the gospel or to be faithful. I think that parents have to have the wisdom of a Solomon in this day and age, and after the parents have done all that they know to do, the children may do as they please. They have a responsibility to God also. To rebel against parents when they are right is a rebellion against God and this ought to be taught from the cradle.

All that the gospel preacher can do is to console the parents by reminding them that the teaching is always there and the child knows better than to do as he is doing. I can remember when it was the "in" thing when the child got to be about 14 years of age to obey the gospel and have the church come around and shake their hand and say to them, "I have always said we have the finest group of young people here in the world." Brethren need to face the fact that it is no longer popular and that the "in" thing today is not to obey but to resist any attempt to make the decisions for them. The sad thing about it all is that they are hurting themselves most of all.

After all, even Solomon was afraid that the one who came after him would not have the wisdom he should have, and Rehoboam certainly demonstrated it to perfection.

SET FOR THE DEFENSE OF THE GOSPEL

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SINGING AND THE SONG LEADER—NO. 1

Since God has specified that the church is to "sing" (Eph. 5:19; Col. 3:16) and in order to have an orderly assembly (I Cor. 14:40), usually, some brother leads the congregation in singing. That such is both scriptural and necessary I am willing to affirm. However, there are some things that both those who lead singing and the congregations need to consider.

Problem Area

Among denominational churches one of the places where problems arise is in the choir. The denominational "pastor" and the choir leader often have a difference of opinion, resulting in one of them resigning and often beginning another church. While churches following Christ do not have choirs for entertainment, they are not without their problems in the area of church music.

Most gospel preachers at one time or another have had to work with brethren because of problems related to song leaders. Personally, I have known of some acting child-like and immature. Look with me at some problems related to song leading.

(1) **Most important part of the service.** Some people like to sing better than others. Personally, I enjoy good music of all kinds. However, there are some brethren who lead singing who really like to sing and many times are really well trained in music. Care needs to be taken lest one who not only enjoys singing but also leading singing gets the idea that most of the service should be taken for singing. These may always be ready to sing, but not ready to pray or listen and study the word of God. To be around them one soon gets the idea that they think song leading is the most important work of the church.

(2) **I am THE song leader.** Few churches are well blessed with several men who can do a good job leading singing. Thus, brethren in those churches often have to depend upon one brother to lead for he is the only one able to lead singing.

However, some congregation are fortunate to have several who can lead singing. Naturally, some would have more ability than others. The one with the most ability might think himself to be "head song leader." When the larger crowds are in attendance he will push himself out to lead for that assembly and leave others to lead at the other times. Let it be understood that I am not suggesting that one be put up to lead singing before a house full who can not really start a song.

Where a congregation has several leaders, brethren should have a clear understanding as to who will lead and when. All song leaders are simply servants of Christ. There is no place for "head song leader" any more than there is for head prayer leader, head elder, head deacon or head preacher. In the kingdom, Christ is to have the preeminence (Col. 1:18), not men.

(3) **Not interested in training others.** Closely related to number two is the attitude of not being interested in training younger men to lead singing for fear that they would get my job in the church. I have known of some, and I am glad to say they have been few in number, that were not interested in younger brethren learning how to work in the service of Christ for fear someone would take their job. Brother, if you have that attitude, let me say first it is a sinful one, and second you need have no fear. There never has been an over abundance of servants of Christ—song leaders included. I am glad men like Bob Bailey, John Hendrix, Delmer Brock, Bruce Smallwood, O'Neal Smelser and others did not have such an attitude toward me as I grew up.

(4) **Recognize limitations.** If you can lead singing, recognize your limitations. I have known men who could lead singing but were not all that proficient at it, but they did not know they had limitations. Under any circumstances they would try to lead the most difficult song in the book and then think that brethren didn't know the song when the congregation failed to "raise the rafters."

At this point, let me say some good song leaders have been ruined so far as usefulness is concerned by brethren who did not know anything about music highly complimenting them. Some brother who thinks "do" is a female deer walks up to a good song leader and tells him he is the greatest in these parts when neither one of them knows all that much about music. The song leader may be good, but he is not all that good.

Brother, sing the songs you know and leave those you don't know to be lead by those with more ability.

(5) **Song leading is not showmanship.** When one gets up before a congregation of God's people to lead singing, he is just directing everyone in singing praise to God in an orderly way. This is not a time or place to "out do" some other song leader or to put on a demonstration of your abilities regardless of how great you are. If you are that great, brethren will recognize it; if brethren do not recognize you for your greatness it could be because you are not all that great.

Once I knew of a man that came to an elder and was disturbed because he was not called upon to lead singing that Sunday, because on that day he had most of his large family present and they did not get to see him lead singing.

Forbid that I should judge the motives of brethren, but I have seen a few cases during gospel meetings where several brethren would take turns leading the singing on different nights. I got the impression (I could be wrong about this) that they were trying to impress the congregation and visitors as to how great they were because they could lead the most difficult songs in the book. Such did not show their

greatness; rather it showed their lack of common, mature judgment in selecting songs.

With this incident, I close this article. Several years ago during a debate in which I was engaged, a chorus director for one of the liberal colleges was asked to lead the singing. He selected a very difficult song to sing and with expert showmanship started to lead. It was a flop from the start down to where he had to stop and give it up. Another night, I was called upon to select a song leader. In the packed house, the first song leader my eyes saw just happened to be my brother-in-law. People went away saying what a good leader he was. His formal music training was limited but he had the common sense to pick an old song everyone knew and lead it without putting on a show.

Ready This Month . . .

The Smith-Lovelady Debate

Marriage - Divorce - Remarriage - What an explosive issue in these times! This debate between J. T. Smith and Glen W. Lovelady was conducted in California in the spring of 1976. It covers what is sometimes called the "Moyer Position" on divorce and remarriage. Can a Christian divorce a companion and then remarry when the cause of the putting away was not fornication? Can a Christian in such condition continue to live with this second companion without sinning?

This was a representative discussion of the issue which separates the thinking of many brethren - not a bitter battle of personalities. Not one point of order had to be called in the entire four-nights discussion.

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Using the SWORD OF THE SPIRIT

Ken Green

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STRANGE THINGS

Will Rogers used to say he never tried to tell jokes. He just read the papers and reported the news. Paul Harvey has enjoyed a sizable and appreciative audience for years using the same technique. He sure told the truth who said "Truth is stranger than fiction!" And as Ray Bolger used to put it (and may still), "**Strange things are happening.**"

One fellow was just given a full pardon from prison after serving several years for armed robbery. Authorities finally decided to check out his alibi. Sure enough, they found it was foolproof. He couldn't have been guilty of the crime he was arrested and convicted for. You see, he was robbing another store in another state at the time! And the statute of limitations had run out on that robbery, so he cannot be tried for it. He says he holds no grudges about this error. But he's seeking financial reimbursement for the time he spent behind bars.

Then there's the celebrated Gilmore case in Utah. The man has been convicted of murder (he killed two), and sentenced to die by a firing squad. He says he wants to get it over with and has begged, challenged, dared, and demanded the state to execute him. The Civil Liberties Union is up in arms. They have said something about "helping a man commit suicide." I may be proved wrong, but I don't believe there's a state in the union with enough officials who have enough fortitude to execute a man, regardless of what crime he has committed.

(We can wave goodbye to another good sermon illustration. Though not precisely parallel to the preceding incident, the man has often been pictured who awaits execution, and at the last moment receives a pardon from the governor. **But he refused the pardon!** So there is nothing left to do but go through with the execution. This is likened to those who reject the pardon so freely offered in the Son of God. But nowadays, by the time the Civil Liberties Union and others of like ilk got through, the poor fellow would be pardoned whether he wanted to be or not!)

Finally, in this "stranger than fiction" article, I have before me a news story from Miami concerning a fellow who thought he had a foolproof defense when police charged him with writing bad checks.

"I can't write," he kept telling officials. But it took him six months to convince them!

Finally, they acknowledged that he is probably the wrong man. He lives 18 miles from the address listed

on warrants for arrest. He has a different social security number. He works for a different company. And witnesses described the wanted man as being 5 foot 8 and between 150 and 175 pounds. The arrested man is 5 foot 6 and weights 205 pounds.

Only the name, Joe Parrish, is the same.

Which goes to show that when we attempt to identify something, we need to be interested in something other than the name.

A Catholic lady recently reminded me, "Just because a church wears the name 'Church of Christ,' does not mean it is the right church." I promptly agreed, and explained that that is why we are just as concerned about having the right organization, worship, doctrine, and program of work, as we are in having the right name.

". . . let us walk by the same rule, let us mind the same thing" (Phil. 3:16).

To Those Who Love His Appearing

An AP article with dateline Moscow was recently carried in the Baptist weekly, **Sword of the Lord**:

"For nearly two years a forlorn German shepherd has met every Ilyushin-18 passenger jet arriving at Moscow's Vnukovo Airport in search of the master who flew away.

"Airport workers feed the ragged-eared dog, but she refuses to let anyone come near her and won't leave, authorities say.

"This saga of devotion was reported yesterday by Komsomolskaya Pravda, newspaper of the Communist youth organization. The paper said it hoped the owner, whoever he is, will read the article and return to claim his faithful companion.

"Sometime in late 1974, airport authorities refused to let the dog board the plane with her owner because he did not have the necessary health certificate from a veterinarian. So the man boarded the Ilyushin-18 flight and left the dog at the airport, the newspaper said.

"During the first few days, the dog chased all departing 11-18's as they taxied away, to the consternation of pilots. Then she switched to meeting incoming flights.

"The dog lives under a construction worker's trailer near the airport terminal, watching for the 11-18's. Authorities say they do not know how she tells the difference between planes.

" 'As soon as the staircase is sent over to the plane, the dog runs over, stops at a safe distance from the passengers and waits,' the newspaper said.

"The article concluded:

" 'The owner has probably decided that the one he left behind has forgotten him. Let this man urgently take leave from work, find money and fly to Moscow, because he is being awaited at Vnukovo.' "

Wouldn't it be wonderful if all Christians would look for the return of our Master with such singleness of purpose? "Looking for that blessed hope, and the glorious appearance of the great God and our Savior Jesus Christ" (Titus 2:13); "Henceforth there is a crown of righteousness, which the Lord, the righteous judge, shall give me on that day: and not to me only, but unto all them also that love his appearing." (2

Tim. 4:8).

Postscript

In the August, 1976 issue of STS, I quoted from the National Enquirer, March 30, 1976, the prophecies of seeress, Jeane Dixon. She prophesied:

1. That Jimmy Carter would be the next President after a photo-finish race against Ronald Reagan;
2. That both President Ford and Reagan would face assassination attempts—and the President would be wounded;
3. That Ford would be plagued by betrayal, domestic woes and a health crisis and would resign; and
4. That Nelson Rockefeller would become "Caretaker President" for several months, until a new President had been elected.

Way to go Mrs. Dixon. You're batting 1000! It's easy to understand why so many people believe you have "the gift of prophecy."

Using Great Plainness
of Speech

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BRAVERY IN THE PHILIPPINE ISLANDS

It was interesting indeed to read some of the things Brother Bob Buchanan of the Philippine Islands had to say the other day in a three page propaganda sheet he sent out entitled "THEY CREEP IN 'PRIVILY' ". He was having reference to the "conservative" brethren and referred to us as "false teachers who are guilty of '**sneaking around**' and penetrating congregations secretly with their evil teachings." He accuses us of not being willing to face them and purposely avoiding a visit to Baguio City where the Philippine Bible School is located. Brother Buchanan also states that "these 'conservatives' HAVE REFUSED TO DEBATE UNLESS THE 'LIBERALS' PROVIDE THE AUDIENCE FOR THEM!" "From the 'safety' of their magazines they cry out, for the sake of publicity, that the 'liberals' will not debate with them! They deceive their readers!" I believe brother Buchanan needs to get his "facts" straight.

First of all, it was very interesting, to say the least, that Brother Buchanan did not mention either my name or Connie Adams' name in his "letter." He knows only too well, that there has already been a debate on the issues of the "sponsoring church" arrangement in the Philippines between me and Eusebio Lacuata. For, he is well aware, I am sure, that the church where Brother Lacuata preached in 1971 is no longer meeting as a result of that debate; and also that many brethren have learned the truth as a result of reading and studying the debate that was printed and hundreds of copies sent to the Philippines. You do know that don't you brother

Buchanan?

Secondly, in June of 1972 I sent propositions to Brother Buchanan and the other brethren in Baguio City urging them to let us come and discuss with them the sponsoring church arrangement and churches of Christ supporting a school like the Philippine Bible School with no reply to this date. Also the article was published in SEARCHING THE SCRIPTURES and brother Buchanan did not reply.

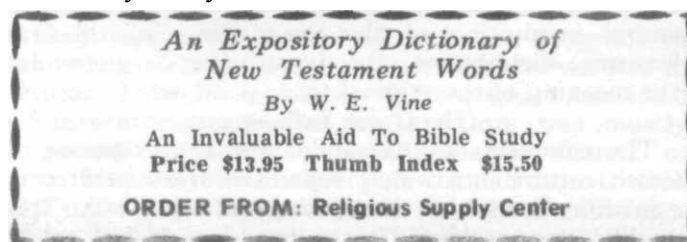
Thirdly, I also challenged Brother Ray Bryan to come to Louisville, Kentucky in December of 1971 and meet me on the orphan home question and James 1:27, and I even put the proposition in SEARCHING THE SCRIPTURES (December issue) and still no word with reference to that proposition or challenge. Does that sound like we "creep in 'privily?'"

And in the fourth place, the fact of the matter is that Brother Buchanan knows that they were so anxious to meet and discuss these issues with the "American preachers who come to the Philippines" that when we had the debate in M'lang in 1971 with Brother Lacuata, the American brethren from Baguio City were in M'lang the week before the debate but had to leave **THE DAY BEFORE THE DEBATE**, but were not so busy that they could not return **THE DAY AFTER WE LEFT M'LANG**. Boy, what bravery!

Also, Brother Buchanan complains about them having to furnish us an audience. I don't know when they have done that. For when we were in M'lang for the debate, there were over 300 in attendance who agreed with the position I hold on the subject of the sponsoring church arrangement, and only about 25 or 30 who agreed with Brother Lacuata. So, Brother Buchanan has his "facts" wrong again.

No, the truth of the matter is that the Americans in the Philippines will not defend what they are doing with reference to the sponsoring church arrangement—at least, they have not done so, though a number of brethren have challenged them.

Now Brother Buchanan, if you do not believe that I can make arrangements to come back to the Philippines to debate you, or any of the other brethren who are there (American or Filipino) who are associated with the Philippine Bible College, then send me the propositions that you will defend and we will see whether the Americans who come there from time to time are willing to confront you face to face. I know, and you know, that you are bluffing. If you are not, then let's get on with it. I would suggest that we have three debates. One in Baguio City, one in Manila, and another somewhere in Mindanao. What do you say?



Things Most Certainly Believed

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LOST IN HELL

Hell is a subject most folks have heard about. The Bible refers to it but all too few have any real concept of what it is like. Even among those of us who feel like we know something about it there is the inclination to push it to the background. Some even think no such place or condition exists. These are without excuse, are unbelievers, refusing to accept facts as revealed in God's word. Strangely, many in this class believe in heaven yet deny the existence of hell. These are selective believers, they take only the part of the Bible they like and want. Generally, there seems to be a lack of genuine respect for hell as set forth in the Word of God. Fear of it seems to be missing. Maybe all of us are deficient when it comes to studying about and meditating upon hell. What does the Bible say about it?

Jesus, after presenting the judgment scene in the figure of a shepherd dividing his sheep from the goats, concludes, "And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46). The everlasting punishment of which the Lord speaks is hell! He says some will, indeed, go there.

Hell as the place of everlasting punishment for the wicked is an important Bible subject for a number of reasons. One cannot appreciate the magnitude of salvation until and unless there is some understanding of what it means to be lost in hell. Quite possibly some may not be as deeply moved by the need for salvation because of this. The eternal tragedy and horror of hell is a remote consideration which few bring themselves to consider. To all such the marvelous truth of salvation by grace, love and mercy of God is not truly a thing of greatness. Saved from what? The realization of this gives a solid basis for appreciating God's grace. A de-emphasizing of the reality of being lost is at the same time a minimizing of the greatness of salvation.

The subject of hell is important because of motivational value. Real belief in God's word will bring forth effort to be saved from hell. Some decry the use of fear as a motive in salvation but such is unwarranted. God uses it and he above all understands the psychology of the man he made. Take note of, "I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Lk. 13:3). "The Lord is not slack concerning his promise, as some men count blackness, but is longsuffering to us-ward, not willing that any should perish but that all should come to

repentance" (2 Pet. 3:9). These passages are representative of the motivational value of fear as used by the Lord. Fear the prospect of perishing in the fires of eternal hell so strongly that repentance is forthcoming. This is their basic thrust. Fear to such degree that a penitent attitude is prompted and ever present within us.

If one could see hell in the back yard for about 30 minutes surely we would have more respect for what the Bible says. But the truth of the matter is, if we believe the Bible we don't have to see it in the backyard. We not only see it through the eyes of faith but we accept it as being just that way. Jesus said, "everlasting punishment" for the wicked, and that's it.

The motivational value which attaches to the understanding of what the Bible teaches on the subject of hell is not limited to obedience to the primary principles of the gospel. When the Christian appreciates the fact that people are lost, on the road to eternal hell, this motivates each to reach out with the gospel. Quite possibly some of the failure to reach the lost or at least make effort in their behalf may be traceable to this factor. Do we really believe all men are lost in sin and the only hope of salvation is in the gospel of Jesus Christ?

The gospel is the power of God unto salvation (Rom. 1:16). The opposite of salvation is condemnation. Men are lost because of sin, the only means or power by which such may be saved is the gospel. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Note the contrast in this verse, "wages" vs "gift," "death" vs "eternal life." Sin brings an earned and deserved reward, "death." This is not the annihilation which some claim but eternal separation from God in hell, everlasting punishment. In contrast, the gift of "eternal" life" is by the grace of God and is appropriated through obedience to the gospel. Only thusly can man escape sin's wage.

The subject of hell is also important because of the number of people affected. The majority of this old world is moving toward this terrible and eternal destiny. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Mt. 7:13-14). Surely if one knows where the road leads he will change his mind about the journey. Would we want to go to a city plagued? Would one want to take his children to such? If the Son of God knew what he was talking about, then most are on the road to hell.

The nature of hell continues to be a much discussed and controverted matter. The "hell fire" of "hell of fire" in Matthew 5:22 is "Gehenna of fire." Gehenna is applied to the Valley of Hinnon, southeast of Jerusalem. It is a place used in connection with worship of Molech, fire god of the Ammonites (2 Kings 23:10). J. W. McGarvey says "It was the fire of idolatrous worship in the offering of human sacrifice which had given the valley its bad

notoriety." The general concept of the Jew associated sin and suffering with "Gehenna." In New Testament times the cite had been reduced to a garbage dump outside Jerusalem.

With this brief background we hasten to note that Jesus was not talking about the grave in Matthew 5:22. Nor was he talking about the garbage dump. He used the term to identify the place where people shall be eternally and irrecoverably lost. The place of "unquenchable" fire (Mark 9:43-47) is prepared for the devil and his angels (Matt. 25:41). The place of eternal punishment (Matt. 25:46) where those on the left hand in judgment will be consigned. A place of horror, sadness, everlasting pain and torment, where the fire is not quenched.


Thank God one does not have to go there, escape is through Jesus Christ and the gospel. However, the escape is not unconditional. The sinner must accept the Son of God and obey his will to escape. The child of God, having obeyed the gospel, must continue in faith and obedience. For all of us, thinking about hell once in a while, moving it into the back yard of the heart and mind, may very well motivate a stronger fear and greater determination to shun it. May God help us.

**WORD
STUDIES**

in the Greek
New Testament

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THE LANGUAGE OF THE NEW TESTAMENT—NO. 2

It should be carefully observed that a study of the linguistic influences on the writers of the New Testament does not cast any reflection on the concept of verbal inspiration. I am totally committed to the proposition that the writers of the Bible were verbally inspired, but, at the same time, I reject the idea that the language of the New Testament was a special "Holy Ghost" language that was invented for the writers. Our present knowledge of the contemporary Koine Greek indicates that the original language of the New Testament was the vernacular of the common man. Furthermore, verbal inspiration does not mean that a writer's own style, or that a writer's understanding of a word, could not be used by the Holy Spirit. Finally, even after one has accepted the verbal inspiration of the Scriptures, he still uses lexicons, dictionaries, etc. in an effort to determine the meaning of the original text.

The Greek Influence

The conquests of Alexander and the extension of Greek culture into widely separated areas resulted in a modification of the Attic, or classical, Greek. This modification resulted in a common dialect called

Koine, from the Greek adjective koine, "common." This dialect, called also Hellenistic, was spoken basically from 330 BC to AD 330. Obviously, the Greek New Testament was written during this Koine period.

The Koine became the lingua franca of the Empire much as the Aramaic became the lingua franca of the Fertile Crescent and the ancient Persian Empire. Greek became the language of literary men in Rome where one would expect Latin, the official language, to be used.

Styles of Koine Greek

Normally, the Koine Greek is divided into two types of styles, called literary and non-literary. The former style would be illustrated by the Greek of Josephus, Philo, Plutarch, or Strabo. The latter style was the Greek of the common man. This non-literary Greek is well illustrated by a great mass of Greek papyri found in Egypt in the early twentieth century. Many illustrations of New Testament words found in this contemporary Greek may be seen in Moulton's **Vocabulary of the Greek Testament**.

The Greek of the New Testament varies from the more non-literary style of the writings of Mark and of John, to the more literary style of Luke, Acts, and Hebrews.

Luke-Acts is an interesting study in the Greek New Testament. It is the longest book when it is thought of as a two-volume work. As such, it contains 750 words that are nowhere else found in the New Testament. As many as 480 words contained in Luke-Acts occur also in contemporary medical literature. See Hobart's **The Medical Language of St. Luke**.

USELESS WARNINGS

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IS THE DEVIL THAT SMART OR IS HE THAT DUMB

I never cease to be amazed at how much some people know about the Bible and yet how little they know about the plan of salvation. The devil is awfully smart and can hoodwink people. Or people are unusually dumb and simply can't learn the truth.

Only last week I watched an hour's program on television. A man by the name of Richardson was in charge of the Bicentennial Program which consisted of several segments but the program was mostly preaching. Richardson represented the Church of God. Naturally he made a plea that all turn to God and make a new commitment of their lives unto Him. Many things said were true. Indeed, we will have to

turn back to God and repent if He ever forgives our sins and heals our nation.

This man, Richardson, was a smart man in the ways of the world. He suggested many good things. But when it came to telling the people what to do to be saved, he was as wild as a March hare. He never came in a million miles of the truth. If people do what he said to do NOBODY will ever be saved and come to God. It is amazing how one can speak so well and say so many good things and then go haywire and hog wild and never come close to approaching the truth on the most important part of the whole thing.

The man talked and talked about how to come to God. But he never one time mentioned baptism. Jesus said "He that believeth and IS BAPTIZED shall be saved." Now Richardson talked and talked about being saved but he never mentioned baptism. Peter said "Repent and be baptized in the name of Jesus Christ FOR THE REMISSION of sins." Richardson talked and talked about having our sins remitted but he never mentioned baptism. Ananias said "Arise and be baptized and WASH AWAY THY SINS, calling on the name of the Lord." Richardson talked and talked about having our sins washed away but he never mentioned baptism. Paul said, "We are baptized INTO Christ." Richardson talked and talked about getting into Christ but he never mentioned baptism. Peter said we "Purify our souls in OBEYING the truth." Richardson talked and talked about purifying our souls but he never mentioned obeying the truth."

And so we could go on and on talking about how this man skipped around and dodged about while setting forth a sectarian brand of salvation.

Since the Bible says we are baptized into Christ, and since it gives no other way to get in, it follows that if one has not been baptized he is NOT IN Christ.

I don't know how the devil keeps so many people in profound ignorance of the truth on this matter. A ten year old child can read that he that believeth and IS baptized shall be saved. A ten year old child can read that baptism is FOR remission of sins. A ten year old child can read that we are baptized INTO Christ. A ten year old child can read that we OBEY the truth to purify our souls. I can only conclude that the devil has a strangle hold on such men as Richardson and others who teach a plan of salvation that would eliminate baptism and obedience. These people are ignorant all right but they couldn't get that way themselves. The devil had to help them. So, the devil is smart. And the men are dumb enough to follow his teachings. May God help us. See the following scriptures: Mark 16:15-16; Acts 2:38; Acts 22:16; Rom. 6:3; Gal. 3:27; I Peter 3:21.



MOVING EXPENSES

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Moving is not fun! Ask any preacher! However it seems that loading and unloading boxes is a part of the life of a gospel preacher. For some it comes too often; for some others it does not come often enough.

Moving costs do not come cheap. Usually the church where a preacher is moving agrees to pay his moving expenses. This is good and we ought to be grateful for it. However, this expense is figured by some as only the cost of a moving company or in other cases the cost of a U-Haul or some other type of rental truck. But there are a number of other expenses involved.

Travel

Suppose a preacher is moving to begin in a work which is about 1000 miles from his present location. Government travel figures indicate that car expense is 15c a mile. There's a \$150 travel expense that some would not think about. He and his family might even have to spend the night at a motel on the way, which could range from \$12.00 to \$25.00+ depending on the size of his family. Then they would probably require some food along the way which would need to be added as well. If he is driving the U-Haul or if he has two cars, even more money will be spent on gas and oil. Thus one could very easily spend \$200 in just traveling to his new work. From where is that money going to come?

House Fixtures

Upon their arrival they will probably find that some purchases are going to have to be made. They may have to buy window shades, new curtains, etc. Very seldom do the curtains used in one's last house

fit the windows of his new house. Furniture which has been moved so many times that it is falling apart may have to be replaced. Old furniture which may have fit in one house, but too large for another may have to be sold cheaply, and then newer purchased at a higher price. If the former church had a study for the preacher with bookcases, typewriter, desk, etc. but the new one does not, then sometimes the preacher is left to buy these things from his own pay. Here again we are talking about \$100 minimum for things in this area. Who pays this amount?

License Transfers

Within 30 days, in most states with which I am acquainted, one is to transfer his driver's license and auto registration and license. Transferring a car can be a very expensive ordeal. In some states there is a road privilege tax. In West Virginia it is 5% on the book value of the car. If the car is not completely paid for some states charge a sales tax generally ranging from 3%-5%. So, on a car valued at \$3000 one could pay a tax of \$150 to get it transferred, plus any other fees for plates, driver's licenses, etc.

Conclusion

There are other little things we could probably mention, i.e. cost of mail transfer, losing a week's pay, etc., but these things are said hopefully to put brethren in mind of them. I believe we can generally say that brethren are honest and good and desire to do what is right. However, when they are ignorant of a problem there is not much chance of the problem being cured. Thus, we would hope this information will help inform our brethren that one can spend an additional \$400-500 in moving expenses over and above the cost of moving furniture. It would surely be appreciated and a great relief on some tight budgets if these things would be considered in the cost of moving.

Preachers, let us be thankful for those brethren who truly care about our material things in this world, and be a little more patient with those who are still learning.

IN THE NEWS THIS MONTH

BAPTISMS	202
RESTORATIONS	137
(Taken from bulletins and papers received by the editor)	

THE NEWS LETTER REPORTS

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

WILLIAM C. SEXTON, 2219 South Glenn, Wichita, Kansas 67213 — We have a blind brother at Westside. He would like to correspond with brethren who might be able to read and write in Braille. He would like to receive any materials by faithful brethren in Braille. Does anyone have a copy of SACRED SELECTIONS in Braille which he might have? He has a copy of the Bible in Braille, teaches some and leads singing at times. He has put together 100 songs in Braille — a lot of work. If you can help him with these requests, write: William Essex, 341 North Market, Wichita, Kansas 67302.

The work at Westside moves forward and upward. Two more congregations in Kansas have taken a stand for the truth: 11th and Walnut in Herington where Karl Oeljen preaches and one in

Lewis where Marion Brown preaches. I was in a meeting at both places in 1976. A new work has begun in Manhattan assisted by brethren from Herington and Topeka.

JAMES C. Jones, Rt. 1, Chicopee Rd., Gorham, Maine — Attendance and contribution continue steadily on the increase here. There are now 21 members. Four members who came to us over a year ago from the divided Christian Church in our area, have grown substantially and have now accepted the truth on the instrumental music question. Lord, willing, the church will build a building next spring across the street from our residence where the church presently meets. I spoke on the New England Lectureship at Bangor on the Edification of the Local Church and preached in a gospel meeting in Rockland in November.

AN OPEN LETTER TO CONNIE W. ADAMS

Dear brother Adams

I just received my renewal notice for STS and it renewed a thought that I have had for some time now.

I subscribed to STS several years ago and continue to appreciate the good material. I also appreciate the price I pay to receive it, but of late have been feeling guilty about it. Brother Phillips made an arrangement in which STS would be sent, at a constant rate, to those who joined the Automatic Renewal Plan, regardless of price increases. I don't think that brother Phillips foresaw the inflation that plagues us today. You have continued to honor that agreement, but I just don't feel right about it.

I have a suggestion. Let those of us who joined ARP voluntarily consider ourselves as a club and subscribe to the paper at club rate (now \$5 per year in clubs of four or more). I truly believe that the time has come to release brother Adams from this commitment. I like to save money as much as the next miser, but not at the expense of a brother in Christ. I hope my suggestion will find a good reception. Enclosed find my check at the club rate.

Sincerely,
Gary Ogden

(EDITOR'S NOTE — Thanks, brother Ogden, for your thoughtfulness. If your suggestion were carried out, it would relieve a great deal of pressure. We lose money on every \$3 and \$4 subscription and we have several hundred which fall in that category.)

PREACHERS NEEDED

MILLINGTON, TENNESSEE — Small congregation in this town of 25,000 souls, located 19 miles north of Memphis is in need of a full-time preacher. There are many opportunities for growth. We need a man of maturity and experience, though we have been trying to locate such a man for over a year. If interested, contact Earl Wilburn, 6959 Cades Brook Cv., Millington, TN 38053. Phone 872-7269.

GREEN BAY, WISCONSIN — The church which meets at 1621 Hillcrest Drive in Green Bay needs a full-time preacher. We are a small group of 15 members and can provide at least \$300 a month support with the rest having to be raised elsewhere. Our only requirement is that the man have the ability to carry out the

charge contained in 2 Tim. 4:2. We recently completed a highly successful meeting with Ken Murphy of Libertyville, Illinois preaching.

Interested individuals should contact: Ted B. White, Box 161, Oneida, Wisconsin 54155 (phone 414-869-2185); or Lawson Winton, 901 S. Christine St., Appleton, Wisconsin 54911 (phone 414-739-5882).

PREACHERS AVAILABLE

LEE MOSELEY, 130 Sunset Drive, Frankfort, KY 40601 — I am available for Lord's Day preaching appointments within driving distance of Frankfort. Call on me if I can be of service. Phone 695-4588.

FRANK INGRAM — After sometime in south Florida, I would be interested in a work in some other area. You may reach me by calling (305) 758-9845, or by writing to me at 225 N.W. 111th St., Miami Shores, Florida 33168.

DEBATE WITH PENTECOSTAL

On January 3, 4, 6 and 7 Glenn R. Burt of Deer Park, Texas met Marvin A. Hicks, United Pentecostal debater of Corpus Christi, Texas in debate in the auditorium of the Robert E. Lee High School in Baytown, Texas. Propositions covered the identity of the New Testament church and the Godhead. We regret that we did not receive this notice in time to publish it before the debate took place.

JIMMY TUTEN, 111 S. 19th Court, Dade City, Florida 33525 — In the past five weeks we at Dade City have had four baptisms and three restorations. The baptisms have come from denominational groups. We are growing and thankful for the increase. We just recently closed a fine meeting with John Clark of Tampa preaching. He did an outstanding job and the brethren here appreciated his efforts. Worship with us at 203 N. 12th Street when passing through Dade City.

ROY S. BRADSHAW, 1002 S.W. 15th St., Okeechobee, Florida 33472 — The congregation which has been meeting in the Women's Club building (Westside Church! is now meeting at 912 N.W. 2nd St. (IOOF HALL) in Okeechobee. I have been preaching here since July and the response to the gospel has been very encouraging. As a result of home Bible studies we have two baptisms and two have been restored. We are thankful to God for the increase.

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 XVIII

FEBRUARY, 1977

NUMBER 2

THINK ON THESE THINGS

H. E. Phillips

P. O. Box 17244
Tampa, Florida 33612



THE LORD'S WORK IN ITALY

The brilliant orange rays of the sunrise began to reach across the skies at 37,000 feet to dispel the darkness that had enveloped the big TWA aircraft through the night from New York as we drew near the Italian coastline and the airport in Rome.

Brother Connie W. Adams and I had been invited by the brethren in Rome to come to preach and study the gospel of Christ with them. We left Kennedy Airport at 9:25 p.m. Wednesday, November 17, 1976 and arrived in Rome at 11:20 a.m. Thursday, November 18 and were greeted by several Christians, including three preachers and three elders. After a nearly two hour wait for our luggage, due to a strike, we were finally released and driven to the home of brother Rodolfo Berdini, where we were to stay for the next ten days. Original plans were for us to stay five days with Rodolfo Berdini, five days with his son-in-law, Roberto Tondelli, and the remainder of our time in Italy with Sandro Corazza, but the illness of brother Tondelli's wife prevented our stay in their home.

I kept a daily diary of the activities with important details and figures for future reference. I will not try to give detailed accounts of our stay, but only those day by day events that relate to our work among the churches in Italy. I shall be as brief as possible in giving the important facts of our work there.

Upon entering the home of brother and sister Berdini, we received our first taste of the very warm and generous hospitality of the Italian brethren. One striking contrast between the hospitality of brethren

in Italy and many in the United States may be observed in the very small but significant things that are done. As soon as we entered the Berdini home we heard the familiar strains of the National Anthem of our country, enhanced by the very warm and inviting smiles of the household, accompanied by careful attention to every need that we had for the next ten days. This was beautiful hospitality.

Thursday evening the 18th, the day of our arrival in Rome, was the time for the regular meeting of the church in Via Sannio where brother Alessandro Corazza preaches. Instead of their regular Bible study they sang two or three songs, engaged in prayer, and then brother Corazza announced our presence and the reason for our being there. He stated that there would be a question and answer session that night instead of the Bible study. He invited brother Connie Adams and me to stand on either side of him and he did an excellent job of interpreting for us. We were asked questions from members of the audience, sometimes directed to one of us, but for the most part both of us made some response to the questions. A very friendly association followed the services that night.

On Friday the 19th, Roberto Tondelli, Rodolfo Berdini, Connie Adams and I began a four-hour drive from Rome to Sul Sarno, just south of Naples, where brother Vincenzo Ruggiero lives. He preaches for the church which meets at Poggo Marino, about ten miles away. Shortly after arriving at the home of brother Ruggiero, where we had a delicious dinner, about 6 brethren came to ask questions and discuss the Bible with us. Connie and I studied with the 9 men present for over four hours and retired near midnight.

On Saturday morning the 20th, some of the brethren carried us to Old Pompeii which had been immersed by the volcanic lava of Mt. Vesuvius in 79 A.D. We marveled at the remains of this city after excavations that throws much light on the Romans 2,000 years ago. It was very cold, windy and raining and we returned to the home of brother Ruggiero.

In the afternoon some brethren came to the home of Ruggiero and we continued to discuss Bible questions. Arrangements had been made for the church to meet that night at 5 o'clock. Brother

Adams spoke for about an hour on "What is Truth?" Then I spoke for about an hour on "Unity." Brother Roberto Tondelli was the interpreter for both of us. 41 were present that night. After two sermons, we spent over two hours answering Bible questions. The interest was so genuine that even after I got into the car to return to Rome one brother came in the rain and stood outside the car asking me one more question to be answered by the Bible. I say that to indicate the intense interest that these sincere Christians have in knowing what the word of God teaches. We left the meeting house in Poggo Marino and arrived in Rome at 12:20 a.m. Sunday morning.

On Sunday morning the 21st, we worshipped at Aprilia, some 45 minutes drive south of Rome. Brother Berdini preaches with this congregation and is also one of the elders. He has been working with this church for over sixteen years and is a very strong man in the faith with a good knowledge of the Word of God, and has much influence in Italy. The church in Aprilia has two other elders who are good men and sound in the faith. There are two young men with families who are studying with brother Berdini with a determination to become gospel preachers.

The weather was very stormy, raining and cold. In spite of this weather, and the fact that they had no heat in the building, did not keep 41 faithful souls from being present. Brother Connie Adams preached an excellent sermon in the morning. After the sermon I was asked to speak a few words "to admonish and exhort the church." I spoke some twenty minutes. Brother Tondelli, who preached at Pomezia earlier, had hurried to Aprilia to interpret for both of us.

We were invited into the home of a brother with several others, among them the three elders. After dinner 11 brethren were present to discuss Bible issues of one kind or another. I was impressed with their eagerness to know what the Bible had to say in the answer to their questions rather than to accept opinions from brother Adams, from me or from any other person.

After sleeping for IV2 hours we awoke to find 14 brethren present and we continued the discussion of Bible subjects. This lasted until the Sunday evening worship. It was still storming and raining hard, but 38 were present for the evening services at 7 o'clock. Upon this occasion I preached and afterward brother Adams "admonished and exhorted the church." Brother Tondelli again did the interpreting.

We went to the home of another brother after the evening service and with several present talked about the Lord's work in Italy. We returned to Rome quite late.

On Monday the 22nd no arrangements had been made to preach. Brother Berdini took us to visit the Vatican and the many world famous displays of Roman Catholicism. I can only describe my feelings as I saw the ancient but valuable relics that I was beholding as inexplicable mixture of great beauty and moral and spiritual corruption unequalled anywhere in the world.

We returned to the home of brother Berdini and spent some four hours talking about the conditions in

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Italy that were brought about by liberalism, primarily promoted by the so-called "Bible School" of Florence, owned and operated by the sponsoring elders of the Brookside church in Tulsa, Okla. This school in Florence has been successful in dividing faithful churches in Italy.

Tuesday the 23rd, Rodolfo and Roberto took us to another part of the Vatican City including the treasury of St. Peter's Cathedral. We cannot here give our impressions of this.

Brother Roberto Tondelli who preaches for the small church of 9 members (now 10), meeting in Pomezia, between Rome and Aprilia, had made arrangements to have four services during the week. This Tuesday night I was to preach. I spoke to a full house of 28 persons on "The Blood of Christ." After services brother Adams and I answered questions and studied with two separate groups. After returning to Rome we discussed the Bible until nearly 1 a.m. and retired.

On Wednesday the 24th, Roberto took us for

another visit to points of interest in Rome, and we returned home to prepare to go to Pomezia that night. Brother Adams preached to a full house of 31 present on the subject, "What Thomas Missed." Again we spent much time discussing the Bible after services.

On Thursday the 25th, brother Tondelli took both of us to the downtown area of Rome and we had opportunity to do some shopping. On Thursday night no preaching had been scheduled, but 10 brethren from Pomezia and Aprilia came to the home of brother Berdini and we studied the question of fellowship and withdrawing ourselves from those who walk disorderly. The discussion continued until about midnight.

On Friday the 26th, I had the privilege of preaching to the largest audience gathered in Pomezia. 39 were present as I spoke on "The Crucifixion of Christ." Brother Tondelli interpreted. Again there was a continuation of questions after service.

On Saturday the 27th we spent some of the morning hours seeing famous landmarks in Rome. We had been asked to come to Pomezia early to answer some questions before this last service. For nearly 1 1/2 hours we answered questions before brother Adams preached the last sermon on the subject: "What Manner of Persons Ought Ye To Be?" 29 were present. Brother Tondelli interpreted. We spent some 45 minutes studying the Bible with some who remained after service.

On Sunday the 28th, we moved from the home of brother Berdini to spend the rest of our time in the home of brother and sister Sandro Corazza. The hospitality in this home was warm and generous as it had been in the Berdini household.

I preached on Sunday morning at Via Sannio and brother Corazza was the interpreter. 34 were present, including four Catholics and a skeptic. Brother Adams spent a considerable amount of time discussing the evidences of God's word and the deity of Christ with this young man.

We ate in the home of a young lady who was a member of the church whose mother and grandmother were Catholics. Brother Adams and I had an opportunity to discuss the Bible with a young widow who was visiting in that home. Arrangements were made to continue the study the next evening.

There was no service on Sunday evening and we spent several hours with brother Corazza about the problems in Italy with liberal churches and with his work in translating the various Bible studies and brother Cogdill's book, "Walking By Faith."

Sandro is the publisher and editor of a monthly paper called "Sentieri Diritti" which is now going into many parts of Italy and is having a great influence for good. On Tuesday morning he received a call from an elder of one of the liberal churches in north Italy who requested that his paper be sent to all of the members of that congregation.

Monday the 29th Arrigo Corazza, Sandro's son, and the young lady whom he intends to marry, took us on a tour of Rome and the ancient Bible related

points of interest. Monday afternoon we went to the home of brother Alberto Romani, one of the elders at Via Sannio, for dinner. That evening we had an appointment with the young widow who was a Catholic, and we spent three hours with her. She agreed to study the next evening.

Brother Tondelli called the home of brother Corazza and told us that an 18 year old young lady, whose name is Mirella Blanchini, had heard the sermon at Pomezia on Friday night and had asked to be baptized into Christ. She had asked that I baptize her, which I was delighted to do. There was a service scheduled at Via Sannio for Tuesday night, November 30th and Wednesday night, December 1st. After spending part of the morning Tuesday seeing some additional sights of old Rome, including the Appian Way (the road by which Paul was brought to Rome), we returned home and made preparation for Tuesday night.

I baptized the young lady at Via Sannio just before the service began. I was permitted to preach to the largest audience assembled in Italy while we were there. 46 were present as I spoke on the subject: "What The Church Needs." There was great joy and happiness by all at the baptizing of this young lady.

We returned to the home of brother Corazza and as usual spent some time discussing Bible matters before retiring.

On Wednesday, December 1st, we made some preparations for our departure on Thursday morning, as well as for the preaching that night.

On Wednesday afternoon, one of the teachers, who was also the secretary for the Florence Bible School, came to the home of brother Corazza between 2 and 3 p.m. Brother Adams and I discussed with him at length his views on instrumental music, the sponsoring church system under which he was working, and the fellowship with those in the Christian Church, as well as the liberalism in Italy. We also talked to him about the unscriptural oversight by the Brookside church in Tulsa, Okla. of the Florence Bible School. While he seemed embarrassed and unable to answer questions, he did agree that many of the problems involved were wrong. We had made an appointment to discuss further with the two Catholic women with whom we had before studied and brother Adams had to leave to meet the appointment with them. I stayed and continued the discussion with the gentleman connected with the Florence Bible School. This man did promise that if we came back to Italy we would be invited to speak at the Florence Bible School to the faculty and student body. I urged that he give me written permission to sneak at least four times to this group of people at Florence and I would answer any question asked me of any of them. I promised to correspond with him about these issues, which I intend, to do. After he left I went to the place where Connie, was teaching and he had completed a very thorough course of study with her. We continued to talk to her until time for services.

Brother Connie Adams spoke at the last service at Via Sannio in Rome on Jude 3 and 4. It was one of

the best sermons he preached while in Italy and was a very fitting sermon for the last service. 25 were present upon this occasion. We returned to the home of brother Corazza and made preparation for departure from Rome on the next day.


On Thursday the 2nd, we arose about 7 a.m., ate breakfast and the whole Corazza household, except one son Stephen went to the airport with us. When we arrived about 10:45 a.m. we found a large number of brothers and sisters from Aprilia, Pomezia and Via Sannio there to "salute us and bid us farewell." According to their custom, they kissed us and bid us farewell and Godspeed. The tears flowed from the eyes of most all who were present as we boarded the Pan American Jet at 12 noon Rome time for New York. Due to bad weather we were 30 minutes late leaving Rome and had to spend 9 1/2 hours en-route from Rome to New York due to a storm. We arrived home 1 1/2 hours late but in time to make the connection for our homes. For the first time in 15 days brother Connie Adams and I bid each other goodbye for awhile and we parted, but with great joy and thanksgiving to God for the wonderful and unusual pleasure of being permitted to preach to people on foreign soil who love the truth of God and who sincerely expressed their appreciation for the efforts made on the part of both of us.

I would like to make three quick observations which left deep impressions upon my heart, and as brother Adams said to me: "We will never be the same again." These brethren with whom we talked and labored bear the battle scars of many conflicts with the liberals, Ketchersidism, Pentecostalism, the social gospel and with the sponsoring church of Brookside in Tulsa, Okla. through the Florence Bible School. There is a lot more evil in this school and through this sponsoring church than appears on the surface. But these capable warriors of the truth, brother Alessandro Corazza, brother Rodolfo Berdini, brother Roberto Tondelli, and brother Vincenzo Ruggiero speak loudly that they do not intend to make any compromise with error. These men deserve the support, both financially and otherwise, from faithful brethren and churches in this country. If you want to help in this work, contact brother Connie W. Adams or me.

My second observation is the great difference in the family life in the homes of Christians in Italy and in what I see so much of in this country in the home. In every home we visited there was a respect of children for parents and an obvious love and close communion of parents with their children. The explanation of it is in the belief and practice of divine truth in their daily walk of life.

My third observation is the firm stand for truth. While there is absolutely no compromise with error in any form by any person, the Italian brethren are unashamed to declare the truth and are very cautious about receiving any "new doctrine." They have a sincere, deep interest in the truth of God's word and will travel great distances at great sacrifice and spend long hours just to learn it. They have a very strong dislike for "American Missionaries," and I do too,

because this expression means to them and to me a group of emissaries from sponsoring, digressive churches in America who go to foreign countries to train and Americanize them. They do not want American missionaries or American churches meddling into their affairs. They simply want the scriptural relationship of brother to brother and faithful churches willing to support the gospel when they are able to do so. Here is where we can be of great help to these who are fighting a difficult battle on foreign soil. Any further information will be gladly furnished upon request.



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Editorial

Connie W. Adams
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WHAT SHALL IT BE CALLED?

For many years local churches have hung a sign out in front of the premises where the saints come together indicating that this is, indeed, a meeting place for Christians. It has not only made clear the fact that this is NOT where the Rotary Club assembles, or a hardware store does business, but has been an aid to people both locally and from afar in easily locating the assembly place. Most brethren have chosen to put "Church of Christ", or "Church of Christ Meets Here", or something similar, on these signs, together with a schedule of meetings. I have never known of anyone thinking that the sign itself was either the building or the people who meet in that building at stated times. Of late, there seems to be a disposition on the part of some to create a stir as to whether local churches should any longer identify themselves as "churches of Christ." It is being argued that this is denominational. Some are saying, as if they have suddenly come into possession of some truth nobody ever thought of before, that there is no one exclusive designation for the Lord's people collectively in the New Testament. We have been hearing gospel preachers say that for many years and this writer has been preaching that ever since beginning to preach. We have pointed out that we read of "the body of Christ", the "church of God", the house of God", simply "the church" and that a plurality of churches were identified as "churches of Christ." We have shown that whatever term is used to designate the people of the Lord should be found in the Bible.

But now we are being told that it is confusing for a local church to identify itself as a "church of Christ" for fear that it will be confused with conservative Christian Churches which use the instrument and sometimes call themselves "churches of Christ, or with liberal brethren who practice many things to which many of us object. Such designation is no longer distinctive, we are told. Some have raised quite a noise over this. We have been advised by one scribe that "we" should give thought to using a different term. Who are the "we" of this recommendation? If that "we" is any larger than a local church then it is too large.

This proposal is fraught with dangerous possibilities. Shall some sort of convention be called, and if so, who has the right to call it? If a local church decides »to refer to itself as a "church of

Christ, what writers, leaders or whatever, can deny them this right? How could "we" augment a proposal that all congregations stop using such a designation in favor of another, or none at all, without interfering with the independence of every congregation on earth? When a congregation begins in any community, as a self-ruling body, it alone is to determine when it shall meet, where it shall meet, what identifying and informative information shall be placed in front of their premises, if any. If what they choose reflects unscriptural teaching or practice, then anybody has a right to ask them to give an answer from the Bible. If it chooses a designation which is according to the word of God (even if that same designation is chosen by other faithful congregations in that county, state, nation or the world), then no man on earth can gainsay it. If every local church in the world should decide to call itself a "church of God" on a sign, stationary, or in newspaper advertisements, then I am prepared to defend their right to do so. By the same token, if they all choose to say they are a "church of Christ" then I challenge anybody, anywhere to say that this is unscriptural.

It is certainly possible to misuse scriptural terms. It is no secret that some untaught brethren think of the church in denominational terms. Their language reflects such unsound thinking. Those who say that a certain man is a "Church of Christ Preacher" or that "he is Baptist but she is Church of Christ" need to be taught about gospel preachers and that a saved individual is a Christian. It is also possible to take a scriptural act, such as prayer, and distort it. If a denominational group refers to itself as a "church of God" then I cannot criticize them for that term. Of course, it takes more than calling something the Lord's to truly make it his.

In the New Testament the church is said to be married to Christ (Eph. 5:23-31). It is the body of Christ (Eph. 1:22-23). Those who compose it have been baptized into Christ (Gal. 3:27). Christ is the head of it (Col. 1:18). He is the builder of it (Mt. 16:18). He is the foundation of it (1 Cor. 3:11), the saviour of it (Eph. 5:23) and the purchaser of it (Acts 20:28). The whole family in heaven and earth is named for him (Eph. 3:15). Based on these facts I must conclude that it is perfectly acceptable for a local body of saved people to refer to themselves collectively as a "church of Christ" — meaning simply, a body belonging to Christ.

There is a continuing need for iconoclasts. Idols fashioned after the imagination of men's hearts must be exposed for what they are. It is not wrong to have our thinking stimulated, or challenged. The difference between human traditions and divine truth must ever be distinguished. But if any would-be image breaker wishes to take upon himself the task of depriving local assemblies of the Lord's people of the right to put up a sign in front of their meeting places which simply indicate that bodies of people who are "of Christ" gather at stated times in such premises, or even call in question such right, then I, for one, am prepared to stop them and ask to see their credentials. Nor do I think I stand alone in this! Some of

these efforts are being promoted by men who write with angry pens, with a chip on their shoulder, with their bottom lip stuck out at the world and with a noticeable degree of intellectual snootiness.

Since I can read in the Bible of the church of God at Corinth, the body of Christ, the household of God and churches of Christ, I shall ACCEPT ALL of these and any others found in scripture. I shall repudiate NONE of them. When brethren misuse them, then they should be taught better. But when ANYBODY says "WE" should decide AGAINST any one of them, then that is another matter. It is time to ask this question: By what authority sayest thou this thing and who gave thee this authority?

THE DEBATE OF THE CENTURY AND THE LORD'S MONEY

The debate in Denton, Texas last fall between Thomas B. Warren and the infidel Anthony Flew was billed in advance as "The Debate of the Century." A number have reported their impressions of this event and most agree that Thomas B. Warren did a good job in opposing atheism and defending the truth on the propositions discussed. Nearly all the reviews we have seen stated that Mr. Flew did not advance anything worthy of note affirmatively nor address himself to what brother Warren had to say.

But there is another feature of this debate which deserves comment. The brethren who made arrangements for this debate paid the travel expenses of Anthony Flew to come from England and paid him \$3,000 in salary for his part in the discussion. Can you believe it? Several thousands of dollars of the Lord's money used to provide expenses and salary for a man to come and make fun of God, the Bible and the church! Money to finance this debate was solicited from churches all over the country and handled on a sponsoring church basis by one of the churches in Denton. We wonder if all the churches which contributed knew that this was going to be done.

It is our understanding that Thomas Warren has recently suffered a heart attack. We are sorry to learn of this and pray he will have a speedy recovery. We do not wish to burden him further until his health is recovered. But if any of the brethren who were involved in this affair, or any of brother Warren's associates in Memphis, or elsewhere, will affirm that this was a scriptural use of the Lord's treasury, then we know a number of gospel preachers, including this writer, who will deny it. I am safe in saying that any of us would come to Denton at our own expense, if necessary, to participate in such a discussion before the church which sponsored this previous debate, and will work without salary from them at all. This writer has engaged in a number of public debates but has never expected faithful brethren to pay the expenses or salary of a man to teach error. We have never heard of it being done before. At the very heart of the institutional and sponsoring church controversies has been the question of the proper use of the Lord's money. Are there any limitations as to how it may be used? Is it even the Lord's in any peculiar sense? Does the end justify the means? These and other

questions could be explored in such a discussion which will not cost the church in Denton anything in expenses or salary. Any takers?

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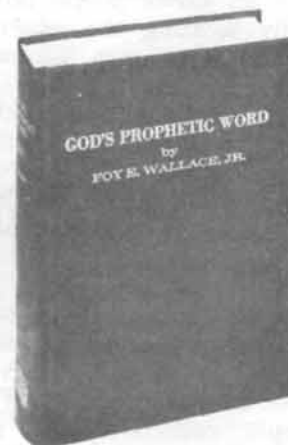
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DECEPTIVE ARGUMENTATION— NO. 1

Polemics is a peculiar field. If one is not careful, one will fall victim to a well designed, false argument. Ben M. Bogard, a giant among Missionary Baptist debaters, used argumentation which was well designed and smooth. He was skilled in making a series of true statements and with his opponent off guard, would "shift gears" and press his false conclusion. One of his arguments went something like this: 1) "The children of Israel came under the blood while in Egypt." Well, certainly Mr. Bogard is correct on this. In Exodus 12:7 we read of the passover and how they applied the blood. 2) "Later, the children came to the water of the Red Sea." One could not argue with this because it is in the Bible. 3) "The crossing of the Red Sea is a type of baptism 1 Cor. 10:1-2". Here again, one would have to agree with Mr. Bogard. Paul seems to emphasize this in the text under consideration. We are now ready for his conclusion. Please notice how smoothly Mr. Bogard "shifts gears" as he comes to his false conclusion. He says, 4) "Since the children of Israel came under the blood before they crossed the Red Sea, we come under the blood of Christ before we reach the waters of baptism and thus are saved before being baptized."

Since all of the above points are true except the last it makes it difficult for some to see through the sophistry. You will notice Mr. Bogard used the "TIME" element in an effort to connect the passover with the crossing of the Red Sea. There is absolutely no connection between the two. No passage in the Bible even remotely connects the two with reference to the emancipation of the Israelites. One might as well argue that Cornelius was saved before water baptism because the Eunuch was baptized before Cornelius. The statement about "time" is true but the conclusion is false.

In order to bring in their innovations, brethren through the years have used the same kind of deceptive arguments. For example, Tom Warren, in his recent book, "When is an Example Binding" uses this method. On page 142, he uses nine points based on Acts fifteen to justify the sponsoring church concept. I shall, as in the Bogard arguments, take each point separately. By the way, you need to read Acts 15:22-32, in order to understand what is being discussed. Now for his points. 1) "One church can scripturally send some of its own men to render assistance to another church." Brother Warren is

correct in this. He has Bible to back his statement; so far, so good! 2) "The assistance can be for spiritual rather than merely physical benefit." Here again, brother Warren is correct because the Bible so teaches. 3) "One church can send a written message (cf: a tract) to another church." Again, we must agree with Tom. The brethren in Jerusalem did send a written message to another church. So far, so good! 4) This written message can be for spiritual benefit." Again, we must agree with Tom. So far there hasn't been a single disagreement but hold on to your hats; we haven't reached the conclusion yet! 5) Thus, one church can render assistance to another church, and this assistance can be rendered either by sending men or by sending a written message (or by both)."

Once again, we are forced to agree with brother Warren. The church at Jerusalem did send both men and a written message. So far Tom has Bible to back his arguments. 6) "Since this assistance can be rendered in two ways, then the rendering of assistance is general, not specific." Here is where Tom begins to SLIP. He says the assistance is GENERAL not SPECIFIC. In polemics we call this "ambiguous terminology". For example, a man might say, "God told Noah to build the ark but he did not tell him HOW." If the person means God did not tell him what kind of wood to use he is incorrect. If he means God did not tell him what tools to use, he is correct. So really, it depends on what the man had in mind. Since we cannot read a mind, this "ambiguous terminology" gives an opponent a loophole. Brother Warren says the rendering of assistance is general. If he means that one church may send assistance to another for both physical and spiritual benefit, he is correct. However, if he means that the physical and spiritual benefits were sent the same way, he is incorrect. I will return to this later, but let us go to his next point. 7) Assistance from one church is not limited by the scriptures to that which is rendered for physical benefit." This is true. However, I have never understood why Tom keeps talking about PHYSICAL benefits in Acts fifteen. There are no physical benefits in Acts fifteen. The brethren sent letters correcting circumcision, eating of meats, etc. This is spiritual in nature and has nothing to do with "Physical benefits."

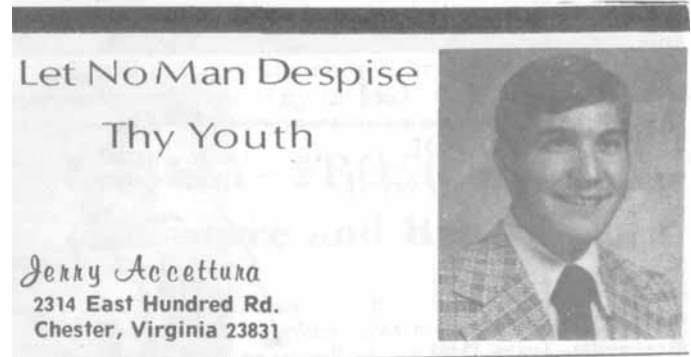
You may ask why does he continue to mention physical benefits in Acts fifteen? It is because later he plans to TIE them both together. In fairness, if he desired to discuss physical benefits he should have gone to such passages as 1 Cor. 16:1-2, or to 2 Cor. 9, etc. Now to prove he planned all along to tie them together, here is his next point. 8) "Since the instruction obviously applies to all church resources (and not to money only) then if a church can send a tract to another church, it can send money for that tract rather than merely sending the tract itself. Thus, if a church can send money for a tract (or a Bible etc.) to another church, then it can send money for a radio or television broadcast." Now let us go to his last point. 9) Thus, it is established that one church can send assistance to another church in order to render spiritual-not merely physical benefit."

Gentle reader, did you notice where brother Warren "changed horses" on us? Let us go back and see. Tom gave scripture for one church sending tracts (teaching) to another church. He gave scripture for one church sending Bibles (teaching) to another church. He gave scripture for one church sending a preacher (teaching) to another church. But when he asserted that one church could send MONEY to buy tracts, pay preachers, or buy Bibles, he gave no scripture. He said "It is obvious" that this may be done. Obvious to whom? Not to one who wants Bible authority for what he does. What brother Warren failed to tell his readers is that the physical (benevolent) and spiritual (evangelistic) work of the church are distinctive. He is correct in saying they are general in that both physical and spiritual help was given. However, he is completely incorrect in assuming they were rendered the same way! In 1 Cor. 16, we are taught that MONEY was raised and MONEY was given to the receiving church for physical or benevolent purposes. We have Bible for this, but where in all the Bible did any church send MONEY to another church for tracts, Bibles or paying a preacher? You will find it on the blank page of your Bible! As in the case of Mr. Bogard, Brother Warren was very smooth in shifting gears from the tracts, and Bibles to MONEY. With the art of a modern Houdini, he shifted from the physical to the spiritual. What he didn't tell is God has SPECIFIC laws governing both physical and spiritual benefits. In closing, permit me to try my hand at a "False conclusion" type argument. In Acts 2:42 we have "And they continued steadfastly in the apostles doctrine and fellowship and breaking of bread, and in prayers." (1) In this text we have four acts of worship. (2) They are all acts of worship. (3) All Christians are to participate in these acts. (4) Since all Christians are to participate and they are all in one text, they are GENERAL and not SPECIFIC. (5) Since they are general, it is obvious that they may be observed at the same time. (6) We pray on Wednesday night so we may observe the Lord's Supper on Wednesday night.

Gentle reader, did you observe in the above just where and when I "shifted gears"? You answer, "Yes Hogland, I caught you red handed. You are correct in saying that worship is general in that all acts are mentioned in the text, but what you didn't tell us is God has SPECIFIC laws governing the various acts of worship (such as the Lord's supper, Acts 20:7)". Now, bless your life, you have got it! In closing remember Bogard tried it; Warren tried it and Hogland tried it. I pray God that none of us will get by with it! (More to follow)

EDITOR'S MEETING SCHEDULE

February 28 March 6 — Pascagoula, Miss.
 March 13-18 — Frankfort, Kentucky March 21-27 — Hodgenville, Kentucky April -10 —
 Waynesburg, Pa. April 17-22 — Galena, Indiana
 April 25- May 1 — Bancroft, Ontario



(EDITOR'S NOTE: Jerry Accettura was born and reared in Gary, Indiana, the son of faithful members of the church in Hobart, Indiana where he received his first encouragement to preach the gospel. After attending Florida College for four years, he married Cindy Fisher of Beckley, West Virginia. Jerry began preaching by appointment in 1968 and has preached one summer for the 40th Street church in Temple Terrace, Florida. He began full time work May 1, 1972 with the West Knoxville, Tennessee church. For the past two and a half years he has been working with the church at Rivermont (near Hopewell), Virginia. This is the home of the editor. We have heard many commendations of his work there. We are pleased to introduce him to the readers of SEARCHING THE SCRIPTURES.)

THE RARE GIFT OF FORGIVENESS

"As I finished the milking that Friday afternoon, I was glad it was done early, for now I would have time to do some other chores before supper and we'd be able to make the pet parade at the New Holland Fair.

"I knew how the boys yearned to see that parade, especially our youngest, little Nelson, seven, who'd be home from school any minute. I poked my head out of the barn door. No sign of Nelson yet, but I did see my wife Ruth coming out of the basement.

"Just then I heard someone running up the lane. Expecting Nelson, I came out of the barn only to be faced with his school-bus driver, Mike. 'Nelson's been hit by a car!' Mike yelled frantically. 'Call an ambulance!'

"When I reached the road I pushed my way through the crowd already gathered near the school bus. There on the blacktop on Highway 340 lay my son. I bent down and touched him softly. He didn't move. As I brushed back a fold of his hair, tears stung my eyes.

"There was silence until finally a young dark-haired man and a woman who looked to be his wife stepped forward. They seemed frightened and dazed. 'He just ran out in front of us,' the woman said, clutching tightly to the man's arm. I walked over to them. I'm not a man of violence—in fact I've never so much as laid a finger on anyone. Yet my arms felt heavy and my hands tingled. I took a deep breath, unsure of what I should do. 'Jack Meck's my name,' I said finally. At the emergency room, Dr. Show, the man who delivered all our boys, met us immediately

and said what I'd suspected all along, 'Nelson's gone.' "

The description you've just read, appeared in several newspapers around the country. They are the words of Jack Meek, the father of this tragedy. The article went on to describe the parent's grief. You see, Nelson died because the man didn't stop his car for the school bus that was unloading children. Several weeks after Nelson's funeral, an insurance adjuster arranged a dinner with the Meek's and the guilty couple.

What began in silence, ended in a sober happiness. The unusual thing that occurred was Jack and Ruth's ability to truly FORGIVE. They were able to forgive Frank and Rose Ann because they wanted to be forgiven by the Lord.

Why did this article arrest my attention?

Rare

First of all, forgiveness is rare. You don't hear stories like this everyday, especially in newspapers. Mr. and Mrs. Meek knew that forgiveness was not merely tolerance, make-believe, diplomacy, tact, politeness, just forgetting, pious pretending, or making light of a wrong. Jack could have ignored, rather than hate Frank and Rose Ann, but neither choice would have brought peace and freedom. Jack and Ruth saw a constant need to be forgiven so they chose to forgive others. General James Oglethorpe said to John Wesley, "I never forgive," Wesley replied, "then I hope sir, you never sin." Forgiveness is rare because it requires a constant awareness and need to be forgiven.

Hard

Even when the need to be forgiven encourages the desire to forgive others, it is not easy. One's first reaction to a wrong done is to hold a grudge and retaliate. But forgiveness denies the self that demands its "rights." It refuses the polite little schemes we often use to get the other guy "back." Forgiveness chooses to hurt, to suffer, to accept the undeserved suffering, and that takes effort and humility.

Costly

Suppose I ruin your reputation. To forgive me, you must freely accept the consequence of my sin and let me go free. If I break a priceless heirloom that you treasure, and you forgive me, you bear the loss and I go free.

But should we forgive those who don't seek forgiveness? We are to love others as ourselves, be understanding, and place the proper value on those we come in contact with, remembering that all men are created in the image of God. Luke 17:3 says, "Take heed to yourselves: if thy brother trespass against thee, rebuke him; if he repent, forgive him." Peter told Simon, "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee" (Acts 8:22). So then we have to have an attitude of kindness and a willingness to forgive, but a matter cannot be totally settled until repentance has been made. However, a person who has been mistreated has no right choice but to be kind and to encourage the wrong-doer to repent.

Substitutional

"All forgiveness, human and divine, is in the very nature of the case, vicarious, substitutional," writes James Buswell, Jr., "and this is one of the most valuable views my mind has ever entertained. No one ever really forgives another, except he bears the penalty of the other's sin against him."

Jesus Christ substituted Himself for us, bearing His own wrath, His own indignation, at our sins. Therefore, we must, as followers of Christ, possess that kindness and love, by forgiving others.

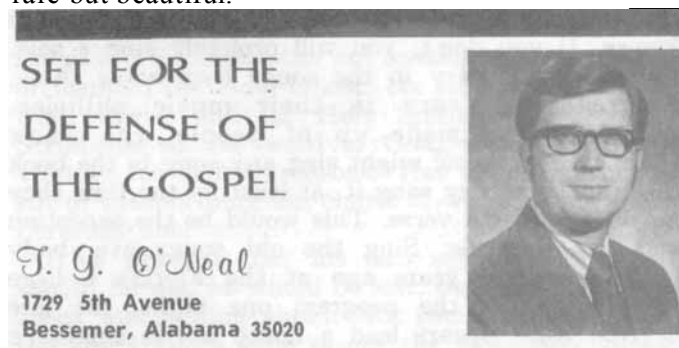
In Conclusion

May all of us strive to improve in the area of forgiving others by writing the following verses on our minds and hearts:

"May all bitterness, and wrath, and clamour, and evil speaking, be put away from you, with all malice; And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephesians 4:31-32).

"Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Colossians 3:13).

So then, to the Meek's and others like them, congratulations for being able to forgive others. It is rare but beautiful.



SINGING AND THE SONG LEADER — No. 2

In this article it will be my purpose to give some "pointers" to those who lead singing in the congregations of Christ.

(1) Learn Something About Music. If a job is worth doing, it is worth doing right. If a job is worth doing, it is worth learning how to do it best. I do not mean to imply that a knowledge of music is an essential to leading singing. However, it certainly helps. I have known some good leaders who did not know one note from another. These were probably exceptions.

The more one knows about the job he is doing the better he should be able to do the job. A knowledge of music would be helpful to any brother who leads singing. If you do not already know something about music, try to learn the essentials of song leading. In most any size congregation there is someone who could impart such information. A congregation might have a music teacher or music student in its membership. The average gospel preacher usually has some knowledge of music and would be glad to work

out a time for a class for those who are interested. If he could not help you, he would be glad to help you find someone who could. There are books on the market for a dollar or two that would give the necessary information. There is a school conducted each summer in Texas and advertised in most of the religious journals that gives instruction in song leading which several have found profitable enough to attend and pay the fee they charge for instruction. In most metropolitan areas like Birmingham, Nashville, Louisville, Tampa, Houston, etc. there are brethren with a reputation of being capable of teaching and probably would be glad to do so if they thought there were even just a few brethren who were really interested in learning. You could probably "talk up" a class without any trouble.

(2) **Selecting Songs.** I can not say too much about the importance of selecting the proper songs. Few congregations will or can sing every song in their book. There will be times when a congregation will want to practice singing and learn new songs. However, the regular service of the church is not the time or place to practice new songs.

How should songs be selected? First, the song leader should select the songs **he knows**. If he does not know the song, he can not lead it. Usually a song is not **known** if it was heard somewhere else once and that six months ago. Select songs the **congregation** knows. If you don't, you will probably sing a solo. Congregations vary in the songs they know. Also, congregations vary in their music abilities. Congregations made up of people who know something of music might sing any song in the book the first time they sang it, at least by the time they get to the fourth verse. This would be the exception and not the rule. Sing the old songs everybody knows. Several years ago at the Florida College lectures, before the program one night, the late beloved Ross Spears lead a house full in singing a verse or two of the old songs of Zion we all sang around our mother's knee. Such singing as was heard that night will long be remembered by those present. (If any of our readers have a tape recording of this, I would like to get a copy.) The difference in poor singing and good singing many times will be in the number selected—number 25 will result in good singing and number 26 will result in poor singing.

Select songs that are appropriate. What is usually called a 'funeral song' contributes little to an enthusiastic service. I have had song leaders lead 'funeral songs' for every song on Sunday morning and such does not create an atmosphere for energetic gospel preaching or listening. In a gospel meeting when the purpose is to convert the lost and build up interest for such gospel work a 'funeral song' or any song sung at a snail's pace does little to contribute to such a purpose in the service. My brethren, do not misunderstand me here, I am not suggesting a holiness-type service in which some claim to "get the Spirit" but I am suggesting an attitude that we want, we expect, and we want to encourage someone to obey the gospel. God knew the power of good singing upon people. Some song leaders can kill the able preaching of a Roy Cogdill and other song

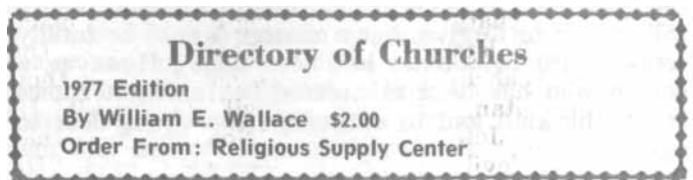
leaders could make the preaching of an inexperienced 16 year old boy holding his first gospel meeting.

Involved in song selection is the selection of an invitation song. It has often been told for a joke of the song leader that lead "O, Why Not Tonight?" at the morning service, but this has happened! An invitation song should be designed to further the encouragement of the sermon to obey the gospel. Often invitation songs are attempted that the audience does not know. Such has a psychological effect upon an audience. When we are singing to encourage people to obey the gospel, it should be enthusiastic like we really want people to obey the gospel. An unknown invitation song does not accomplish this purpose. I have visited places where the invitation song was one I had never heard and it was obvious most of the audience had never heard it either.

Personally, I see nothing out of order in a gospel meeting for one good invitation song to be selected and used at every service. The advantage would be everyone would know before hand what the song would be, it could be sung without being tied to the book very much and it would be one everybody could sing and it would have a powerful appeal to gospel obedience.

Another point needs consideration in connection with the invitation song. Most preachers present a lesson and close it with an appeal for those present to obey the gospel as it relates to their life — either to be baptized for the remission of sins or to be restored to fellowship with Christ. When the preacher says something like "Let us stand and sing" there is a psychological advantage for the song leader at that moment to be singing on the floor or from his seat while he is getting up. This will call for the song leader paying attention to the sermon, having his book open and being ready to sing rather than having to have someone wake him up. Recently I heard a well known gospel preacher present an outstanding sermon on the subject of "Faith" and when he said "Let us stand and sing" the song leader was sitting in the back of the building, too his time coming down the aisle and after getting to the front of the building took his good time starting the song which he drug. A song leader has as much to do, and sometimes more to do, with setting the mood for worship as the preacher does.

A song leader can show consideration for those in the audience. On a Saturday afternoon, or for that matter anytime during the week, a family has buried mother, father, a child or some other relative. Broken hearted and grief stricken they assemble to worship God on the next Lord's Day. My suggestion for what it is worth would be for the song leader to pick songs that were NOT used during the funeral service the previous day or week and maybe in that building. Think about this and I think you will agree.



EXPOSITION: TEXT and CONTEXT

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THE UNPARDONABLE SIN

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost, shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Mt. 12:31-32).

Notice the particulars of the text. (1) All manner of blasphemy shall be forgiven, except the blasphemy against the Holy Ghost. (2) Whosoever speaketh against Christ, it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be forgiven him. (3) This blasphemy against the Spirit shall not be forgiven in this world nor in the world to come.

Why is blasphemy against the Spirit worse than other forms of blasphemy? What is the difference in blaspheming Jesus and blaspheming the Holy Ghost, since both are deity? These questions, and others, we will endeavor to answer as we pursue this study, but before we delve into this, let's consider different interpretations which have been offered.

Different Views

(1) **Attributing the miracles of Jesus to the power of the Devil.** The Pharisees had accused Jesus of casting out devils by the power of Beelzebub (Mt. 12:24). The parallel account in Mark seems to identify the charge, "He hath an unclean spirit," as the blasphemy against the Holy Ghost (Mk. 3:30).

R. C. Foster makes the observation in reference to Mk. 3:30 that this is a broken sentence. "But those who insist this is positive proof overlook the fact that this is a broken sentence. What is the connection in grammatical structure? To what shall we relate the words **because they said?** Does this mean that the entire discussion arose because they had said Jesus was in the possession of the devil? or does it affirm an absolute identification of the sin?" (*The Middle Period*, p.67). My persuasion is that the statement precipitated the discussion, rather than it being an identification of the sin.

This same charge of Jesus having a devil was made about a year later. We read, "Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil" (Jn. 8:48)? In verse 52, the Jews again said, "Now we know that thou hast a devil." Later, the Jews again said, "He

hath a devil, and is mad; why hear ye him" (Jn. 10:20).

Apparently, these same Jews who had charged Jesus with having a devil, were the ones who had him crucified. Yet, Jesus prays, "Father, forgive them; for they know not what they do" (Lk. 23:34). This prayer was answered when multitudes of the Jews obeyed the gospel on Pentecost (Acts 2:22-41).

Attributing the miracles of Jesus to the power of the devil was not, therefore, the unpardonable sin. Their sin was blaspheming Jesus rather than blaspheming the Holy Spirit of which Jesus spoke.

(2) **A specific act.** If the sin is a particular act, what is it? Surely God would have told us if there is a specific sin for which there is no forgiveness once it has been committed. It is not murder because the Jews on Pentecost were forgiven for murdering the Son of God. It is not fornication, idolatry, homosexuality, etc., as the Corinthians were forgiven of these things (I Cor. 6:9-11).

Actually, there is no sin too heinous or grave that God will not forgive if a person wants forgiveness. It is a matter of meeting God's conditions and then the blood of Christ will cleanse us from all sins. There is power in the blood.

(3) **Rejection of the invitation.** This position fails to consider the word, "blaspheme," and the expression, "speaketh against." A person who rejects the gospel invitation has not spoken against, or railed or insulted the Holy Ghost. He may be a believer in God, Christ and the Holy Spirit and esteem the Scriptures as the word of God, yet reject the invitation for sundry reasons. Has he committed the sin of blaspheming the Spirit of which Jesus spoke? Certainly not!

It is granted that his sins are unforgiven, and should he die, he would be lost, but this is not what Jesus was talking about. Not coming forward when the invitation is sung is not the blasphemy against the Holy Ghost. There are those who are almost but not altogether persuaded to come to the Lord who would not say a word against Christ or the Holy Spirit.

(4) **A repudiation of the Spirit's testimony in the gospel age.** This position, in my estimation, is more tenable to the overall picture of biblical teaching, both contextually and generally. Let us look at the evidence to justify this position.

Repudiation of Testimony

We are now living in the Holy Spirit dispensation. Jesus said, "I will pray the Father, and he will give you another Comforter. . . . he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (Jn. 14:16, 26). "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. . . . he will guide you into all truth. . . ." (Jn. 16:8, 13).

This Spirit dispensation, the gospel age, is man's last and only means of salvation. There is not going to be any more. He who would repudiate the Holy Spirit (cast off, disown, renounce, speak against, insult, the testimony of the Spirit) hath no forgiveness in this world (gospel age) or the world to

come (eternity). The worlds are perhaps used by Jesus in Matt. 12:32 in the same way Paul used them in Eph. 1:21 —now and in eternity. There will be no clemency or mitigation for those who treat with contempt and scorn the Spirit's testimony.

Speaking against the Holy Spirit is speaking against what he revealed. This is metonymy of speech, which is the employment of one name or one word for another. Here, the Holy Spirit is used when his testimony is meant. For example, Jesus said to the Jews, "For had ye believed Moses, ye would have believed me" (Jn. 5:46). They never heard Moses, personally, but they had his writings. So Moses is put for his writings. The same is true in Lk. 6:29. Again, Paul said, "But ye have not so learned Christ" (Eph. 4:20), meaning the teaching of Christ. Hence, to blaspheme the Holy Spirit is to blaspheme his teaching.

No Difference

Really, today, there is not any difference in blaspheming Christ and blaspheming the Holy Spirit. The difference Jesus made was while he was in the flesh. Foy E. Wallace wrote, "There could be no reason why speaking against the Christ should be less fatal than speaking against the Holy Spirit, or that speaking against the Holy Spirit, should be more mortal than speaking against Jesus Christ, except for one thing: the element of time, of dispensation, of the gospel age, and of the Holy Spirit's testimony. The rejection of Christ during his earthly personal ministry was not final. But the repudiation of the Holy Spirit in the dispensation of his testimony to 'reprove the world of sin, of righteousness, and of judgment' (John 16:8), would be the final act of rejection. Jesus was speaking of the present with reference to himself, and of the future as it applied to the Holy Spirit. There could be no difference now in the rejection of the Holy Spirit and the rejection of Jesus Christ, and there are numerous passages to sustain this assertion" (*Mission & Medium of the Holy Spirit*, p. 110).

He who "shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation" (Mk. 3:29). When Paul preached Jesus at Antioch of Pisidia, some of the Jews, filled with envy, "spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts 13:45-46). These Jews blasphemed Jesus, that is, his word, and judged themselves unworthy of eternal life. In so doing, they had also blasphemed the Holy Spirit and were in danger of eternal damnation.

Paul said, "Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed" (I Tim. 6:1). To Titus, the same apostle wrote how women are to conduct themselves so that "the word of God be not blasphemed" (Tit. 2:5). In both of these passages, the same sin of which we are

writing is involved. When the word of God is treated with scorn, ridicule and insult, the so-called "unpardonable sin" has been committed. The last and only hope, the gospel, has been repudiated.

Saints Can Commit It

Your attention is directed toward Luke's usage of blasphemy against the Holy Spirit. He wrote, "... but unto him that blasphemeth against the Holy Ghost it shall not be forgiven" (Lk. 12:10). Notice the context. It is used in connection with Jesus' disciples confessing or denying him before men. Hence, it has to do with disciples blaspheming the gospel when brought under persecution. Paul said of the saints, "And I punished them oft in every synagogue, and compelled them to blaspheme . . ." (Acts 26:11). McGarvey and Pendleton wrote, "In his hour of trial a disciple must remember the tender compassion of the Master against whom he is urged to speak, and the extreme danger of passing beyond the line of forgiveness in his blasphemy" (*The Fourfold Gospel*, p. 318).

Thus, from Luke's usage of blasphemy against the Holy Spirit, it seems abundantly clear that the sin is giving one's self over to railing, abusing, renouncing or speaking against the divine testimony of the Holy Spirit.

Apparently, the apostates of the Hebrew letter would be guilty of blasphemy of the Holy Spirit. We read, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace" (Heb. 10:29). Doing despite unto the Spirit of grace is insulting the Spirit.

Thayer's lexicon defines "despite" as follows: "to treat with contumely." The word "contumely" means, "Contemptuous or arrogant language or treatment; scornful insolence" (Webster). Hence, when apostates renounce the gospel and speak against its power and merit, they are blaspheming the Holy Spirit. Also compare Heb. 6:1-6 in this connection.

In conclusion, let me emphasize that God cannot and will not save a man who repudiates the very system by which he can be saved.

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PUTTING REPENTANCE INTO PRACTICE

The majority of the religious world recognizes that repentance is one of the conditions of pardon. In this article, we are not so much concerned with trying to prove that it is a condition of pardon as we are in trying to define what is involved in the practice of it.

There are two Greek words that are translated "repent" in the King James Version. The first one is **metametomai**, and according to J. W. McGarvey "literally signifies to have a feeling or care, concern or regret. It expresses the emotional aspect of repentance" (Page 176, Vol. 1, *Lard's Quarterly*). Such feeling of concern or regret may result in genuine repentance — or it may degenerate into mere remorse. As an example of this from the Bible, read what happened to Judas in Matt. 27:3. We will have more to say about this later in our discussion.

The second word that is given in the Greek that is translated "repent" is the word **metanoeo**. I want to give a number of scholars' definitions of this word. "To change one's mind for the better, heartily to amend with abhorrence of one's past sins" (*Thayer's Greek-English Lexicon*, Page 405). "A change of will produced by sorrow for sin and leading to reformation" (J. W. McGarvey, Page 176, Vol. 1, *Lard's Quarterly*). "Repentance denotes our mental determination to forsake sin, and turning from it (Page 60, *Barnes' Notes on Romans*). Many others could be cited, but I believe this is sufficient to show that repentance is that voluntary change in the mind of the sinner in which he turns from sins. This involves:

An Intellectual Element — Change of View

A recognition of sin (Cause) as involving personal guilt, defilement and helplessness is what we mean by the intellectual element of repentance. As David said in Ps. 51:3, "For I know my transgression; and my sin is ever before me." Although there may be a recognition of sin, and even a confession of it, this does not necessarily guarantee true repentance. We see this exemplified in the case of Pharaoh (Ex. 9:27); and Achan in Josh. 7:20. But true repentance does not ask "what will my sin bring to me?" but, "What does my sin mean to God." So it involves in addition to the mere recognition of sin:

An Emotional Element— Change of Feeling

A sorrow for sin as committed against goodness and justice and hateful to God is experienced by the one who is convicted by the word of God. This

element of repentance is indicated by the word **metamelomai** (our first definition of the word that is translated "repent") and is exemplified as in the case of Judas (Matt. 27:3) and the rich ruler (Luke 18:23). Paul expresses it in 2 Cor. 7:9-10 when he says, "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." In these passages Paul uses both of the terms that are translated "repent" in the King James Version. Let's read it again and give the proper meaning to the words that are used. "For though I made you sorry with a letter, I do not **regret**; though I did **regret**: for I perceive that the same epistle hath made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to **repentance**: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh **repentance** (a change of will produced by sorrow for sin and leading to reformation) to salvation not to be repented of (with no regret): but the sorrow of the world worketh death." Hence, we must distinguish sorrow for sin from shame on account of it, and fear of its consequences. The last two, without the first, are only selfishness.

True repentance does not think of consequences, or other men as an excuse for failure to repent; but it sees sin as transgression against God, personal guilt, and a defiling of one's innermost being. Much "so-called repentance" is like the little girl's prayer: "Oh God, make me good—but not real good, but good enough so I won't get a spanking." But, however agonizing the sorrow, it will not constitute true repentance unless it leads to and is accompanied by:

Change of Purpose (Effect)

This involves an inward turning from sin and a disposition to seek pardon and cleansing as is stated by the apostle Paul in Rom. 2:4 and put into practice by the people on the day of Pentecost (Acts 2:36-38). The idea is an abandonment of sin; an act of the will rather than a state of the sensibility. In the case of the prodigal son (Luke 15:18), he said "I will arise and go to my father, and I will say unto him, Father, I have sinned against heaven, and before thee." This is the effect of a recognition of how good God has been to each of us and how it grieves Him when we violate His Word. Thus an abandonment of the sin was effected.

Conclusion

Godly sorrow is not repentance; and repentance is not conversion. However, godly sorrow will lead us to repentance, true repentance; and true repentance will lead us to conversion, a reformation of life, even as we are instructed by the apostle Peter in Acts 3:19. As according to our definition, "Repentance denotes our mental determination to forsake sin, and turning from it." If we will not do this, we have not repented. We will never be able to convince God that

we have repented unless there is an abhorrence of the acts we have been committing and a ceasing of those things that are sinful in His sight.

Restoration Footnotes

Earl Kimbrough
2212 Malibu Dr.
Brandon, Florida 33511



McGARVEY MADE MISTAKES, TOO

If there is no end to the making of books, as Solomon wisely observed, there is surely no end also to the making of mistakes in books. Everyone who has written anything for publication knows the chagrin of discovering a glaring error in the printed version of what he has written. The distress of mind is even worse when the error cannot be palmed off on the editor, the printer, or the man in the moon.

In a recently published verbal vignette on J. M. Barnes, I carelessly changed the good man's first name from Justus to James. This blunder was made in transposing the story from the raw notes (which had it correctly) to the finished product (which obviously did not). A daughter of Justus McDuffie Barnes, who resides in Montgomery, Alabama,

wrote a kind letter in which the mistake was called to my attention. I could wish that those who save their copies of Searching the Scriptures would correct the error before passing the papers on to posterity.

However, I would probably be no more successful than J. W. McGarvey was nearly a century ago. Soon after his Lands of the Bible was published in 1880, he sent a notice to the "brotherhood" papers asking the purchasers to make certain corrections in the text. He carefully cited "chapter and verse" where the errors were found. On page 51, third line below the cut, diameter should be changed to circumference. In other places, birth place should be changed to burial place, and 2 feet should read 3 feet.

Those who bought the book either did not read the papers or ignored McGarvey's plea. According to Restoration historian Claude E. Spencer, "Seemingly, no one gave any attention to Professor McGarvey's request for every copy of the first edition we have examined does not have any of the changes." (The Harbinger and Disciplina, October, 1953, p. 44.)

Mistakes in print are somewhat like mistakes in life. We may repent and be forgiven, but the consequences often live on.

IN THE NEWS THIS MONTH

BAPTISMS	210
RESTORATIONS	102
(Taken from bulletins and papers received by the editor)	

THE NEWS LETTER REPORTS

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

DON GIVENS. P.O. Box 192, Haney, B.C. Canada — A young man was baptized in December. This makes 8 baptisms since we moved here 16 months ago, all of them coming out of denominationalism. Last year we were having attendance of 10-15, but now we average 26 on Sundays. Bill Spaun and I conduct several home classes every week. New prospects attend our worship service almost every week. 34 were present last Sunday. Several we teach prove to be indecisive but we must keep sowing the seed and not get discouraged. Much work remains to be done and we hope to stay with it for many years to come. More evangelists could be put to work in western Canada, but where are they?

RAY F. DIVELY, 425 Dippold Ave., Baden, PA 15005 — The year 1976 was another busy year for me. Besides the local work, I was privileged to preach in five states, Canada and India. The Baden church spent \$1,623 in gospel preaching in Mexico, Philippines, Nigeria and India. Though we are small in numbers, we believe in helping the gospel to be preached to others. We propose to spend at least \$2,000 in 1977 in preaching in other countries. We continue to press on.

GARY HARGIS. Box 715, Byron, Minnesota 55920 — I have been at Rochester, Minnesota three and a half years. When we moved here, my wife and I and two godly ladies were the only faithful Christians. Now there are 34 Christians meeting here. We have a house in which to meet. Two other congregations have started either directly or indirectly from our efforts here. The total Christians in the area now is 62 and the attendance of the three groups is 90. The work has far outreached our fondest expectations.

I am writing this letter to tell of our planned move further north. Within the next three months we plan to move to Grand Forks, North Dakota. The church at Rochester, Minnesota will therefore be needing a preacher at that time. The church here will be able to furnish some support, though the exact amount is not certain now. The congregation will furnish someone with a beautiful opportunity. The hardest of the work is behind and it is now ready to grow and expand quickly, with a good working preacher.

The church in Grand Forks is only 9 months old and they have grown from 11 to 45. An Air Force base with 11,000 furnishes a wonderful opportunity for good, substantial growth. Also there are 35,000 at Grand Forks. All members are basically Air Base related. Two families (the original ones) will be there three and a half years and then retire. I have been informed that there are about 40 Christians in North Dakota with only two congregations and one preacher. Brother Bonner is to be commended for his stand and hard work. He lives 150 miles away from the Air Base and preaches at Jamestown, North Dakota. He has driven up twice a week for nine months helping the brethren in Grand Forks. If you know of a zealous, energetic, enthusiastic preacher who is dying to move to Minnesota, please contact Don Hamilton (507) 289-1552; or Jerry Johnson (507) 534-2685.

ANDY DE KLERK. P.O. Box 31, Plaston 1244, South Africa — It has become necessary (doctor's orders) for me to move from this area. After years of abusing and misusing my voice, due to subconscious tension, my vocal chords have become completely hard. Also, they are enlarged and swollen due to something I am allergic to and the dryness of this part of the country. The special-

ist has told me that I must move to a more humid area After much prayer and after seeking advice from preachers in this country and overseas, we decided that it may be advisable to go to the States, find an established congregation in the Florida or South Texas area. This may help me to continue to preach for several more years, as long as the Lord gives me life.

But, before I can go there MUST be someone here to replace me! I cannot leave the work, even if my continued staying here is detrimental to my voice. That is why this appeal is so urgent. Can YOU come and help us? PLEASE CONSIDER THIS WORK. YOU will be helping in two ways: (1) The cause of Christ in this area will be built up by your efforts and (2) you will be helping me to continue preaching for as long as God so wills it. I have written to the churches and individuals who are now supporting me requesting that my support be transferred to the one who can come here.

I am more than confident that the work in this part of the country will continue to grow. The congregation at Plaston has 20 members. Another eight members and seven children moved to other areas and four fell away. At Nelspruit our Sunday evening attendance is about twenty. We have only been meeting there for about two months. There are 47 members at Pienaar. This is ' an African congregation with about 60 in attendance. About 40 miles from here another group of 20 members meet and just recently four were baptized in a new work at Komatipoort. People are still reading our weekly newspaper sermon and we continue to receive letters weekly as far afield as Swaziland. But for about \$900 the building and a typewriter will be completely paid for. We have no internal strife in the church and the church is well respected in this whole area. Our stand against the Jehovah's Witnesses and other denominations is known by all. We will leave this work to someone else knowing the great potential here and knowing the possibility for its continued growth and success.

THIS IS AN URGENT APPEAL. Please come over and help us! We cannot leave the work UNTIL someone can come. Won't YOU think about it? I will gladly supply you with all the information you need. The following preachers have been here to help in preaching from time to time and you may feel free to write any of them asking their impressions of the work in this place: Ray Votaw, P.O. Box 801, Springs 1560, South Africa; Eric Reed (same address as Ray Votaw); Ron Chaffin, P.O. Box 2093, Pietersburg 0700, South Africa. Visiting from the states we had: Sam Heaton, 7931 East 33rd St., Indianapolis, Indiana and Martin Broadwell, 2882 Hollywood Dr., Decatur, Georgia. Please contact us by AIR MAIL or should you desire to contact us by phone our telephone number is Plaston 68.

MORE PREACHERS NEEDED

GONZALES, LOUISIANA—The Southside church in Gonzales, Louisiana is looking for a full time preacher to work with us. If interested please call the following: (504) 622-2368 or (504) 644-4260.

SUMMERVILLE, PA — A self supporting, growing congregation with preacher's house seeks a full time preacher. We have an immediate opening, but would be willing to wait till the end of the school term for the right man. Our first preference is an experienced man. Contact: Lloyd A. Smith, Box 52, Summerville, PA 15864. Phone (814) 856-2710.

ROLAND WORTH, JR. is presently commuting from Richmond, Virginia to help the small congregation in Falmouth/Fredericksburg, Virginia. This small congregation has good potential in this rapidly growing area of the Old Dominion state. The church there desires the full time services of brother Worth and he has consented to work with them as soon as full support can be located. You may write him at Apt. 6, 215 South Boulevard, Richmond, VA 23219. His telephone number is (804) 353-3220. If you wish to secure further information from the congregation itself, you may contact any of the following members: Joe Carter (703-752-4508); Jim King (703-659-5861); Doug Kanatzar (703-373-7217); or Jerry Jamison (703-972-7639).

DEATH

GEORGE PATTERSON, Texas gospel preacher, passed away October 12, 1976 at the age of 77. He had preached in Dallas, helped establish the Saner Avenue church, and preached for the Hampton Place congregation. He also worked with the old Lake and Bedford church in West Dallas. During these years he supported himself by working for the Post Office (27 years in all). Upon retiring, he moved to Weatherford, Texas where he built a house and established a congregation. While running a dairy for support, he set up classes and taught many. The first summer he baptized over sixty. He worked with the church there for nine years. That church is now known as Northside in Weatherford. Later he preached for churches in Lufkin, Crockett, Bridge City, Sulphur, Louisiana and then back to his farm at Weatherford. At the time of death he was preaching for the church in Springtown, Texas, twenty miles from the farm, and preached on the radio the Sunday before his death. Funeral services were conducted by Pat Farish, Tom Roberts and Harold Fite. He left behind his wife of 56 years, three daughters, two sons and a host of grandchildren. To all of these we extend our sympathy. (Information furnished by his son-in-law, Leon Odom, Midland, Texas).

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.

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THINK ON THESE THINGS

H. E. Phillips

P. O. Box 17244
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WHAT IS THE BIBLE? (No. 1)

What do we mean by the BIBLE? Most everyone in any civilized land has heard of this book, but comparatively few have ever taken the time and put forth the effort to find out what it really is and where it came from. From the earliest years of knowledge we have known of the Bible, and most of us have a respect for its name, but because the majority do not know what it really is, they never make it a part of their life.

In this series of studies we hope to point out some facts that will establish a regard for the authority of the Bible that will allow it to become the guide in life. It is already used in some ways in most phases of American life. Records of birth, marriages, and deaths are written in it and kept all through life. At weddings it is used as a kind of symbol of sacredness in being carried by the bride. It is read from in "performing" the ceremony. At funerals it is read from and talked about. When new government officers take their offices, it is used upon which to take oaths. In courts it is used to swear in witnesses. In literature it is a basis for many poems, stories, essays, etc. In music it is used to inspire lyrics. It is often used in daily conversation. Why is the Bible used in this way instead of other books? It must have a profound influence upon the lives of men in general to be used in this way. This is one reason why we should learn what the Bible really is.

WHY WE NEED A THOROUGH STUDY OF THE BIBLE

There are many reasons why we should study about the Bible and study the Bible, but we will confine ourselves to three major reasons: (1) It is the rule of life; (2) It is the education into the purpose of life; (3) It is the means of answering all questions of doubt.

One of the most interesting studies in which one can engage himself is the study of the origin of the Bible. Our eternal hope depends upon our faith in God and His promises. Our faith depends upon that word which God has revealed unto us. All we have of this word of God is in what we call the BIBLE. This book which we now have is a trans-

lation of the original tongue by which inspired men of old revealed God's will to man. It is interesting to search back through the evidences and facts of past centuries and reassure ourselves in this Book we call the Bible.

STUDY IT AS THE RULE OF LIFE

We need to study this book because it is generally accepted as the rule of life. Even the most unlearned in the Bible often try to prove the right way of life by appealing to the Bible. Why would one do this unless he believed it to be the rule of life?

Business men have been known to use this book to establish the right relationship between employee and employer. It is used in dealing with relationships between business men and their customers. Rulers and officers of nations have used it in guiding the course of making and enforcing laws. The courts have used it in deciding cases. Almost every phase of life has in some way been influenced by the dictates of this book we call the Bible. If it is so important in all these phases of every day living, should we not study it and learn the real basis of life? The only true foundation for Christian activity, and the only true basis for all human relationships, is the Bible. This means that all errors are exposed by the Bible. One can be properly censured by using it as a guide. It is also profitable for correction. When one is reprovved for some wrong, the Bible may be successfully used in setting him right. The Bible may be used to instruct any man in the way of righteousness. When this book is used in the proper way, the end will be that the man of God will be made "perfect, thoroughly furnished unto all good works." What greater guide could one find to completely set a man to do every good work? That is the reason why we should study the Bible as the rule of life.

Besides giving us the way that leads to every good work, this Book tells us how to get into the way of real living. It teaches us the plan of salvation, by which everyone can be freed from all past sins and be made a new creature in Christ. There is not a book on the face of the earth that can claim to do this for anyone except this Book we are now studying.

STUDY IT FOR THE EDUCATION INTO LIFE ITSELF

The Bible not only serves as the major rule of life, it also educates man as to his origin, purpose and destiny. These are three of the most important questions any man could ask. They are questions that cannot be answered to satisfaction without the Bible. If the Bible account of my origin is not right, how would I go about proving any other? No science known to man has ever been able to produce one single bit of evidence that man originated in any other way than the account given in the Bible. Why is man placed upon this earth? I can never really know without the revelation of the Bible. I must know what this book teaches to know why I am alive and to be able to enjoy the things pre-

pared for me. Where am I going when I leave this earth? I have no idea without the revelations of the Bible. No bit of information has ever been established by any branch of science regarding the destiny of man. Only the Bible tells us. We therefore ought to study it in earnest to inform ourselves on the matter of life.
(To be continued)

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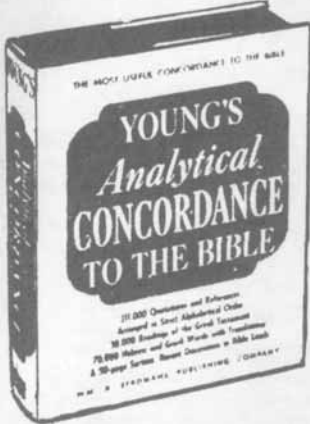
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Editorial

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QUESTIONS FOR ARNOLD HARDIN

Elsewhere in this issue will be found a short response from Arnold Hardin to J. T. Smith. We believe brother Smith's work in this exchange stands on its own. But since brother Hardin directs some statements to me, I shall comment on the matter this time and raise some questions which will help to clarify the matter once and for all. Brother Hardin complains that we have misrepresented him. It is not our intention to do so and these questions will help determine whether or not that is the case.

Neither J. T. Smith nor I are now on the mailing list for the bulletin brother Hardin edits and in which the objectionable material is found. We were both on that list until we began to raise some questions about what he was writing in issue after issue. In fact, it seems that the best way to get OFF his list is to openly criticize what he has openly said! But we did receive it for a long time and read article after article in which he wrote on law, faith, grace, works, righteousness, sins of ignorance, divine clemency and "legalism." In these articles he wrote as one who was out to put the whole brotherhood straight on these subjects and suggested a number of times that many brethren were not teaching the truth on these subjects. Once he said, "Bless our hearts, we are determined to be saved by works." I deny that faithful gospel preachers have generally neglected to preach on the grace of God or that they believe or teach salvation by works of human merit. Neither do I believe very many gospel preachers are "legalists." Brother Hardin has printed comments from readers who revel in the fact that he has been saying what they thought they would never hear a gospel preacher have the courage to say. I must confess that I never thought I would hear one say some of the things he has, either. None of us object to brother Hardin, or anyone else, teaching what the word of God says on these questions. It is my conviction that he has taught some things which are not true and has laid down premises which lead to far-reaching, erroneous consequences—hence, the articles which have appeared in this paper about this matter.

Brother Hardin, will you forthrightly answer these questions?

(1) Is salvation by grace conditional or un-conditional?

(2) If it is conditional, then does compliance with divine conditions nullify grace?

(3) Is faith the only condition of salvation?
(4) Is baptism a work performed by man?
(5) Is it legalistic to teach that one must obey the terms of the gospel (including baptism) or that an erring child of God must repent to be forgiven and saved?

(6) Is the personal righteousness of Jesus Christ imputed to the sinner?

(7) Do you believe that the grace of God will cause Him to overlook sins of ignorance? Do you believe divine clemency will cover these? If so, would you include instrumental music and institutionalism under such sins of ignorance?

(8) In your sermon in Texas, from which J. T. Smith quoted in the December issue, you raised the question of the man who is on his way to be baptized when a tree falls on him and accused your brethren of judging. Then you said "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." Does this not clearly imply that God will accept the intention for the act? Does one HAVE to be baptized to be saved? Or do you believe SOME will be saved who have not actually been baptized? If so, upon what passage of scripture do you base this conclusion?

(9) Do you know of any passage of scripture which promises that an unrepentant child of God will be saved?

(10) When you write about salvation not being by a system of law keeping, do you mean to exclude the law of Christ?

(11) Are you in sympathy with the writings of Carl Ketcherside and Edward Fudge on these matters? Have you not strongly opposed the articles in several papers which have exposed their views as erroneous?

We would remind brother Hardin that these are not hard questions. They cry for answers. His response to them in a clear and forceful manner will go a long way toward clarifying his views. If we have misrepresented him, then here is his opportunity to set the record straight. We urge him to do so. We do not intend to keep the columns of this paper open for an unending battle over this subject or any other. Let's get it settled and go on to other things. We await his response. Nothing would give us more pleasure than to learn that we are mistaken about his views. He has done much good work in the past. We regret that his writings of more recent times have placed him under such a cloud. We urge him to help us lift the cloud and let truth prevail.

JULY SPECIAL ON "BRINGING IN THE SHEAVES"

Our special for July this year will be a serious effort to stir Christians everywhere to get the seed out of the barn and into the field. Not nearly enough is being done to reach the lost with the message of truth. Too many are willing to leave this work in the hands of a few preachers. Congregations of 300-400 or more people are reporting 8 or 10 baptisms for a whole year's work. What a scandal that is! We are

hopeful that this special issue will help to get more brethren involved in the work God gave us all to do. These subjects will be discussed by the writers indicated:

The Harvest Is Plenteous — H. E. Phillips Bringing in the Sheaves — Connie W. Adams The Sower of the Seed — Thomas G. O'Neal The Seed Or the Sack? — J. R. Snell Soils for the Seed — Marshall E. Patton But the Laborers Are Few — J. Wiley Adams One on One — Ken Green Roadblocks to Reaping — Weldon E. Warnock Self-Starters to Soul Winning — J. T. Smith Lord, Send Me — James P. Miller We hope brethren everywhere will find use for this material and that because of it there will be a greater harvest. Advance orders should be sent to: SEARCHING THE SCRIPTURES, P.O. Box 68, Brooks, KY 40109. The price will be \$40 per 100.

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REPLY TO J. T. SMITH

Arnold Hardin

This is a strange exchange. In Smith's first article he charged me with believing SEVEN completely false and slanderous errors. I deny EACH AND EVERY ONE! All the writing I have done labels each as TOTALLY FALSE. Yet—he says: "I still charge that my statements concerning brother Hardin are true." Where is his proof? I do not know whether his actions are deliberate, or grow out of ignorance, though I have very strong feelings in this matter.

Smith knows he cannot scripturally refute what I have written and so he responds by saying, "But MUST we obey in order to be saved"? That is the question." What an absurd dodge! My writings show the affirmative of that question as you now well know. He dodges faster than a Texas Jack Rabbit fleeing a Greyhound!

The Editor of STS joins in by saying, "The contents thereof have given out an uncertain sound. . ." In a letter to me the Editor says, "I do not believe you have taught the truth on several subjects." Therefore I would like to make a fair proposition to either or both of these brethren. Since Smith refuses to examine what I have written I challenge either or both of you to a fundamental study of these matters as related to LAW—WORKS; GRACE—FAITH. I have no more time to waste on quibbles—GO TO THE LAW AND TESTIMONY. You men have charged me with the worst of errors—I challenge you to prove them! I am ready to respond to every charge for I believe I have written truth. Then Smith's dodge relative to a man and the tree falling on him will be dealt with in its proper setting and time. It is far easier to prejudice the minds of people than to meet head on the real and fundamental issues.

I believe that Smith knows I do not believe the errors attributed to me. I call upon him and the Editor to retract these charges! These men believe that just one unforgiven sin (for whatsoever reason) will keep one out of heaven. Brethren you are guilty of SEVEN FALSE ACCUSATIONS against a brother. WILL YOU LEAVE IT STANDING OR REPENT?

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THE LORD'S SUPPER ON SUNDAY NIGHT

QUESTION: I would like to know why some oppose the Lord's supper at night and if their objection is valid.—Q.M.

ANSWER: There are two primary objections on the part of some who oppose the observance of the Lord's supper at night. 1) It is contended that the "day" of Acts 20:7 is the Hebrew day (from sunset to sunset), hence, after 6 P.M. on Sunday is no longer the "day" authorized. 2) It is contended that the whole body (at least intentionally) must jointly participate in the observance. Hence, to provide for a second observance, and especially one designed for only a part or segment of the body, is not only without authority but also contravenes the scriptural demands. These are the basic objections.

The "Day of Acts 20:7"

The expression "the first day of the week" translates literally "one of sabbaths," signifying "the first day of the week" (W. E. Vine). And how does this meaning come about from this literal translation? The word "Sabbaton" (Sabbaths) identifies that period of time from Sabbath to Sabbath, which divides itself into seven equal divisions of twenty four hours or one full week divided into seven equal parts of twenty four hours. Since the Hebrews had no names for these days, they used ordinal numbers in relation to the Sabbath, or the first one seventh of the Sabbaton, which is the same as "the first day of the week." In the light of this information, we conclude that the translators have done well to supply the word "day." It should be observed, however, that the period of time here authorized is a twenty four hour day. Now, question: Is this the Hebrew day (from sunset to sunset) or the Roman day (from midnight to midnight)?

Let us examine the verse and its context. Verse seven says, 1) They came together "upon the first day of the week," 2) That Paul's plan was "to depart on the morrow." It is obvious from v. 7, "continued his speech until midnight," from v. 8, "there were many lights in the upper chamber, where they were gathered together," and from v. 11, "even till break of day," that this was a night meeting. Since Paul's plan was "to depart on the morrow" and since he did depart at "break of day" (v. 11), there had to be a transition from one day to another during the night—hence, Roman time (from midnight to midnight).

If it be contended that they assembled and observed the Lord's supper before 6 p.m., and that Paul's preaching and the other events followed afterwards, let it be observed that such hardly comports with the conditions and circumstances of that time, the facts of the text, and further revelation elsewhere. It has the appearance of forcing a passage to accommodate a prejudicial view. Furthermore, the **resurrection day** of our Lord (which is the reason for the observance of the Lord's supper at this time in the first place) is shown elsewhere to be the Roman day (from midnight to midnight).

The Resurrection Day

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher . . . Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you" (Jno. 20:1, 19). W. E. Vine says that the word translated **evening** "really signifies the late evening, the latter of two evenings as reckoned by the Jews, the first from 3 p.m. to sunset, the latter after sunset; this is the usual meaning." While sometimes used with reference to both, the chronology of events of this day (Lk. 24:1, 13, 21, 29, 33, 36), including both evenings, demands the conclusion in this instance that the late evening is meant. Therefore, we" have darkness before daylight, the daylight itself, and darkness after sunset—all identified as the same day—the first day of the week—the resurrection day of our Lord.

Perhaps it should be observed further that the breaking of bread in Acts 20:11 involved no one but Paul. By this (a common meal) he refreshed himself before making his departure.

"Segmental Observance"

The "no class brethren" are guilty of inconsistency when they insist upon specific authority for the class arrangement for teaching while at the same time accepting generic authority for other arrangements for teaching, e.g., an arrangement whereby the church teaches through the distribution of literature, tracts, radio and T V preaching, home Bible studies, etc. Those who oppose providing the Lord's supper twice on the same day are guilty of the same basic error, namely, inconsistency. While insisting upon **specific** authority for a second provision of the Lord's supper, they accept generic authority for a second provision for other items of worship on the same day. If the example of Acts 2:7 excludes a second observance for those hindered from the first, then the examples of special meetings (Acts 14:27; 15:30) would likewise exclude a second meeting on the same day for the same purpose for those hindered from the first. Furthermore, on this basis, respect for the examples of assemblies in the New Testament relative to the number of times in one day would exclude all assemblies on the same day except one. The truth of the matter is the **law of materiality** demands that the number of times in all these items of worship be

regarded as irrelevant or immaterial. There is nothing spiritually significant about the number of times. The "day" has spiritual significance—the number of times does not.

It is interesting and perhaps worthy of some note that some secular scholars say there were two meetings of the early saints on Sunday in some parts of the country—a predawn meeting and a late evening meeting (See *The Life And Works Of St. Paul*, By F. W. Farrar). R. C. H. Lenski says in his commentary on Acts 20:7, "We, indeed, think that a morning service was held at Troas on this Sunday although no mention of it is made by Luke." William Barclay says, "We see that all this happened at night. That is probably so because it was only at night, when the day's work was done, that slaves would come to the Christian fellowship." After all, Christianity is flexible enough in the realm of things generically authorized to adapt itself to the existing social conditions of the long ago as well as to the present hour.

Two more passages must be considered: 1 Cor. 11:7-34 and 1 Cor. 10:16, 17. In the former, two wrongs are identified: 1) Division, which is illustrated by their **separate observance**. 2) They observed it **unworthily**, which is illustrated by their excess or by making a gluttonous feast of their observance. To use verse thirty three, "tarry one for another," to condemn separate observance for some reason other than division and a sectarian spirit is to misuse the word of God. If we were to apply other passages as loosely, we would have to condemn giving, praying, and fasting that is done in the presence of others (Matt. 6:1, 5, 16). However, a more careful examination shows such to be wrong only when improperly motivated, namely, "to be seen of men." So it is with 1 Cor. 11:33. The separate observance condemned relates to division and a sectarian spirit.

In 1 Cor. 10:16, 17 Paul says, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." To conclude that the communion of these verses is limited to a local congregation—hence, the need for the whole body jointly participating in one service is to miss the point made on communion. Paul wrote from Ephesus to the saints in Corinth and to "All in every place . . ." (1 Cor. 1:2; 11:17, 16:8). Note: "the cup . . . which WE bless;" "the bread which WE break;" "WE . . . are one bread, and one body: for WE are ALL partakers of that one bread" (Emphasis MEP). Thus, Paul, the saints at Ephesus, and the saints at Corinth—all were one bread and one body and did jointly partake (have communion) wherever and whenever they properly observed the Lord's supper, whether in one or one hundred assemblies.

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BRINGING HIM UP RIGHT

I was recently looking through clippings I had collected over the past year (while trying to clean off my desk) and I ran across one interesting article from *The Tennessean*, July 2, 1976. Its headline reads: **Preacher's Wife Has 6 Children and a Copperhead.**

The lady's name is Nellie Pack. She lives near Newport, Tennessee. And she keeps a poisonous snake in a wooden box of dirt atop her refrigerator.

She doesn't like the snake, "I'm scared to death of them," she said. "I can't even pick up one of those red worms when we go fishing." Yet when she "feels the power of the Lord" she is able to put her hands into the box full of "wriggling, writhing, copperheads, rattlesnakes, cobras and cottonmouths."

In one service, she picked up eight deadly snakes at once.

The Packs (her husband is "pastor" of the Holiness Church of God in Jesus Name) both believe the Bible, in Mark 16:18, directs true believers to "take up serpents."

They also believe they can drink "any deadly thing" and "it shall not hurt them." Liston Pack's faith wasn't shaken when his brother Buford died in 1973 after drinking strychnine at services in the little backwoods church. Liston had a bad experience with the strychnine too, but he ascribes that to not being anointed by the spirit strongly enough.

What can we say of such Bible ignorance? We might say these folks are at least more consistent than their more sophisticated Pentecostal neighbors. If the signs Jesus promised His disciples in Mk. 16:17-20 are still in force today, then all of us had better cast more than a sympathetic glance at the Packs!

Pentecostals often argue that the "serpents" of this passage are false teachers. They are to take "false teachers" up in the sense of refuting their teaching. If so, I would think the "deadly poison" would necessarily be false doctrine! **They are commanded to drink it!**

The sad thing is, they have done just that!

The article on the Packs closes with a description of little David Pack, the youngest of the six children, playing with a garter snake. I suppose they're bringing him up in the church.

If It Feels Good . . .

The "new morality" is epitomized by the bumper

sticker, **"If it feels good, do it."** Those whose consciences still quiver with a little life, usually add, "so long as it doesn't hurt anybody else."

Which brings us to an item reported by the UPI which was carried in many newspapers in mid-November of '76. According to this article, police estimate there are 30,000 sexually abused children in Los Angeles, mostly young boys used by homosexuals, including \$1,000-a-day prostitutes, age 12.

Capt. William J. Riddle, commander of the Juvenile Division in L. A. Said: **"It's like a contagious disease . . . and it's spreading all over the country."**

He couldn't have used a more perfect analogy. Indeed, it is a contagious disease. It's a disease that is called S-I-N. The only cure is the blood of Christ, the gospel of salvation, and a return to the basic values that are taught in God's word.

Sgt. Jackie Howell, head of the Child Abuse Unit, described the typical youth as a 14-year-old boy, a runaway from a broken or neglected home with no father figure, living on the streets and starved for love.

"It may sound corny," he said, "but when we pick these kids up, they talk about being wanted and loved."

The word of God has a lot to say about the need to be wanted and loved too. **It would be wonderful, would it not, if people would come to realize that this is just what the Doctor (the Great Physician) has ordered (1 Cor. 13).**

A fellow once argued with me that homosexuality would solve the population explosion. "Yes," I countered, "it sure solved Sodom's population explosion!"

A Mixed Up Outfit

"A student-faculty group at Louisville's Presbyterian Theological Seminary believes the time has come to purge sexist language from sermons and official religious publications."

So reports Bill Hendrick, Associated Press Writer (Owensboro Messenger-Inquirer, Jan. 3, 1977). Our reaction: If the Presbyterian Church is stupid enough to swallow such silliness, we couldn't care less.

But the article continues: **"There are some places in the Bible where we feel God is more like a mother than like a father . . . In those instances, perhaps, he should be called God the Mother . . . The concept is not to exclude God the Father but to include God the Mother . . . there are many references to God in which traits of forgiveness, tolerance and mercy might appear to be more female than male."**

Our reaction? We are saddened, almost beyond words.

The first thing that entered my mind upon reading the above was: **"I've never seen a more sexist statement in my life!** This is nothing but perpetuation of the myth that such traits as forgiveness, tolerance and mercy are feminine, not masculine. Will the seminarians now try to tell us that Jesus was

really a woman because He showed compassion, tenderness, forgiveness, and mercy?

We men need to learn that a man is never more masculine than when he demonstrates such qualities. The manhood of our Lord never towers higher than when we see Him beaten, mocked, spat upon, and crucified, yet praying, "Father forgive them . . ." Never has the concept, "men shouldn't cry" been more powerfully refuted than in the meaningful words, "Jesus wept."

The Bible does not overlook such qualities in women: **"As one whom his mother comforteth, so will I comfort you . . ."** (Isa. 65:13). But it emphasizes the same qualities no less in men: **"Like as a father pitieth his children, so the Lord pitieth them that fear him"** (Psalm 103:13).

Obviously, these seminarians have a warped sense of manhood. In fact, it is our impression that such perverted attitudes have provided the major impetus for the whole "Equal rights" movement.

Boys

The following words were written several years ago by Jean Blackford, and were published in Jan. 7, 1977 in the bulletin of the Northside Church of Christ in Dyersburg, Tenn., by Dick Blackford, her son, and a faithful evangelist. Dick's parents are members of the church in Owensboro where I preach.

It's my guess that many readers will easily identify with this bit of poetry:

*Bruises, broken bones and bumps Measles,
chicken pox and mumps
Tonsils, adenoids galore
Vaccinations by the score
All these til I'm fairly dizzy
Keeping quick minds ever busy
Settling fights and quieting noise
Thinking "Boys will be boys."
Now that those hectic days are gone
And the times I've felt like quitting,
Do you know what I've gone and done?
I've started baby-sitting!*

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WHY PREACHERS KEEP PREACHING

The first time I remember hearing about a gospel preacher who quit preaching to enter secular work, it struck me with a painful sense of keen disappointment. I had come to regard preaching somewhat like John T. Lewis expressed it back in 1913. "I believe preaching the gospel is not only an 'honorable occupation,' or calling, but the highest calling to which mortal was ever called—not that it places the one who preaches it in a sphere above his fellow-travelers to eternity, but because of the intrinsic value of its design." (*Gospel Advocate*, April 17, 1913, p.378.)

The preacher who quit said he had been looking for "a way out" and one presented itself. I was a young preacher at the time and could not imagine a gospel preacher giving up his work for any reason over which he had control. I am an older preacher now (much older), but I still cannot accept such news as preachers quitting without chagrin, although I am resigned to it's happening as a fact of life.

I am aware of the reasons preachers commonly give for quitting: inadequate support, lack of appreciation, ill-treatment by brethren, long and hard hours, the absence of a secure future (on earth), being compelled to do the elders' work, etc. I have experienced most, if not all, of these sufficiently to be understanding in the matter. I know the terrible burden these things can impose upon a preacher's mental and spiritual outlook. I know the effect they can have on his family.

There was a time, in the 1950's, when things looked especially bleak for many of us. Those who could not go along with the institutional and social gospel practices that were dominating the churches in many places were told there would be no place for them to preach. Of course, I knew better than that because the field is the world and nobody can build a private fence around it. But it did seem for a while that financial support might be in short supply. We had to take a good look at the situation and decide what course to take. But if we ever thought of quitting, even in the darkest days, I do not recall it.

I am in favor of gospel preachers being well-supported, appreciated, respected, and cared for in their old age. The brethren need to know the preacher's side of the story and I am glad that some are striving to tell it. Congregations and elders

should be taught, exhorted, and admonished in regard to their Scriptural obligations to those who preach the gospel. But there is an ingrained reluctance on the part of most preachers to do this for fear some will think they are mercenary.

Much of a preacher's work is not visible to the average member of the church and, since he is not so brash as to give a detailed report each week of what he does in the service of Christ, many think he has little to do. This often contributes to his being underpaid, depreciated, and even looked upon as a loafing sponge on a perennial vacation at church expense. This may be part of the price one must pay to preach the gospel. But just remember, there is not a single thing suffered by preachers today that did not come within the experience of Paul. Yet, Paul never talked about quitting.

Where would the church be today if the sacrificing preachers of past generations had felt sorry enough for themselves to quit preaching? Many of the churches that thrive today and thousands of Christians who now enjoy the blessings of liberty in Christ are the enduring work begun by underpaid and mistreated preachers. These men labored under trying circumstances, but they kept preaching because they labored not for "the meat which perisheth" and because they were looking for "a city which hath foundations, whose builder and maker is God."

I do not believe the pioneering spirit of our spiritual forefathers has been totally lost on the present generation of preachers. Faithful proclaimers of the word are still ready to "spend and be spent" for the cause of Christ. They patiently and prayerfully endure abuse from brethren and the world, but they keep on preaching. If conditions are such that they must "make tents" to support themselves and their families, the tent-making is secondary. It does not become the tail that wags the dog. Faithful preachers do not quit. They press on with full assurance that, as old-timers used to say, "God doesn't settle all His accounts on Saturday." They know that one hour with the blood-washed throng before the throne of God will make it all worth while. No, they don't quit. They don't ever talk about it! Thank God for such men.

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EXPOSITION: TEXT and CONTEXT

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SOME THINGS PAUL KNEW

Life is filled with uncertainties. We do not know for sure what tomorrow may bring to our country, or even to the world. The political, social and economic structure could change overnight. Some would tell us that the only thing we know for certain is that we do not know anything for certain. But there are some certainties about which the apostle Paul writes. Let us observe what Paul knew for sure.

A Perfect Savior

Paul knew that he had a perfect Savior. He writes, ". . . for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12). He did not say, "I know what I believe," although this is important (Mk. 4:24). Neither did he say, "I know why I believe," although this is important also (1 Pet. 3:15). Rather, he said, "I know whom I have believed." Paul knew Jesus. He knew that Jesus was able. Notice how this word, "able," is used in reference to Jesus. We will briefly consider five passages where the word is used.

(1) *Jesus is able to heal.* "And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened. . . ." (Matt. 9:28-30). No case was too hard for Jesus to heal. Jesus has the same power today, but he is not exercising that power. Miracles were temporary. They have ceased (1 Cor. 13:8-13).

(2) *Jesus is able to save and destroy.* "There is one lawgiver, who is able to save and to destroy. . . ." (Jas. 4:12). No sin is too heinous for Jesus to pardon, providing the guilty wants forgiveness and will comply with Jesus' terms. He is able to save to the uttermost those who come unto God by him (Heb. 7:25). Those who refuse to come, he also has the power to destroy.

(3) *Jesus is able to succor.* "For in that he himself hath suffered being tempted, he is able to succor them that are tempted" (Heb. 2:18). Having suffered the trials and temptations of man, Jesus is able by his example, promises and providential care to help those who are also tempted.

(4) *Jesus is able to keep our souls.* The thought is set forth in 2 Tim. 1:12, already quoted. Jude wrote,

'Now unto him that is able to keep you from falling . . . " (v. 24). So, Jesus is able to keep us safe and secure as long as we stay committed unto him.

(5) *Jesus is able to subdue all things.* "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:21). Since he has the power to subject all things unto himself, certainly the fashioning of our bodies like unto his glorious body will be no problem.

(6) Another thing Paul knew about Jesus was that *he is faithful.* The apostle declares, "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. 3:24). Paul knew that you can depend on whatever Jesus says. Paul told the Corinthians, ". . . ye know that your labour is not in vain in the Lord" (1 Cor. 15:58). On the other hand, if one is disobedient to the Lord, he shall not escape punishment because Jesus is faithful to his word—he cannot deny himself (2 Tim. 2:13).

Yes, Jesus is the perfect Son of God. He lacks nothing. He possesses all knowledge, wisdom and power. He is able to fulfill his promises. Paul knew this. So should we.

Things Work Together

Paul knew that all things work together for good. In the Roman letter, Paul states, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). Some interpret this verse to mean that Paul had learned that all the trials, troubles, heartaches and difficulties of life work together for our good. Though there is good to be derived out of the vicissitudes of life, Paul is not teaching such in this passage.

The scripture has to be interpreted in light of its context. The point seems to be that God's scheme of redemption works together for our spiritual benefit. The "things" in the text helps those who love God, the ones who love being the same as the called according to his purpose. Those who love God are the persons who keep his word. Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me. . . ." (Jn. 14:21; cf. 1 Jn. 5:3; 2 Jn. 6). Thus, the various elements of the scheme of redemption work together for the enrichment of the children of God.

Looking at the context we see the following things that are involved in the things which work together. The law of the Spirit of life in Christ makes us free from the law of sin and death (v. 2). Here is freedom from sin in Christ by the gospel. In verse 3, the law of Moses could not free man from sin and death, but Jesus accomplished this through his sacrifice for sin. In verse 14, we are led by the Spirit. God's will is made known by the Spirit through revelation. In verses 24-25, we are saved by hope. Hope gives us the incentive to persevere. In verse 27, intercession is made in heaven for the saints according to the will of God. God helps and provides.

All of these things work together for the children of God and this Paul knew. The Christian has a lot going for him. May all of us realize it.

Terrible To Be Unprepared

Paul knew it was terrible to meet the Lord unprepared. Listen to the apostle as he writes, "Knowing therefore the terror of the Lord, we persuade men . . ." (2 Cor. 5:11). He had just stated that "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body according to that he hath done, whether it be good or bad" (v. 10). In view of the judgment and God's judicial wrath, Paul persuaded men to get right with God.

The apostle Paul, if he be the writer of Hebrews, declared, "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation. . . . It is a fearful thing to fall into the hands of the living God" (Heb. 10:26, 27, 31).

Hell was no joke with Paul. It was real. How people can deny the reality of hell and yet claim to believe the Bible is beyond me. The Bible is filled with teaching on the punishment of the wicked in a place called, "hell."

Jesus spoke of hell, where the fire is not quenched and the worm dieth not (Mk. 9:43-48). The cursed at the judgment will be cast into everlasting fire, prepared for the devil and his angels (Matt. 25:41). The disobedient will go away into everlasting punishment (Matt. 25:46). Paul spoke of indignation, wrath, tribulation and anguish upon every soul that doeth evil (Rom. 2:8-9). Peter and Jude said the mist of darkness is reserved for ever for the wicked (2 Pet. 2:17; Jude 13).

Yes, Paul knew about the reality of hell and that such a place awaits those who spurn the grace and mercy of God. His love for the souls of men moved him to warn them of the wrath of God to come.

Redeemed Have A Home

Paul knew that the redeemed have an eternal home in heaven. He writes, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. 5:1). There was never any doubt in Paul's mind about the reality of heaven and the faithful saints of God going there.

When Paul came toward the end of his sojourn on earth, he testified, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:6-8). The beloved apostle was confident as to where he was going when he left this world.

This hope of eternal life is comforting and consoling to the Christian. It gives him a fixed purpose

and direction in life. Many are groping in spiritual darkness, not knowing where they are going. All they know is that they are going, going, going, but without any destination. The Christian's goal is that world of beauty, enjoyment, fulfillment and contentment that exists somewhere beyond the farthest star, where God and all of the saved will live forever and forever. Its assurance is the resurrection of Jesus from the dead (1 Pet. 1:3-5).

May our love abound, our faith increase and our hope brighten to the extent that we can say with Paul that when our earth-life is over, we know "we have a building of God, an house not made with hands, eternal in the heavens."

We have directed your attention to some things Paul knew. If we have not already learned what Paul knew, may we readily set our minds in that direction.

ARROWS of
TRUTH for
denominational
error

Ward Hogland

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"DECEPTIVE ARGUMENTATION" NO. 2

This is the second in a series on the above subject. Brother Tom Warren, has recently written a book, "When is an Example Binding?" For the most part I am in complete agreement with its contents. Brother Warren has done an excellent job in some of his material. These articles must not be taken as an overall rejection of the book. However, I must in all sincerity, take issue with some of his exegesis as well as his conclusions. In a previous article, I pointed out that Mr. Bogard, of Missionary Baptist fame, was skilled in advocating false exegesis and conclusions.

My first introduction to Thomas Warren was on January 20, 1951. I had just finished a debate with Mr. John Kesner, Missionary Baptist preacher, in Ft. Smith, Arkansas. Mr. Kesner had lived in Ft. Smith for over twenty years and was well known. After the printing of the debate, I received numerous orders and comments on the discussion, among which was this letter from Brother Warren: "Dear brother Hogland, I appreciate your interest in public defense of the truth of God's word. Keep up the good work. Please send me a copy of your debate with Kesner. I enclose one dollar. If you ever come this way, come by to see us. Sincerely, Your brother, Tom Warren, 3024 N. Houston, St., Ft. Worth, Texas". Well, a lot of water has passed under the bridge since that cold day in January 1951. I like to think, at that time Tom and I were walking hand in hand. In his letter Tom said, he appreciated my interest in DEFENDING the truth and encouraged me to keep up the good work. Well, I have tried to do that all these

years. Alas, I must come into open confrontation with the very man who told me to keep up the good work! I suppose if you were to ask Tom, he would say I have changed. On the other hand, I feel that he has changed. But I don't suppose it really matters who has changed, the important thing is what does the Bible teach. This is what we will try to find out in this series. I say this to let you readers know that I have no ill will toward brother Warren. I like to think that we are friends but on the day of judgment we both certainly cannot be right in the sight of God.

Tom recently completed his debate over at Denton with Mr. Flew, the famous or perhaps (infamous) atheist. I understand he did a fine job in this debate which was advertised as the "Debate of the Century", (whatever that is). Oh yes, a very close friend of Tom is brother Roy Deaver. I have received signed propositions from Roy and I have returned some of my own to him. If the debate materializes, it will be in Pensacola, Florida. We will discuss some of the very things contained in Tom's book. Churches in the Pensacola area are making arrangements for the discussion. More on this later. If some of you "youngsters" are wondering how we could sell a book for a dollar in 1951, just remember if you place a 1951 dollar beside a 1976 dollar the 51 dollar would look like a bed sheet!

On page three Tom says, "It is easy to make mere assertions, e.g. ("The moon is made out of green cheese," "The cow jumped over the moon," "Men are saved from sin the very moment they believe in Jesus Christ as the Son of God) but often quite difficult to present a sound argument." I am in full agreement with brother Warren on assertions. I will go a step further and say, I can prove "The moon is made of green cheese if brother Warren can prove "One church sent MONEY to another church to preach the gospel." I will even go far enough to say, I can prove "The cow jumped over the moon," if he can prove from the Bible that one church has the authority to send MONEY to another church for the purpose of buying Bibles, tracts and paying preachers. Please refer back to the last article in which he tried this very thing based on Acts 15.

In the first part of his book he has some excellent material on "Philosophical atheism" and "Dialectical materialism." Certainly there is no disagreement between brother Warren and me on such matters. For this reason, I will spend little time in discussing such. My objection, as I have shown and will show, is in his reasoning with reference to conclusions. I shall show gross inconsistencies in dealing with certain passages.

In the preface of the book, he chastized his own brethren by saying, "Even within the Lord's true church there are now voices crying that the Bible is not truly inspired, not inerrant, not authoritative; not a 'blueprint' (pattern) for man's journey from earth to heaven and not a book which can be learned." In writing this book it is obvious that brother Warren was pressed from two sides. On one side he has those "Classical liberals" who would deny any example in

the Bible is binding. Actually, some have gone far enough to deny the Bible itself! On the other hand, he has those of us who believe that Acts 20:7 (alone and of itself) binds the first day of the week observance of the Lord's Supper on all Christians. Later, I plan to show that brother Warren and his colleagues do not believe Acts 20:7 (alone and of itself) binds the first day of the week. Herein, lies one of the problems. I will prove that brother Warren had to tread lightly when he came to Acts 20:7, lest he get into trouble on some other passages.

I sincerely believe that brother Warren, in his book was trying to "Have his cake and eat it to". He could not let the "Classical liberals" run him completely off Acts 20:7, and at the same time he couldn't come out too strong on the text lest 2 Cor. 11:8, Phil 4:15, 16 and other passages come back to haunt him.

Brethren through the years have used different terminology in dealing with the subject. Some call them "Apostolic examples" some "Approved examples," while others just call them "Examples." Tom prefers to call them "Account of action." I would have no serious objection to his terminology. In the first part of his book he refers to Ruby's book on logic a number of times. He also discusses various philosophic errors, such as "Empiricist philosophy," "Romanticism" and "Idealism."

(We shall continue later)

BOASTERS

R. J. Evans

A boaster is an individual who wants people to think of him as a great doer of many things. He is the type individual who likes to talk about himself and his accomplishments. We live in a time when we hear boasting on every hand. It appears as if "bragging" has become the accepted thing in our society.

During the 1976 presidential campaign, there appeared an article in the editorial section of *The Birmingham News* concerning how different and unique Abraham Lincoln was, as opposed to presidents of recent years. Today, the president, or presidential candidates, think nothing of bragging about their "so-called" ability or great accomplishments. To the contrary, Lincoln was a president who had an humble opinion of himself, of his speeches (such as the Gettysburg Address), and of his ability. But isn't it ironic that the man who had such an humble view of himself went down in history as one of the greatest presidents this country has ever known!

In Romans 1, the apostle Paul describes the many evil characteristics of the Gentiles, one of which consisted of those who were "boasters" (Rom. 1:30). In his second epistle to Timothy, Paul predicted, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own

selves, covetous, BOASTERS, proud, blasphemers, disobedient to parents, unthankful, unholy" (2 Tim. 3:1,2). In these passages the Spirit of truth enabled Paul to survey the future with realistic accuracy. No doubt, the sinful practices he predicted have experienced fulfillment in many generations that have lived in the "last days" or within the Christian dispensation. Certainly the evil of boasting is no exception, for it is running rampant in our land.

It would be safe to say that all of us, either directly or indirectly, are guilty of doing a little bragging or boasting occasionally. We have heard different ones speak of how common it is at social gatherings of today to hear great boasting concerning position and status, education, possessions and a host of other things. In so many instances, it appears as if everyone is trying to out-do the other. The result is one big "brag" session! It is not unusual to hear even Christians boast about themselves, and if not about themselves directly, it may indirectly consist of bragging on self when they boast about their mate or their children.

When we perform good deeds for others, we must not brag about it. But how tempting it is for us, after we have helped someone, to then go around "tooting our horn," boasting to others of what great deeds we have done. But please notice the words of Jesus: *"Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly"* (Matt. 6:1-4).

Preachers sometimes succumb to the temptation of boasting about self. (Especially if they allow the compliments they receive to go to their head.) If you don't believe some preachers are great—just ask them—they will tell you! Some have been known to boast about the "big" churches for which they have preached, the great number of meetings they have held, the debates in which they have participated, of how they are in great demand, the degrees they hold, etc. This all amounts to the practice of promoting self.

There are many admonitions throughout God's Word against being proud or boastful. However, since bragging is so common by the world's standards, there are some potential dangers we must guard against. Just because an individual does not brag, that does not mean, nor are we to conclude that that individual is incompetent. For example, if you are not heard bragging about how "busy" you are all the time—"well, you are just lazy and bored." Or, if you are not always heard talking about how fantastic your children are—"then you must not be interested in your children." If you are not heard bragging about all you have done for others—"then you are unconcerned for the needy." Or, maybe a preacher is

quiet and unassuming—not a "big preacher"—then some will think of him as a mediocre preacher with limited ability. Brethren, if we find ourselves with these attitudes, then our concept and perception of values and service has been warped.

May we at all times heed the words of Solomon: *"Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips"* (Prov. 27:2).

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Using Great Plainness of Speech

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HAVING THE MIND OF CHRIST #1

In Phil. 2:5 Paul says, "Let this mind be in you which was also in Christ Jesus." Upon issuing this instruction to the people at Philippi, Paul proceeded by telling them the kind of "mind" Christ had. For, the next few months I will be discussing what it means to have "the mind of Christ."

Mind = Attitude

The word "mind" is translated from the Greek word *phroneo* and is used 29 times in the New Testament. It is translated "think," "regard," "mind," "savour," "be of the same mind," "be like minded" (Smith's Greek-English Concordance, Page 368). W. E. Vine in his Expository Dictionary of New Testament Words, Volume 3, Page 70 says it means, "to think, to be minded in a certain way." Some translations translate the word to mean "attitude;" while others translate it "disposition." The context shows the kind of attitude Christ had, and Paul wants us to follow Christ's example.

Christ's Incarnation

Before Christ's incarnation, Paul tells us in Phil. 2:6 that He was in the "form of God," but "counted not being on an equality with God a thing to be grasped." Seemingly, the meaning here is that even though Christ possessed equality with the Father (the right to be worshipped by men and angels; being Omniscient, Omnipotent, and Omnipresent), His attitude was one of being willing to lay aside all this and take upon himself the form of a servant and be made in the likeness of a man.

Everything that we do as Christians depends on our having the proper attitude; and having the proper attitude depends on our imitating Christ. His attitude of humility and what it prompted Him to do is to be our theme in these articles.

(More To Follow)

Things Most Certainly Believed

Julian R. Snell

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"LOOKING DILIGENTLY"

The book of Hebrews is written to encourage believers who were discouraged and tempted to abandon their faith. A number of factors seem to have been responsible for this. Persecution by the Roman government had become a yoke that every Christian had to bear in some form. Then, on the part of the Jew, there was the attachment to the Law of Moses which he found extremely difficult to sever. We seem justified in the conclusion that the basic appeal of this part of the New Testament is to the Jewish mind as the title bears out.

Within this book there is a setting forth of a series of contrasts between the Old and New Covenants. Each of these contrasts stress the superiority of the New Covenant to the Old and the proof of this centers in the priesthood of Christ. Christ is held forth as having purchased eternal salvation for us. That salvation is obtained by an obedient faith as exemplified and defined in chapter 11. The point is, this same quality of faith exemplified in this imposing catalog of Old Testament faithfuls, will bring victory to all. Temptation, persecution and discouragement will not overcome where there is a like faith. These notables are pictured as witnesses in chapter 12. The admonition is to run with patience, looking to Him who is the "author and finisher of faith."

The title of this article is in verse 15 of chapter 12, "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." This statement emphasizes the need for careful, personal scrutiny of the course of our life. We are given some reasons why we should "look diligently." These reasons stress the gravity and solemnity of the task. We hope you will be challenged by the following considerations.

The Christian should "look diligently" to his life lest any man fail of the grace of God. This warning is obvious, lest one fall from God's grace. The danger of falling short of the grace of God was a threat of moment to the Jewish Christian of the days immediately before the fall of Jerusalem. It is no less a threat today. Such being the case, the New Testament is replete with warnings for every day and time. "Stand fast therefore in the liberty wherewith Christ hath made us free." "Whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:1-4). The possibility of receiving the grace of God

in vain is to be noted from the warning of 2 Cor. 6:1, "We then as workers together with him, beseech you also that ye receive not the grace of God in vain." How? The very idea of falling short is one consideration to be reckoned with. To receive God's grace yet not persist to its ultimate reward, eternal salvation, makes vain its purpose and empty its promise.

The prospect of faltering, falling short, is a threat to all of us. One of the most effective tools employed by the devil to this end is subtle encroachment. Circumstances, associations and the attitudes produced by the times and culture are all utilized by the devil to the accomplishment of his purpose to cause the Christian to fall short. The desire to be like others about us is a problem as old as history. It plagued Israel and prompted the request for a king that was granted in Saul. Whenever Christians want to be like "other people," the world generally, they cease to want to be Christians. This is a great threat to our faith and constantly places it in jeopardy.

The impossibility of falling from grace is the most insidious doctrine ever perpetrated upon the human family. Most of us deny, vehemently, our belief in it and yet we very often act as if we accept it. An entire paragraph in 1st Corinthians 10 is devoted to warning against falling short with accompanying illustrations drawn from the history of Israel. The conclusion is expressed, "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12).

Knowledge of the grace of God and the conditions by which we appropriate the blessings of this unmerited favor is the revelation of the gospel. "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world" (Tit. 2:11-12). Anything which falls short of the pattern of teaching and conduct revealed in the gospel fails of the grace of God. Indeed, let us each "look diligently."

Lest there be any "root of bitterness" is the second phase of the parallelism in the context introduced by verse 15. The metaphor goes a step further. The figure is that of allowing a root to grow till it produces a bitter heart endangering not only the individual but quite often a whole body of believers. The bitter vetch of rebellion and unbelief reflects in opposition to the truth and that which is right. If undisciplined, this attitude and disposition encourages the same in others. Anything antagonistic to the sweetness and purity of the gospel must be immediately detected, rooted out, lest it destroy. Indeed, "look diligently."

"Lest there be any fornicator." Fornicator has both a literal and figurative connotation. Literally it expresses the idea of giving up to lusts of the flesh with specific application to unlawful sexual lusts. Figuratively, of spiritual fornication culminating in apostasy. The context, in my judgment, leans to the literal due to connection with "profane." Both "fornicator" and "profane" describes the same person. One who is given to sensual lusts and pleasures is the object. "Profane" describes one who

is regardless of God and His way; one who recognizes nothing higher than earth. Esau was such a man. He was not interested in the future, in the higher things of promise. He was interested in "now" and the base things of the flesh, the transitory things, mundane in nature.

"Profane" also denotes one outside the sphere of sanctity, debarred from sacred privilege. Esau epitomizes the idea. "For one morsel of meat sold his birthright" (cf. Gen. 25:27-34). What he abandoned is understood in comparison of the fortunes of Esau and Jacob. Among other things the birthright involved rights and privileges of the Abrahamic covenant rightfully his as the firstborn. But "now" to him was more important than these notable things. "Behold I am at the point to die: and what profit shall this birthright do to me?" Obviously, he cared for nothing but his appetite and to satisfy it he gave up a future sealed in covenant between God and Abraham.

One of the saddest aspects of this account is that he later sought the inheritance but it was too late. Whether the "repentance" (v.17) refers to Esau or Isaac changes little. The point is repentance sometimes comes too late. It is possible for one to even reach a state of heart and life where he cannot repent due to a hardened heart and seared conscience. How sad! The application of this point is in realizing that there is a continuing concern with "now" among us and this breeds an impenitent heart. Remember the treasure is where the heart is.

Indeed, "look diligently" to these things and all others which threaten our faith. Have a keen eye and a perceptive heart that we may guard against any calloused attitude that discourages repentance. Keep a tender heart toward God and His word and let none be found falling short.

Now Ready

The Smith-Lovelady Debate

Marriage - Divorce - Remarriage - What an explosive issue in these times! This debate between J. T. Smith and Glen W. Lovelady was conducted in California in the spring of 1976. It covers what is sometimes called the "Moyer Position" on divorce and remarriage. Can a Christian divorce a companion and then remarry when the cause of the putting away was not fornication? Can a Christian in such condition continue to live with this second companion without sinning?

This was a representative discussion of the issue which separates the thinking of many brethren - not a bitter battle of personalities. Not one point of order had to be called in the entire four-nights discussion.

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THE NEWS LETTER REPORTS

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

TV PROGRAM IN AKRON, OHIO

WELDON E. WARNOCK, 491 E. Woodsdale Ave., Akron, Ohio 44301 — The Brown Street church has begun a weekly, thirty-minute TV program called "Bible Answers," on WAKR-TV, Channel 23, Akron. We are on each Saturday night from 7:00-7:30. Our potential coverage is from three to four million people. If we get only a small percentage of that number to watch, we will still have a sizeable audience. The format is as follows: The program opens and closes with scenic film of the Rocky Mountains with a record of the song "Our God, He Is Alive." One is impressed with the fact that the heavens declare the glory of God and the firmament showeth his handiwork. Following this, I conduct a Bible quiz with a panel of three Christians. This continues for twelve minutes. After the quiz, a ninety-second break is taken to offer a free Bible correspondence course. The remaining time, about fourteen minutes, is consumed in a Bible question-answer session. One of the local preachers works with me on this segment of the telecast each week. Questions are solicited from the viewing audience. We trust that much good will be accomplished as a result of this effort.

Ward Hogland is to be with us the first week in April for a gospel meeting. When in this area, worship with us.

MILLER AVAILABLE FOR RADIO TAPES

For many years, James P. Miller has reached the hearts of many people through his radio preaching. His work over the radio in Philadelphia, Pa. and Orlando, Florida was exceptional and resulted in many conversions. In the last few years he has helped congregations without a preacher to carry on their radio programs by tape. Recent health problems have forced him to cut back on work load. Still, he is too valuable a man not to be used to the maximum of what he is able to do to promote the cause of truth. In July, he will move back to Tampa and will not then be fully supported. While he might not be able to go to every place over the nation which might want him to come, he can continue to do a good work on radio preaching. Any congregation which needs help keeping their program on the air in absence of a full-time preacher, would do well to contact brother Miller. He can use the support and his expertise in this field of work can be a great benefit to all in need of such services. Until July, contact him at 1111 Hickory Lane, Cocoa, Florida 32922. After that date his address will be 2523 W. Diana, Tampa, FL.

NEW CONGREGATION

Plans have started to begin a new congregation in the area of

Smyrna or LaVergne, Tennessee in Rutherford County. The nearest faithful churches are in Nashville or Murfreesboro. If you live in this area, or know of some contacts there, please notify: Edgar Brown, 123 Elm St., LaVergne, Tenn. 37086 (Phone 615-793-6149) or Sam Miller, 163 Greenfield Dr., LaVergne, Tenn. 37086 (Phone 615-793-7079).

TO ENTER SPANISH FIELD

JAMES O. GABBARD, now of Fort Walton Beach, Florida, plans to enter the work in the Spanish speaking field sometime this year. He is fluent in Spanish and has done some meeting work along the border in Texas and in Mexico. Presently he lacks about \$250 per month having full support. He may be contacted at 671 Anderson Dr., Fort Walton Beach, FL 32548.

ALONG THE BORDER

A very fine paper, **ALONG THE BORDER**, is edited by Glenn Rogers of McAllen, Texas. It is published monthly and has 16 pages. Part of it is printed in English and part in Spanish and it is sent free to all who are interested in that work. There are good articles and many news reports of the work in different places in Mexico and along the border in Texas, Arizona and New Mexico. The November issue reported 28 baptisms and this is fairly typical of other issues. A number of good able men are working hard with inadequate support in many cases. While we should be concerned for the work of the gospel in far away lands, we ought not to forget the opportunities in our neighbor country to the south of our border.

CHURCHES AT WORK

MANSLICK ROAD, LOUISVILLE, KENTUCKY — The Manslick Road church in Louisville has long been engaged in much good work. For the past few years they have carried on an extensive teaching program both within and without. For instance special winter classes are offered in Prison Epistles of Paul, Genesis and the Law and Church History, part 2. The fall semester will offer Gospel of John, Isaiah and Bible Geography and History. Much emphasis has been given to the training of young men to preach the gospel. In addition to local preacher support, they propose to support eleven men in seven states in the amount of \$1750 per month or \$21,000 for the year. Julian R. Snell is the capable preacher and the church is overseen by Raymond Byers, James Walker and David Key.

HAZELWOOD, MISSOURI — This fine congregation in the St. Louis area always has an active program of work. In 1976 the members contributed \$56,309.28 of which 80 1/2 was spent in the

work of teaching and preaching the gospel. Work plans for 1977 are increased. Ben Shropshire is the preacher and the elders are Ray Findley, Ray Butler and Levy Maravilla.

PREACHERS NEEDED

TRENTON, MISSOURI — This congregation with 100 members seeks a full-time gospel preacher. An experienced man is needed. Support includes a house for the preacher and utility expenses. Melvin Stanton, the preacher since 1971, is moving the last of July to Macon, Missouri. If interested, contact the church at 17th and Hiway 65, Trenton, MO 64683.

PLYMOUTH, NORTH CAROLINA — This small congregation in eastern North Carolina needs a full-time preacher. Attendance runs 25-30. Some support is available though some will have to be raised elsewhere. Contact Ed Sulc, Rt. 4, Box 422-A, Washington, NC 27889 (phone 919-946-0343) or Frank Hollowell, Rt. 1 Box 458, Plymouth, NC (phone 919-927-3172).

RICHMOND, VIRGINIA — The church at German School Road is seeking a full-time preacher. He must be a devout man who will "preach the word, be urgent in season, out of season, reprove, rebuke, exhort with all longsuffering and teaching" (2 Tim. 4:2). Interested individuals should contact: Delmar P. Coffield, 3200 Southall Ave., Richmond, VA (phone 804-233-2661) or George W. Saylor, 509 N. Pinetta Dr., Richmond, VA 23235 (phone 804-272-6988).

IN THE NEWS THIS MONTH

BAPTISMS	496
RESTORATIONS	56
(Taken from bulletins and papers received by the editor)	

Only A Small Sampling

The reports of baptisms and restorations each month in STS are only a small sampling of what is taking place. We do not receive more than 10 per cent of the bulletins printed, if that many, and some do not report responses in teaching bulletins. Let us hear from you. Others are uplifted.

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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WHAT IS THE BIBLE? (No. 2)

STUDY IT TO SETTLE QUESTIONS OF DOUBT

Before one can really use the Bible as a rule of life and as a means of educating himself into life itself, he must settle many questions of doubt about the Bible. Such questions that suggest doubt originate in the minds of enemies of the Bible in one form or another. Prominent among these questions are those that deny the authority, authenticity, and credibility of the Bible itself. In other words, we must establish the Bible itself before we can use it in other ways already suggested.

Among these questions of doubt are such as, "How do we know that we really have the Bible instead of a substitute?" That question must be settled before we can fully accept the Bible as a guide. Another such question, "Who wrote the Bible?" This might imply that possibly someone wrote it other than the inspired men who claimed to have done so. This is important and must be answered before the Bible becomes our complete guide. "Do we have the Bible today as it was given to the inspired men?" This is likewise important in establishing the proper authority of the Bible as the only rule of life.

THE METHOD OF APPROACH IN STUDYING ABOUT THE BIBLE

How shall we go about answering such questions as we have just mentioned? It is obvious from the beginning that we must be as complete and thorough as possible in our search for truth, because the very part that is left untouched may be the matter that would prove that the Bible is not reliable. Therefore, we must run down every possible

doubt and settle it before we can claim for the Bible the authority we want. There must be three main sources of information searched in getting the answers.

THE HISTORY OF THE PAST

We must search into every phase of past history that is available to us. In so doing we can get accurate information about the Bible from its very beginning to the present day, and learn whether it has changed or not. We can also learn how the Bible was used from the very beginning. Past history is usually reliable because it cannot be altered. What has happened has happened and can never be changed. Whether we get an accurate report of the history must depend upon our source of information. The only unbiased way is to inquire into all phases available to us and separate the accurate from the unreliable.

THE BIBLE ITSELF

A study of the Bible itself will help us to see whether it is what it claims to be. Many have objected to this course of investigation on the basis that it is the Bible itself that is in question, and, therefore, cannot be a reliable source of proof until its claims are established. Such an obligation is contrary to our methods of investigation. If we wanted to know whether a certain piece of land contained oil, we would never think of looking on some other land, but we would investigate the land itself to ascertain the answer. If we wanted to know whether the physical body is diseased or not, we would investigate the body that is suspected of the disease. In the same manner we investigate the Bible itself, of course with other proofs at hand, to determine whether its claims are true or not. Such an investigation would include the authenticity, the authority, the genuineness, and the inspiration of the Bible itself.

THE STUDY OF SCIENCE IN THE LIGHT OF THE BIBLE

By studying every available branch of science, and we speak of real science, we can learn whether the Bible is in harmony with facts or not. If the Bible is a Book from God, then we know that it is in harmony with truth in every field, because God is the author of all truth.

By a thorough study of all these sources of information we can be able to answer all the questions of doubt that have arisen through the ages and prove whether or not the Bible is really what it claims to be. If it is, it must be the only rule of life; if it is not, it is not worthy of man's time and effort in studying it.

(To be continued)

Using Great Plainness of Speech

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Long Beach, CA 90808



HAVING THE MIND (ATTITUDE) OF CHRIST # 2

In our first article on this subject we learned that Christ's attitude was one of humility and a willingness to do what the Father asked him to do, even to the point of leaving heaven, coming to earth and taking upon himself the form of a servant. What does it mean to become a servant?

Servant = Slave

The word "servant" is from the Greek word *doulos* which literally means, "A slave, a bondsman—one who gives himself up wholly to another's will" (*Thayer's Greek-English Lexicon*, Page 158). This is the attitude that Christ had, and He so stated in John 6:38 when He said, "For I came down from heaven, not to do mine own will, but the will of him that sent me." This is the lesson that all people of the world (including Christians) need to learn. In the society in which we live, the general attitude is "nobody is going to tell me what to do." This attitude is diametrically opposed to the attitude that Christ had. Though Christ has not sinned from eternity to eternity, he was called upon by the Heavenly Father to "taste death for every man" (Hebrews 2:9). And, according to the definition of the word "servant" (slave)—one who gives himself up wholly to another's will—Christ did the very thing that he was required to do. He died for you and me.

Today, as in all ages, we have the privilege of choosing whom we will serve even as Joshua of old did in Joshua 24:15. Paul said the Romans chose to serve the Lord. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Rom. 6:16). Yes, I may choose whose servant (slave) I will be. But when I choose to be "bought with the price" (1 Cor. 6:20) I must realize that from that point forward I must give myself up wholly to the will of Christ even as He gave Himself up wholly to the will of the Heavenly Father. (Next Month, Obedient Servants).

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Editorial

Connie W. Adams
P. O. Box 68
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A SHAMEFUL FAILURE

From the earliest divine promises of redemption, God made it clear that all nations were to be the recipients of his grace. To Abraham God said "and in thee shall all families of the earth be blessed" (Gen. 12:3). Isaiah foretold the establishment of the government of the Lord's house and said "all nations shall flow unto it" (Isa. 2:2). When Daniel saw the coronation scene of Jesus, as he ascended to the Ancient of Days, he wrote "And there was given unto him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him" (Dan. 7:14).

Jesus taught that the gospel was to be carried to men of every nation. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Mt. 28:19-20). "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Lk. 24:47). The gospel plan of salvation was first preached at Jerusalem to an audience of devout Jews. But from the beginning, Peter announced that the promise was not only to them and their children but also "to all that are afar off" (Acts 2:39).

Paul said the gospel was "to the Jew first, and also to the Greek" (Rom. 1:16). At the house of Cornelius in Caesarea, Peter said "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34-35). Later, in Jerusalem, Peter informed the Jewish brethren that God "put no difference between us and them, purifying their hearts by faith" (Acts 15:9). Paul closed the great Roman letter by showing that the gospel he preached accorded with the scriptures of the prophets and was "made known to all nations for the obedience of faith" (Rom. 16:25-26).

Success of the Early Church

The apostles and early Christians took seriously the Lord's command to preach the gospel to the whole world. Within twenty-five years of the day of Pentecost, Paul wrote from Corinth to the church at Rome and said, "Have they not heard? Yes verily, their sound went into all the earth, and their words

unto the ends of the world" (Rom. 10:18). Within thirty years of the beginning Paul wrote the church at Colosse of "the truth of the gospel; Which is come unto you, as it is in all the world" (Col. 1:5-6). He further wrote of "the gospel which ye have heard, and which was preached to every creature which is under heaven" (Col. 1:23). Those who did not go themselves, had "fellowship in the gospel" with those who did go (Phil. 1:5). Those who assisted them on their way were thus "fellow helpers to the truth" (3 John 8).

They succeeded because they were convicted of the truth. They believed that all men were under the condemnation of sin and that the gospel was the only remedy heaven provided to relieve that malady. Paul considered himself a "debtor" to preach the gospel to all men (Rom. 1:14). "The love of Christ" constrained him (2 Cor. 5:14). "Knowing the terror of the Lord" moved his weary feet over the roads of the empire to "persuade men" (2 Cor. 5:11). Neither hunger, thirst, cold, shipwreck, persecution, nor even martyrdom could stop this work (2 Cor. 12:23-33).

The Gospel Is Still For All

Melodiously we sing "The blessed gospel is for all" while we sit on padded pews, in air conditioned edifices with beautiful carpets and elegant drapes. Outside, our fine automobiles, equipped with the latest gadgets, stereo rear speakers and CB antennas, await to transport us back to our fine houses to sumptuous meals and an afternoon of leisure. Meanwhile back in the office under a clutter of bulletins on the corner of a desk is a letter from a gospel preacher whose conscience will not let him rest until he goes to some barren field in this country or across an ocean to preach that blessed gospel to men of another color and culture. He needs support for his work on a sustaining basis and travel expenses to get him and his family to the field. Or perhaps he has spent the last five years half way around the world preaching and needs to come home long enough to visit his aging parents (or his wife's) and to refresh himself by visiting among brethren to report to them personally on his work. If he is lucky, his letter may get shuffled around with a few others in a meeting with the elders, or in a business meeting of all the brethren. In some cases the brethren would dig down in their pockets and help, if they knew of the need. Elders ought to think about that before tossing the letter into the trash can without even the courtesy of a reply.

We sing "Far and near the fields are teeming" and then hurry past a table where there is an increasing stack of reports from brethren in Mexico, South Africa or the Philippines, and never bother to even read what they have to say. Announce a class on "World Evangelism" or a series of sermons on that topic, and see how much interest is evoked!

Did You Know?

Did you know that only 7% of the world's population lives in the USA? Did you know that about 90% of the full-time gospel preachers are

preaching in this land where only 7% of the world lives? Did you know that congregations in the wealthiest nation in the world are supporting less than two dozen American preachers around the world at this time, outside the borders of this country. Of course, there are native preachers in a number of other countries, some of whom are supported by brethren here. We should not be so unfair, nor conceited, as to think that unless an American is supported in another nation, that the work cannot be adequately done by native men in the field. Further, these native men are just as obligated as we are here to not only take the gospel to their countries, but to lift their eyes beyond their own borders. Why cannot the hundreds of native men in Nigeria and the Philippines, for example, spread out to nearby nations with the gospel? Yet, with all that, how can American brethren salve their consciences for the shameful failure to train and send men to the outposts of the world with the gospel which we say is for all?

Why This Failure?

Preachers must accept a large part of the blame. Gentlemen, how many sermons have you ever preached on the subject? Have you ever conducted a class to discuss the scriptural demand for this work, the desperate human need for it, and to assess what is being done about it? Have you ever seriously considered scrapping all your excuses and devoting at least a part of your life to the work of preaching in some other nation, or in one of the great needy fields of our own land?

Elders must shoulder some of the blame. Many have not bothered to acquaint themselves with the needs, problems and challenges of such work. Many have not seen to it that the flock is fed that part of the word. Sometimes, elders will stand between a worthy man who needs help for such an undertaking, and the congregation which is judged unwilling or unable to help, without letting them know.

Parents are to blame for lacking the dedication to encourage their sons and daughters to take an interest in world-wide evangelism. The parents of some preachers (and their wives) have hindered this work out of pure selfishness. You see, they do not want to be separated from their children, and surely not from their grandchildren! Over the years parents have seen their sons go off to war in foreign lands. How much better it would be to give them up for awhile in order to preach the gospel of peace.

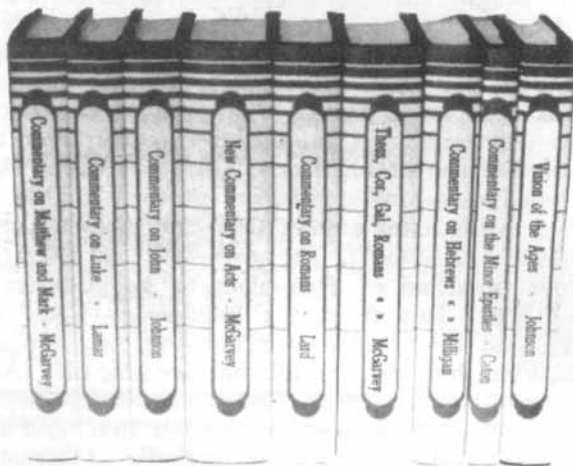
Christians are to blame for thinking of their own pleasure and comfort and closing their eyes to reality. The Christians of America spend enough money every year for sporting goods, soft drinks and chewing gum to support any number of native preachers in such countries as Mexico, Nigeria, India or the Philippines.

My brethren, whatever the causes of this failure, they must be overcome. We must work while it is day. How shall we explain our failure in the judgment?

Open and Closed Doors

The church at Philadelphia had an "open door" set before it and God expected it to use its "little strength" to enter. Around the world there are now open doors for the gospel. Some doors which were open a few years ago are now closed. It is mandatory that the people of God lift our eyes to white harvest fields the world over, stir our hearts with the great need we see, extend our hands of help, and hasten the feet of those who are willing to enter these open doors. If we cannot personally go, let us provide everything needed for those who can. The spirit of evangelism is the very life of the churches. Without it, they will wither and die. This spirit is a unifying force to capture the attention and direct the energies of those who might otherwise spend time and talent biting and devouring one another. Think about this the next time you sing "The blessed gospel is for all. . . . Where sin has gone must go his grace, The gospel is for all."

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WHY DID JOSEPH NOT PUT MARY AWAY?

QUESTION: I offer the following question for your consideration: By what authority would Joseph put away Mary in Matt. 1:19? I realize he did not put her away, but the indication is that he had the authority and would have done so had not the angel intervened.—G.E.

ANSWER: The above question is pertinent to the issue discussed in this column, January '77 issue. The issue referred to was whether or not "fornication" of Matt. 19:9 is the "uncleanness" of Deut. 24:1. Our conclusion denied that the two are the same. The primary reason was that the law demanded the death penalty for those guilty of "fornication," hence, no writing of divorcement on this ground. The law was not optionally punitive in this matter—not after conclusive, legal evidence had been established. In an effort to avoid this conclusion, some cite cases of fornication that went unpunished by death under the law (See examples in the former article).

The above question brings into view another such example. This question does not necessarily identify the position of our querist. Hopefully, his question is altogether objective. It does merit due consideration, hence, I shall try to answer objectively.

While Joseph and Mary were only betrothed at the time he "was minded to put her away," the betrothal then was as binding as marriage. The words of Matt. 1:19, 20, "her husband" and "thy wife," indicate as much (Also Cf. Deut. 22:23, 24).

Concerning the authority "to put her away," I believe that Deut. 24:1 suffices to establish such. Concerning the ground upon which Joseph "was minded to put her away privily," perhaps no man can speak with certainty. This very fact suffices to show that this example cannot be used as proof that divorce under the law of Moses was obtained upon the ground of "fornication" instead of the execution of the death penalty.

What alternatives did Joseph have? Look at his situation carefully. Prima facie evidence was present that Mary was with child. Yet, in this instance, it did not prove conclusively that she was guilty of fornication. This was Joseph's problem. No doubt, Mary offered to Joseph the true explanation. But who could believe it? Joseph was in a dilemma—to believe or not to believe her. If the latter, justice or righteousness would demand that he not consummate

the marriage—hence, put her away. His desire to believe his espoused must have been very strong, yet, to do so was next to impossible, until the angel appeared to him. In the meanwhile, he "being a just man, and not willing to make her a public example, was minded to put her away privily."

Justice sometimes demands mercy beyond the satisfaction of legal requirements (Matt. 23:23). Out of respect for his beloved, with a terrible conflict of mind, and with a desire to be just, he decides to hand her a bill of divorcement privately. "It was a relief that he could legally divorce her either publicly or privately, whether from change of feeling, or because he had found just cause for it, but hesitated to make it known, either from regard for his own character, or because he had not sufficient legal evidence. For example, if he had not sufficient witness, or if their testimony could be invalidated by any of those provisions in favour of the accused, of which traditionalism had not a few. Thus, as indicated in the text, Joseph might have privately divorced Mary leaving it open to doubt on what ground he had so acted" (*Edersheim, THE LIFE AND TIMES OF JESUS*, Vol. 1, p. 154). That it was traditional among the Jews to give a bill of divorcement privately, in the presence of two or three witnesses without assigning any cause is corroborated by numerous scholars, e.g., Adam Clark, Jamieson-Fausset-Brown, R C H Lenski, et al. Thus, Joseph could have acted harshly and demanded the death penalty upon grounds of fornication (Deut. 22:13-30), had he been able to meet all legal requirements, or he could have chosen the way of mercy, which justice in this instance seemed to demand. Our text indicates that he had chosen the latter when the angel appeared to him.

There is no evidence that Joseph intended to divorce her on the ground of fornication. The evidence points to the other alternative—the way of mercy—thus, waving the cause of fornication. Since the offense was against him, this was his prerogative.

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"IF YOU HAVEN'T TRIED IT, DON'T KNOCK IT!"

Among the asinine advice being spouted about these days, we often hear the phrase that headlines this article. But a judge in Boston has chosen to heed such wisdom.

According to the Owensboro Messenger-Inquirer, Nov. 3, 1976, District Court Judge Elwood McKenney has decided to sample cocaine before ruling on the state law that forbids it. He claims his action is like visiting the scene of a crime.

The Associated Press release gives the judge credit for a reputation "for being very tough on drug cases, but also intellectually serious."

We don't question the honesty or the seriousness of His Honor in this matter. But in all seriousness, we wonder about his intellectual judgment. There's no parallel, that we can determine, between his intentions, and "visiting the scene of a crime." A parallel would more likely lie with the act of committing a crime to see what it is like.

Does one have to get drunk and speed down the highway before he is qualified to render a judgment on the practice? All I need to do is look at the wrecks along the way! And that's also all I need to do so far as the use of cocaine, and other drugs, is concerned.

"Blessed is the man that walketh not in the counsel of the ungodly . . ." (Psalm 1:1).

A Misspent Youth

Some months ago, I was nosing around the magazine section of a public library. An article by free-lance writer, Mara Wolynski caught my eye. It was entitled, "Confessions of a Misspent Youth." I copied the article, but the copier failed to pick up the name of the magazine.

For this reason, I almost threw it away. But having reread it, I am impressed anew by it. It is a prime example of the total bankruptcy of permissive philosophy in the training of children. So I'm going to use the article of unsure source for that reason. It is dated August 30, 1976, and I am reasonably certain it appeared in either Time or Newsweek.

When Mara Wolynski was 4, her mother enrolled her in a school she calls "Sand and Sea." This school promoted the philosophy of "freedom" in education. There was no pressure to learn. Creativity was the one thing emphasized above all others. Great stress

was placed upon the arts. If a child did not like math, he was excused to write short stories, or meditate if he desired.

History was "learned" by re-creating its least important elements. They studied American history by pounding corn, building teepees, eating buffalo meat, and learning a couple of Indian words. They studied Greek history by decorating costumes and making clay pots. They studied Egyptian history by building pyramids. Mara did a 30-foot-long mural for which she copied hieroglyphics onto a sheet of brown paper. But no one ever explained what these stood for, or who the Greeks, pilgrims, Huns, and ancient Egyptians were.

They did not learn to read until the third grade. (Reading discourages creative spontaneity.) As a result, the children from Sand and Sea faced high school with all the glorious prospects of the poorest slum-school kids. One friend of the writer killed himself after flunking out of the worst high school in New York at 20. Various others have entered mental institutions where they are free, once again, to create during occupational therapy.

Mara was given psychological tests in high school to find out why she was blocking out information. "The thing was," she explains, "I wasn't blocking because I had no information to block." Her reading comprehension was in the lowest eighth percentile. Armed with a will to achieve, she stumbled through high school and even college and is still amazed she has a B.A.

She concludes the article with these sober words: **"And now I've come to see that the real job of school is to entice the student into the web of knowledge and then, if he's not enticed, to drag him in. I wish I had been."**

Meaningful reflections, those. Especially since they are from a lady who has been there. Yet, we behold traditional education being changed in more and more schools to accommodate permissive views. Solomon wrote: **"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame"** (Prov. 29:15).

It was also noted in the article that Sand and Sea has not turned out a single good artist. The arts, like anything else, requires self-discipline, and a child doesn't learn to discipline himself in an atmosphere of permissiveness!

General Welfare Corporation

According to the Nashville Tennessean, Dec. 25, 1976, "three Bellwood Church of Christ trustees have filed suit in Rutherford County (Murfreesboro) Chancery Court seeking to declare the church's five elders, including minister George W. DeHoff, Sr., without authority to run the church."

In what must surely be one of the most confused situations I've heard of, the suit seeks that the defendants—(that's the elders, folks)—be **"perpetually and permanently restrained and enjoined from interfering with the lawful conduct of the responsibilities" of the trustees and from "calling, or attempting to call, meetings of the members of said**

general welfare corporation ..."

Yes, you read it right. This "church of Christ" was chartered as a "general welfare corporation" by the state of Tennessee in 1965. The institutional brethren have been claiming they believed this, but I've never before heard of a church becoming chartered as such!

Well, the plaintiffs allege that DeHoff resigned and that the **"corporations bylaws do not provide for the other four 'elders' to lawfully hold any office in the corporation."**

Having written the above, I have sat with pen in hand trying desperately to think of an appropriate remark. I can think of nothing. I can only shake my head. Eugene Britnell once observed that Paul and Bro. Miller still marveled, but nothing surprised him anymore. I think I'm moving in that direction!

PICK A COUNTRY by Tom Bunting

Have I forgotten? or was it so? Back when I was in college (that is some time ago), it seemed to me preachers had a greater interest in doing, what is generally called, "mission work".

Then it was rather common for young preachers ("young preacher boys", as others called them) to take a world map or atlas and "pick a country". Sometimes two or three friends would plan together. After picking the country they would begin to study and plan for the time they would take the gospel to that country. It was exciting—it was challenging. A lot of study was made concerning the language, customs, and standard of living in order to get ready for this undertaking.

Oh, I wish there were MANY picking a country today. Did you realize some countries were never picked—and haven't been yet. Others were picked but plans never materialized so no one ever actually went. Still others were picked and later the work was abandoned, so that now they desperately need picking again! If you are interested get the atlas down off the shelf and pick yourself a country. Then go to the library and study up a bit on the culture, and one day in the near future take the gospel there. You'll be glad you did.

Are you having difficulty deciding on one? May I offer some suggestions? Western Europe is wide open, you might like one of these. Scandinavia has a special place in my heart. What are the possibilities in Yugoslavia or Romania? Maybe a journey to the south sea, New Zealand or Indonesia. South America is in the world too, had we forgotten?—there is Brazil, Chile, Peru, etc.

It doesn't really matter which one—but PICK A COUNTRY and do something about taking the gospel there.

— Savannah, Tennessee

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THE PROPHETS VIEW THE CHURCH

In the second year of the reign of king Nebuchadnezzar, he had a dream he could not remember. Not being able to recall the dream, the king sent for the magicians, the astrologers and the sorcerers to come to him for the purpose of making known his dream. The wise men could not and said, "tell thy servants the dream, and we will shew the interpretation" (Dan. 2:4).

The king was not able to tell them the dream. However, he told them that if they did not tell him what he dreamed and also the interpretation, that he would cut them in pieces and also their houses would be made into dunghills. If they could tell him he promised to reward them with gifts.

The wise men said, "There is not a man upon the earth that can shew the king's matter; therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean" and "it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh."

Upon making this statement, the king sent forth the decree that the wise men should be slain. Nebuchadnezzar was king of the mighty Babylonian kingdom. Babylon had taken captive the children of the Lord, among whom was Daniel and they had him in prison. When the decree went forth, Daniel and his fellows were sought that they all might be killed. Daniel asked Arioch, who was captain of the king's guard, why the decree was so hasty, upon which it was explained unto him.

Daniel appeared before the king and requested time that he might reveal the dream and the interpretation unto him. Daniel returned unto his companions, Shadrach, Meshech, and Abednego, and they requested, of the Lord, mercy. "Then was the secret revealed unto Daniel in a vision." Daniel blessed the God of heaven saying, "Blessed be the name of God for ever and ever: for wisdom and might are his: And he changeth the times and the seasons: he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him" (Dan. 2:20-22).

Daniel charged that the wise men should not be destroyed. He said they could not reveal the king's

dream but "there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days" (Dan. 2:28).

Daniel told Nebuchadnezzar he dreamed of a "great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass. His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth" (Dan. 2:31-35). This was the first part of the king's request.

Daniel said, "Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; and wheresoever the children of men dwell, the beasts of the field and the birds of the heavens hath he given into thy hand, and hath made thee to rule over them all: thou art the head of gold. After thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things and as iron that crusheth all these, shall it break in pieces and crush. And whereas thou sawest the feet and toes, a part of potter's clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron, mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay. And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure" (Dan. 2:37-45). In these words, Daniel told the king the interpretation of his dream. I call attention to verse 45 where Daniel said, "... the dream is certain, and the interpretation thereof sure." There can be no mistake about the interpretation of the king's dream.

In the fulfillment of this dream, one will see that Daniel spoke of four great world empires. He identifies Nebuchadnezzar as being the head of gold, thus the first kingdom is specified for us. The great Babylonian kingdom fell in about the year 536 B.C.

giving way to the Medo-Persian empire. This kingdom was headed by Cyrus, king of the Persians and Darius, king of the Medes. About the year 330 B.C. this kingdom came to nought. The Greek or Macedonian kingdom with Alexander the Great as head came into world leadership only to fall in about 323 B.C.

Daniel said there would be four kingdoms and three of them have already fallen. This leaves but one to be established by Rome. Daniel said the God of heaven would set up a kingdom in the days of these kings or in the days of the fourth world kingdom.

In Luke 3:1 we learn in the "fifteenth year of the reign of Tiberius Caesar" that John the baptist came "preaching the baptism of repentance for the remission of sins" (Luke 3:3). Profane history tells us Tiberius ruled from the year 14 B.C. till 37 A.D. During the rule of the Roman Caesars the kingdom was "at hand." The time is right for the God of heaven to set up his kingdom, since it was to be established during the days of the kings of the Roman empire.

It was the God of heaven that was to set up his kingdom during this fourth world kingdom. God would set up his spiritual kingdom during the period of the carnal, political kingdom of Rome. Any kingdom which is spiritual in nature that did not begin in the days of the Roman kings is not the kingdom over which Jesus Christ is king and the God of heaven set up.

From Matt. 16:19, one can learn that the kingdom of the Lord and the church of the Lord are both one and the same relationship. This being true, the religious institutions of earth today are ruled out as being the one that the God of heaven set up, because the institutions of earth are admitted to be younger than the Roman empire.

It makes a great difference as to the time that a church had its beginning. David said in Psalms 127:1, "Except the Lord build the house, they labor in vain that build it." Christ promised to build his church (Mt. 16:18). Christ is head over all things to the church which is his body (Eph. 1:22-23). It was for the Lord's church that he shed his blood (Acts 20:28).

Churches have had their beginning in 606, 1517, 1535, 1560, 1607, 1729, 1830, in the last part of the nineteenth century and in the first part of this century, but all of these have had their beginning since the time the Lord's church was to be set up in the days of the Roman kings.

Jesus Christ is the saviour of the body (Eph. 5:23). The body of Christ is the church (Eph. 1:22-23). If you want Christ to save you, you must be in the relationship over which he is head, and which he has promised to save.

The second chapter of the book of Daniel tells us the time the Lord was to establish his church. Any church not started at the time that Daniel 2 says can not possibly be the Lord's church. This is the chapter in prophecy that tells when the Lord's church was to begin. Other chapters tell where the body of Christ was to begin and others tell how it was to begin.

WORD STUDIES in the Greek New Testament

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THE HEBRAISTS AND THE PURISTS

During the seventeenth and eighteenth centuries, linguistics scholars were sharply divided in reference to the mold or pattern into which the Greek of the New Testament was to be cast. The Hebraists argued that the Greek New Testament should be understood in the light of Hebrew syntax. The Purists just as strongly contended that the classical Greek should serve as the pattern. In its own peculiar way, therefore, each group took the Greek of the New Testament out of its contemporary setting.

Contemporary Usage

Perhaps Adolf Deissmann has done more than any other man to establish the fact that the Greek of the New Testament is neither strictly Hebraic nor strictly classical, but, rather, that it is the Greek of the period, the Greek of the common man. See Deissmann's *Bible Studies*, and *Light From the Ancient East*. See also volume 7 of *The Interpreter's Bible*. (I do not wish these references to be construed as a general endorsement of these works.)

Non-literary Koine words of the period may be cited in the New Testament. The word *helikia*, "stature," that is found in Matt. 6:27 occurs in contemporary literature in the sense of "measure of life." In I Pet. 2:2 the adjective *adolos*, translated "sincere," occurs in Koine writings in the sense of "unadulterated." The verb "have" in the expression "They have their reward," Matt. 6:2, 5, 16, is translated from the verb *apecho*, which occurs often in secular literature with the meaning "paid in full." The term "substance" in Heb. 11:1 occurs in business documents and means "title deed for property." In Eph. 1:14 the term "earnest" is found. In the papyri this word has the sense "part payment in advance." The Greek *parousia*, "appearing, coming," is used in the papyri to mean "the arriving of a king in a province." For further study see Moulton and Milligan's *Vocabulary of the Greek Testament*.

Peculiar Meanings in the New Testament

In this section I do not wish to appear paradoxical. I have stated my conviction that the Greek of the New Testament is not a "Holy Ghost" language. Yet, there are Greek uses in the New Testament which are not seen in secular literature. For example, the phrase "in Christ," *en christo*, sometimes called a "mystical dative," is peculiar to the New Testament. The phrase "believing on," *pisteuon eis . . .* is used to mean more than just having information.

Other words used with a deeper significance in the Greek New Testament are *charis*, "grace," *eirene*, "peace," *pistis*, "faith," etc.

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CHRISTIANTY, INC.

by Gary Henry

America's way of life is guided by the notion that activity guarantees results. There is thought to be no substitute for action; if a goal is stubbornly resistant it can be forced to yield by "trying harder." The rallying cry of this cult of activity is "Don't just stand there, do something!" In business enterprise, as in government and education, the value of hard work as a means of achievement has been replaced by the idea that "doing something" is a virtue in itself. The present bureaucratic tangle which plagues us everywhere has been woven by committees within committees who worship their plans, programs, and projects for their own sake, with near disregard for the purpose behind all that activity. There is now little doubt that any question can be answered, any problem can be solved by more and better action. Just look! The most sophisticated example to date of American planning and effort put a man on the moon. We, however, are not certain why we did it, or even if we had a reason at all.

This elevation to a virtue of mere "doing" carries over into our religion when we assume God is most pleased with those who are most busy. That idea has slipped into our thinking from some source other than Scripture. It is not that God is indifferent to the matter of human obedience to His will. He demands obedience and has promised to punish disobedience. There is no possibility of being God's servant without actually serving Him. Paul clearly asks, "Don't you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey—whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness?" (Rom. 6:16). Obedience will always show up in outward action; it cannot do otherwise. But outward action, for its own sake, is not obedience.

With the knowledge that God expects active service to His will and the idea we have picked up from our society that "doing" has an inherent value all its own, we are alarmed at the thought of a Christian "not doing anything." We cannot think of a real Christian not being "busy" in the Lord's work. From Satan's viewpoint, failing to prevent people from becoming Christians, he would delight in keeping them inactive. I have a suspicion, though, that when inactive Christians wake up from their spiritual sleepiness and "get busy," Satan's next best tactic is to so concentrate their minds on what they are busily doing that they forget why.

We naturally recoil in horror from the idea of Christians neglecting the work of the Kingdom while they take their sweet rest. Such a scene has the smell of spiritual death. Any serious Christian knows that, where they have burned low, the fires of zeal need to be rekindled and sleeping souls ought to be roused to

action. But not action for the sake of action alone. In fact, all the personal work programs, all the special training classes, all the visitation projects, and all the other innovative ideas which we add to the whirlwind of activity we think will remedy the situation, may obscure the fact that spirituality is what we are after. The Kingdom is not eating and drinking. Neither is it plans, programs, and projects, even though all these have their right place in the Kingdom. The blinding blur of activity in some churches is often mistaken for true spirituality, as if smoke were a sure indicator of fire. It is not always so.

The stark truth of the New Testament is that a church can be a beehive of well-intended activity and not be anywhere near what the Lord wants. Christ warned the Ephesian church: "I know your deeds, your hard work and your perseverance. You have persevered and have endured hardships for my name, and have not grown weary. Yet I hold this against you: You have forsaken your first love" (Rev. 2:2-4). This church was on the verge of hell because they had forgotten why they were busy. They loved what they were doing too much to love the Lord.

There is little question that a breeze of spiritual refreshment is blowing through many congregations. The desire to "do" is being fanned into flame. It is all very exciting to many of us. But already we have a few zealots who believe that doing is its own end. In cities where they are several churches, Christians are wooed away from congregations where they are sorely needed with the promise of "being where the action is." Competition has set in some quarters among churches trying to outdo one another in coming up with the newest and best teaching "idea" or in devising the most interesting "program of work." All of this requires considerable organizational technique and promotional expertise. Our gospel has begun to sound like: "Study business management and industrial psychology, for the Kingdom of Heaven is near!" Congregations are looking down their spiritual noses at others for not "doing" as much as they are. Doctrinal differences are waved aside with the taunt, "Well, at least we are 'doing' something," as if that said anything at all about their spirituality. The Ephesians were "doing" things too.

Christianity is not a corporation and was not meant to be run like a bureaucracy. It does not exist for the sake of its plans and activities, however sound and profitable (and even enjoyable) they may be. I wonder if, when we have set up more committees than Congress and initiated more projects than General Motors, we may not have planned, programmed, and projected the Holy Spirit right out of our affairs. I can hear many saying to the Lord on that day, "Lord, Lord did we not do personal work in your name, and in your name teach many special classes?" It is an easy temptation to be so busy doing the Lord's work that we forget about the Lord.

— Gulfport, Mississippi

THE ONE BAPTISM

A. C. Grider

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The apostle Paul declared, "there is one baptism" (Eph. 4:5). All who regard the word of God agree that there is ONE baptism. However some questions have arisen concerning this one baptism. What is this one baptism for? What will this one baptism do? Where will this one baptism put one? What will be the result of submitting to this one baptism? All of these questions can be answered very simply by turning to the word of God. I shall not quote the verses but will merely mention them. The reader is urged to turn and examine them.

1. Baptism is to **save** (Mark 16:16; 1 Pet. 3:21).
2. Baptism is **for the remission of sins** (Acts 2:38).
3. Baptism is to **wash away sins** (Acts 22:16).
4. Baptism **puts one into Christ** (Rom. 6:3; Gal. 3:27).
5. Baptism **puts one into the death of Christ** (Rom. 6:3).
6. Baptism **puts one into the body of Christ** (1 Cor. 12:13).
7. Baptism is part of the new birth **which puts one into the kingdom** (Jn. 3:5).

It will be readily seen that these seven things are not seven DIFFERENT things. Rather, they are all one and the same. In other words, you can't **be saved** without having your **sins remitted**. You can't have your **sins remitted** without having your **sins washed away**. You can't have your **sins washed away** without **getting into Christ**. You can't **get into Christ** without **getting into his death**. You can't **get into his death** without **getting into his body**. And you can't **get into his body** without being **born again**. Thus, if you have ONE of these seven things, you have ALL SEVEN of them!

We should like to point out that many of these seven things were taught to the people AFTER they had been baptized. The Galatians were baptized that they might be saved, of course. But they were LATER told that they were baptized into Christ. The Romans were baptized to be saved, but LATER were told that they had been baptized into Christ. The Corinthians were told that they were baptized into the body AFTER they had been baptized. I am saying this to call attention to the fact that one would not have to be familiar with ALL SEVEN of these expressions in order to be scripturally baptized.

If one sincerely believes that he must be baptized to be saved or in order to obtain the remission of his

sins (and thus submits to baptism) he would not necessarily have to be told that this baptism put him into Christ, into the death of Christ, into the body of Christ, and into the kingdom of Christ. When one believes and is baptized he is saved regardless of whether or not he realizes that this constitutes the new birth. In fact one could be saved and go to heaven without ever hearing the expression, the new birth. The apostle Peter said something about being born again but he was talking to people who were already saved. There is no case on record where anybody ever told anybody, on Pentecost or thereafter, that they had to be born again. They were simply told to be baptized for the remission of sins. I am saying all of this to suggest that there are some things we may learn AFTER we become Christians.

To say that a child of the devil must be taught the truth relative to the Lord's Supper, the contribution, the singing, and other things that belong to the Christian before he can be scripturally baptized, is to fall into the denominational error that scrambles what comes before baptism with what comes after baptism. In the great commission Jesus said teach, baptize, and teach. It is clear that Jesus wanted some teaching done AFTER the baptizing. You may be CORRECTLY taught on how to become a child of God and then never live a single day of your life acceptable to God. The way you LIVE, the way you WORK, and the way you WORSHIP has nothing whatever to do with your becoming a child of God. Your life, your work, and your worship comes in the teaching you are to receive AFTER you become a child of God.

There is no doubt in my mind that people baptized by institutional brethren are baptized scripturally. But there is no doubt in my mind that they have been **taught wrong** relative to some work of the church. Says one, "Do you believe one may be taught wrong relative to some work of the church." Says one, "Do you believe one may be **taught wrong** and **baptized right**?" He must be taught **right** on the subject of baptism but he may completely MISUNDERSTAND some phases of church work and worship and still be scripturally baptized. In other words, if one is baptized by a "Christian Church preacher" and thoroughly understands that his baptism is for the remission of sins and thus puts him into Christ, and later learns that the singing should not be accompanied by an instrument and that the society system is wrong it would not invalidate his baptism.

Denominational baptism is any baptism, whether sprinkling, pouring, or immersion, which is administered by and upon the authority of a denomination. Mormon baptism is denominational baptism because it is administered by the authority of the Mormon Church. Catholic baptism is denominational baptism because it is administered by the authority of the Catholic Church. ANY baptism done by the authority of a denomination is denominational baptism. Denominational baptism is unscriptural and can have nothing to do with

salivation. Care must be taken as we distinguish between what a denominational preacher does and what he **could do**. He does unscripturally baptize people. He could scripturally baptize people. If he baptizes anybody by the authority of the denomination, the baptism is UNSCRIPTURAL. If he baptizes anybody into any body other than the body of Christ the baptism is UNSCRIPTURAL. If he baptizes anybody by the authority of Christ for the remission of his sins, the baptism is SCRIPTURAL. Just to SAY that one is baptizing for the remission of sins, as the Mormons do, does not make it so. They also SAY they are baptizing by the authority of Christ, but that isn't so either. Christ has not authorized Mormons to do anything but repent and be baptized for the remission of THEIR sins. Let's not be confused. Let's determine if one has been baptized by the authority of Christ for the remission of sins. If he has, let's not "work on it" and decide that we need to re-baptize him.

WORD STUDIES

in the Hebrew
Old Testament

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"HONEY"

The Hebrew word for honey is debish and there are 68 references to bees, honey and honeycomb in the Bible. The most frequent and familiar phrase is "a land flowing with milk and honey". Beginning in Exodus 3:8, this phrase occurs twenty times in seven Old Testament books.

The abundance of honey in Palestine is attested by the numerous passages in which it is used (Deut. 33:13; Judges 14:8; 1 Sam. 14:25, et al). Honey was used instead of sugar in ancient times (Ex. 16:31). It was given with milk to infants and children (Isa. 7:15). Honey was eaten alone (Judges 14:9) and with other foods (1 Sam. 14:27-ff.). It was also used as a figure of speech for gracious and pleasant things such as the word of God (Psalm 19:10). It also meant the sweetness of grapes (Gen. 43:11). The hump of a camel is mentioned as like a bee-hive (Isa. 30:6).

John the Baptist ate honey (Mk. 1:6; Matt. 3:4) as a means of nourishment in the wilderness. Man can exist without weight loss or gain on a diet of milk and honey (cf. "Milk and Honey Diet" *ABC & XYZ of Bee Culture* pp. 420-422).

SUBSCRIBE FOR A FRIEND

LET US STAND FOR THE TRUTH

by Eddie Roberts

Let us stand for the truth. It has surprised me as a young man how hypocritical some people are. People claiming to be Christians (those who are supposed to be in the church) are out drinking, dancing, dressing immodestly, and acting like the world. I am ashamed of them! I realize that we all fall into temptation, but I am speaking of those who do not try to overcome it.

Not only are some members of the congregations hypocritical in the way they live, but there are a few of the "ministers" of the Gospel that are hypocritical on how they stand. They will teach against orphan homes, institutionalism, and the sponsoring church in the "conservative" congregations and will teach for it in the "liberal" congregations. What are they afraid of? Men or God?

There are a few of the congregations in the Ohio Valley area that were once "conservative" that have fallen after the teaching of men instead of God's. A few of these congregations have returned to the truth, for they have realized that they must stand for the truth. What about the others?

How many preachers teach against gambling? Dancing? Smoking? Movies? Such topics were taught on but are seldom heard today! Why? Other topics such as adultery, fornication, divorce, the woman's responsibilities in the home, the husband's responsibilities to the family, and against the sponsoring church should be taught on today. What happened? Refusal to stand for the truth!

We are teaching the world at all times, either by word or by actions. Paul told Timothy to be an example in word, in conversation (life), in charity (love), in spirit, in faith, and in purity (1 Tim. 4:12).

Standing for the truth is not an easy task. We will be made fun of by our friends or we will even be put to death for what we believe. Nathan told the king he was an adulterer (2 Sam. 12). John told Herod he was wrong for marrying his brother's wife. John was put to death (Mk. 6:18).

I believe strongly that we should not and can not hold back on the truth about anything. We must be plain. Identify the people for what they are (Acts 7:52; 23:20). We must call their names (1 Tim. 1:19, 20; 2 Tim. 4:10), we must identify religious groups and their false doctrines (Mt. 23).

We must be simple in the truth. People must be able to understand it. We can not double-talk or be hypocritical. Truth is based on "the faith" and not philosophies.

We must be forceful. We have to move people. We must be earnest, sincere in what we believe. We must **LIVE IT!**

I We must be truthful. In John 8:32 "the truth shall make you free." We must be concerned for the lost.

If the truth is taught and it disturbs the congregation, that congregation is **SICK** and is **DYING!** We are *not* causing trouble. We can not

hold back the truth (Ezek. 3:17). Why is it people think others are troublemakers for standing up for the truth? It must be taught. Whether it is an elder, the preacher, or another member, he must be rebuked.

We can not waste our time on simple, unlearned, and foolish questions. It is useless. (I Tim. 1:4; 6:5, 20; 2 Tim. 2:23; Tit. 1:14; 3:9-1 Cor. 14:23; Eph 4:25).

Questions now to ask are: "Am I going to stand for the truth and go to heaven?" or "Am I going to Hell for not standing up for the truth?"

Whether I am a preacher, an elder, or just a member, I MUST STAND or I will fall! Heaven or Hell, which is it?

— Powhatan Point, Ohio

WHAT KIND OF PREACHING IS NEEDED?

by Ken Weliever

The above question is raised with great forethought and care, realizing that many are "experts" regarding the type, manner and method of preaching that is most needed. Nevertheless, we feel obligated to present what the New Testament (what else) teaches regarding preaching.

We need preaching that is based on "the faith" (Gal. 1:10). Although it is popular to philosophize and speak about "ideals," the apostles spoke God's truth and not their own whims and fancies. We need preachers who will appeal to the word of God and base their conclusions on scripture.

We need preaching that is bold and aggressive. Peter prayed that God would grant them the courage to speak "with all boldness" (Acts 4:29). Paul and Barnabas found it necessary to speak boldly to the Jews in Antioch of Pisidia (Acts 13:46). Today preachers need to boldly and aggressively declare God's word to men.

We need preaching that is unmistakably clear and intelligible. When Paul preached he "reasoned" and "proved" his points (Acts 17:2; 18:4). Generalizing and speaking in sixteen syllable words was unheard in Bible times. Some folks won't like it, but preachers need to be clearly understood in this modern era also.

We need preaching that is controversial, meeting error face; to face. In the early days, there was a great deal of disputing and debating (Acts 6:9; 9:28; 17:17). Some today would not have liked New Testament preaching a little bit! The modern cry is: "Don't call names; don't condemn; just preach constructive lessons." The problem is that many are weaklings who are afraid to defend the truth and are worried about the loss of friendship and popularity.

We need preaching that is motivated by love for the truth and for the lost souls of men and women (2 Thess. 2:10-11). If we really are concerned about the lost, we will cease to "soft-peddle" the gospel, but will truly tell it like it is."

The world needs preaching and the church needs preaching, but not the kind some want. Yet, if all

preachers would follow the apostolic examples, then everyone would get the kind of preaching that is sorely needed.

— Palmetto, Florida

EQUALITY IN VALUE

by Pat Higgins

I, for one, am weary of the current game of altering Mrs. and Miss to Ms., chairman to chairperson, spokesman to spokesperson, ad nauseam. Those who go to such extremes show a total ignorance and/or lack of reverence for the word of God.

"And God said, Let us make man in our image, after our likeness: . . ." "So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:26, 27). Commenting on these passages, Adam Clark in Vol. 1, Pg. 38, writes: "The word **Adam**, which we translate **man**, is intended to designate the **species** of animal, as **chaito**, marks the wild beasts that live in general a solitary life; **behemah**, **domestic** or gregarious animals; and **remes**, all kinds of reptiles, from the largest snake to the microscopic eel."

The corresponding Greek word is **anthropos**, which means "A man, a **human being**," and is so translated in Mt. 4:4; Rom. 5:18 and many other passages too numerous to mention.

An omniscient God created **mankind** — in the image and likeness of Himself; the intellect, the mind, the soul, the spiritual being. ". . . In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called **THEIR name Adam**, (a man, a **human being**), in the day when they were created" (Gen. 5:1, 2).

'Chairman' simply designates the human being, the person who is presiding; 'spokesman' is the designation for the human being, the person, who is speaking. Such terminology as **chairperson** can be carried to the point of being ridiculous; e.g., personhole/manhole; minuteperson/minuteman; person-made lake/man-made lake, etc.

God created mankind, male and female, equal in value, but not necessarily in function. God set up the ground rules, the guidelines for marriage and for the family. He, in His wisdom, knew under which conditions mankind could thrive, and survive. Man (the male) was to be the head of the house and be the provider (Gen. 3:16, 19; 1 Tim. 5:8). The she-man (female) was to bear children, obey her husband, guide the house, and live an exemplary life (Gen. 3:16; 1 Tim. 5:14). Of course this is an oversimplification in order to show that the Lord appointed different roles for the male and the female. Under these circumstances there was no confusion as to what was expected of whom, and the family unit was kept intact and secure.


Modern theology and Women's Lib have concluded that equality is in function, not in value. In order to be truly equal they must do the same things as men (males), act like men, and be treated as men. In so doing, they are leaving the order that God established, confusing the roles that God assigned, and are destroying the family unit as God so decreed.

I don't want to be treated like a man. I like being a woman—being loved and protected and entrusted with the raising of a family. No greater praise is given than that given a faithful wife and mother in Proverbs 31.

I am thankful I can serve my God as a she-man (female). I, too, have been given the responsibility to teach others the gospel of Christ (11 Tim. 2:2 — **men** — "a man, a **human being**," Young's Analytical Concordance, Pgs. 640, 642), within the limitations imposed by the word of God (1 Tim. 2:12). I am a child of God; as long as I serve Him and love Him with all my heart and soul and mind, I am equal in value with anyone, male or female, and have no need for equality in function or role. There is total equality in value in the body of Christ: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28).

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HOGLAND — DEAYER DEBATE IN PENSACOLA

In the summer of 1976 the Bellview congregation in Pensacola indicated an interest in a public debate on the cooperation Question. They selected Roy Deaver, Director of the Brown Trail School of Preaching, Fort Worth, Texas, as their representative. The Myrtle Grove congregation selected Ward Hogland of the Walnut Street church, Greenville, Texas, to represent them in the discussion. Both men are experienced in the field of polemics and well qualified to discuss the proposition. Brother Hogland will affirm "The scriptures teach that congregation 'A' may not (does not have the right to) contribute to (send money to) congregation 'B' for the purpose of the preaching the gospel of Christ." Brother Deaver will affirm the reverse of this proposition. Dates for the debate will be July 18-21, 1977. The discussion will be conducted in Pensacola though the exact place is not yet determined.

NEWS FROM INDIA

RAY F. DIVELY, 425 Dippold Ave., Baden, PA 15006 — On December 24, 1976, John Humphries and I left for a month of preaching the gospel in INDIA. This was my fourth trip to India and brother Humphries' first. We started a new work in the state of Andhra Pradesh. As a result of our efforts, 185 souls were baptized into Christ and 10 churches were established. One church was established in Hyderabad and nine churches in the villages. Our time was spent in edifying brethren and teaching the lost. The brethren in India are young in the faith and inexperienced. They need edification. Long term visas are not available for brethren from this country. Therefore, shorter trips must continue. Faithful brethren need to go. More training classes are needed for the brethren.

There is much work to do in India. We haven't even touched the hem of the garment in this nation of over six hundred million

people, which increases at the rate of thirteen million per year. These people are in deep poverty but are responsive to the gospel. We received more invitations to preach in the villages than we could accept. In two villages they told us they had been waiting for quite some years for someone to come and teach them of Christ. India is indeed, "A field white unto harvest." On Lord's day we visited and preached for as many churches as we could, speaking to as many as five on a Lord's day. This kept us moving. The brethren are not just waiting for Americans to come but are working on their own. They are going to other villages and teaching the lost. Also, they are establishing churches. We have wonderful brethren in India.

In helping the brethren to do the Lord's work, we purchased four bicycles for the four leading preachers in India. Also, we purchased a lantern for each of the ten new churches, as they meet in the evening. The Lord's day is a work day in India. We gave Bibles to all members who could read. We purchased song books for the congregations. Our work in India would have been impossible without the help of God, the Indian brethren and the brethren here who supported us. We are thankful for our faithful translator, brother Devadanam and three Indian preachers, Samson, Rathman and Lazar. These brethren are outstanding and dedicated men of God. I will always be grateful for the fellowship the brethren have given me in preaching the gospel in India. (Editor's note: We understand that Peter McPherson of Jordan, Ontario will spend a few weeks preaching in India this year. We look forward to hearing the results of his labors there.)

JAMES P. MILLER, 1111 Hickory Lane, Cocoa, FL — Six have been baptized at Merritt Island in the last few weeks. Families have been reunited and the work is on the upgrade. This in spite of the continued loss of interest in the space effort. The Cape is located on Merritt Island. Through the generosity of brethren at Par Street in Orlando and brethren all over America, I have been

able to pay all hospital bills and am looking forward to a full schedule of meetings in 1977. The first was at North Miami, then Palmetto, Florida in March. April 24-29 will find me in Lubbock, Texas where Grover Stevens preaches. After the first of July my address will be 2523 West Diana in Tampa. Through the generosity of Seminole we are moving back into our old house.

DON GIVENS, P. O. Box 192, Haney, B.C., Canada - January has been a busy month for us, especially with the Bible classes at North Bend. We were with the brethren there for two weeks during which we had daily Bible studies from 9 till noon each morning and then from 6 to 9 every night. I taught a total of 20 different class sessions, and sat in on twice that many. Herb Forman and Earl Severson also taught classes. Bill Spaun has also gone for classes after we were there. For the morning classes we averaged 45 to 55 with 65-75 for the evening studies. There were over 120 present the Sunday morning I spoke at North Bend. This is amazing considering the fact that the little town of North Bend has only about 500 people. Of course, we had some visitors from other towns. There are lots of young married couples there with small children.

In Haney we are still renting the Arts Centre. Attendance in January averaged 24 for the morning service. We still have to have one children's Bible class out in the hallway for lack of space. One member lives in Abbotsford, B.C. (about 30 miles southeast of Haney) and a work needs to be started there. This would be a good place for a man to move and start from "scratch." But where is he? Please continue to pray for us.

GOSPEL PREACHER DIES

CARL B. McCULLOUGH, veteran gospel preacher, died of a heart attack on February 11, while in the home of his daughter in Henderson, Texas. He was born in Powell, Texas in 1915. He preached 12 years in South Africa and North Ireland and worked with churches in Texas and South Carolina. He was working with the church at Easley, South Carolina at the time of his death. James E. Wilson of Palestine, Texas and Jesse Jenkins of Denton, Texas spoke words of comfort. He is survived by his wife, Ruth, two daughters and six grandchildren. Our sympathy is expressed to the family.

A BIG JOB IN A SMALL AREA

Our friend, Thomas Hughes, who worships at Expressway in Louisville where the editor and his family are members, publishes an interesting and stimulating report called **ONE TEACHER'S VIEWPOINT**. In his January issue he reprinted a letter received

by the Expressway congregation from Bob Nichols now returned to Japan. We lift the following to help our readers grasp something of the magnitude of the task facing men like Bob Nichols working in other lands.

"To compare Japan with the US we get a bit better in the area of understanding what the problem is that preachers in foreign fields are facing. Let's start at the top. They have a population of some 108,000,000 SOULS confined within a space of some 143,689 square miles or 752 plus people per square mile. Here in our land we have 212,000,000 plus souls on 3,615,122 square miles or at the rate of 58.5 persons per square mile.

"Their nine cities in excess of 1 million total 21,971,000 plus! We have six cities in excess of a million and they total 18,771,000. So to New York, Chicago, Los Angeles, Philadelphia, Detroit, and Houston we would have to add Baltimore, Dallas, Washington to come up to that total. How BIG is Tokyo? Well, for starters take Indianapolis, Cleveland, Milwaukee, San Francisco, San Diego, San Antonio, Boston, Memphis, St. Louis, New Orleans, Phoenix, Columbus, Seattle and Ft. Worth . . . add them all together and you would still be 28,000 SOULS SHORT OF TOKYO!

"In their number 2 city, Osaka, there is a (repeat A) church! How would you like just one congregation for Cleveland, Memphis, Atlanta, Cincinnati, Nashville and Baton Rouge? Not one church in each of those cities . . . but one for the whole bunch!" NOTE: if you skipped the editorial, this would be a good time to go back and read it).

IN THE NEWS THIS MONTH

BAPTISMS	360
RESTORATIONS	122
(Taken from bulletins and papers received by the editor)	

Frank L. Smith Goes Home

Our readers will be saddened to learn that Frank L. Smith of Birmingham, Alabama departed this life on Sunday, March 13 and was buried March 17. This veteran gospel preacher was a force for good and a stabilizing influence wherever he labored. He will be sorely missed. Our sympathy to his good wife and children.

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 XVIII

MAY, 1977

NUMBER 5

THINK ON THESE THINGS

H. E. Phillips

P. O. Box 17244
Tampa, Florida 33612



WHAT IS THE BIBLE? (No. 3)

ESTABLISHING AUTHORITY BY THE BIBLE

The Bible claims to be the highest authority known to man. It purports to be a revelation from God the Creator to man the creature in guiding his manner of life. This authority must be well established before we can proceed to accept the Bible as such. We must study both the Bible and the evidences of its genuineness before we can really ascertain its authority.

SOME THEORIES OF BIBLE AUTHORITY

Many people differ widely on the matter of the authority of the Bible, as evidenced by the various religious bodies extant today. The extreme views prevail, with several in between them. The first extreme is that the Bible is only an authority in giving general principles of successful living. By this is meant that the Bible, for example, sets forth the principle of honesty as a rule of life. But the application of this principle may vary in different ages and places. What may be honest in one section and period may not be honest in another. It means that if one does not believe in the application of a principle given in the Bible in a certain way, then the Bible is not really an authority to that person in that circumstance.

The opposite extreme is that the Bible is an authority today to every person in every word it says. This means that what the Bible commanded of people in the tenth century B.C., it commands of people today. This theory does not take into consideration the fact that the Bible is divided into two great parts: the Old Testament addressed to people before the cross, and the New Testament addressed to people since that time. The idea leads people to do things upon the authority of the Bible that is really not an authority to us today.

Between these extremes we have ideas about the authority of the Bible that suggest an additional authority, such as a creed or tradition or even personal opinion, to go along

with the Bible. Others believe the Bible is an authority, but that certain parts of the New Testament are outdated and need to be eliminated from the realm of authority. Some would bind where God has not bound, or loose where God has bound. An example of this is the emphasizing of certain doctrines above others, or excusing one from authority by his circumstances. In all cases, from one extreme to the other, the theories reject the Bible as the real authority it claims over man.

THE CORRECT VIEW OF AUTHORITY

The correct authority of the Bible over man may be obtained from the Bible itself. As the potter has power over the clay to mold it into whatever form he pleases, so the Creator has power over the creature. It is not the prerogative of the clay to dictate to the potter when or how it should be handled. Neither is it the business of the creature to dictate to the Creator about how the creature should be governed. This means that the correct view of authority is to let the one in power speak. If God speaks to us through the Bible, then the Bible has the right to tell us what God wants and what He does not want. A correct view of authority is to respect all that the Maker has said on any and all matters, and do whatever that authority demands. Of course, all this depends upon whether or not the Bible contains that authority. That is the reason for a thorough study into matters of this kind.

EVIDENCE THAT THE BIBLE MUST BE STUDIED

The very fact that the Bible is so misunderstood in many sections, and people are so ignorant of it, is in itself evidence that the Bible must be studied in order to have confidence in it. The very fact that there are great organized oppositions to the Bible shows that we must examine and establish its claims to determine the truth.

1. CONTINUAL ATTACKS ON THE BIBLE

Hardly a decade has passed since the Bible was written that men have not launched vigorous attacks against it. These attacks have been constant and violent all through the ages. No book but the Bible could have withstood these assaults. Atheists, Infidels and Modernists know that the foundation of Christianity rests upon the Bible, and they also know that unless they can destroy belief in the Bible as the word of God, they will never succeed in turning men from the Christ. Almost every available means has been used to destroy this belief in the Bible One of the foremost and greatest attacks against this book is the charge that we do not have the writings today that existed in the first centuries. If this could be proved, it would be the means of destroying all confidence in the Bible as the infallible word of God. One must accept it as free from error through the centuries to properly respect its doctrine. For that rea-

son we must examine the evidence and trace the Bible back to its original source to prove our confidence in it. The greatest weakness among religious people today is the lack of faith in the Bible as the true word of God. If we can convince the world that it is unchangeable and eternal, we will succeed in getting the world to do what it teaches. This is our first challenge.

2. APPROACHING THE BIBLE TO BUILD CONFIDENCE

Many people think the King James Version of the Bible is actually written in the words used by Christ and his apostles to reveal truth, but this is not true. Not a single word of English was used by any of the writers of the Bible. The language that the inspired men used was quite different from the language we now speak. The King James Version and the American Revised Version are only translations into the English language the actual words spoken and written by inspired men. But the thoughts conveyed by the words they used may be correctly conveyed by equivalent English terms. If the English exactly corresponds to the original words, the exact same thoughts are conveyed, and this is the important thing.

Not only will a study of the origin of the Bible be interesting to us, but it will be invaluable in establishing our faith in it. It is my conviction that the reason people today do not need the Bible is that they lack faith and conviction that it is the true, unadulterated word of God. If confidence can be built in this Bible as the only guide and rule to eternal life, then we can appeal to people to forsake all other sources of authority and go directly to the Bible.

3. ESSENTIAL OUTLINE TO THE STUDY

It will be necessary to establish certain facts before we go thoroughly into the study of the Bible itself. For example, we must study about language and its development before we can determine whether we have an accurate translation. Our objective then will be to inquire into the nature and origin and development of language itself, then apply these facts to the Bible.

Searching The Scriptures

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Editorial

Connie W. Adams

P. O. Box 68
Brooks, Kentucky 40109



OPTIMISM IN THE LORD'S WORK

The work does not grow in some places for the simple reason that the brethren there do not expect it to grow. There may be other factors to consider, but this one should not be ignored. Many a good suggestion has been killed in business meetings on the ground that "it probably won't do any good anyhow." Many a soul has been denied the opportunity to decide for himself whether to obey the gospel because some pessimistic soul-loser (notice I did not say soul-winner) concluded that this individual "probably" was too prejudiced, or too mean, or too ignorant to accept the truth anyhow. Thus, he is assigned his portion with the unbelievers by an arbitrary decision not to fool with him.

Some of us are about like the little girl who came to our door in Akron once. With head hung down, and in a voice scarcely audible, she said "Mister, you don't want to buy no Girl Scout cookies, do you?" That is about the way some of us are about the gospel. We don't think it will work and so make no effort. I have gone to places for meetings where brethren dejectedly informed me that it was a "hard place" and that I should not be too disappointed if only a few came, or if nobody obeyed the gospel. Contrary to the pessimism of some, I expect things to happen when the gospel is preached to honest people. Good things even happen to pessimistic brethren if they will stay awake long enough to listen.

Basic Things To Remember

It would help every pessimist to remember that **the power to save is in the gospel**. Paul said "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation ..." (Rom. 1:16). While those who plant and those who water must be faithful to their task, only God can give the increase. Paul said "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase" (1 Cor. 3:6-7). Jesus said "The seed is the word of God" (Luke 8:11).

Every pessimist needs to realize that **there are more honest souls around** than he may know. Think of Paul in Corinth. Here he was in a great city filled with vice. What religion was there was pagan. Suppose he had not even tried because "these people are just too steeped in lust and idolatry to listen to the gospel"? Do you suppose he ever thought "This is a hard place"? But now hear the words of Luke. "Then spake the Lord to

Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. And he continued there a year and six months, teaching the word of God among them" (Acts 18:9-11). Some of us would have passed by Corinth as "too hard a place."

The Lord came to seek and save the lost. He had no trouble locating prospects. The ravages of sin are ever with us. There are yet people drinking the bitter cup of iniquity who have not been offered a sip of the water of life. Oh yes, they could usually obtain a Bible and read it. But the Lord laid upon his servants the task of evangelizing. The faith was delivered "to the saints" (Jude 3). Our eyes must be lifted to the fields. Our feet must go and our voices must be heard.

Positive Tools For Growth

While some wring their hands and mournfully conclude that nobody is interested in the gospel anymore, there are some congregations which are growing. They have refused to listen to pessimistic whinings. There are some common denominators in these cases which all of us would do well to ponder.

(1) Radio and television are helpful in many areas. Some radio programs are more effective than others. Perhaps the most fruitful approach in recent years has been the live, call-in type program. The daily, 15 minute program at a good time is still effective in some areas, if well done. Some have used the two or three minute daily program with good results. Television is more expensive but some congregations are able to put on such programs if they want to do so. We are informed that the Saturday night TV program of the Brown Street church in Akron, Ohio has brought over 350 requests for a Bible correspondence course from the first two months on the air.

(2) Newspaper teaching articles are productive if properly done. Several formats have been successfully used in different places. The Bible question column is a popular approach. Newspaper teaching should be to the point with care given to enough white space to keep it from looking cluttered. In a question and answer column you can get some teaching across which some newspapers might refuse in another type of column. Most newspapers will print as news items extra events in congregational work if they are properly prepared. Many brethren have never even thought of using this service. Once we had a whole chain of 13 county newspapers carrying a question and answer column called "The Bible Question Box." This was carried free. Many weekly newspapers are short on copy and would welcome well prepared material. We were able to get the same chain to carry weekly the Theophilus teaching strips by Bob West. Don't be afraid to ask.

(3) Bible correspondence courses are very effective tools in reaching the lost. These can be promoted on radio, TV and in the papers as well as by word of mouth. Many have learned and obeyed the truth through this medium. It is always a vital force in the work in foreign countries. Several good courses are available at reasonable cost.

(4) Short telephone sermons have proved helpful in many places. The telephone company can tell you how it works. A different message (usually 3 minutes) is tape recorded for each day. Whenever that number is dialed the tape plays. The number of calls a day is monitored and it is surprising how many people use this service. To make this useful, some advertising will have to be done to make people aware of it and to keep the telephone number before the public.

(5) Telephone surveys in the area surrounding the meeting place have produced Bible correspondence students, bulletin readers and visits to services resulting in conversions. Many people feel harassed by the telephone. Therefore this approach should be handled carefully. It is being done successfully by some.

(6) Direct mailings are most effective in reaching the untaught with the gospel. Such papers on first principles as **Gospel Guide** published by Billy Norris in Russelville, Alabama and **Words of Life** published by James E. Cooper in Mason, Ohio are well done and can be mailed directly to lists inexpensively. Or a local bulletin slanted to the non-member and mailed to every box holder in a given area is working well for some.

(7) Tracts provide one of the most inexpensive ways of teaching the gospel. Don't tell us "nobody reads them" for some of us can give you the names and addresses of people who today are Christians because someone thought enough of them to hand them a gospel tract and ask them to read it. Frankly, I do not know of a single church in this country which is growing much which does not keep a good tract rack well supplied with a variety of good teaching tools. There are some excellent tracts available covering a wide range of subject matter. Members should be educated to periodically look over the selection for new titles and for materials to hand to relatives, neighbors, friends or co-workers. When members bring visitors to services, they should never leave the premises without guiding the visitor to the tract rack and helping in selecting timely items.

(8) Religious surveys often turn up individuals who may be interested in a correspondence course, in receiving a bulletin, or in a home Bible study. Some were baptized last year at Expressway in Louisville who were first contacted in a Sunday afternoon door to door survey. When we go out where the people are, look them in the eye and talk face to face with them about the Lord and his word, then things happen.

(9) Booths at the county or state fair provide opportunity to hand out gospel literature, answer Bible questions, offer Bible courses and obtain the names and addresses of those who stop to register and look over the selection of materials.

(10) Home Bible studies remain one of the most potent tools in reaching lost souls. We can have classes on how to do it from here on, but there is no substitute for the face to face contact with an honest soul in his own home and with an open Bible before him. Film strips, charts and other materials are available to help in such works. When home studies are being conducted

regularly by members of a congregation, there are usually people ready to obey the gospel when meeting time comes, though very often these are baptized at the end of such home classes.

(11) Gospel meetings are yet effective. Some brethren don't think they are because they are not having very good meetings. If that is the case, several things ought to be considered. The purpose and preparation for the meeting should be reviewed. Those of us who preach should objectively analyze our subject matter, preparation, approach and attitude. People ARE still obeying the gospel in meetings. Sinners ARE attending and listening. Saints ARE being edified. In some areas brethren could still put a tent to good use. Some of us don't happen to believe that the gospel is only intended for middle-class Americans. If preachers in meetings will forget about impressing visiting preachers and speak simply and pointedly to the hearts of ordinary people, and truly expect them to accept it, then results will come. We have seen song leaders chop off the invitation song as if they were in a great hurry to get it over. We have seen teenagers and adults whisper and laugh, or use this time to gather their belongings so as to be sitting on "go" when "Amen" is said. We have seen preachers walk back to the door before the last stanza of the invitation was half finished. They just gave up. We have seen the poorest selections of songs for such times. We have seen the invitation of the Lord treated as a ritual to pacify the preacher. We have even seen some brethren who acted shocked when some poor lost soul did come forward to make the good confession. You see, all of these combine to tell us that we really do not expect anyone to obey the Lord. That is part and parcel of this whole pessimistic problem. In a day when many are saying that the time of meetings is over, we have, on the other hand, seen meetings come to a close with the house full, with a good number of non-members present, and with several obeying the Lord while the brethren lamented that they had not planned for a longer meeting. That may come as a surprise to some of you pessimists.

These are some of the tools being used by growing congregations. They are expedients to the commands to "go" and to "teach." Congregations which are standing still with very little growth would do well to take a good look at some of these efforts which faithful and zealous brethren have found helpful. It is past time to get on with the work. Instead of saying "I can't" it is time to say with Paul "I can do all things through Christ which strengthened me" (Phil. 4:13).

FOR THE RECORD

Readers will recall that in the March issue we earned an article from Arnold Hardin with an editorial in which I raised some questions to help pinpoint the areas in which he thinks we have misrepresented him and in which we think he does not teach the whole truth. Brother Hardin submitted a six page manuscript in reply to these questions. We have no objection to printing his reply, and certainly expected him to respond. However, in his manuscript there were a few

references which indicted motives. We placed these statements in parentheses and wrote "motives" out beside them and returned the manuscript to him with the request that these be deleted. We stated that the rest of his manuscript was acceptable and we were willing to print it. The statements I indicated had nothing to do with the questions or his answers to them. They were entirely personal.

We have tried to deal with what we regarded as false teaching. The character of brother Hardin is not under question as far as we are concerned. We have not impugned his motives and do not propose to allow him to impugn ours in this paper. The same rule applies to him which we apply to regular writers for this paper. I have sent manuscripts back to writers requesting that they omit personal references and they have complied. We see no reason to make an exception for brother Hardin. For the record, we want every reader to know that we stand ready to print his manuscript with our comments on his answers in a separate article. We think he has the right and responsibility to speak for himself. So far, he refuses to omit these personal remarks. We have pleaded with him to do so. We hope he will yet change his mind as we would certainly like for the readers to see his answers to the questions we raised.

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Ferrell Jenkins, a Bible professor at Florida College, has been leading groups to the Bible Lands since 1967 and frequently presents illustrated lectures on Bible Lands and Customs.

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Let No Man Despise Thy Youth



Bill Robinson, Jr.

P.O. Box 1505
Bakersfield, CA 93302

(EDITOR'S NOTE: It gives us much pleasure to introduce to our readers Bill Robinson, Jr. who preaches for the church in Bakersfield, California. He is 23 years old and has been preaching the gospel since March, 1974. From then until December, 1974 he preached by appointment. Then he began preaching every Sunday at Ridgecrest, California while working at a secular job for support. In July, 1975 he was invited to come and work with the Rexland Acres congregation in Bakersfield on a full-time basis. The church there is self-supporting with 65 members. We have heard favorable reports of his ability and work and appreciate the good article he has submitted.)

UNITY BY NUMBERS OR FAITH?

Among many religious followers today is the plea for unity among all beliefs. Even existing among many of the so-called "churches of Christ" there is a constituency pleading for unity among all "brethren" regardless of practices in the work and worship of the church. It seems as though the basis of their plea is to be founded upon a so-called love of mankind, though he be ignorant or is just following the line of least resistance.

Have we grown so cold in our love for God that the ostensible "love of mankind" has superseded the responsibility placed upon us by God to point out error. Many will claim that the church is growing, but what is it growing on? Watered-down by-products of human emotionalism and reasoning? If this is the case, then the strength of this supposed growth in the church will likely find itself infested with weeds and deadwood, which is a detriment to the Lord's body and a hindrance to the true cause of the gospel.

The unity of the church cannot be measured by numbers. It can only be measured by the faith which they claim to practice. The movements of personal evangelism among churches are great, when the faith that they are seeking to impart is not lost sight of amidst the ruins and decay of fallible human reasoning and a failure to point out the sinfulness of worldly living and practices.

The current "fad" among denominations to unite all religions (this includes some so-called "churches of Christ") is nothing more than trying to paint by numbers. In painting by numbers, the different numbers represent different colors already assigned to

that drawing by the manufacturer in order that the colors might blend into one picture. Likewise, the manufacturers of this great unity movement have assigned different colors to various religious bodies in order that they all may blend into the same picture portraying harmony and unity. What the manufacturers of this unity movement have done (in their ignorance) is to lose sight of the only thing that can make harmony and unity among religious people, and that is to abide by the same rule of faith and not change the colors or tint of this rule of faith to suit their own personal pleasure.

As the New Testament continues to be the only rule of faith upon which a few are willing to be united, and are willing to defend, their strength is not measured by numbers, but by God's Holy Word. His Word shall abide forever and remain unchangeable and immovable regardless of the attempts to color it and bend it by the numbers. "For we can do nothing against the truth, but for the truth" (II Cor. 13:8).

We can view this current movement among these religious groups as nothing more than the spread of false hope and security in numbers rather than on faith. It is simply a matter of a few deluding the minds of many to lead them down a path which will eventually end among all the deceitful works of the Prince of this world, Satan himself. Such is the consequence of ignorance and self-delusion. It is certain that the appeal to being unaware is not going to preserve their souls in ignorance, for such will be the recipients of the "manifest token of the righteous judgment of God" who will with this judgment "in flaming fire take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (II Thess. 1:5-10). Sad as that truly is, it is not going to change unless all mankind will be content to settle their strength and unity by the faith of the gospel and not by the numbers of mankind. Too often we have associated unity and strength with numbers. We have appealed to numbers to prove our strength and unity. We claim a "show of force" by numbers of people to prove a practice right or wrong, rather than showing the faith for it which comes by God's Word.

Too many religious bodies (again, many so-called "churches of Christ") have begun marching to this insidious tune of stepping up the numbers regardless of convictions on many subjects and issues, because there is too much involved and a study or conclusion on it will hinder our growth. However, those that are willing to stand up and teach the simple faith of the gospel on all points in order that all might be saved are being labeled as "Brotherhood Saviours" and "Troublemakers" with an indifferent and/or intolerable attitude. Why are they labeled as such? It seems to be because they are few in number and will not submit to the "numbers for unity movement", but will submit only to the faith of the gospel. Therefore, they are labeled as "Brotherhood Saviours" and "Troublemakers" with an indifferent and/or intolerable attitude.

If the masses of people are going to govern and push for unity by labels, then so be it! But by God's help I will not fall victim to this spirit of error that is united by the numbers rather than by the faith. Though I will make mistakes and commit wrongs, I shall have the strength and unity provided by God's Word to overcome and change that I may stand firm in the power of His might as His Holy Word directs.

Dear reader friend, let us evaluate our strength and unity not by the numbers, but rather by the faith of the gospel, where we can truly find perfect peace, love, security, strength and unity of the spirit (Eph. 4:1-3).

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DECEPTIVE ARGUMENTATION NO. III

This is the third in a series on "When is an example binding". Thomas B. Warren recently published a book under the above caption. I believe many false conclusions are advocated in this book. Please remember the purpose of the book is to help us understand when an example is binding. I must insist that if I knew absolutely nothing about when an example is binding, after reading his book, I would be even more confused.

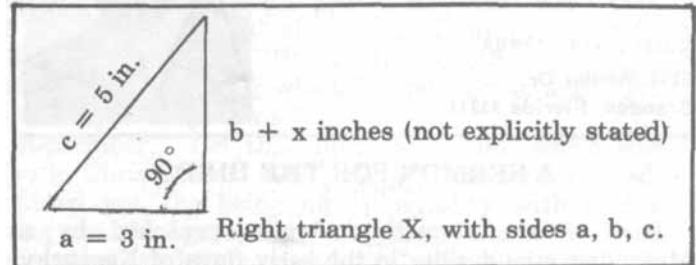
I defend the right of any scribe to use illustrations in order to simplify the problem under consideration; however when one uses illustrations which are more complicated than the problem, he is defeating his purpose.

On page twenty seven, Tom gives us a geometric figure to help us understand when an example is binding. As I read this figure, I thought to myself, "If this is necessary to finding out WHEN an Example is binding some of us might as well bid heaven goodbye". No, gentle reader, it isn't this complicated. In his book Tom prefers to use the name "account of actions" rather than approved examples. In his geometric figure Brother Warren is demonstrating to us he knows more about geometry than he does the Bible. I take the following directly from pages twenty seven and twenty eight.

"But in order to really 'Nail down this matter, another illustration should be considered. Again, a geometric figure will be used. Here are the explicit (as is explained in another section of the book) statements of this particular 'problem' (1) Proposition F: "X" is a geometric figure, (2) Proposition G: "X" is a right triangle, (3) Proposition H: the hypotenuse of "X" is 5 inches, and (4) Proposition I: one leg of "X" is 3 inches in length.

"This is the information (evidence) available — that is, it is the explicit 'teaching' in this illustration. Let it be assumed for the sake of illustration, that one knows that each of the five propositions stated above is true — that is, that one has such certainty about them that he cannot possibly be wrong. If such be the case, are any other propositions (say M) implied by these five propositions so that, if one knows that propositions F, G, H and I are true, then he can also know that proposition M is true? Yes, he can. If a geometric figure is a 'right angle' (one of its angle is 90°), then the square of the hypotenuse (the longest

side of the triangle, always opposite the 90° angle) is equal to the sum of the squares of the two legs. Thus, in the case at hand, the explicit statements would apply at least the following proposition: the length of the other leg is 4 inches. This is seen by the following:



"Since the formula for this mathematical problem is: $C^2 = a^2 + b^2$, one merely substitutes known (given explicitly) quantities for the symbols and he has the following:

$$5^2 = 3^2 + b^2$$

$$b^2 = 25 - 9$$

$$b^2 = 16$$

$$b = 16$$

$$b = 4$$

(proposition M is: side b of triangle X is 4 inches in length.) Thus, one can see that the conjunction of propositions F, G, H, and I implies proposition M⁵. And, one can be just as certain that proposition M is true as he can be that propositions F, G, H, and I are true."

Someone is ready to say, "Hogland what in the world are you doing?" Friend, don't blame me, I was just trying to tell you how to know when an example is binding! Gentle reader, I am not a smart man, but one wouldn't have to be smart to know his GOD would never make his laws this complicated. If he has, then may the Lord have mercy OH US all.

Now I understand that Tom is using his geometry as an illustration. I will defend his right to do this. However, I believe his illustration is MORE complicated than the problem! There are members of the church by the hundreds who have never had a course in geometry. They wouldn't know a hypotenuse from a hippopotamus. Let us all return to the simplicity found in Christ.

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Restoration Footnotes

Earl Kimbrough

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A SERMON FOR THE BIRDS

Part of an interesting sermon preached by a Methodist circuit rider in the early days of Kentucky is contained in B. A. Botkin's, Treasury of American Folklore. The preacher, whose name was Prater, weighed over three hundred pounds and rode a mule to make his appointed rounds. His services were usually held at the residence of some devout Methodist, since meetinghouses were scarce.

This particular sermon was delivered at the home of "Granny Short" in Madison County. It was not untypical of many frontier Methodist sermons. The excerpt, though brief, at once reveals the nature of Pastor Prater's sermon preparation, Bible knowledge (or lack of it), method of preaching, and personal prejudice.

"My brethren and sistrin," he began, "I was delayed a little today because I arose with a severe backache which is still annoying me. Consequently, I cannot say what sort of sermon I shall preach . . . I shall preach to you from a text somewhar between the lids of the Bible, the chapter and verse of which I am not able to name. It runs as follows: 'Like a crane or a swaller, so did I chatter. Oh, Lord, undertake Thou for me.'

"Now, my beloved, you will see that there are two birds mentioned in this chapter. . . . It is necessary to a proper understanding that we should look carefully into the habits of these fowls" At this point, the discourse apparently shifted into high gear, as the preacher's sing-song voice increased in volume. He pursued his grand theme, whatever it was, expounding upon the comparative idiosyncrasies of the two birds in the text (Isaiah 38:14).

"A crane, my brethren, is a tall bird, with long legs and a long bill, and will reach down into the water and snatch a fish that another bird would never think of—ah! And a swaller, my brethren, is a little pestiferous bird that congregates in great numbers in the chimneys and chatter, chatter, and flutter, flutter, causing the sut to fall and black all it teches, to the great annoyance of the good wimmen—ah! These swallers are jest like the Campbellites—they will gather round a hole of water and chatter, chatter, and flutter, flutter, while they are baptizing one another, and the very next day they will not know the hole they were baptizing in—ah!"

We do not know how close Prater was to the water hole when he heard the "Campbellites" chattering.

However, if he had inched in a little closer, the chatter may have given off a more certain sound, like, "Buried with him in baptism, wherein also ye are risen with him through faith in the operation of God, who raised him from the dead" (Col. 2:12). The "flutter, flutter" which he heard might have been the noise of many enlightened Methodists flocking to the water hole to become New Testament Christians. And, it most likely was not the "good wimmen" who were annoyed at the "swallers," but the Methodist preachers who could not answer the "chatter" or prevent the "flutter" with a right handling of anything they found "between the lids of the Bible." So they resorted to silly sermonizing on texts they did not understand, and which they sometimes couldn't even find.

It is no wonder that the radiant light of the unadulterated Word of God found a ready reception from so many people when it was proclaimed by the pioneer gospel preachers on the American frontier.

Using Great Plainness of Speech

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HAVING THE MIND (ATTITUDE) OF CHRIST # 3

Last month we learned that man may choose whether he will remain a servant of the devil, or become a servant of Christ. It is his choice to make (Rom. 6:16-18). We also learned that the definition of the Greek word *doulos* means "A slave—one who gives himself up wholly to another's will." Christ left us an example of having that kind of attitude toward the Heavenly Father, and Paul instructs in Phil. 2:1-8 that we are to have the same "attitude" that Christ had in humbling ourselves to be obedient unto the will of Christ.

Bought With A Price

The price that was paid for our sins is the blood of Christ (Rev. 1:5). Those who become Christians do so by receiving the benefits of Christ's blood when we are baptized (Acts 22:16), after we have believed on Jesus as the Son of God and repented of our sins. The only way one can go to heaven is to be an obedient servant even as Christ was obedient. Paul tells us that Christ "humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:8). You see, if I (and the whole world) am to be saved, I must have this same attitude that Christ had. Now we come to a question that must be asked before we go any further.

Do We Really Want To Go To Heaven?

All the instructions we have regarding the Christian life and what we must do in living such a life were given by the apostles. They were instructed by the Holy Spirit who was to teach them all things and bring all things to their remembrance that Christ had commanded them (John 16:13). This means whatever the will of the Father in Heaven is, it was given to Christ, taught to the apostles, brought to their remembrance by the Holy Spirit, wrote down by the apostles for us to read and obey (1 Cor. 14:37). For Paul said, "Christ became the author of eternal salvation to all them that obey him" (Heb. 5:9).

So, as Christ was an obedient servant of the Heavenly Father, so we are to be obedient servants of Christ. And, it is left up to each one of us individually to "Examine yourselves whether ye be in the faith; prove your own selves" (2 Cor. 13:5). In 2 Pet. 3:18, I am instructed to "Grow in grace, and the knowledge of our Lord and Saviour Jesus Christ." In view of this statement, what do you believe Christ's attitude would be with reference to Paul's statement in 2 Tim. 2:15? "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Do you have the mind (attitude) of Christ?

When you attend the services of the Lord's church, is your attitude one of reverence—of engaging in the acts of worship that Christians have been instructed to perform—of attending every service you possibly can that you might exhort others and receive exhortation according to Heb. 10:24-25? Or is your attitude one of telling others it is no one's business whether you attend or not—no one is going to tell you what to do? Do you think this would be Christ's attitude?

Preach Positively

We often hear this statement. So let's just do a little bit right here. To those who are Christians we read from God's Word that we are to sing (Eph. 5:19). Do you sing? We are to give as we are prospered. Do you give? We are to set our affections on things above and not on things on the earth (Col. 3:2). Do you do that? We are instructed to think on things that are true, honest, just, pure, lovely, of good report (Phil. 4:8). Do you do that? We are instructed to obey the elders that rule over us (Heb. 13:17). Do you do that? We are instructed to be obedient to our parents, to our employers, to civil authorities . . . "Oh," someone says, "get off of my back." I am thankful to God that this was not Christ's attitude when he was summoned to leave heaven, come here and die the shameful death of the cross for my sins, aren't you?

Conclusion

Unless we, as servants of the Lord, have the attitude that Cornelius had when he told Peter "Now therefore are we all here present before God, to hear **all things** that are commanded thee of God" (Acts 10:33), to want not only to know all things that have

been commanded of God, but, with the mind (attitude) of Christ, to desire to do all that we have been instructed to do, **WE CANNOT BE SAVED**. For Paul said in Rom. 2:8-9, "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile." Also, in Col. 3:25 Paul said, "But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons."

Remember, "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, counted not the being on an equality with God a thing to be grasped, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross" (Phil. 2:5-8). And thank God he did, for without His doing it, we would have no hope. Do you have the mind (attitude) of Christ?

Things Most
Certainly
Believed

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GLORIFYING GOD

"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (1 Pet. 4:16). The key word in this reading with respect to our subject is "glorifying." Defined, it is said to mean, "to magnify, extol, praise, especially of glorifying God, i.e., ascribing honor to Him, acknowledging him as to his being, attributes and acts, i.e., His glory." To glorify God represents the paramount duty of man as emphasized in a number of passages. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Mt. 5:16). " whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). The basic idea in all these passages is to honor and magnify God, to cause Him to be honored and magnified by all one is and does. Only a Christian can do this!

Peter focuses upon two kinds of suffering in this context. One is suffering due to being a law breaker, a transgressor. This is of course justified and one called on to suffer because of this ought to be ashamed. Then there is suffering as a Christian. For this no shame is to attach, rather in this be happy and in the name of Christ, glorify God. "Christian" is the only term or title connective of the basic and comprehensive concept of relationship. Relationship

to God through Christ as predicted by Isaiah 62:2, "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." Acts 11:26 tells us that the "disciples were called Christians first at Antioch" thus fulfilling Isaiah and establishing a continuity of title and name for all truly of Christ.

"Christianity" is an accommodative term embracing the gospel system which revolves about Christ and the New Testament. An erroneous concept is sometimes evident in thinking and attitudes which might be called "churchanity." This very concept may offer some explanation for many falling away. Often conversion is more to the local church than to Christ and the result is "churchanity" rather than "Christianity." This false base results in one becoming weak and wayward in duties and obligations as soon as his ties to the home congregation are broken. "Out of sight, out of mind" is a truism that all too often shows itself in the relation of some to Christ and the church. As soon as they leave home some just quit attending services, never think of associating themselves in any formal way to the church where they are, excusing themselves with "I am a member down home." Such fails in what must be considered the basic concept of relationship to Christ.

The church in the New Testament is referred to as the body of Christ. In a figurative sense this suggests the idea of individual members making up the functional whole just as this is the case in the physical body. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ" (1 Cor. 12:12). Actually, the church is both universal and local. The universal concept along with the individual's relationship to it can be seen in the case of the Eunuch in Acts 8:30-39. Miles away from home this traveler learned of the Christ and obeyed the gospel. What church was he a member of? He had become in truth a disciple of Christ. He was what was later (Acts 11:26) identified as a Christian. But he obviously was not a part of any local church out there on the road from Jerusalem to Gaza where he was converted. He was, however, a member of the church in the universal sense. He was a part of the body of the saved because he now was "of Christ" or a "Christ one". Any attachment to the local church came later in the life of this man.

Discipleship is an individual, independent and personal thing. However, some of the duties are group oriented and collectively performed. The individual even here is always in sight of the Lord and can never be lost as to personal responsibility in the congregation. "The eyes of the Lord are in every place beholding the evil and the good" (Prov. 15:3). To lose sight of our true relation to Christ as being an independent, individual and personal thing is dangerous. The average Christian has become a faceless non-entity, in so many instances, performing but a highly programmed function, a mass operation.

This threatens spirituality and the real purpose of Christ within us, "the hope of glory." Personal piety, spiritual maturity and undivided commitment to Christ are so often inconsequential considerations to the average Christian. In reality, some have come to exist for the local organization, the local church, rather than the organization existing for the individual. I repeat, this may explain some of the problems of our day.

Not only does this consideration bear on the member who moves away from the old local home church and ceases to attend but it may explain why the norm is so often to attend three times a week, give a little and go home. It may explain why outside of regular activities we have difficulty in stimulating and maintaining interest. Christianity involves conversion and dedication to Jesus Christ that is: (1) Personal, he is our beacon, guide and pattern; (2) Independent, in that I and I alone am obligated. The duties of the relationship are mine just as surely as the blessings and promises anticipated; and (3) Individual. With the proper concept of one's relation to Christ all else is brought into perspective. Where ever one is, he is a Christian. His attitude and conduct glorifies God and reflects a dignity complementary to "Christian" in the truest sense.

The local church is not an automatic relationship but is a relationship formed by choice. Paul upon returning to Jerusalem from Damascus "assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple" (Acts 9:26). While membership in the local church is imperative to the carrying out of collective, group oriented duties, the matter of which and where is subject to personal preference and circumstances. The practice and devotion to truth is always an irrevocable factor in this determination, but aside from this personal judgment determines.

The primary purpose for the local church would appear to be to keep the saved that way and edify or build them up in the faith. This is evident in the importance attaching to the assemblies in the New Testament. The local church is not some sort of spiritual bureaucracy where the individual sacrifices identity and personal responsibility to God. It is not a machine where man simply exists as a cog in the mechanism to accomplish the objectives of its official manipulators. The local church is an entity with organic character. It is a living body having related parts with a functional design. The wisdom of God has provided it with operational direction and oversight, "elders in every church" (Acts 14:23).

The primary objective of the local church is to promote faithfulness and that which will assure the salvation of those who make it up. This involves evangelizing the lost as well as caring for the needy. The local church does not exist to institutionalize Christians locally but rather all efforts are to bring to Christ and keep these saved through the proper relation to Him. Glorifying God is dependent upon proper function within each proper relationship as all is comprehended in His will.

SET FOR THE
DEFENSE OF
THE GOSPEL

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THE PROPHETS VIEW THE CHURCH

—No. 2

Daniel 2:44 has been a kind of favorite with me. The verse says, "And in the days of these kings shall the God of heaven set up a kingdom; which shall never be destroyed: and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." In this verse is found the outline for a good sermon on the kingdom of God.

(1) The **first** thing that is affirmed by Daniel is that the **God of heaven would set up the kingdom**. This kingdom to be set up in the fourth world empire would not be erected by the hands of men. Daniel said, "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces" (verse 34). This kingdom was cut out without hands. Man did not have anything to do with the setting up of the Lord's kingdom; he did not think of it, he did not plan it, he did not advise the Lord when He was planning it, he did not say when it was to begin or how, he did not say where it would begin and he did not give it organization.

"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:10-11). The kingdom was the culmination of the Lord's eternal intentions and purposes in Christ.

(2) The **second** thing that is seen by Daniel is the fact that the Lord's kingdom "shall never be destroyed." Men can destroy the things they begin but not the Lord's kingdom. Man can build a tall skyscraper, mighty highways and in a few years completely tear them up and cover them with tons of earth or turn them under the waters. Anything man can build, he can destroy. But since God has built His church man can not destroy it.

It should cause men to stop and think of the indestructibility of the kingdom of God among men. Kingdoms of earth have arisen and fallen and are now forgotten, but the kingdom of God remains. The kingdoms of men rise and wane but the kingdom of the great God and Father of our Lord Jesus Christ shall be here when Jesus Christ comes back to judge the world and at that time Christ will present the kingdom back to God the Father, a glorious church

without spot or wrinkle (Eph. 5:25-27; I Cor. 15:24-26). Man may as well try to stop the sun from shining as to try and destroy the kingdom of God. It is here to stay even though the kingdoms of men are but for a time.

Should men seek to destroy the church, they may rest assured that God will destroy them. Paul said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (I Cor. 3:16-17). I dare not try to destroy the kingdom of the Lord, but I am set for the destruction of any movement that attempts to destroy it.

(3) The third thing the prophet saw was that the kingdom of the Lord "shall not be left to other people"—man will not rule the kingdom of heaven. Christ did not die in order that a kingdom might be established and then turn it over to any man, be he pope, priest, abbot, king, elder, deacon, preacher, or to any group of men be they a college of men, synod, council, convention, board of stewards, board of deacons, or even of the elders in the Lord's church. Men do not rule and give the orders in the kingdom of God. All authority is vested in God who delegated all authority unto Jesus Christ (Mt. 28:18) both in heaven and in earth. The authority of Christ, the king of the kingdom, is written in the law book which we call the New Testament of our Lord Jesus Christ.

Christ told his apostles to go and preach his gospel unto every creature upon the face of the earth (Mt. 28:19; Mk. 16:15) and then after they had heard the gospel, believed it, and obeyed it, the apostles were to teach them all things commanded by the Lord (Mt. 28:20). Jesus Christ is the one law giver (Jas. 4:12) and his law is perfect and complete (Jas. 1:25; 2 Tim. 3:16-17). There is no part of the Lord's will not sufficient for the purposes the Lord gave it. Peter declared, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (2 Peter 1:3). Jude said, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3). Paul wrote, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16-17).

Not only is the Law of the King complete and sufficient, we are charged under pain of divine punishment not to add, subtract or substitute in any matter of the Lord's will. I Cor. 4:6 reads, "And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another." John said, "Whosoever transgresseth, and abideth not in the doctrine of

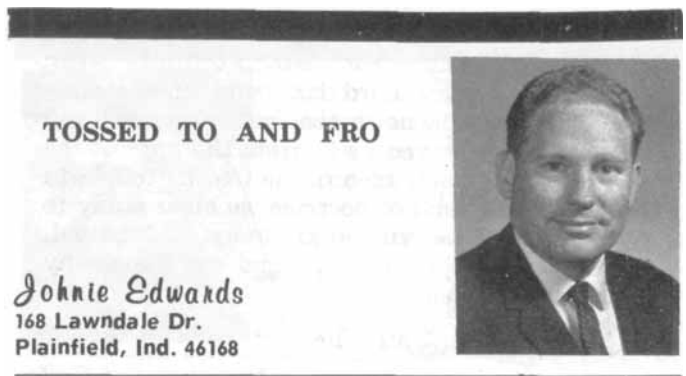
Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (2 John 9). Again, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:18-19). Man will change the divine law of God only under the curse of God Almighty.

(4) The **fourth** thing the prophet saw was the kingdom of God breaking in pieces and consuming the political kingdoms of earth. The gospel was designed for people in every political kingdom upon the face of the earth. The gospel is not a national doctrine. It is an international system of doctrine that was and is to be preached unto every creature under heaven. Jesus said, "Go preach the gospel to every creature" (Mk. 16:15); "Go make disciples of all nations" (Mt. 28:20). The church in the first century went forth declaring the glorious gospel unto the world, to people of every race, of every tribe, and of every tongue. Paul said in Col. 1:23, "... the gospel . . . was preached to every creature which is under heaven; whereof I Paul am made a minister." Just like those early Christians, we should not rest until we are able to preach the pure simple gospel of Jesus Christ unto every creature today, using that great missionary society that the Lord gave, which is the local church (Phil. 1:1; I Thess. 1:8; Phil. 4:15-18).

(5) The **fifth** thing I call attention to in Daniel 2:44 is, that the kingdom "shall stand for ever." Men and nations may attempt to destroy the kingdom but they have not the slightest hopes in the eyes of the Lord of being successful. The Lord went back to heaven to prepare a place of rest for those that will follow the Bible in this life. At the time appointed by the Father Himself, Christ will come to gather His saints to present them unto His Father. The kingdom will "stand for ever", is the promise of the prophet.

Paul wrote, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (I Cor. 15:24-28).

In Daniel 2:44 we have pin-pointed what the prophet saw concerning the kingdom of God. We can see through this same passage the same kingdom of God today. If one looks at the institutions of our day and does not find the things the prophet saw, one can be certain what he sees is not what the prophet saw. What do you see? Is it the view of the prophet?



The apostle Paul warned the Ephesians with these words, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14).

I like to think of men and women who make up the church of the Lord, who like staunch oaks, can stand firm amid the many cross-currents of thought that whirl around them. Far too many people are like saplings that are swayed by every little breeze and ultimately grow in the direction of some strong wind of thought that blows against them.

Stedfast

Instead of being 'tossed to and fro' we need to be as Paul urged the Corinthians, "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58).

I Shall Not Be Moved

As the Psalmist expressed it, "I have set the Lord always before me: because he is at my right hand, I shall not be moved" (Psa. 16:8), we must not be easily moved. Paul admonished the Colossians to "Be not moved away from the hope of the gospel . . ." (Col. 1:23). I am not saying that we must be stubborn or have a closed mind, but once we are convinced that the Bible teaches a thing we must stand firm.

Stand

It seems that some can never make up their minds as to what they want to stand for. They want to wait and see which direction the wind of popularity and majority is blowing and then they decide. We must not be fence straddlers but as Paul enjoined the Ephesians, "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness" (Eph. 6:13-14). We must not be afraid to stand up and be counted!

Grounded and Settled

Too many are like the unsettled dust of summer,

who can be changed as the winds move the unsettled soil. Paul told the Colossians, that in order for them to be presented to the Lord holy and unblamable they must "... continue in the faith grounded and settled, and be not moved away from the hope of the gospel . . ." (Col. 1:23). In order not to be tossed to and fro with every wind of doctrine we must study to know the truth so we will be grounded and settled. We must have our feet on the ground and know why we stand as we do.

Firm Unto The End

If we expect to inherit the eternal blessings of God we must not be tossed to and fro but remain firm unto the end. The apostle to the Hebrews said, "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end (Heb. 3:6). Many are tossed to and fro and the results are, they become drop-outs. There is never a time in the life of a child of God when he can let up but as it is written in the book of Revelation, "... be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

"SO-CALLED GODS" by Lowell Blasingame

In the early part of 1976 I had the privilege of visiting Nigeria with Billy Moore and working with and among Nigerian brethren for a brief period. Our first work was at Ife, which we were told is the oldest known settlement of the Yourbi tribe, and as we were preparing to leave, some brethren presented us with two small, wooden carvings of Obatala and his wife. They explained that many Yourbas still worship these as the gods who make our bodies from clay then pass them along to other gods who impart life to them before we are born. These brethren explained to us that they knew that these were just "so-called" gods and that they were responsible for making our bodies was nothing but "nonsense superstition".

When writing to the Corinthians about eating meats from animals that had been used in sacrifice to idols Paul said, "Therefore concerning the eating of things sacrificed to idols, we know that there is no such thing as an idol in the world, and that there is no God but one. For even if there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords, yet for us there is but one God, the Father, from whom are all things, and we exist for Him; and one Lord, Jesus Christ, through whom are all things, and we exist through Him" (1 Cor. 8:4-6 NASB).

When Paul said that we know that there is no such thing as an idol, he was not expressing unawareness of their existence for he had seen a multitude of them in Athens (Acts 17:16). The point that he is making is that these idols are only "so-called" gods for in reality there is but one God and Lord (1 Cor. 8:4, 6; Eph. 4:5-6). In ancient Greece where idolatry abounded as it did, this kind of unorthodox, narrow,

restrictive teaching was bound to be unpopular and apt to result in its teacher's being marked as some kind of narrow-minded, religious, bigot who thinks that he is the only one who is right in religion. But it was the truth!

If Paul were in America today, he would view a different, yet somewhat comparable situation to that which he found in the idolatry of his time. Although he would not see the idols that he did in Athens, he would see many different churches, wearing different names, preaching different doctrines and following different religious practices. How different this is from what he by inspiration taught during the first century (Eph. 1:22-23; 4:4; 1 Cor. 1:10-13; 1 Tim. 1:3). Do you suppose that he might be narrow and restrictive enough in his teaching to mark these as "so-called" churches and "so-called" faiths as he did the gods of Corinth and insist again that there is but one church and one faith?

Such teaching would be highly unorthodox in our society and he would likely be called a narrow-minded bigot who thinks that he and his little group are the only ones who are right, but what he would be saying would still be the truth! Men need to learn the difference between truth and the "so-called" things in religion which as the Nigerian brother explained are just "nonsense superstitions".

609 Pineywood Rd.
Gardendale, Al. 35071

"DUNGAREE GOODBYE" by Wallace H. Little

Or, a rebellious farewell!

At a funeral, half or more of the several hundred attendees were in dungarees, not because they had nothing else, but by choice. This included women as well as men. Some appeared "stoned". Many of the "men" had hair reaching to the middle of their backs, or longer. They made quite a scene, gathering about the open casket containing the body of "one of their own" who had been killed in an auto wreck several days earlier.

The day before the funeral, some of these visiting the funeral home, had handled and fondled the body to the extent the director had to caution them, and stop them from continuing. It was reported to me that one had tried to crawl into the casket with the body. Following the funeral proper, the pall-bearers, themselves also dressed in dungarees and with long hair, carried out the casket . . . while rock "music" played in the background . . . but not loud enough to cover the anguished weeping of the dead boy's sister, nor that of his parents.

It was revolting! There was no respect for the heart-broken family who had to face not only the situation of their son's death, but the sure knowledge he died out of the Lord. This latter fact was constantly brought to mind by the presence of his ill-mannered, dungaree friends. The whole thing was a performance by those who could care less about the

feelings, needs or rights of others. They showed their disdain and rejection of "the establishment" here, as they had in other ways, on other occasions. And doing so now, again in a way calculated to be as disturbing and disgusting as possible to the mourners.

They deliberately set out to flaunt their disregard of others in the face of the very ones they were abusing. By their "Dungaree Goodbye" they were successful.

And some Christians defend such, saying, "All who have long hair and wear dungarees to social gatherings are not rebels". Maybe not; perhaps not. But in view of such "performances" as this one, they will have to prove their innocence to me.

Post Office Box #297
Peru, Indiana, 46970

Editor's Meeting Schedule

May 22-27—Roseville, Ohio
June 5-10—Houston, Mississippi
June 20-26—Leitchfield, Kentucky
July 4-10—Buckhorn, Mississippi
July 18-24—Winchester, Ohio
August 7-14—Layton, Utah
August 21-26—Gashland, Kansas City, MO

SUBSCRIBE FOR A FRIEND

THE NEWS LETTER REPORTS

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

HOGLAND—DEAVER DEBATE

The debate announced earlier in this paper between Ward Hogland and Roy Deaver will be conducted in the Pine Forrest High School in Pensacola, Florida July 18-21 at 7:00 each night.

TENT NEEDED

CLARENCE R. JOHNSON, P.O. Box 625, La Porte, Texas 77571 — Due to recent developments among the black brethren in the Houston area, there are now a number of black preachers who are sound in the faith and capable and willing to work among the blacks in this area. Finances are very limited, but what is needed most at present is a tent that could be used in conducting tent meetings from town to town to evangelize the area. If anyone reading this notice knows where a good tent might be secured at little or no cost, this would be a very good opportunity to help evangelize. Plans call for a series of tent meetings to be held from town to town, at first in a circle with a 25-mile radius of Dickinson, Texas, where Isaac Gales is the local preacher. That congregation has recently gained two members who are already capable preachers who have recently left institutionalism. If you can help in this effort or would like further information, you may contact brother Gales or myself at the above address or you may phone (713) 471-0273 (study) or 471-3326 (home). Isaac Gales' phone number is (713) 471-4163.

NEW CONGREGATION TO BEGIN IN JACKSON, TENNESSEE

L. EARL FLY, P.O. Box 3295, Jackson, TN 38301 — Plans are made to establish a new church in Jackson, to be called Nor-thiside. I have considered this for several years, for there is a great need for another church here. There are six liberal churches and only one conservative church (Hollywood Dr.). Jackson is a fast growing city of about 50,000. Most of the new businesses and the new subdivisions are being built in the northern part of the city where we plan to purchase land for a building.

We want to build a church that will be zealous of good works always, fervently love each other, scrupulously follow the Bible in all things, using scriptural methods for scriptural works, always being aggressive in opposing and exposing all error and the disguised ministers of Satan, contending earnestly for the faith. We plan to constantly be on the offense, starting the battles against error, and pulling down the strongholds of evil. We plan to use radio, television, newspaper, and every available medium to fight the good fight of faith. Already, we have succeeded in getting our newspaper to change its policy to allow reader response in the FORUM. We have recently used this free space to expose Billy Graham's false answers, and to expose a Catholic

bishop who promised complete forgiveness of all sins to all Catholics who would attend his Civic Center meeting.

I plan to work with this new church the rest of my life. I am now in excellent health after a long period of illnesses. I will need long term support until we can become self-supporting. If any who read this can and will send monthly support for this good work, it will be appreciated. If any can send a lump sum, it would greatly help, for we will have many expenses in newspaper and radio teaching. If you cannot help now, I ask you to consider putting this work in your next budget and let me know that you will consider it. We plan to have an ad in this paper as soon as possible. If you are ever passing this way, we invite you to worship with us.

KEN AND NANCY DIBBELL, Route 2, Box 166-A, South New Berlin, NY 13843 — We've enjoyed and been edified by SEARCHING THE SCRIPTURES for many years, but now more than ever. In December, we left our home in Washington, New Jersey and the faithful church there, and are dairy farming here in central New York. Since there is no congregation of the Lord's people in this area (to our knowledge) we assemble to worship God in our living room each Lord's Day. "We" consist of husband and wife, our 21-year-old-son, 15-year-old daughter, two sons who are here occasionally from school and work and our two little ones. Though we are quite a crowd ourselves we pray friends and neighbors will soon want to join us. The Lord willing, the word will produce Christians here. We would appreciate your prayers. If you know of any Christians in this area, moving or traveling to central New York, please let us know. Our phone number is (607) 859-2510.

LOGAN — CANNON DEBATE IN JACKSONVILLE, ARKANSAS

A debate will be held in Jacksonville, Arkansas May 2, 3, 5 and 6, 1977 between Willis Logan, gospel preacher, and E. F. Cannon, Pentecostal preacher. This will take place in the Jacksonville High School Auditorium on Madden Road each night at 7:30. Propositions involve the formula for what is said when baptizing and the use of instrumental music in worship to God with two nights devoted to each subject.

NEW CONGREGATION AT SUITLAND, MARYLAND

We would like your readers to know of a congregation which began meeting September 12, 1976. It is the nearest one to Washington, D.C. area, being only ten minutes from the main gate of Andrews AFB in Maryland. We are meeting in a school building which very adequately meets our needs. We presently have 21 Christians with an attendance of 34. We meet Sundays at 11 A.M. for worship, with Bible study following at 12 noon and

evening service at 6:30. We meet also for Bible study Wednesday nights at 7:30. Additional information or directions to the building may be obtained from Bruce Carmichael (301) 735-4314, or Bill Hambek (301) 645-4158. Anyone knowing of Christians in or coming to this area, please let them know about this faithful congregation.

JIMMY TUTEN, 203 North 12th Street, Dade City, FL 33525 — After 20 years of working with self-supporting congregations, I am moving to Charleston, SC to work with the 40 member Ashley Heights church. They have been without a preacher for sometime and need much encouragement. They meet in an old denominational building which they are remodeling as funds permit. There are only four full-time preachers and twelve churches in the state, ranging from three families to about 85 members. The nearest faithful church will be 80 miles away in Sumter where Arnie Granke preaches. The brethren at Ashley Heights can supply all of my support except \$315 monthly. Any help would be appreciated. For more information write Horace Neely, 953 Lansing Dr., Mt. Pleasant, SC or phone (803) 884-7498. I may be contacted at the above address.

CHARLES DEGENHART, 808 Luna Dr., Summersville, WVA 26651 — In 1976 Eugene Crawley and Steve Ballou preached in meetings here. Four have been baptized and two placed membership here, though we have had five to move to other states. One college age young man has already converted his mother and is now working on his father and two brothers. Our meeting house is located on State Route 19, three miles south of Summersville. When the New River Gorge Bridge on Route 19 is finished, the traffic will be heavy through here. Brother Futrell of Moundsville will be with us in a meeting in May and Russell Everson of Petersburg, WVA will be here in September for a meeting. I will preach in a meeting at Petersburg in the fall. In a meeting at Tallmadge, Ohio last year two were baptized and three restored. If you are traveling our way, stop and worship with us.

SMITH — MELEAR DEBATE

NORMAN P. SMITH, 9881 Newcastle Lane, Cypress, CA 90630 — On the nights of March 7, 8, 10 and 11, 1977 brethren J. T. Smith and Bob Melear engaged in a debate on the divorce and remarriage question. Following are my personal observations. The debate was held in Costa Mesa and Santa Ana, California and drew the poorest attendance of any debate I have attended. Brother J. T. Smith had debated Glen Lovelady and Lyle McCollum in two previous discussions on this subject. From statements made by some in attendance and some who did not

attend I am confident the poor attendance can be attributed to the fact that many had attended one or both previous debates and did not desire to sit through another four nights of listening to the false doctrine espoused by brethren Melear, Lovelady and McCollum.

As he did in the previous discussions, brother Smith very boldly and forcefully set forth the teachings of the scriptures on this subject. Brother Melear attempted to prove on the first two nights that the Scriptures teach that even a put away fornicator can remarry without sin: and the last two nights taught that if a person is put away for any cause other than fornication, if he remarries, his first mate may then put him away (a second putting away) for fornication and everyone be free, thus putting a premium on sin. In his efforts to uphold this false doctrine he appealed to human reasoning, emotionalism and a perversion of the scriptures. Brother Smith utterly destroyed every argument presented by brother Melear by simply presenting the passages of Scripture which deal with divorce and remarriage. These were so clearly presented by brother Smith that all could understand who wanted to. The tactics used by brother Melear the last night were not what they should have been and likely account for the fact that brethren are hesitant to debate them and that some are reluctant to come and hear such discussions. It is my earnest prayer that those who hold and espouse this false doctrine will renounce it, repent and ask God's forgiveness and make their stand on the teaching of God's word.

PREACHER NEEDED

CORDELE, GEORGIA — The church at Cordele which meets at 610 16th Ave., E., needs a full-time preacher. Anyone interested should address inquiries to: Church of Christ, P.O. Box 342, Cordele, GA 31015.

PREACHER AVAILABLE

DON POTTS, P.O. Box 287, Jamestown, KY 42629 — After five pleasant and profitable years at Jamestown, I am seeking to relocate with a self-supporting congregation preferably in either Kentucky or Texas. However, I would consider any central or southern state. I am 43 years of age with 20 years preaching experience. If interested write the above address or call (502) 343-4128.

IN THE NEWS THIS MONTH

BAPTISMS	423
RESTORATIONS	115
(Taken from bulletins and papers received by the editor)	

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 XVIII

JUNE, 1977

NUMBER 6

THINK ON THESE THINGS

H. E. Phillips

P. O. Box 17244
Tampa, Florida 33612



EVIL ATTITUDES TOWARD PREACHING

We live in an age when the interest in and knowledge of the gospel of Christ is almost lost. Of course, there are thousands who claim to be students of the Bible and children of God, but their language and conduct tell an entirely different story. There is no significance in having a copy of the Bible in your home or on your person if you do not study it and respect its authority. That is what I mean when I say there is very little interest in and knowledge of the gospel of Christ.

In search for the causes for this pathetic spiritual condition among religious people in this generation I have found two or three based upon statements from the word of God. I am sure there are more, but these two or three will help us recover ourselves from sliding down toward the eternal pit of hell because we are departing from the living God and do not realize it.

Attitudes are the states of mind toward a person, doctrine or practice. Attitude is powerful in determining our conduct, and our complete conduct is the factor that will determine our eternal destiny (II Cor. 5:10; Eccl. 12:13; Rev. 10:13). An examination of some attitudes toward the practice of preaching and the message proclaimed will help explain why so few are interested in the gospel and why so much lukewarmness is in evidence everywhere. An understanding of these attitudes will also help those who are really concerned to do something about the conditions.

By the Spirit of God Paul wrote of the different dispositions toward the Christ they preached in these words: "And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the gospel" (Phil. 1:14-17).

Preaching to create factions. One may preach Christ, tell the facts about his life, death and resurrection, and do

so out of a contentious heart, intending to create factions in order to hurt someone. The American Standard Version says: "but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds" (Phil. 1:17).

Divisions will result when the gospel is preached in its purity and from a heart of profoundest love for the truth. The reason is that the gospel will separate the honest heart from the dishonest one; it will separate the obedient believer from the disobedient. This is what the Master meant when he said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household" (Matt. 10:34-36).

However, the attitude toward the gospel that it will unite all those who understand and obey it will generate that zeal and labor that cause us to tell the story as sincerely as we know how, and to do so with a genuine love for the truth.

But because the plain preaching of the word of God angers some who do not want to repent of sinful practices, the attitude of many brethren is that preaching should be as "easy" and "soft" as possible. We must not run people off by condemning sin so they can understand it. We must adopt the "Billy Graham Style" of talking "hard" about moral and social injustices that most hearers approve, and leave off statements such as Peter made on Pentecost when he charged the hearers of having taken the Son of God "and by wicked hands have crucified and slain" (Acts 2:23). When the hearers who were pricked in their hearts asked what to do, Peter told them to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). The attitude to which I just referred has done more to create and maintain faction and digression within the church than any other single cause. It must be stopped. The only way I know to do it is to expose those who will not speak boldly the truth of God.

Preaching factious doctrine is preaching that which cannot be proved by the word of God and is designed to divide believers. Jesus said: "It is impossible but that offences will come: but woe unto him, through whom they come!" (Luke 17:1). The factious man is that one who can contend constantly that baptism has nothing to do with remission of sins in spite of all the Bible says about it. He can twist, pervert, ignore, add to and take from what is plainly stated in the word of God to "prove" his doctrine.

The overall result of this kind of preaching is that it alienates brethren, stops the growth of spirituality, and crucifies the Son of God afresh before the whole world. The gospel will divide those of the same house (Matt. 10:34-36), but make sure it is not some man's doctrine or not to promote some peculiar idea you may have. More about attitudes toward preaching later.

Restoration Footnotes

Earl Kimbrough

2212 Malibu Dr.
Brandon, Florida 33511



"HIS SOUL GOES MARCHING ON"

Alexander Campbell enjoyed the personal acquaintance of several important figures in American History. As a delegate to the Virginia Constitutional Convention which met at Richmond, in 1829, he was part of "the most august assembly ever convened in the State, numbering among its members, James Madison and James Monroe, former Presidents of the United States, together with Chief Justice (John) Marshall, . . . John Randolph of Roanoke," and other "eminent personages" (Robert Richardson, *Memoirs of Alexander Campbell*, Vol. II, p. 310). Henry Clay, the great American statesman and orator, presided over Campbell's sixteen-days debate with N. L. Rice at Lexington, Kentucky, in 1843.

However, the most unusual of Campbell's friends of renown was undoubtedly John Brown, the radical Abolitionist of Harper's Ferry fame (or infamy, depending on the political point of view). The two men were associated in the wool business in the 1840's, Brown acting as a commission wool agent for Campbell. Their paths crossed again not long before the Civil War while Campbell was spending a few days in Detroit. Louis Cochran tells about the encounter. "Campbell's last meeting with John Brown was in August, 1855, when Brown, then a fanatical Abolitionist, and some of his followers were passing through Detroit, Michigan, with a cargo of arms and ammunition. The group stopped over to hear Campbell who was there on a visit and preaching at the church of Elder Richard Hawley" (*Christian Standard*, July 15., 1967, p. 10). This information was obtained from a letter written by Henry Thompson, Brown's son-in-law, that is in possession of the Chicago Historical Society.

Campbell's moderate views on slavery, anathema to Abolitionists, while probably known to Brown, did not prevent him from stopping over in Detroit, even in the midst of a clandestine guerilla operation, long enough to see and hear his esteemed friend of former years. This took place four years before Brown seized the Federal Arsenal at Harper's Ferry, which act resulted in his being hanged for treason about two months later, and which in turn became an indirect contributing cause of the Civil War.

The remarkable character and ability of Campbell was recognized and acknowledged in his own day by men from all walks of life. He was one of those rare men who could "walk with kings, nor lose the common touch."

Searching The Scriptures

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Bringing In the Sheaves— July Special

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We hope brethren everywhere will find use of this material and that because of it there will be a greater harvest. Advance orders should be sent to: SEARCHING THE SCRIPTURES, P.O. Box 68, Brooks, KY 40109. The price will be \$40 per 100.

Editorial

Connie W. Adams
P. O. Box 68
Brooks, Kentucky 40109



ONTARIO, CANADA

This article is being written in Bancroft, Ontario, Canada where I am in a gospel meeting and a guest in the home of Brian Sullivan, the local preacher. This is my third meeting with this congregation and twentieth in Ontario since 1960. Perhaps a report on the Lord's work in this province would be of interest to our readers at large and of encouragement to our faithful brethren in our great neighboring country.

The work in Canada dates back many years. Alexander Campbell made preaching trips to Ontario and preached at Jordan around 1860. The church there yet has the old pulpit stand used in that old meeting house where he spoke. Over the years many godly men, both Canadians and Americans, have labored much in the gospel. Thirty years ago, Roy E. Cogdill spent several summers preaching from place to place in Ontario, building up existing congregations and establishing new ones. He did much to strengthen the work at Jordan (in the Niagra peninsula, about twenty miles from Niagra Falls) and converted some stalwarts who have been a power for good in the cause ever since. Among these are Art and Lillian Corbett who responded to obey the first gospel sermon they ever heard. Brother Corbett has long been one of the elders of that good church. In the 1950's and 60's the same errors of centralization, institutionalism and compromise which beset so many churches in the states, made inroads here and many congregations which once were strong in the faith and where men of strong conviction had been welcome, decided to get on the liberal bandwagon. Through the years the church at Jordan has stood firm and has supported strong men there and through-out Ontario.

Preachers

At present there are some fine Canadian brethren preaching throughout Ontario. **John S. Whitfield**, though in declining health, preaches some for the church at Glencoe where he lives now in a senior citizen's home. He has preached at St. Catherines, Meaford, Owen Sound, Wellandport, Bancroft and many other places throughout this province over the years. His writings, while at Owen Sound, sounded out needed warnings of trends in the wrong direction and helped to alert some to the true situation and prepare them for what was coming. He was one of the founders of the school at Beamsville and served for awhile on its board, but his conservative voice

was soon ignored by men of a different spirit. He is a godly man to whom faithful brethren in Ontario owe much.

Peter McPherson now labors at Jordan where he obeyed the gospel, received his training, and from which he received support for his first full-time work at Bancroft. Peter started from scratch at Bancroft but built a successful work and stayed for seven years. After about three years at Brown Street in Akron, Ohio, he moved to Jordan. He is an able preacher whose services have been sought in the states also, and has recently returned from a successful preaching trip to India.

James D. Nicholson now works with the church at Sundridge. He is married to one of the daughters of the Corbetts of Jordan. Over the years he has labored at Tintern, Glencoe, Jordan and now Sundridge, where the congregation has doubled in size since he moved there. They now have 90 members. He is a patient, hard working preacher. Jim has also done some preaching in the states and is appreciated by brethren where he has gone.

John Wallace has preached in a number of places in Ontario, sometimes fully supported and at other times supporting himself. But he has always kept busy in the Lord's work. This week he and his wife have come to Bancroft just to help the meeting. He is leading the singing and ably helping with door to door work every day. We worked together in a meeting at Kingston a few years ago. Until recently, he preached at Wellandport.

Brian Sullivan obeyed the gospel at Jordan where his parents are members, and for several years had a very good job with the John Deere Company. John Whitfield encouraged him to preach and he began his efforts while a member at Wellandport. His talent was obvious to those who heard him. One of his earliest sermons was on the crucifixion and those who heard it several years ago are still talking about it. He located with the church at Glencoe for a few years and four years ago, moved to Bancroft where he continues to do excellent work. He has an interesting and effective radio program every Sunday morning on the only station for miles around. Results are already being seen from this work. He is an energetic man and has prepared some excellent study materials, including some of the best designed charts for overhead transparencies which we have seen. He has done some meeting work in the states also. Brethren in Ontario and the states will be hearing of much good work from this man for years to come.

Three younger men give promise for the future. One is Fred Brethour who was converted at Bancroft and now is completing his university training. He preaches some for the church at Bracebridge and is soon to be married to a sister of Brian Sullivan. He has worked every day of this meeting in door to door work. Another is Pat Sullivan, brother of Brian, who received some of his training in Bancroft working with his older brother. He now preaches for the church at Wellandport. Another young preacher is Rick Bussieres, now training with Jim Nicholson and preaching often.

These brethren have had to spread themselves thin because of the vastness of this province and the distances between congregations and prospects. I have always thought Ontario was a field white unto harvest. But the laborers are few. The labors of those few men who are standing for the truth and who are out working the field every day provide a story of determination, dedication and devotion seldom seen elsewhere. There is a great need for more preachers in Ontario and in every province in Canada, a nation larger in size than the United States.

The Work at Bancroft

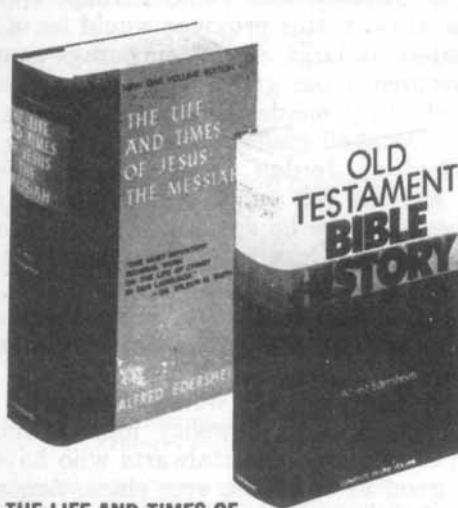
The work at Bancroft (about 150 miles northeast of Toronto) provides some object lessons from which brethren everywhere can profit. In 1965, the church at Jordan placed teaching ads in a number of newspapers across the province and advertised a Bible correspondence course. The ad in the paper at Peterborough (65 miles south of Bancroft) brought a number of responses from Bancroft. After a number of the lessons had been completed, Norman Midgette (then preacher at Jordan) and Phil Wismer (one of the elders) made a trip to personally meet and study with some of the Bible course students who seemed most interested. The editor was then working with the Brown Street church in Akron, Ohio and spending half of each year in gospel meeting work wherever needed and invited. The Jordan elders called and asked if I could spare a week in April, 1966 to come to Bancroft and teach in any private home which would invite a study. The arrangement was made, Norman Midgette drove up with me, introduced me to a few people he had already met, and left me with a handful of names of people from the town and for 50 miles around. After the first day, the rest of the time was spent conducting studies morning, afternoon and night with anywhere from two to fifteen people. It was quite a week.

The very next month, Peter McPherson and family, supported by the church at Jordan, moved to Bancroft for his first full-time work with no members. He continued personal contacts and studies for another month. By then, Hubert Showalter had moved to Jordan to preach, while Norman Midgette was set loose on Ontario, to go anywhere to talk to any prospect in the whole province. Hubert came for the first gospel meeting in Bancroft which was conducted in the Orange Hall. Eight precious souls obeyed the gospel and the work was off and running. And run it did! Since then, over 100 have obeyed the gospel here. About 25 have passed on to their reward as many of the first converts were elderly. Some have moved to other places seeking employment and some have fallen away. But there is a good group of about 30-40 which attends. The church has an adequate building, well located and maintained. Signs of much spiritual growth and maturity are in evidence. The church has weathered the usual storms of withdrawing from the disorderly and stands purer and stronger spiritually than ever. The town of about 2500 is growing due to the re-opening of an uranium mine. Business appears to be booming and there has been much housing construction since I was here six

years ago. This is a beautiful area of rising hill country with many streams and lakes. It is a good place to vacation near a faithful congregation which would be encouraged by the visits of faithful brethren from afar.

We have described all this not only to give the brethren here encouragement for their faithful endeavors, but also to provide some needed lessons for American brethren as to the value of newspaper teaching, correspondence course teaching, personal studies in homes, coupled with patience, devotion and zealous work.

We thank God and take courage for the worthy example of our Canadian brethren who refuse to quit. Their sacrificial efforts put many of their American brethren to shame. Thank God for these good brethren and may their tribe increase!



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"IT'S ALL GREEK TO ME!"

Brian V. Sullivan

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There is a story told about a man who claimed that he could speak and understand every known language but one. The one he could not understand was Greek. His friends, of the intellectual elite, gathered around him and spoke to him in various languages (Italian, French, German, Spanish, et al). After they had talked for a few moments they stopped and asked if he had understood them. His reply was short and simple, "It's all Greek to me!"

Recently, there has been a rash of intellectual (?) language usage in the papers circulated by our brethren. I must confess that, more than once, I have been inclined to say, "It's all Greek to me!" I am not afraid to read what could be labeled as deep material. In fact, I enjoy something that prompts more than a passing glance. However, I have read after some men, who were scholars in their field, who could be understood far easier than some of our neo-intellectual brethren.

Previous to entering full-time evangelism, I was a Service Publication's Technical Writer for a large farm and industrial machinery manufacturer (John Deere). It was our role to translate engineer's speech into language that could be easily understood by the masses (highly educated or otherwise). I have stated this to illustrate my qualification to offer some suggestions on this subject.

OUR PRIMARY PURPOSE IN WRITING SHOULD BE TO COMMUNICATE. Any communication can only be as effective as it's ability to be understood. If an article takes a Ph. D. to understand, few will read it and digest it. If, on the other hand, it can be understood by the less educated masses, it will reach all people. We might say, "If the average person can grasp it's message, then anyone can!"

WE NEED TO WRITE TO BE UNDERSTOOD. Bro. James P. Needham, has a good slogan on the front cover of his publication (Torch). It is, "We do not write to be understood, but so we can not be misunderstood". That needs to be considered in our writing. Far too much fanciful, multi-syllable, theological language is being used today. It may look impressive in print, but it is not a clear communication of thought. Some of the defenses and explanations offered by those charged with Ketchersidean leanings or followings are good examples

of what we mean. Their language proves vague, multi-meaning, everything but clear. Don't disguise your writing so that it has one interpretation when you are with one person, and another interpretation when you are with someone else. If you have something to say, and worth saying, "Say it!" Express your faith in Bible language and Bible terms and not in the heights of worldly wisdom.

Brethren have long realized that there is more disagreement over what the Bible does not say, than what it does say. The reason for this is that the Bible is written in language that can be understood by the masses. It's only when men begin to launch into great circuitous explanations or justifications that confusion reigns and misunderstanding enters. The scriptural mandate is very much needed today: "If any man speak, let him speak as the oracles of God" (I Peter 4:11).

Brevity adds to readers interest. So often we rattle on in writing, adding things, or repeating things that aren't really necessary. Short articles not only hold interest but will also allow a greater number and variety of articles to be included in each publication. If you were in the heart of a burning building, with flames licking out toward you from every side, and your only way of escape was by use of a fire extinguisher, would you want a 300 page manual of instruction on it's operation? Absolutely not! So often the flames of encroaching error are trying to consume us. Men who have encountered the error and fought it, in their locale, write volumes of material that unintentionally disguise their methods of approach and adds to our confusion. Every writer should sift and sort and offer the clearest and plainest explanation he knows how. This will equip many to stamp out the fire before it gets out of control.

Finally, write in language which you use in normal everyday conversation. It has been suggested by those engaged in the professional writing field, that, the average person likes to read material that is a few years under his educational level. For example, someone with three years of college or university would really prefer reading first year material. Now the problem for the writer comes when you consider the varied educational backgrounds of the general public. Most publications that sell in great volume (i.e. Reader's Digest) are written for people with a grade eight reading level. John Deere's Service Publications were set at about the same level. Most people's normal conversation would run in the same level.

Now, lest someone misunderstand me, let me state very clearly that I can see a real need for someone to combat error with similar language and argument level and I appreciate the ability of my brethren who are able to do just that. However, let us remember that articles on God's Word are needed today, more than ever. Let's set aside human wisdom and get down to God's wisdom. Let's preach and teach the gospel in such a way that others will not be led astray, still others will be saved, and that no one will be able to say: "It's all Greek to me!"

Using Great Plainness of Speech

J. T. Smith

3433 Studebaker Road
Long Beach, CA 90808



MARRIAGE, DIVORCE, AND REMARRIAGE

For many, many years now, I have been taught and believed that the way to determine Scriptural authority was by Command (or statement), Approved Apostolic Example, and Necessary Inference. I still believe today that this is the way that Scriptural authority is to be established. I want to approach the above subjects with these rules in mind and try to determine what the Bible teaches on these very important subjects.

Read The Passages

Just as we would encourage people to do on any subject, we encourage you to read the passages in the New Testament that teach on these subjects. You should, before going any further, take your Testament and read Matthew 5:32; 19:4-12; Mark 10:2-12; Luke 16:18; Romans 7:2-3; 1 Cor. 7:10-11. In reading these passages we learn what God wants us to know on these subjects.

As a result of reading and studying these passages I have come to a number of conclusions that I want to share with you.

One For Life

As we note in Matt. 19:4-5, Christ said that in the very beginning of time that God planned that there should be one man for one woman (and vice versa) for life. We are also informed that the Lord binds us together, and that what God has bound together that no man can put asunder (Matt. 19:6; Rom. 7:2-3; 1 Cor. 7:39; Eph. 5:31). If this had been all that God had said about the matter, there would never have been any way that one could remarry again.

God did note, however, that there was a possibility of one of the mates "departing," and instructed that if this happened that they were to "remain unmarried or be reconciled" (1 Cor. 7:10-11).

"Putting Away" Discussed

God discussed the matter of "putting away." Christ, being questioned by those who were acquainted with the Law of Moses, answers the question posed to him about "putting away" for every cause. He said if one "put away" (divorced) his mate for any cause (except fornication) he would:

1. Be responsible if the mate commits adultery (Matt. 5:32).
2. If the one doing the "putting away" remarries, he

commits adultery against his mate (Mark 10:11).

3. If the one who has been "put away" remarries, she commits adultery (Mark 10:12; Matt. 5:32; 19:9; Luke 16:18).

4. Whosoever shall marry the one who is doing the "putting away," also commits adultery (Matt. 19:9; Luke 16:18).

5. And, whosoever shall marry the one who has been "put away" commits adultery (Matt. 5:32, 19:9; Luke 16:18).

All these things, as you can see, are clearly taught in the above passages.

May Any Remarry?

Up to this point in our study, there has been no instruction given concerning anyone remarrying. However, at this point we would note that Jesus gives two people the right to remarry.

First of all, he made an exception to one man for one woman for life, when he states in Matt. 19:9 "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." The exception clause here is expressive of the fact that if one does put away his wife for fornication he can remarry. I would like to illustrate this point with a similar passage. In Luke 13:3 I read, "I tell you, Nay: but, except ye repent, ye shall all likewise perish." The thought that is expressed here is that "all were going to perish" — with one exception — "except ye repent." The same kind of statement is made by the Lord in Matt. 19:9. "Everyone who would put away his wife and remarry would commit adultery" — with one exception — "except it be for fornication."

Secondly, Paul said in Rom. 7:2-3 that one is bound to the law of his mate as long as they shall live. But if their mate be dead, they are free to marry (also see 1 Cor. 7:39).

Conclusion

I know of no other instruction that God has given in His Word, especially with regard to the matter of divorce and remarriage. This is exactly, all, and the only thing that I present to others, in an affirmative way, if they ask me what I believe the Bible teaches on these subjects. Many arguments are made by persons to try to justify others living in a sinful condition regarding their marriage. However, every other argument that can be presented by man on this subject is simply a matter of human reasoning, human wisdom, and can not be proven by the Scriptures. Perhaps at a later date we will discuss some of them.

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LORD, HELP US NOT TO RUN IN THE CHURCH BUILDING

Bryce Barnes, one of my favorite "little friends", is four years old and lives in Beaver Dam, Kentucky. He already enjoys praying and when asked by his Dad to offer thanks at the table he often launches into thanksgivings and petitions few of us would think of. Having been punished more than once for rowdy behavior in the meeting house after services, Bryce concluded a prayer not too long ago by requesting: "... And Lord, help us not to run in the church building!" Maybe he was sure that others were in as much need of help with this shortcoming as he was, and he was ready, like the priests of the Old Testament, "to offer sacrifices for sins, as for the people, so also for himself" (Heb. 5:3).

I suppose we would all get along easier if we had Bryce's simple willingness to ask for help. Most of us have either become so accustomed to our peculiar weaknesses that we forget about them, or we are not honest enough with ourselves to admit we need help. The very act of asking for help is a confession we do not like to make: that we are in trouble and can't help ourselves. But there comes a time (fairly often for most of us) when our own strength plays out and we must either get assistance or ignore the problem, hoping it will go away.

Jesus often reminded his disciples that they ought to freely ask their Heavenly Father for help with every bit of the confidence that a child comes to his Dad. He said, "Ask, and it shall be given to you; seek and you shall find; knock, and it shall be opened to you. . . . What man is there among you, when his son shall ask him for a loaf, will give him a stone? Or if he shall ask for a fish, he will not give him a snake, will he? If you then, being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven give what is good to those who ask Him!" (Mt. 7:7-11). In the young years of our lives, our parents try to iron the wrinkles out of our characters, so to speak, by discipline and training. Each flaw in our developing lives is smoothed out by parents who want to see us become all that we possibly can. The nurturing of children to bear the image of their parents requires not only the skill of the parents, but the willingness of the children to accept the help of nurture. (So, for example, in Ephesians 6 there are instructions both for parents

and children alike.) God promises that the children of his spiritual family may eventually "become partakers of the divine nature" (2 Pet. 1:4). Before that can be accomplished, there is much that needs to be improved in us. Our characters are not nearly what they must be. And we need help to iron the wrinkles out.

The problem is that we are not often willing to admit our need and go to our Father for aid. We may occasionally offer some vague, general prayer for the Lord to help us all conquer temptation and so forth. But how often do we seriously examine our individual lives, size up our personal needs, and ask for the Lord's help with specific problems? If we do not because of plain neglect, the solution is obvious. But if we do not because we are timid about spelling out in precise detail just what it is we need help with, then we need to take heart. James says that God is the One who "gives generously to all without finding fault" (Jas. 1:5). The Lord asks us to come to Him with our special needs, and that He will not embarrass us for having to ask or rebuke us for being in need.

One man's weakness is another man's strength. No two of us being exactly the same, the very thing which may be one man's most terrible temptation may not present any problem at all for another. The drunken alcoholic (for example) may not ever fall to the temptations of pride or anger in the way his teetotaler neighbor does. But one thing is sure: Jesus as a man experienced each of our strongest temptations without giving in. Where we knuckle under to sin long before Satan has done his worst, Jesus had to stand against the strongest assaults the Enemy could make. In the Lord's case, Satan unleashed his full arsenal. In our case, he only needs to use the particular weapon which will strike our weakest defense.

Paul is very clear in saying that the Christian is in a life and death struggle with powerful spiritual forces of evil and that the only survivors will be those who have been strong in the Lord and the strength of His might. The only way of resistance is to "put on the full armor of God, that you may be able to stand firm against the schemes of the devil" (Eph. 6:10-11). If we fall prey to the Enemy, if we are overpowered by our shortcomings and weaknesses, it will be because we have refused the help offered us by our Father.

It may be that as we submit to the Lord's help we shall be surprised to learn of other things that need to be rearranged in our lives. If as a child we think "running in the church building" is the worst of all sins (and ask for help with that) we shall soon learn other faults are even more dangerous. At each step we shall need to remember to "draw near with confidence to the throne of grace, that we may receive mercy and find grace to help in time of need" (Heb. 4:16).


In First Corinthians 10:13 Paul assured his readers that God would not allow them to be tempted beyond what they were able, but would with the temptation

also provide the way of escape. When we are up against the worst of it and are facing what (to us) is the Enemy's most irresistible device, we ought to do what the child does instinctively: ask for help. "Lord, help us not to run in the church building!" Help us to know our weak spot and do something about it.

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THE PROPHETS VIEW THE CHURCH— No. 3

Knowing when the Lord's kingdom is to be established, the prophets saw the place where it would begin. "The word that Isaiah the son of Amos saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:1-4).

Isaiah, by Inspiration, uses a different term that means just exactly what Daniel said when he used the term "the days of these kings." Isaiah said that this would come "to pass in the last days." The "last days" of Isaiah 2:1 are "the day of these kings" in Daniel 2:44. The two expressions refer to both one and the same time.

Isaiah says in the last days that the "mountain of the Lord's house shall be established in the top of the mountains." The expression the "mountain of the Lord's house" in Isaiah 2 is the same in significance as the term "kingdom" in Daniel 2. The Lord's mountain and the Lord's kingdom are both one and the same relationship. Thus, Isaiah is seeing the same thing Daniel saw.

The "many people" of Isaiah 2 are the same as those that Daniel said the Lord's kingdom would consume. These many people would learn of the Lord's church, mountain, or kingdom in the place specified by the God of heaven. Isaiah said that the "mountain of the Lord" would begin or be established in the "top of the mountains" and that the law was to go forth "out of Zion" and the word of the Lord from Jerusalem." Jerusalem was in the top of the mountains. This is seen in Luke 10 of the man going from Jerusalem down to the city of Jericho. Leaving Jerusalem, one would go down the mountains to Jericho.

Isaiah says the "mountain of the Lord's house" will be "established in the top of the mountains." The term "mountain" is used in two different and distinct ways in this passage. The term "mountain" is modified by the phrase, "of the Lord's house" and when so used in this passage, it means the church or kingdom of God. In another way the term "mountain" is used to denote what we usually think of when we think of the term. Thus, we have the "mountain of the Lord's house" which is the church being established in the top of mountains.

Isaiah says, "all nations shall flow unto it." The church was to be established in the top of mountains, yet he used the expression to show people will "flow unto it." Water does not flow up hill. Yet, this is the very picture we have of the beginning of the Lord's church. This shows that the beginning of the Lord's church with the preaching of the word of God and the law of Zion will be strong enough to draw or cause people to flow unto the beginning place of the "mountain of the Lord's house." In this is seen that great drawing power of the gospel of Jesus Christ (John 8:44-45; Rom. 1:16-17). No power but the glorious gospel of Christ would do this.

Isaiah, said that those that went up to the top of the mountains would be taught the ways of the Lord. Isaiah saw people being taught the word of God before they came into the Lord's church. Nothing was seen of hot dog suppers, ice cream parties, cake walks, church suppers, church sponsored entertainment, talent shows, bus ministries or some other appeal made unto people with the social gospel approach. Isaiah saw the church teaching. When people engage in more than teaching to draw men to Christ, they are doing more than viewed by the prophet.

Isaiah saw people being taught of "his ways" or of the Lord's ways. When the Lord's way is presented, the way Isaiah saw is being presented. Isaiah did not see the Lord's church walking in the ways of men. The way the Lord's church is to walk is in His ways. We should be satisfied with the way the Lord would have His church to walk and to be taught. Isaiah also saw, that after the people were taught the Lord's way, that they walked in them. It is one thing for the Lord's ways to be taught and it is another thing for them to walk in that way.

When a gospel preacher sets forth in a sermon from the gospel of Christ, the will of heaven, and one seeks opportunity to destroy it, such is an admission the reason is to get people not to accept the Lord's way. Jesus knew this, saying in Matt. 13:19, that one in the parable of the sower that received seed by the way side had "the wicked one" or the Devil to come and "catcheth away that which was sown in his heart." The reason is that the "wicked one" mentioned in verse 19 knows that if the pure word of God remains in the hearts of those that hear it, good fruit will come forth which will result in walking the ways of the Lord.

Isaiah said, "they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither

shall they learn war any more." The prophet views the Lord's church being extended by means of peace and not of war and bloodshed. It was the King of the kingdom that said "My kingdom is not of this world" (John 18:36).

Religions of earth have been extended by the carnal sword, but not so with the kingdom of God. The preaching of the seed of the kingdom, which is the Word of God (Lk. 8:11) is all that is necessary to extend the borders of the Lord's kingdom.

The kingdom of King Jesus is the only religious system that can be extended by the preaching of its doctrine alone. The kingdoms of men in order to extend the borders of their reign must use something besides its doctrine. Blood shed must be for some to extend their religious ideas; slander or misrepresentations will be engaged in to foster the ideas of others. Some may use the tactic of fear, making people afraid not to bow down to their every desire. Teddy Roosevelt's "big stick" may be used to knock everybody in line with the party that does not see the hand writing on the wall and get in line of their own free will.

Daniel gave the time of the kingdom to be established in the words of "the days of these kings" and Isaiah said it would be in "the last days."

Isaiah tells us where the Lord's kingdom was to originate. It was not in Rome, Alexandria, Nashville, Abilene or London. The city designated by the God of heaven was Zion or Jerusalem of Palestine. This is where the prophet saw the Lord's kingdom being established. Isaiah said, "for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Men have built religious institutions by the scores in all of the different parts of the earth. We can see the results of these institutions upon every hand. The prophet saw the Lord's kingdom beginning in Jerusalem.

When Jesus Christ was about to return to heaven to the right hand of God the Father, the Ancient of Days, He charged the apostles to remain in the city of Jerusalem for the beginning of His church. Jesus said, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. . . tarry ye in the city of Jerusalem, until ye be endued with power from on high. . . And they. . . returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God" (Lk. 24:46-53).

In Acts 1 we read, ". . . and he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking things pertaining to the kingdom of God: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me" (Acts 1:3-4).

In Acts 2 we learn that the apostles were in the city of Jerusalem waiting as they had been instructed by Christ for the coming of the Lord's kingdom. The

apostles were in the very city of Jerusalem where Isaiah saw, as a prophet, the "mountain of the Lord's house" beginning.

REFLECTIONS ON A SPECIAL CLASS

ONE STUDENT'S VIEWPOINT.

by Thomas Hughes

Last winter the congregation at Expressway, where we worship, began a special series of classes on a variety of subjects. These were not held during normal Bible Study times such as a Wednesday night or on the Lord's Day. Our choice, for my wife and me, was the class with the theme "Into All the World" taught by the editor of this paper.

It ran from early December into the end of February, meeting from 10:00 AM to noon on Fridays. Attendance varied from the high teens into the high twenties, with all age groups present from young mothers with infants through great grandmothers, and from young evangelists through aged teachers.

Our viewpoints on this class come from one who has served as a teacher for almost thirty years, we have filled the pulpit in some thirty or forty places from time to time and even had the duties and responsibilities of the eldership for some four years. Therefore, it is perhaps a bit weighted towards a favoritism of the subject matter considered. In our present profession, we deal in the communication arts, holding seminars and publishing books on various management subjects; Finance, Training etc. Because of this, our observations of classes go a bit beyond the surface.

A class like this one would be very profitable for every congregation to have on it's list of subjects that need study. We covered the subject from beginning to end, in somewhat greater depth than would be normal since class times ran a full two hours! And the time flew by.

We studied the basic scriptures on evangelism from the Great Commission through Acts and the various New Testament letters. Beginning with the commands and examples found in the scriptures and continuing into the current application of them in the modern world. Our guest teachers were men from foreign fields, both native Gospel Preachers and men who had left home and hearth here, to preach the gospel on foreign soil.

We had the advantage of having three different teachers, men who had worked overseas, the editor of this paper had spent considerable time in Norway, as well as making evangelistic preaching and teaching trips to the Philippines and Italy in 1971, 1975 and 1976. Bro. Diosdado P. Menor of Calapan, Mindoro, Philippines where he has been active for some five decades in preaching the Gospel was a most interesting teacher concerning the work in his nation. Bro. William Murrell, who now works with a

congregation at Peoria, Illinois had spent considerable time in the work in England. His views on the difficulties in the United Kingdom were appreciated.

Considerable home work was assigned during the course of this special study. It consisted of members of the class communicating directly with evangelists in foreign fields. Letters were sent and the response was both instructive and deeply emotional. The needs spelled out in Africa, South America, Australia, the Far East, India or where ever are great! And truly very little is being done by us in our "tents of ease".

As one who has been in better than thirty countries (via the military, business and vacation) we know well what it is like to be gone from home for long periods of time. It is just not money these dedicated servants of God need but also . . . words of encouragement and even sometimes . . . "things". (Phil. 4:18)

We sent word out to some hundred fellow members of the Lord's body about this concerning one such homework assignment, hoping that others would be moved to aid one in foreign preaching work. The response to my personal appeal was stirring. A few letters sent from California to Florida and points north brought back letters to me, phone calls from Elders, and other like communications indicating that aid was being sent to one man and his family in Japan (Bro. Bob Nichols).

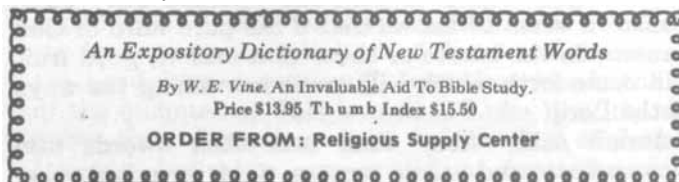
Now as to long time results. I really don't think any of us who sat in the class as students will ever be the same again. Evangelism has taken a new meaning in our lives I am sure. I can see it and feel it among those who were in the class. Let us hope that like measles . . . it catches on with others.

We have worshipped with brethren in some twenty or so states of the union and some four foreign countries. Good classes are at a premium! If there is anything the local flocks need it is either classes on Personal Work or World Wide Evangelism. And really now, don't these two go pretty much hand in hand? For the odd thing about the whole wide world is that it begins . . . right outside my door step. Your door step is no different.

In place of the same old type of study . . . "line upon line" with less than dynamic presentation by a motivated teacher . . . "Will Brother So and So read the next verse." And he does . . . with the comment "That verse explains itself." That's not bible study, nor has it ever been such! Elders and preachers would do well to tackle this subject of the Great Commission and what does it mean to me!

We think lives could be changed and souls won by getting some of the determination and example of the foreign workers rubbed off on us.

Care to try it?



Let No Man Despise Thy Youth

Steve Goff

Centerville, Texas



A brief sketch of my background is as follows: I am 27 years old, the son of faithful Christian parents, my dad (B. G. Goff) being a song leader & classroom teacher for many years. I was raised in Pasadena, Texas, where my family worshipped at Red Bluff Rd. congregation. Luther Blackman baptized me there. After attending the University of Texas at Austin for 3 years, I returned to Pasadena where I became interested in preaching the gospel. I was greatly encouraged to do so by the elders and members of Red Bluff, who allowed me to preach almost once each month in 1972 & 1973. In October, 1973, I began preaching every Sunday for the conservative church in Damon, Texas, while working at a secular job in Pasadena. In January, 1975, I accepted an offer to work full-time with the church in Centerville, Texas. I was married on April 4, 1975 to Nanette Roberds (also from Red Bluff & of faithful parents), and we moved to Centerville on April 20 to begin our work. Since that time, the church at Centerville has greatly progressed. We are self-supporting, and assist in the support of 3 other gospel preachers, 2 of whom are Spanish-speaking. The church here has about 50 members. If I could list one preacher who did more for me than any other, I would list Ralph Williams, who studied with me and encouraged me during the first years of my preaching.

A GREAT HERITAGE

When we think of the past generations of our ancestors, feelings of pride and responsibility are present. We are proud of our heritage and we feel the responsibility to continue the reputation that outstanding men and women created for the name we have been given. This is a natural feeling that all people have. The same can be said of our thoughts of the founding fathers of this nation. We are proud of their efforts for freedom and justice, while we recognize our task to preserve such a nation. In the spiritual realm, as Christians, we have a great heritage. Paul says that we are of Abraham's seed (Gal. 3:26-29), which shows that no other heritage is as great. Abraham's seed has always included God's people. Before Christ came to earth, these people were the Jews. When Jesus came, however, he taught that being born a Jew did not make one a child of God. In Jn. 8:39-44 Jesus called the rebellious Jews "children of the devil". Paul reminded the Christians at Rome that they became heirs of God by their

obedience to the gospel (Rom. 6:17-18; 18:16-17). In Rom. 8:28-39 Paul taught the greatness of the Christian's heritage, saying, "If God be for us, who can be against us?"

A Great Past

The child of God joins a people with a *great past*. Men and women of God, from the creation of man, have lived for God, preserving an ancestry of righteousness, paving the path that lies straight and narrow before us. Heb. 12:1 mentions a cloud of witnesses surrounding the Christian as he runs the race of life. This must refer to those mentioned in chapter 11 and others, the faithful of God, who have crossed over life's *threshold* to await their eternal abode. Noah, the preacher of righteousness; Moses, the lawgiver; Jesus the Christ, our Lord and saviour; members of the early church who dedicated their lives to the performing of the great commission (Matt. 28:19-20); and a host of others watch as we run the race which they know, all too well.

A Great Future

The child of God is a citizen of a kingdom with a *great future*. Paul encourages us to run, with the greatest of diligence, the race in which the winner will obtain an incorruptible crown (1 Cor. 9:24-25), a crown of righteousness given by the Lord (2 Tim. 4:8). Peter speaks of this inheritance, teaching that it is reserved in heaven for all faithful children of God (1 Pet. 1:3-5). No greater future can man look for than eternal salvation. The Great Heritage of the Christian includes such a future.

A Great Task

We must not, however, linger on the great past and future that we enjoy. With the great heritage comes a *great task*: to be worthy of the name of Christ, which we wear. The men and women of the past are gone. We are left with the great commission; we have inherited the fight against Satan; we find no person to turn to for leadership. The church of our Lord will survive only if we work to preserve its purity. We pray that we are worthy to fill the shoes of the fishermen of old. Are we performing our task? Are we faithfully teaching God's word to a lost and dying world? As we compare the New Testament church with the Lord's church today, we are sad to see a lack of enthusiasm in teaching the gospel. Too often we excuse ourselves from our task, pointing to the lack of results in modern times. "It does little good to teach a world that is not interested in the gospel," we hear. Our problem is the failure to recognize the difference in God's job and our job. Paul showed the difference in 1 Cor. 3:5-7. We must sow the seed; God will provide the increase. It is not important for us to see results! It is only important for us to do our job. God says his word will not return to him without accomplishing its intended purpose (Isa. 55:10-11). With this understanding, let us carry God's Word throughout the world; preach the gospel of Christ in its purity and simplicity; perform our task faithfully.

If we fail to fulfill our responsibility, we are not a part of that great heritage. Jesus said those who look back are not fit for His kingdom (Lk. 9:62). Our past, should we fail, includes the countless millions of the unfaithful, slothful, and disobedient. The only future we can look for is everlasting torment, a place in that lake of fire and brimstone. Therefore, we must not forget the great task that we have before us. Only when we are doing our duty to God can we speak of our great heritage. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1).

**ABORTION CRUSADE DOCTOR
MAKES A
DRAMATIC TURNABOUT**

R. J. Evans

3259 Greendale Rd.
Birmingham, Al. 35243



Dr. Bernard Nathanson was once head of New York's first and busiest abortion clinic (Center for Reproductive and Sexual Health—now closed). It has been estimated that more than 100 pregnancies per day were terminated in this clinic which Dr. Nathanson directed. But according to an article which appeared in GOOD HOUSEKEEPING, March 1976, entitled: "Second Thoughts on ABORTION From The Doctor Who Led The Crusade For It," Dr. Nathanson now believes that abortion "is the taking of human life, and that a legal climate that is 'completely permissive' on that issue may be a threat to the very fabric of our society." Everyone, especially proponents of abortion, should read about this doctor's dramatic turnabout concerning his former position on abortion. In this article, I would like to share with you some excerpts taken from the report given in GOOD HOUSEKEEPING:

"*'The pressures, external as well as internal, on everyone were just enormous,'* he recalls. Doctors regularly work 12-hour shifts. One commuted weekly from Kentucky, flying up for a long weekend during which he manned the vacuum aspirator almost around-the-clock, and returning Monday morning to his regular practice.

"But it wasn't just a matter of overwork. Psychological factors, stemming perhaps from subconscious guilt and inner misgivings, must also have been playing a part. Doctors began *'losing their nerve in the operating room,'* Nathanson says. *'I remember one sweating profusely, shaking badly, nipping drinks between procedures.'* Heavy drinking became a problem with several. Some doctors and nurses complained of deep depression, and were plagued by terrifying recurring nightmares. One

doctor's worried wife cornered Nathanson at a party and anxiously reported that her husband was dreaming continually of blood.

"I was seeing personality structures dissolve in front of me on a scale I had never seen before in a medical situation," he recalls. *'Very few members of the staff seemed to remain fully intact through their experiences.'*

The clinic logged a record of 26,000 abortions without any known deaths, of women, that is. It was while preparing an article for a medical journal concerning this so-called "success" that Dr. Nathanson's growing sense of concern began to crystallize. He stated:

"I read through questionnaires that had been filled out by our patients, most of them young women, and I couldn't help but be disturbed by the fact that the only emotion they seemed to express about their abortions was relief. No remorse, no regret, no sense of loss among 26,000 women. I found that a little alarming."

At first, Dr. Nathanson believed that the questions and troubles he was having over abortion were caused primarily from the pressures of the clinic of which he was director. But then after much contemplation, he realized that he had begun to subconsciously question the act of abortion itself. Soon the doubts and questions about abortion became strong convictions. In fact, to such an extent that Dr. Nathanson is now chief of obstetrical services at St. Luke's Woman's Hospital in New York City. Of his work there, he now says, *"We are saving babies, who would not otherwise be saved."* Among other things, his duties involve supervising the hospital's perinatology unit, where the latest in medical technology is used to monitor fetal development. The high premium set on bringing difficult pregnancies to a successful conclusion caused Dr. Nathanson to talk to himself in the mirror one night after a long day's work. He remembers the following:

"I said to myself: 'All that propaganda you've been spewing out about abortion not involving the taking of human life is nonsense. If that thing in the uterus is nothing, why are we spending all this time and money on it?'"

"He elaborates: 'As early as six weeks we can detect heart functions in embryos, with' an electrocardiograph. We can record brain activity at eight weeks. Our capacity to measure signs of life is becoming more sophisticated every day, and as time goes by we will undoubtedly be able to isolate these signs at earlier and earlier states in fetal development. To vehemently deny that life begins when conception begins is absurd!"

"The product of conception is a human being in a special time of its development, part of a continuum that begins in the uterus, passes through childhood, adolescence and

adulthood, and ends in death. The fact that a fetus depends on the placenta for life and can't survive independently doesn't nullify its existence as a human being. A diabetic is wholly dependent on insulin, but that doesn't make him less human.' (Emphasis mine, rje)

"I had to face the fact that in an abortion, human life of a special order is being taken.' "

After giving much consideration to the thoughts expressed by this physician concerning the wrongness of abortion, I can't help but think of the words of the Psalmist concerning God's view of the unborn fetus (*child—Matt. 1:18*) in the womb. *"For thou has possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect: and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are thy thoughts unto me, O God! how great is the sum of them!" (Psa. 139:13-17).*

PREACHERS NEEDED

CORBIN, KENTUCKY - The church here will need a full time preacher the middle of July, 1977 as Norman Webb is moving away. Partial support will have to be raised. Those interested call (606) 528-8246.

CHESTER, VIRGINIA - A gospel preacher is needed in a growing area. The church is small but eager to continue God's work here. Most of the support will have to be raised elsewhere. If interested call (804) 541-3559.

PURCELL, OKLAHOMA - The church of Green and Jackson St. in Purcell, Oklahoma is in need of a full time man to work with them. They can provide \$650 per month toward support. If interested please contact: Charles Waldo, Rt. 1 Box 63, Purcell, OK 73080 or phone (405) 527-3538; or Jim Hendrick, 1111 N. 6th, Purcell, OK 73080, or phone (405) 527-6606. Purcell is 15 miles south of Norman, a county seat town of 4-5,000 people. The area is expanding rapidly and new industries nearby will bring in more people.

MIAMI SHORES, FLORIDA - The church here needs a preacher. A young man with a family can have a great opportunity working with us. Those interested may write to us at 10275 N. E. 2nd Ave., Miami Shore, s Florida 33138 or may call either (305) 688-2623 or 758-9845.

ENUMCLAW, WASHINGTON - The church here needs a gospel preacher as of June 1. Those interested may write to: Sierra Vista Church of Christ, 28121 S. E. 448th St., Enumclaw, Washington 98022 or call 825-5437.

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"WOMENISM" AND THE CLERGY

by Arnold Granke, Jr.

Most *Womenists* (there is a difference between being a *woman*, and being *feminine*) are unconcerned about what the Bible teaches. Most *Sectarians* (there is a difference between being a *denominationalist*, and being a *Christian*) are unconcerned about what the Bible teaches. With this common ground, *Womenists* and *Sectarians* make natural allies. Should any marvel, therefore, that *Womenists* long have lobbied for "*clergy*" status among the denominations; or that the Episcopal Church finally has voted to ordain women priests?

At least three facts ought to be noticed —

1) The Bible teaches that the woman is subordinate to the man (1 Cor. 11:3); therefore, women are to be in submission, and are to learn in quietness (1 Tim. 2:11-12). The woman's meek and quiet spirit, which God values highly (1 Pet. 3:4), is far removed from any bold usurpation of leadership over the public worship assembly. This truth may be distasteful to *Womenists*, but godly women derive great joy in so fulfilling the law of Christ.

2) The "*clery*" and the "*laity*" exist only in the doctrines of men (Cf Mt. 15:9). Jesus taught there is to be no such distinction — no special prominence, no conspicuous clothing, no titles of piety (Mt. 23:5-11). How different are men and women who assume to themselves terms which are reserved for God (Ps. 111:9), from Christ's apostles who humbly regarded each other simply as brethren (2 Pet. 3:15). AD who have left darkness to enter Christ's marvelous light are priests of God (1 Pet. 2:9).

3) The Bible teaches that Jesus established one church (Mt. 16:18; Acts 2:47). It is His, and He named it after Himself (Rom. 16:16). That church is His only religious body, and He is it's only Head (Col. 1:18). It's only authority is the word of God (2 Tim. 3:16-17), and it is subject neither to the tactics of pressure groups, nor to the whims of men.

When men and women love God and respect His word, they turn away from *Womenism*, *Sectarianism*, and every other ism. When they don't, they choose to face the consequences (2 Thes. 1:7-9).

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THE NEWS LETTER REPORTS

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

KEN WELIEVER. 420 9th Ave. W., Palmetto, FL — In many respects we have just concluded one of the finest meetings in the history of the Palmetto church. James P. Miller did an outstanding job in preaching the gospel each evening. As most brethren know, brother Miller has had some very serious health problems, but is able to get along fine as long as everything stays in balance. Brother Miller claims to be the only preacher in the history of the restoration to bring his own food with him! But he can still preach. As an added feature, Bobbie Miller presented her STAIRWAY TO TEACHING series during the day to the ladies. The classes were well attended and well received by all. We would recommend her series to any church interested in helping the ladies improve their teaching skill.

The work at Palmetto continues to progress. In addition to our weekly call-in radio program, bi-monthly bulletin, weekly newspaper article, and regularly scheduled meetings, we are beginning a new program of teaching where every class from preschool to adult is studying the same subject. The plan is for families to have devotions five nights a week in preparation for the Sunday morning class study. This new format is being accepted with great participation and enthusiasm. Also we have purchased a choice piece of land and plan soon to erect new meeting facilities. When visiting in Florida, stop and worship with us.

WARD HOGLAND, Box 15, Booneville, MS 38829 — After 16 years with the Walnut Street church in Greenville, Texas, I will begin work with the Westside church in Booneville, Mississippi about June 1st. Please note my change of address. Meetings for 1977 include: Kilgore, Texas; Peru, Indiana; Oklahoma City, Oklahoma; Akron, Ohio; Haynesville, Louisiana; Tompkinsville, Kentucky; Franklin, Tennessee; Pittsburg, Texas; Bossier City, Louisiana; Tampa, Florida; Oak Ridge, Tennessee; and Round Hill, Kentucky. I will also meet Roy Deaver in a four night debate July 18-21 in the Pine Forrest High School in Pensacola, Florida.

LARRY R. DEVORE, 1839 Burbank Rd., Wooster, Ohio 44691 — We moved to Wooster, Ohio on December 23, 1976, to work with the Burbank Rd. church. A man was baptized on Jan. 3, and his wife obeyed the gospel during a meeting with Tom Oglesby April 18-24. Tom did an excellent job of proclaiming the gospel.

H. E. PHILLIPS, P. O. Box 17244, Tampa, FL 33612 — The work at Fletcher Avenue in Tampa is growing in a healthy way. Recently we have had several to identify themselves with us and two have been baptized. I have scheduled a greater number of meetings this year and for 1978 than I have since 1963-65. I was with the Traders Point church in Indianapolis, Indiana March 6-12. This was a good meeting, well attended with visitors from several miles away. Dale L. Wilson is doing a fine work with this good church. The elders are: Bob Choate, Quentin Guin and Denver Niemeier. These men are doing their work well. On Lord's day, March 13, I spoke at the Preston Highway church in Louisville, KY where Leslie Sloan preaches. The work there is making progress. That evening I spoke at Douglas Hills church in Louisville where Jamie L. Sloan is the faithful and able preacher. It is always a pleasure to be with these churches in the Louisville area.

I was with the Riverside Drive church in Nashville, TN March 14-18. Robert Jackson is the faithful preacher there and has done a good work with this church for several years. The attendance was very good each evening. The faithful elders of this church are: W. P. Hagewood, S. T. Sullins and D. Y. Sharpe. The elders, preacher and members of the Riverside Drive church were very kind to my wife and me when my mother-in-law passed away in Nashville during the meeting.

I was with the Holly Street church in Denver, Colorado March 20-25. David Harkrider is the faithful preacher with this good church. There were many who attended from neighboring communities, and good attendance prevailed throughout the meeting. Brother Harkrider is doing a good work there and the church is very active in a scriptural way. During these meetings in March, 5 were baptized into Christ and one restored. We are thankful to all for their hospitality.

During April we had a good meeting with Truman Smith of Houston, Texas. He is now preaching with the Greens Bayou church and is also one of the elders. His meeting at Fletcher Avenue was well attended and appreciated by the whole church here.

I am to be with the faithful church in Fredericksburg, VA (Stafford) just a few mile? south of Washington, D. C. from May 1-6. This a small church and needs the encouragement and prayers of good brethren everywhere. I shall be with Claud Truex and the church in Shepherdsville, KY May 15-20. Shepherdsville is on the southern outskirts of Louisville. I look forward to being with these brethren and brother Truex in this work. I will be in McRoberts, KY June 6-12 and in Pound, VA June 13-19 in gospel meetings. June 20-26 I will be in Harrodsburg, KY with James Hahn and the good church there. I look forward to this work with these brethren and would be happy to see you in any of these meetings.

ROBERT J. LACOSTE, 103 Margaret St., Joliet, IL 60436 — Since January 1 we have had an increase of 19 in number as the Margaret St. church continues to grow numerically as well as spiritually. In meetings this year, I was at Burbank Manor, IL March 7-11, and at Hazel Dell, IL March 14-23. I was at Bellaire, IL April 4-10 and at Higbee, MO April 11-17 and then at Charleston, SC May 16-22. Our spring meeting at Margaret St. was with Don Swanson of Griffith, IN.

NEW CONGREGATION

JAMES HAHN, P. O. Box 292, Harrodsburg, KY 40330 — A new congregation will begin meeting in Lawrenceburg, Kentucky August 1st, 1977. Three families who presently attend the Harrodsburg church and one family presently attending the Griens Creek church in Woodford County have committed themselves to this new work. The brethren have been able to obtain property located on Highway 127 about three miles north of the Bluegrass Parkway and are in the process of making arrangements for a building at this location. I have agreed to move to Lawrenceburg and work with these brethren in the preaching of the gospel. If you know of anyone in that area who might be interested in attending this new church or anyone you would like for the members to contact, then contact us at the above address.

DEBATE ON CUPS AND CLASSES

A public discussion between Jesse G. Jenkins and Ronny F. Wade is scheduled for July 4-5 and 7-8, 1977. The first two nights will be in the C & Tyler building in McAlester, Oklahoma. The last two nights will be in the Melba Ave. building in Atoka, Oklahoma. The first two nights Ronny Wade will affirm the following: The scriptures teach that an assembly of the church of Christ, for the communion, must use one cup (drinking vessel) in the distribution of the fruit of the vine.

The last two nights Jesse Jenkins will affirm the following: It is scriptural for a congregation to teach the Bible in systematically arranged classes, with women teaching in some of those classes. There will be two thirty minute speeches by each speaker each night. Then on the fourth night Jenkins will have a ten minute rejoinder to compensate for the fact that Wade has both first and last speeches in the debate.

LECTURESHIP AT MT. PLEASANT, TEXAS

LEON GOFF, 815 S. Jefferson St., Mt. Pleasant, TX 75455 — The Southside church in Mount Pleasant, Texas will have a lectureship July 17-21. On July 17, Darwin Chandler will speak on "Personal Evangelism" in the morning and Roy E. Cogdill will speak that night on "Salvation by Grace, Faith and Works." Monday night, July 18, Robert L. McDonald will speak on "The Gospel Vs. Calvinism." On Tuesday, July 19 in the morning Edgar J. Dye of Fort Smith, Arkansas will speak on God's Promises VS. Premillennialism." That evening Roy E. Cogdill will speak on "The indwelling of the Holy Spirit." In the morning of July 20, Eugene Britnell will speak on "Liberalism in the Church and Hayse Reneau will speak on "Denominational Baptism." That evening Edgar J. Dye will discuss "Capital Punishment." In the

morning of July 21, Robert L. McDonald will speak on "Fraternal Organizations and the Christian" and Ernest Finley will discuss "The Head Covering Question." In the evening Eugene Britnell will close out the series by speaking on "Fight the Good Fight of Faith." Anyone wanting lodging should contact me at (214) 572-7521 or by writing me at 2003 Happy Street, Mt. Pleasant, Texas 75455. We plan to provide free lodging in homes as far as space will allow.

INDIA REPORT

PETER McPHERSON, Box 11, Jordan, Ontario, LOR ISO Canada — Ed Brand of Steele, MO and I have recently returned from work in India among 11 congregations and about 200 members. Six or eight years ago Ray Dively became interested in the India work. He has made several trips to preach and a number of congregations (about 30) were established south and west of Hyderabad. Then one of the preachers who went with him, Richard Swan, began to trouble these churches by teaching that to be faithful to Christ, there could not be any women teachers in the Bible classes. What an absurd issue to raise over there at this time. They will not have qualified women for teachers for decades. This man and his interpreter have been able to keep these churches from those who believe the truth on this subject. Last December, Ray Dively and John Humphries went into totally new villages and were able to baptize nearly 200 and start 10 new churches. These men were eager that these churches be established further in the truth and that the native preachers be taught more and so we made hurried plans to go for the month of March.

We did not go to baptize but to teach those baptized (Mt. 28:20). However, 9 were baptized and a number of others were about ready to be obedient as we took our leave. One solid week was spent with the preachers. We rented a hotel room and had classes three times a day. Our village work was some 45 to 60 miles from Hyderabad. Ed Harrell joined us for some of this work. Such trips took from two to three hours each way. The heat was bad with weather in the high 90's each day and it was 100 for a week. This curtailed our daytime work the last week and we taught in the evenings. Hyderabad is a huge, hustling, bustling city with traffic of all sorts. But the villages are made of mud-rock huts and life is very primitive. Three of the preachers are definitely genuinely good men. One, the interpreter, gave us reason to question his integrity. Education and a taste of the better life has made him have a love for money which is the root of all sorts of evil. In Hyderabad there are about 12 University students who are members of the church. They meet each week in a room for the Lord's Supper. We met with them three times and

invited others to come. The last Sunday we had 19. Hopefully these people will become the start of a more permanent work in Hyderabad. Thanks to those brethren who had faith in me by helping me to go for this work.

STEVE BOBBITT, 206 Hemlock Ave., Alcoa, TN 37701 — We moved the first of the year to work with the Smoky Mountain church in Maryville, TN. The congregation has 26 members and about 35-30 who meet regularly. We have had exceptionally good response to our weekly article in the Maryville newspaper. The first of May we began a Sunday afternoon call-in program on a 5,000 watt station in Knoxville. The prospects for the future are quite bright and for this we are thankful.

Readers of *SEARCHING THE SCRIPTURES* may be especially interested in the church here due to our proximity to Gatlinburg and the Great Smoky Mountain National Park. Maryville is about 40 miles from Gatlinburg. There are two conservative congregations within a 40 mile radius (the other being the Chapman Highway church in Knoxville). They expect over eight million tourists will visit the park this year and I am sure some of them will be looking for faithful churches with which to worship.

At the end of my second tent meeting and two years of daily radio work, a conservative congregation was organized in Camden, Tennessee. The brethren there meet at 120 W. Main Street. Huston Gately is the regular preacher.

GOSPEL MEETINGS IN CHILE

EFRAIN PEREZ, Casilla 3052, Correo Central, Santiago, Chile — In February we were blessed with the visit and preaching of Ruben C. Amador of Houston, Texas and Jose Soto of Kerrville, Texas, both of whom work with Spanish speaking congregations. Each day we had training classes. Brother Amador taught one and brother Soto the other. In the evening we had two hours of preaching. Their visit did much to help strengthen our work. On February 7 they left Chile to preach in Argentina with Carlos Capelli. We had 3 baptisms this last week as a result of an open air meeting and classes in their homes. I am invited to preach in gospel meetings in Spanish speaking congregations in California, Texas and Arizona. I plan to be in the states from June-September. I will also take this opportunity to give my report about the work of the Lord in Chile.

IN THE NEWS THIS MONTH

BAPTISMS	538
RESTORATIONS	131
(Taken from bulletins and papers received by the editor)	

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 XVIII

JULY, 1977

NUMBER 7

SPECIAL ISSUE BRINGING IN THE SHEAVES

The Harvest is Plenteous

H. E. Phillips

P. O. Box 17244
Tampa, Florida 33612



"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, **The Harvest truly is plenteous**, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:36-38).

Henry Thayer says of "Harvest": ". . . the crop to be reaped, i.e. fig. a multitude of men to be taught to obtain salvation, Matt. ix. 37 sq.; Lk. x. 2 . . ." (p. 289).

"Plenteous" means "much, many, numerous, great, abundant, plenteous."

"Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2).

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields: for they are white already to harvest" (John 4:35).

The Bible pictures man as a lost and hopeless creature without the gospel of Christ, which is the power of God unto salvation (Rom. 1:16). God's great love is expressed in the great sacrifice of His Son for the remission of sins unto all those who obey His will (John 3:16; Rom. 5:8, 9; Acts 10:34,35). But without the knowledge of this great love and sacrifice one

would not know what to do to receive the remission of sins. The gospel must be preached.

From Matthew 9:36-38 we want to focus attention upon two or three significant points that should move us to action today. The multitudes followed Christ because he was healing them and giving them hope through his doctrine. Neither the apostles then, nor any of us now, can really see the great harvest of souls unless we look through the eyes of Jesus. He saw the multitudes and was moved with compassion toward them. Their outward appearance may have done little to excite the compassion, but the real pity comes from the moral and spiritual poverty that gripped the masses. They were blind to the truth; prejudiced and enslaved by rotten traditions and were "faint." The figure turns to that of lost sheep, scattered, and without a shepherd.

This view of the lost world should move us to some action to proclaim the saving gospel to all who will listen. We need to be seriously aware and keenly conscious of the need in this country and abroad to reach the lost. It is doubtful if many of us see the masses as a lost and undone generation swiftly traveling toward the judgment and eternal damnation. What do you see in your community? in your own family? in your travels over this land? How do you look upon the peoples of other nations and their eternal destiny? Millions of these people are eagerly waiting for someone to tell them the story of God's love and tell them what to do to be saved. This can not be taken lightly.

The denominational world is bankrupt and destitute insofar as giving spiritual sustenance and hope is concerned. There are large numbers in the churches of men who are so disillusioned and discouraged that they are looking for you to tell them the way of salvation.

The multitude who followed Jesus were in a deplorable spiritual condition "because they fainted"—not that they lacked in intellectual powers, but they were lacking spiritual knowledge, understanding and the feeling to do right. They were scattered

abroad, having no shepherd. Such sheep left to themselves would wander away from the fold and have no protection from wild dangers. They did not know the way back home. In losing their way, the sheep would become scattered and would lose interest in each other. And the Lord, passing from this scene of scattered sheep without a shepherd to "the harvest truly is plenteous, but the labourers are few," is stressing the picture of the lost multitudes that should excite the desire to take action, and to amplify the need for more workers.

The plenteous harvest is not necessarily that the time is ripe for the gospel to be preached more than at other times, but rather that there were far more who needed to be taught the truth than there are true qualified teachers to teach them. It is the greatness of the work as compared to the few who really work.

The harvest truly is plenteous today in the sense that there are millions of people within the reach of some of the most powerful means of communication known to man. Especially is this true in metropolitan areas. In what is called the "Bible Belt" there is a conservative estimate of nearly eleven hundred lost people to every faithful worker in the church, if every member of the church were an effective teacher. But considering the population of the United States, there are more than eight thousand lost souls for every faithful worker. This should give us some idea for the great need of workers in the great harvest.

The need may be multiplied a hundred times if we considered the countries of the world where freedom of speech would allow us to carry the gospel of Christ. One of the sad aspects of this need is that in many of the foreign countries people are begging for someone to teach them the gospel of Christ. Many of them are laboring under great difficulties to escape the horror chambers of paganism, Catholicism, and protestantism.

I am ashamed of many of my brethren who spend their time quibbling about a small amount of money and crying because "their preacher" will be gone an extended period of time in some foreign country to preach the Gospel. Those who have such a view of their "duty" and their sense of "saving the Lord's money" have never been able to see with compassion the plenteous harvest of which the Lord spoke in Matthew 9:37.

Jesus said "The harvest truly is plenteous, but the labourers are few" (Matt. 9:37). Our Lord was not talking about a few preachers who were specializing in "foreign mission work". He was talking about those who were God's husbandry. "For we are labourers together with God; ye are God's husbandry, ye are God's building" (1 Cor. 3:9). The obligation of every child of God is to prepare himself and put forth the effort to teach somebody the gospel of Christ.

One of the reasons why we have so few teachers is that somewhere in the past two or three generations we have developed a "clergy" system. This means we (the church) have hired one man to do our labor for us. This will not get the job done. In addition to this problem, we have ignored the many ways that we

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teach without knowing it. We teach people by our examples, by our attitude, and by word of mouth. The misplaced zeal, without knowledge, robs the majority of us of our effectiveness in trying to teach.

We have a great harvest and few laborers, both at home and abroad, and we are doing virtually nothing with the time and talent that God has entrusted to us. "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13:11). We need to arise from our apathy and get to the job as laborers in the great harvest.

In this day, we have opportunities both at home and abroad that we did not have a few years ago. Political, religious, social and economic conditions fifteen years ago kept us from going into certain parts of the world to preach the pure gospel, and these conditions closed the minds of men. But today we have doors of opportunity opened unto us in foreign lands that we must take advantage of.


Last year brother Connie Adams and I spent two

weeks among faithful brethren in Italy. The thrill of finding people who had an eagerness for the gospel of Christ that is seldom found in this country is something never to be forgotten. The Lord willing, my plans are to spend three weeks preaching the gospel in Italy in November and December of this year. The fields are white unto harvest in the Philippines, Australia, South Africa, England and Europe and several South American countries. This does not cover all the areas, but it should make us aware of the places where great good can be accomplished. "The harvest is plenteous!"

Editorial

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Bringing in the Sheaves

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6). This joyful Psalm gave rise to the hymn I heard so often as a child, "We shall come rejoicing, bringing in the sheaves." Psalm 126 pictures the jubilation of those who were released from captivity in Babylon. The midnight of their history would be over. This Psalm stands in sharp contrast to Psalm 137 which paints one of the most forlorn scenes in the Old Testament. There we see captives uprooted from their homes and hallowed places and set in strange surroundings where they hanged their harps upon the willows and wondered how they could sing the Lord's song in a strange land. But Psalm 126 sees the captivity ended. It would be like a dream come true (v. 1). "Then was our mouth filled with laughter, and our tongue with singing" (v. 2). "The Lord hath done great things for us; whereof we are glad" (v. 3). They had sown in tears but would then reap in joy (v. 5). The sheaves of harvest were reward enough to overshadow the long hours of toil.

The Joy of Reaping

Our Lord spoke of sowers, soil, seed and harvest. He viewed the saving of souls as the gathering of a harvest. He said "The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Mt. 9:37-38). Rejoicing always attends the bringing in of the sheaves. On the day of Pentecost "they that gladly received his word were baptized" and later continued with "gladness and singleness of heart" (Acts 2:41, 46). The Ethiopian treasurer was harvested and "went on his way rejoicing" (Acts 8:39). When Barnabas came to Antioch and saw the great harvest of souls there, he was "glad, and exhorted them all" (Acts 11:23). Paul reviewed the conversion of the Thessalonians who had "turned to God from idols to serve the living and true God" (1 Thes. 1:9). Then he said "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" (2:19).

A scene of more than twenty years is stamped in my memory. The sermon had ended and we were singing an invitation song. There was a rustling in



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the seats about five rows back and two people stepped out into the aisle — a young girl about seventeen, and beside her a woman whom I regarded as a very strong Christian. I thought "What has Betty done? Why is she coming forward?" Then it dawned that the young girl was a neighbor to Betty with whom she had been studying the Bible. The girl was ready to obey the gospel but was shy. Betty was just "bringing in the sheaves."

Any who have ever had a part in leading a lost soul to Christ knows exactly the joy of which we speak. Preachers, Bible class teachers, those conducting home studies and those who have taught fellow-workers or neighbors, have seen their hopes realized and prayers answered when the sheaves are brought in. There is no greater joy on earth than this.

Is the Seed Yet in the Barn?

The aged prophet, Haggai, had the difficult task of stirring the hearts of a sluggish people to finish the temple. Years had passed since they began amid feverish excitement. But they grew weary and turned aside to their own houses and pursuits. They had suffered one reverse after another and Haggai said it was time to "Consider your ways." The reason for their trouble was "because of mine house that is waste, and ye run every man into his own house" (Hag. 1:9). The seed for their blessing was in attending first to the Lord's house. Then they would be blessed. But that seed was "yet in the barn" (Hag. 2:19). What good is seed in the barn? There can be no harvest until it is sown in the field.

When congregations stop growing it is time to ask "Is the seed yet in the barn?" It is not enough to settle back in comfort and "keep house" for the Lord with two or three gatherings a week, two of which will be attended by about half the people. When a congregation of 300 has only 10 souls added within a year, then something is wrong. Even the preacher ought to be able to bring in more sheaves than that. Why must it take an average of 30 ransomed souls to reach one sinner in a year? Not only should preachers, elders and deacons be working to bring in sheaves, but so should every Christian. I heard Peter Wilson say once that the reason we are not successful as fishers of men is that we don't have enough lines in the water. When we capture the spirit of the early Christians who went "everywhere preaching the word" (Acts 8:4), then we will see the sheaves being brought in with great rejoicing.

There Are Sheaves To Gather

For too long we have been intimidated by the mournful laments of those who have assured us that "this is a hard place" and "nobody is interested in the gospel anymore." Paul thought Corinth was a hard place but God assured him with these words: "for I have much people in this city" (Acts 18:10). He brought in sheaves for a year and a half. But from what sources shall we gather sheaves?


(1) We must bring in our loved ones. Some of us are not even leading our own children to the Lord. Noah was able to save only his family out of all

living humanity. It will be the cause of eternal rejoicing if we can save our own. Is there any joy to compare with seeing your children, husband, wife, father, mother, brother or sister, obey the gospel?

(2) Many of the morally bankrupt can be reached. Sin is a terrible master. It creates a burden of guilt and emptiness, breaks hearts and homes, wrecks health and hands one down to his grave only to receive eternal misery in the world to come. Nothing but the gospel can fill the void made by sin. The Gentile world of the first century was spiritually bankrupt. But many turned from idolatry, fornication, homosexuality, stealing, covetousness, drunkenness and many other vices to be washed, sanctified and justified (1 Cor. 6:9-11). Our society is full of such people today. The Lord died for them. Let's bring in these sheaves.

(3) There are sheaves to garner from **religious** error. Never before in our time have so many been so disturbed over the shifts and changes being felt throughout the fabric of denominationalism. Many are tired of being fed the empty husks of political lectures, social reforms, book reviews, endless club and committee meetings and recreational activities. They do not hear Bible preaching. Comfort in this world has become the end of all things rather than preparation for the world to come. Many are hungering and thirsting for the word of life. If you don't believe this, then persuade some friends from such backgrounds to come with you to hear a simple gospel sermon and watch their reaction. In my own work I am speaking to more denominational people during gospel meetings now than at any time in my memory. If we will arrange studies in their homes and do a good job of sowing the gospel seed, there will be a harvest.

It is time to abandon every excuse, overcome our laziness and indifference and get the seed out of the barn and into the field. All of us need stirring along these lines. To this end, we have prepared this special issue of *Searching The Scriptures*. We believe our writers have done an exceptional work in preparing this material and send it forth with the hope that it will cause all who read it to sow more seed and thus "come rejoicing, BRINGING IN THE SHEAVES."



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In Luke 8:4-15, Jesus told a parable saying, "a sower went out to sow his seed." In this special issue of *Searching The Scriptures* called "Bringing In The Sheaves" it is my privilege to write on the sower of the seed.

Who Is The Sower?

Since Jesus said "the seed is the word of God" (Luke 8:11), we need to identify the sower. One of the reasons some seed never gets sown is many do not know they have the responsibility to be sowing the seed, the word of God.

I am afraid that the common conception some brethren have is that the sower of the seed in the parable is the preacher. Nothing could be further from the truth. If we wait for only preachers to sow the seed, much of it will "never get out of the sack." It is true all preachers should be sowing gospel seed, but the job is too great for preachers alone to do it.

In the first century, the apostles, prophets and evangelists were not the only ones found sowing the seed of the kingdom. When the church was scattered the apostles remained in Jerusalem (Acts 8:1) but the record says "they were all scattered abroad throughout the regions of Judea and Samaria" and "they that were scattered abroad went every where preaching the word" (Acts 8:1, 4). The result of these disciples preaching the word is seen in "the hand of the Lord was with them; and a great number believed, and turned unto the Lord" (Acts 11:19-21). What if every Christian today used the opportunities that knock at his door to preach the gospel, to say nothing of the opportunities that He could make? In nearly any city, if such were the case, it would be said, "these that have turned the world upside down are come hither also" (Acts 17:6).

Phillip did not wait to "be sent" but rather "went down to the city of Samaria, and preached Christ unto them" (Acts 8:5). If you are wondering what "church work" you can do, try following the example of Phillip.

I am concerned over an attitude that if one is not "sent" then one can not go with the gospel message. Every Christian should be working to tell someone else the gospel story. We have been saved to save. Many claiming relationship to Christ have never taught anyone the truth. I know of a congregation that made exceptional progress without a building and without a full time preacher. The reason was they did not have a preacher being supported so he

could work full time and the brethren had to do the work that was done. Do we not often feel when a preacher is supported that our responsibilities have been fulfilled? It will not be until we have restored the New Testament concept of every Christian preaching and teaching those they contact in daily life that we will be charged with turning the world upside down.

Our problem is that we do not believe the plan will work. A friend recently told me of a car salesman making about \$2,500 his first month. He said the reason was, he believed what he was told while in training and put it to practice. If we would believe God's plan, put it into practice and quit wondering what the results will be, the results would have a way of being taken care of by God.

Seed Is Important

The seed is the word of God (Luke 8:11). The creeds of men will not make Christians, for seed produces after its kind.

Paul stated "I have planted" (1 Cor. 3:6). It was told "Apollos watered" but it was said "God gave the increase." Maybe the teaching you do is watering what another planted or another will water what you and I plant. One thing we need to remember for sure is "for as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:10-11).

When the tendency is for one to exalt himself because he is sowing seed, the lesson Paul wrote to Corinth is needed. "Neither is he that planteth any thing, neither he that watereth, but God that giveth the increase" (1 Cor. 3:7). The teacher of truth, the sower of seed, needs to remember he did not originate the plan, he did not die so men might be saved, and it is not his body to which men are added when saved. This should cause all of us as we sow the seed from heaven to realize the life of the seed is not in us. Nearly any old crow can drop a seed, but he can not claim credit for the beautiful flowers that it produces.

Good Sower Characteristics

(1) **Know the TRUTH.** Jesus said there was a condition to knowing the truth (John 8:31-32). The word of God is truth (John 17:17); truth is not what someone thinks the word of God says. There is a difference. Paul said he preached the "word of God" which was "truth" (1 Thess. 2:13) and the truth preached was the "commandments of the Lord" (1 Cor. 14:37). Only the truth will free from sin (John 8:32). If one is teaching, he has the responsibility to teach the truth the first time. Much effort is required today getting error out that has been planted in people's hearts before room can be found for truth. Teach nothing if truth is not taught the first time.

(2) **Understand People.** Insulting people is not the way to teach them the truth. I am impressed that Jesus said the Father will "draw" the sinner to him

(John 6:44-45). In the drawing process there is (1) hearing, (2) learning and (3) coming. Many do not know the difference in drawing and driving, or in smart aleck speeches and in teaching so men might learn. Until we reach people's hearts we will not reach their heads. This does not mean compromising the truth, but it does mean "as sheep in the midst of wolves" we should be "wise as serpents, and harmless as doves" (Matt. 10:16) or "let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6). To be sure, people will have to be told they are lost, but if you convey to them that you love them and are concerned about their soul, such will not be resented; however, if you tell them in such a way as to indicate you are glad they are headed toward hell and take great delight in telling them, you could not even drive them into the kingdom of God if such were possible.

Jesus gives us an example of how to handle the word and people in John 4 when he talked with, not at, the woman at the well. She first addressed Jesus as "sir" (verse 11) but He did not "tell her off. Instead, he continued to instruct leading her to recognize him as a "prophet" (verse 19) and finally as the "Christ" (verse 29). It would be difficult to know how many people have been turned away from Christ, not by the gospel, but by men who either did not understand people and the word of God, or who did not care and took great delight in getting someone told, rather than in teaching them.

(3) **Good example.** A godly example is hard to argue with. Paul told Timothy, "be thou an example of the believer, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12). Further, he said, "take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16). What does the word of God do when translated into life? If "truth in life" produces good results, others will want to follow; however, if evil is the result, few will care for it. Many times truth has been hindered by ungodliness in life.

(4) **Faithfulness in sowing.** In Matt. 20:1-16 Jesus taught the lesson of a householder going out for the purpose of hiring laborers into his vineyard. He did this "early in the morning," at nine, twelve, three and five o'clock. Among other lessons taught by this passage, the lesson of patience and persistence in seeking those to serve Christ stands out. How often do we give up on someone when they are not baptized after we talk with them the first time? Most people want to investigate and look around before they buy. Why should it be any different when one is looking at religion? The sower probably did not obey the gospel the first time he heard it, so why should he expect others to be different? What if the one who taught you the truth had given up the first time you heard it? Why should you expect one to do or to know at one sitting, to hear the gospel, what it has taken you twenty years to learn?

Remember the Lord said "my word that goeth forth out of my mouth: it shall not return unto me

void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it" (Isa. 55:11). The Lord said "It shall not return unto me void", "it shall accomplish that which I please," and "it shall prosper in the thing whereunto I sent it." God did not promise a harvest at the time we thought it ought to be. If we will sow the seed at every opportunity that we have, leaving the results to God, He will take care of the harvest. We can "force" a crop failure if we are not careful by our impatience.

The Seed or the Sack

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In our day we are bombarded on every hand by super sales techniques which overwhelm by the "pitch" and, more often than not, almost lose sight of the product. Salesmen are engrossed with selling the "sizzle" and care little about the steak. If the sack packaging the product is attractive and appealing to the eye that seems to be more important than what is in it.

This philosophy has invaded the thinking and attitudes of citizens in the kingdom. Super salesmen have sold gimmick after gimmick under the guise of making the gospel appealing until many are trapped in this gimmickry and all but forget the gospel. We plead with all for an awakening to the fact that it is the seed and not the sack which will produce a plenteous harvest. The bus ministry craze with its various reward and incentive tricks, ranging from money hidden under the lucky seat to cokes and snacks for the riders, is representative of the concept of Christianity enamored by the "sizzle" instead of the steak. While expressions of this materialistic, childish and undignified approach to the spread of the glorious gospel are varied and limited only by human imagination, this single, though not exhaustive, reference will suffice to illustrate.

We even get swept up in this program craze in our efforts to do personal work. There is a constant seeking for a better plan, a more "fool-proof" method of contacting and teaching the sinner that he might be converted to Christ. Reams of paper have been used to publish complex and sure-fire outlines of personal work programs designed to get every Christian busy teaching others the truth. When it is all said and done we end up with the same problem, motivation. We, in our emphasis on the program, the theory, the "how-to" plans, are concentrating on the sack when it is the "seed" that is essential to fruit.

A young preacher friend of mine, in fact my son-in-law, was commenting on how often he used to hear about the need for personal work classes, reading books on personal work, various "how-to" courses, and the like. He opined, "these are all good, but the best way to teach one how to do personal work is take someone with you while doing it. Let them see how it is done and pretty soon they will be doing it." I like that, a simple, yet clear, workable concept which places emphasis on the practice instead of the theory, the seed and not the sack.

Where does the emphasis truly belong? Where is the power to accomplish the purpose of almighty God in the saving of the souls of men? The apostle Paul wrote, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). Take note of the fact that it is the gospel that is "the power of God." Proper enunciation as this verse is read emphasizes the word, "power," and such is a complement to the gospel. Try reading it aloud with this in mind. In the same epistle we take note of two additional statements which emphasize the means of accomplishing the purposes of God among men. Paul "ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Rom. 15:16) worked "through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ" (15:19). Preached what? The gospel. Why? This and only this is the "power of God unto salvation." The dignity that attaches to such a solemn and glorious task cannot tolerate a foolish, even childish, commercialization by the humanly devised trappings which some see as a complementary carriage to the message of the cross.

Does our world need the subtle approach of advanced sales techniques? I am persuaded our world is little different basically from the world of Paul's day. In all likelihood our day and time, the city where you and I live, is very comparable to Corinth, our world to the world of apostolic time. Take the situation to which Paul addressed himself in the Corinthian letter. Here is a city enraptured by intellectualism, rhetoric and human philosophy, all of which created a barrier to the progress of the gospel and had some effect both within and without the church. Corinth represented the ultimate in Greek culture. Steeped in the vices and the wickedness of idolatry, to "Corinthianize" had come to describe the most vile and degenerate course of life. To a people so engulfed, overshadowed by adverse influence, what was the apostle's approach, what did he preach? We have the benefit of his inspired reflection. Acts 18 is the history of the activities.

The need of our day is no different from Paul's day, from the city of Corinth. The mournful cry of sinful men is the same. The tender response of God is the same. Knowledge of "Jesus Christ and him crucified" as such comprehends the "testimony of

God" (1 Cor. 2:1-5) is the answer. Let us never be guilty of responding to the cry of sinful men with a gaudy package, an empty sack, which can but dull the sincere longing for the security and hope that only the "seed" (Lk. 8:11) can satisfy.

In this Corinthian situation let us profitably take note of the preaching of Paul. Negatively, it was not with excellency of speech. There is no reflection here upon either method or ability. Rather we see a contrast between human standards of effectiveness and acceptance, and the divine. The strength of the gospel does not depend on rhetoric, neither upon orations of eloquence. The impartation of human wisdom was not Paul's object at Corinth. He came not as a philosopher to join the ranks of the great thinkers and establish his own superiority. Rather he came as a herald with certain facts and truths to proclaim which set forth Jesus Christ and him crucified. Paul does not here identify as an enemy to human wisdom, neither is the gospel antagonistic to learning. Such is despised only as a means of human redemption and is contemptible only when it transcends its sphere.

Paul came to Corinth presenting that which was certain, sure and unfailing. His was the testimony of God, summed up in "Jesus Christ and him crucified." Here is embraced the person and history, the office and purpose of Jesus. Jesus is "savior," Christ is "anointed of God." Crucifixion marks the consummation of heaven's will, the payment of redemption's price, sin's atoning sacrifice. The gospel has as its basis certain facts concerning the life, teaching, miracles, suffering, death and resurrection of Jesus Christ. The apostles could render personal testimony based upon precise and accurate knowledge of these facts which they by inspiration, proclaimed. However, their concern was not with facts for facts sake alone, rather as throwing light upon the person, mission and saving power of Jesus. They declared salvation comes by a personal trust in Christ; a trust dependent upon personal confidence. A confidence based upon knowledge. Therefore they went every where preaching the gospel, declaring the "testimony of God."

In preaching "Jesus Christ and him crucified," Paul and all others give emphasis to the mission and purpose of Jesus. Without the crucifixion of the Son of God his mission into the world would have been a failure. The gospel would be but a moral scheme and not the "power of God unto salvation" through the obedient faith of the believer. Jesus Christ is the blending of humanity and deity. The crucifixion culminates, endows the Son of God with his present saving power. Here there is a joining of the cross with the throne of God as he is raised from the dead and ascends on high.

Let us take note that Paul said "not with enticing words of man's wisdom but in demonstration of the Spirit and of power" (1 Cor. 2:4). In every argument, in every miracle, it was the Spirit working in the apostles. The result of this, in the receptive heart, was a conviction of sin and the need for a savior, the

conviction that Jesus Christ was that savior. Words and human wisdom could not produce this, it took the power of God as demonstrated by the Spirit in the apostles. The Spirit is now demonstrating that same power through the word of truth, the gospel.

There is a definite aim to the preaching of the gospel, to the preaching of "Jesus Christ and him crucified." What is it? The awakening of faith. The plaudit of men is not the aim and object, and in this respect the gospel is quite unlike the rhetoric and philosophy of men. A faith that should indissolubly bind to Christ through obedience and blossom into Christ-likeness through conformity. A faith that is well founded, not standing in the wisdom of men, not built upon beautiful words and theories. Such is aimed at divinely wrought conviction and conversion. All of human origin is swept away that hearts and minds might be fixed upon the God-sent savior and His victorious mission as comprehended in the cross. This is the power of God, the demonstration of the Spirit, and is the crying need of every day and time. The cheap promotions, gimmicks, and gaudy packaging of our day serves only to cheapen and detract from the faith the gospel will produce.


There is a summation of this in 1 Corinthians 15:1-4 which begins, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."

Some who might be inclined to reason that all the "flim-flam" and "fol-do-rol" used is but a means to attract attention to the gospel and the church. Reminds me of the ole' farmer who explained his hittin' his mule with a two-by-four. "Just gettin' his attention," he excused and explained. Some have become so addled with the sack that the seed is all but forgotten and any lasting effect lost. Let us ever remember the "gospel is the power of God unto salvation" and it requires no "sack" to convey it to honest and sincere hearts, only the concerted effort of those devoted to it.

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"And he spake many things unto them, in parables, saying, Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: And forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixty fold, some thirty fold. Who hath ears to hear, let him hear" (Matt. 13:3-9).

This parable presents a clear view of the different kinds of soil into which the seed of the kingdom, which is the word of God (Lk. 8:11), is sown. According to our Lord's own explanation of the parable (Matt. 13:18-23), the soil represents the hearts of men. The primary emphasis is placed upon HOW men hear, and, consequently, that which accounts for the difference in the reception given the word (Matt. 13:9; Lk. 8:18).

This parable is a refutation of that tenet of Calvinism which affirms *total depravity*. This doctrine cannot be true, if the hearts of the unconverted are different, and indeed they are, according to this parable. Even some hearts among the aliens are good and honest (Lk. 8:15). Furthermore, it equally refutes the doctrine of the **immediate** or **direct influence** of the Holy Spirit in conversion. Whatever fruit is produced, from whatever soil, must be accounted for upon the basis of the relationship between the seed and the soil. This is true of every kingdom. The products thereof always spring from the seed. It follows, therefore, that the soil (heart of man) cannot produce any fruit apart from the seed which is the word of God (Lk. 8:11).

This parable also shows how imperative it is that the gospel be preached to every creature in the whole world (Mk. 16:15). The soil throughout the world (the hearts of men) can never be converted short of our planting the seed into the soil. May God help every Christian to sense the weight of this responsibility!

Overcoming Despair

Unfortunately, some, having failed in their efforts to convert some friend, neighbor, or loved one, have

given up. They no longer are active in "personal work." Some say, "What's the use?" These, no doubt, have overlooked a significant point. Jesus teaches in this parable that not all the sowing of the seed is expected to produce a harvest. Brethren, many of our efforts in sowing the seed will go for naught. Not all hearts are alike. Some are wayside soil. Others often fail before harvest time. Be not discouraged, however. Somewhere there is fertile soil and in the end there will be a bountiful harvest!

Different Attitudes

The four soils picture to us four different attitudes of heart. Understanding these attitudes should help us in our efforts at bringing in the sheaves.

The Wayside Soil. In Palestine narrow paths, open to the public, separated the small fields. Frequent travel over these paths hardened the soil, hence, it was unreceptive to any seed that fell on it. Such seed was soon devoured by the birds. There are hearts like that. When they hear the truth they "understandeth it not." Why? Their heart has become hardened. They were not born that way. Like the wayside soil, conditions and circumstances made it that way. In the case of the human heart, Jesus shows that the individual is responsible:

"For this people's heart is waxed gross, and 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).

This hardening process begins with the searing of one's conscience. Hence, God demands that a clear conscience be maintained (1 Tim. 1:5). Conscience urges man to do what he knows to be right. If he lacks knowledge, he may have a clear conscience and yet be wrong (Acts 23:1). Hence, conscience is not a creature of education, but the individual is. As the individual receives knowledge, conscience urges him up to the point of his knowledge. Failure to so act begins the searing process. Continual suppression of conscience will put to death a God given power designed to help save one's soul. Thus, many become wayside soil.

The Stony Soil. This soil was shallow because of an underlying ledge of rock. Seed sown here sprang up quickly, but because of a lack of depth, was soon scorched by the sun and withered away. There are individuals who receive the word readily, but who are motivated more by impulse, emotion, and carnal things than by conviction. These act without due deliberation and in time of trial turn "and walk no more with him" (Jno. 6:26, 66). The sower can improve the soil condition here by proper motivation. The cost, too, must be counted (Lk. 14:25-33).

The Thorny Soil. This soil did not produce fruit because when the seed began to grow "thorns sprang up with it, and choked it." Jesus explains that the thorns represent the cares, riches, and pleasures of this life (Matt. 13:22; Mk. 4:19; Lk. 8:14). We cannot bring in the sheaves, unless those converted truly

"seek first the kingdom of God, and his righteousness" (Matt. 6:33). Many precious souls are lost each year simply because of undue interest, time, and effort expended upon otherwise legitimate responsibilities of life. Others trust in a false sense of security through the riches of this world. Still others become "lovers of pleasures more than lovers of God" (2 Tim. 3:4). Thus, the word is choked and, consequently, there can be no harvest.

The Good Soil. Here is soil that produces fruit and makes possible our "bringing in the sheaves." Jesus explains that this represents an honest and good heart (Lk. 8:15). Many are honest with everybody except themselves. We sometimes sing, "Oh, who to himself will be true?" One cannot do this, unless he acts in harmony with what he believes. How many know and believe the truth, but do not obey it? Are they true to themselves? Are they honest with self? They may brag about not being a hypocrite, but really, are they not a hypocrite when they believe one thing and practice something else?


Here is the honest and good heart, according to Jesus: He hears and understands (Matt. 13:23); receives the word (Mk. 4:20), hence, obeys it. Furthermore, he keeps the word (Lk. 8:15), which means that in the face of all pressure, trials, and temptations he keeps on keeping on "holding fast . . . without wavering" (Heb. 10:23). Therefore, he "with patience" (Lk. 8:15) brings forth fruit to the glory of God. Here is soil that enables us to "Come rejoicing, bringing in the sheaves."

What is GOD'S PLAN For Planet Earth?

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The Laborers are Few

J. Wiley Adams

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Men and women by the thousands are dying all over the world every day without the gospel of Christ. Many of these might have been saved had someone taught them God's word. It is equally true that many of these would not have obeyed the truth even had they learned it. Notwithstanding this, God has charged the faithful in every generation since the Pentecost of Acts 2 to preach the truth to the whole creation and this for the purpose of providing all men with the opportunity to be saved. Their acceptance or rejection of the truth will rest upon their own shoulders. The responsibility for making possible this opportunity to all men rests upon God's faithful children. WE must transfer this responsibility as soon as possible.

The Bible teaches us that men are lost and the gospel is the power of God to save them (Rom. 1:16). Jesus said to his disciples that they should go and preach into all the world to each nation and every creature (Mark 16:15, 16; Matt. 28:19, 20). It is evident that this command in our generation falls far short of the Lord's expectations. Jesus said in Matt. 9:36, 37, "... the harvest truly is plenteous, but the laborers are few ..." and then "... Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Brethren, we not only need to pray for more laborers but we need to combine our prayers with action in providing more laborers. If the harvest is plenteous then there must be people who will obey the truth when they learn, many of them. The scarcity is not in the harvest but in the number of harvesters. Many of us seem to get this turned around and think the harvest is scarce while the laborers are plentiful. Jesus said it is not so.

The Problem. The scarcity, then, of laborers is the problem. They are few. The Lord needs all the preachers he can get. Several hundred preachers for the whole world is not enough. They must be of the "worker" type and not of the "drone" variety. There are some would-be preachers who are nothing but lazy heads. They view themselves as some sort of figurehead. Any of this kind is too many. The Lord wants those who will labor. Labor is always needed when there is "work" to be done.

To the many faithful preachers who are working so hard, spending and being spent, becoming all things to all men for the kingdom of God's sake, we take our hats off. There are others who are heading in that direction. Some want to be full-time workers but the

brethren will not help them and they have to make tents and thus diminish the amount of kingdom work that can be done by them. Whether in local work or in some distant field brethren ought to be willing to support those who preach the gospel and thus make it possible for them to use their time to the fullest in proclaiming the word.

There are still others, particularly the young men, who hesitate in becoming full-time workers in the Lord's vineyard. Why do they hesitate? Perhaps there are many reasons. If a man has the ability to preach then he should get on with it. If he shakes and trembles a little this is good. It will keep him from being arrogant and cocky. That is far better than a man being so overconfident that he presents himself to the brethren as the model in know-how. Such are destined for a fall and the sooner they fall down on their knees and realize the need for humility the better. No one should worry as some do about whether or not they will get their daily bread. Will God go off and forget those who are doing His work? Not so. He will not forsake us. If a man is worth his salt he will have enough of what he needs. There might be times when it will be beans instead of steak but they both are nutritious. He need not think he will become a millionaire preaching the gospel but the fringe benefits as well as the main event (heaven) are terrific. If the brethren fall down on support (as many shamefully do sometimes) then make a tent or two to keep in the preaching business but do not let tent making become the main object.

The Lord needs preachers with strong conviction and plenty of faith mingled with raw courage. Such men will have the needed stamina to stand whatever may be the test and will not faint at every turn in the road. We never read of Paul having a nervous breakdown. Listen, young men, there is no greater or more fulfilling endeavor than the preaching of the gospel of Christ. Read up on Abraham a little and make your decision to preach. He was not afraid to pull up his tent stakes and go wherever God had in mind for him to go. Neither should you. We need men of that caliber to preach the gospel of Christ. Do you have that much faith?

Another reason there are so few workers in the kingdom is that some men of great ability quit preaching and go back to secular work. This reduces the number of workers. Some men have so hurt their influence by misbehaviour that they might as well quit but not the Lord. Preachers who misbehave can repent but they may have to settle for less front line work as a result. If this is true then that is their place to work but they still should work as far as possible from within the ranks of the people.

The ranks of preachers are reduced at regular intervals by the decease of faithful men of God who have served their time and have gone on to their reward. This is the best way to go, in a period of faithfulness to God. They are missed and they leave an empty place but the work must go on and so we must close ranks and encourage others to help with the work.

Some Statistics. So far we have talked about the

scarcity of preachers in the work of the Lord. What about the average member of the church? Let us give some consideration to them. Does not each individual Christian, preacher or not, have some obligation to help in preaching the word? Absolutely! We fear that some have not yet become aware of this, however. Many church bulletins carry certain statistics relating to yearly growth from time to time. One such church of 228 members announced that during the year 11 were baptized. Another with 400 had 12 and another of 80 members had 13. All of this is for one whole year. This is shameful. Do you mean to say that 228 Christians cannot convert more than 11 to Christ in a year? The 400 church did about half as well and the 80 church with its 13 did far more. But who wants to be the first to say this is good work? Dare we? It is a shame and disgrace. This is only a small sampling but it is peculiarly representative. This should stir us. Better still, it should shock us into a self-examination. Now we must hasten to say that any who are saved are precious and for such results we are glad. But is it enough? Does it reflect the capability of the brethren in these congregations? The pathetic thing about all this is that in these situations too often it was the preacher and the elders who converted those who did obey. It may in some cases not be a good year's work for them even. But what was everyone else doing? The real problem in worker scarcity is in getting the average member of the church to realize that he too must engage in soul-saving efforts. Do the members think that they can do their work by proxy? Can someone else do their soul-saving for them? Friend, no one can discharge what God holds you responsible for but yourself. We must get involved personally. You may not be able to teach a class or preach a sermon publicly but you must strive to reach your friends, relatives, neighbors, co-workers, and all with whom we come in contact day after day. We all have Bibles, we have access to tracts and suitable materials to teach others. Excellent film-strips and charts are available to aid you. Spend a little of your personal money and equip yourself so you can work effectively for the Lord. We cannot put it all on the preachers and elders. They should not be regarded as our scapegoats on whom we can heap our own inadequacies thinking that this relieves us of obligation to the lost.

Getting Started. Getting ready to commence to begin to start soul-saving is the problem of most. We will do it tomorrow and that fantastic day never comes for us. We need a fire built under us so we will come alive. We need motivation or thrust. The latter is a contemporary word. We need thrust to get off the launching pad. To do this we will have to think about the great need for soul-savers. Then ask yourself this question, "What can I do about it?" If you will do this sincerely and objectively you will find the right answer. You must think after this fashion. If the world is ever going to be converted it looks like I'll have to do it myself. Think how close this would come to being accomplished if enough would think of it this way and do something about it.

Some might say, "Well, this is right but where do

I start?" This is a good question but it should be easy to answer. Some are like the little girl in the strawberry patch who stood there crying because she could not decide where to start picking the luscious red berries that were all around her. Why do you not start with the first you can get to? Is that not logical? Would it make much sense to jump across 15 rows to get to the berries on the other side of the patch when all we have to do is stoop down? No, it would not make much sense as well we know. So start where you are and get busy. It will unfold itself naturally from there on. But brethren, by all means **START** somewhere, sometime.

Our Example. If each member of the church would convert one soul to Christ in a year just think what that would mean. The 200 church would have 400, the 80 church would have 160 and the 400 church would have 800. Consider also that some would do better than this and you have a staggering picture of conversions to Christ. Please do not say that this is just hypothetical. It really is not. In Colossians 1:23 Paul was able to say in his day that the gospel "... was preached to every creature which is under heaven" This was done without any of the mass media of our day and without modern communications and transportation systems. Brethren, the laborers do not have to be few and you can be one of them. Will you increase the number by one today?

LET'S GO FISHING FOR MEN!

One on One

Ken Green

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Some time ago a young man came to me quite upset because of a problem he was having. He said that recently on an airplane flight he had looked about and had realized that he was likely the only person aboard the plane who was a Christian. Suddenly he felt a compulsion to jump up and preach the gospel to passengers (Talk about a captive audience!).

But this young Christian felt a sense of real failure because he had been unable to muster enough courage to follow through on that compulsion. He asked me what he could do to increase his courage.

I told him that courage was certainly essential and that zeal was to be admired, but both needed to be tempered with reason. I then asked if he had thought of simply entering into a conversation with the person seated next to him and trying to lead him to a knowledge of the good news. He said such had not occurred to him.

Perhaps this incident typifies our problem. When

we do get worked up over a lost and damned world, we tend to forget that the fellow next to us is part of the world.

J. T. Bristow, in the April, 1977 issue of *Outreach*, told a story that illustrates the solution. He writes that something wonderful recently happened to June. She multiplied!

"You see, June had made up her mind that she would not rest until she had done what the Lord had commanded in Matt. 28:19. Jesus, in this passage, was saying to his disciples that 'as they were going' throughout the world they should make others to be like them, that is, make disciples. When one disciple makes another disciple, he (or she) multiplies self. June was nervous—and excited—when she met with Sue for a Bible study. She planted the gospel in Sue's heart, and a marvelous thing happened. Sue was baptized into Christ, and became a disciple! It was difficult to tell which one was the happiest over the event.

"Sue was so excited over her new life in Christ that she had an inward compulsion to tell the good news to someone else. The very first week of her new life, she set up a Bible study with Cathy. Using a very simple guide to plant the gospel seed, she taught Cathy. Another marvelous thing happened. Cathy was baptized into Christ, and became a disciple!

"Now, instead of one disciple (June), there were three • ■ • June, Sue, and Cathy. Just think about what would happen to the church if every disciple would do what Jesus said to do—multiply! In a matter of weeks the church would triple! In a matter of a few more weeks it would triple again! This is the kind of growth Jesus intended and anticipated. In Acts 6:1 we read that it happened, 'the number of the disciples was multiplied.'

"When Sue and Cathy continue to multiply, and the disciples they make multiply, then those disciples multiply . . . there perhaps will be several hundred disciples as a result. When it is all traced back (and perhaps it will be in the day of judgment), it will all come back to June, who decided to do what the Lord said.

"This process, which started with the original disciples of Christ, has worked for almost two thousand years, and it still works today!

"The process will work—if we will work. If you will multiply, the Lord will add."

Such is the pattern we find so clearly marked out in the New Testament. Some of the greatest lessons of our Lord we find recorded in one on one situations. Perhaps the outstanding example of this is His conversation with the woman at the well (John 4).

We might observe in the first place that we have, in this place, every possible excuse for not bothering to confront this person with spiritual things.

Jesus was traveling. How often do we feel compelled to share the gospel with strangers we meet on a trip? We're too often in a hurry and tend to rationalize that a brief conversation would neither be appreciated nor do any good. It might help us to pause and consider that Jesus, who had the greatest mission of anyone to tread this earth, never seemed

to get in a hurry, and yet He always had time to do His Father's will!

Jesus was tired and hungry. We excuse ourselves for getting hard to live with when we're tired and hungry. But our Lord became so involved in the great work of instructing a lost soul that He became oblivious of His hunger (v. 31-34).

The person was socially, nationally, and religiously different. Every possibility for prejudice was present (v. 9). It seems that the woman indicated in her immediate remarks a great deal of prejudice. Probably the difference in sex was of far greater significance than it is in our culture. Jews had no dealings with Samaritans, the woman said. And the religious differences between them had provoked great envy and bitterness.

God apparently does not agree with some of our brethren who opine that it's best for whites to preach to whites and blacks to blacks . . . Northerners to Northerners and Southerners to Southerners, etc. When He got ready to send the gospel to the Gentiles, He selected one of the most prejudiced Galilean Jews He could have chosen. In our wisdom (?) we would have undoubtedly sent one of the Grecian Jews who had adopted some of the customs of the Gentiles. But God sent Peter.

The person was immoral. She had had five husbands, and was then living with a man who was not her husband. Had we been there, perhaps we would have reasoned that it is no use trying to teach one such as this. Jesus did not let this stop Him.

The person was rude. When the Lord asked for a drink, she said, "How is it that thou being a Jew, askest drink of me, which am a woman of Samaria?" Most of us would have probably dropped any intentions of bringing up spiritual matters at that point.

The second thing that should capture our attention in this encounter is the different steps that the Lord took in teaching her. Paul E. Little in his book, *How To Give Away Your Faith*, has outlined "seven principles for action" from this account:

1. **Contact Others Socially.** In order to reach and teach people, we must first meet people. Jesus associated with sinful people. He came not to call the righteous, but sinners to repentance (Luke 5:27-32). We are to be separate from the world, but this does not mean we are to isolate ourselves from the world (John 17:15; 1 Cor. 5:9-11).

2. **Establish a Common Interest** (v. 7). Some of us may pride ourselves on "getting right to the point." It would benefit us to remember that Jesus did not think Himself above leading gently into the conversation. Dale Carnegie's *How to Win Friends and Influence People* has been the butt of much ridicule by some brethren. But there are common sense principles in that book which would help any of us "win souls and influence people for heaven."

3. **Arouse Interest** (v. 9-15). The Lord led her gently from where she was to where He wanted her to be. We cannot move people by shouting at them from across the room. The Lord threw out bait as a "fisher of men." He aroused in this person enough interest to question Him regarding spiritual truth.

4. **Don't Go Too Far Too Fast** (v. 13-16). Jesus gave this woman only what she was ready for. Eventually He revealed Himself as the Christ (v. 26).

5. **Don't Condemn** (v. 16-19). The Lord apparently did not subscribe to the theory that to not quickly and vociferously condemn a thing is to condone it. The woman was probably conscious of her sin. Jesus did not need to impress that upon her mind. Rude denunciations do not open doors for us. If we live lives which reflect the light of God's love as well as His word, we need not fear that people will not know where we stand.

6. **Stick With the Main Issue** (v. 20-26). The Samaritan woman attempted to sidetrack the Lord from the main issue. We can always tell folks, "That's an interesting question and we can discuss it later." Don't be diverted off the main road and find yourself discussing a subject that really makes very little difference.

7. **Confront Him Directly.** We should never lose sight of our goal in discussing the truth with others. It will not help them to accept the truth mentally if they do not obey it. We should think carefully about how to best bring to a successful climax our study of the gospel with others. One way or another, they need to be confronted with the choice that faces all men: "What shall I do with Jesus?"

The success that Phillip had in Samaria (Acts 8) may well have been due to this one on one encounter that Jesus had with the Samaritan woman. She multiplied (v. 39-41).

Brethren, let us follow in His steps.

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Roadblocks to Reaping

Weldon E. Warnock

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Multitudes of God's people have convinced themselves that they cannot convert others to Christ. Myriads of excuses are offered in an attempt to justify their attitude. We call these excuses, "Roadblocks to Reaping."

Enjoined upon every child of God is the responsibility of saving the lost (Rom. 1:14). Paul became all things to all men that he might save some (1 Cor. 9:22). The great apostle loved the souls of men and this was the driving impetus in his life that made him a traveling missionary—a personal worker.

Let us analyze several of the excuses that brethren use for not doing personal work and suggest what can be done to overcome these stumblingblocks to soul-saving.

(1) *"I cannot do personal work."* Do you have trouble talking to people about something you are enthusiastic about and sold on yourself? How many have trouble talking about a bargain at the store, a new detergent that takes care of "ring-around-the-collar," a new gadget that saves money, who is going to win the World Series, a favorite politician, etc., etc.? We all talk freely about these things to our friends and neighbors, and there is no reason why we cannot talk to them about Jesus Christ. Maybe some of us are not as enthusiastic about Jesus as we are about new cars, food recipes and gardening.

When Andrew found the Christ, he could not wait to go tell his brother, Simon Peter that he had found the Messiah. The Bible states, "And he brought him to Jesus" (John 1:42). When we are sold on something, we will want to share it with others. There will not be anybody saying, "I do not know how to tell others about it."

(2) *"I do not know how to do personal work."* One can learn. We learn to do about anything we set our minds to do. We learn to be mechanics, engineers, farmers, lawyers, physicians, teachers, cooks and many other things. We can also learn to be a soul-winner. This means learning the Bible and knowing how to properly answer the religious errors of those we try to teach. If you run into a problem you cannot handle, ask someone to help you who is better prepared. The next time the problem comes up, you will be ready for it.

Surely, if we can take the time and expend the effort of learning how to be successful in the world, we can do the same for the Lord and the good of men.

(3) *"People do not want to listen to the Bible."*

This is true with many people, but such is not the case with everybody. Our job is to find those with honest and good hearts and teach them the truth.

A good salesman never prejudices a potential buyer. He knows that a certain percentage is going to buy his product. His job is to find that percentage. The same is true with Christians. We should never presume as to who will and will not be interested in the gospel. Try them all and a certain percentage will respond—the honest people.

Who would have thought that Saul of Tarsus would have obeyed the gospel? If some of the brethren had lived back there in Saul's time, he would have been the last choice as a prospect for conversion. Look at the Corinthians. Some of them were murderers, thieves, homosexuals, idolaters, etc. Who would have thought of them as being touched by the gospel. But they were!

Brethren, our trouble is not the lack of people willing to listen, but rather the lack of church members willing to tell them. Shame on us!

(4) *"I am just too busy."* We generally find time to do what we want to do. Perhaps this is the reason for not doing personal work—we are busy doing what we want to do, and personal work is not one of those things.

There are 168 hours in each week. Let's say you work 40 hours, so you are left with 128 hours. But you have to sleep about 56 hours, hence, you now have 72 hours left. Some of this is spent in eating, necessary work around the house and some leisure. Alright, what about the rest of the time?

"Well, preacher, there is bowling, golfing, television, club meetings, shopping, house cleaning, gardening, and there is just not anytime left for this personal work." Now we are seeing what the problem is relative to time. The time is there but it is consumed on selfish interests and personal pleasures. These brethren need to learn to put the kingdom first (Matt. 6:33).

Hardly anybody in the world has anymore spare time than the American people. Everything is so automated that we get things done much faster than we used to. We are still busy, nevertheless, but not about our Father's business. Our business is the transitory and mundane things of life.

(5) *"I am not going to do it by myself."* It is discouraging when hardly anybody in the congregation does any personal work. We reason that since nobody else will go visit the lost and talk to them about their souls, then we are not going to do the work ourselves. "Why should I be the one who does all the work around here," some rationalize.

But let us remember that our service for the Lord is an individual matter. If nobody else fulfills his duty, that does not relieve me of my responsibility. "So then every one of us shall give account of himself to God" (Rom. 14:12). We should not get sidetracked by the other fellow. Jesus said to Peter when he asked about John, "If I will that he tarry till I come, what is that to thee? follow thou me" (John 21:22). Let our main concern be whether we are following Jesus.

(6) *"I am afraid I will hurt somebody."* Certainly, we do not want to hurt anybody. But souls are at stake. Men and women are lost and need to be saved. Would we rather see them go to hell than risk hurting some feelings by telling them what the Bible teaches?

Jesus did not make everybody happy. He told the rich ruler that he would have to sell what he had and give to the poor to be his disciple. The young man went away sorrowful (Matt. 19:22). Peter's sermon on Pentecost cut to the heart many of those who crucified Jesus (Acts 2:37). They were brought to the Lord.

We should not be rude with people, but we must attempt to convert them to the Lord. Find the proper approach with each person and strive to win him to Christ. Do not let fear of offending your friends and neighbors stand in your way. Those you help see the truth will be eternally grateful to you.

(7) *"I am too old" or "I am too young."* We never get too old to serve the Lord, unless we are senile and incapacitated. Some of the greatest works have been done by people in the sunset of life. Grandma Moses was known for her picturesque paintings in her latter years. What could be more fulfilling and rewarding for older saints than spending their time trying to bring lost souls to Christ? Who could have more appeal to older people than older people, themselves?

Daniel served God from youth to the time he exchanged worlds at a ripe old age. The beloved apostle John worked for Jesus till he approached the century mark in years. He died, having given himself fully to the Cause of truth.

Young people can talk to their peers and win them to Jesus. The religion of Christ is not just for the elderly. If young people are old enough to obey the gospel, they are old enough to work for the enlargement of the borders of the kingdom. Churches everywhere need to put their young people to work, sowing the seed of the kingdom. What opportunities teen-agers have to share the blessings of heaven with their friends.

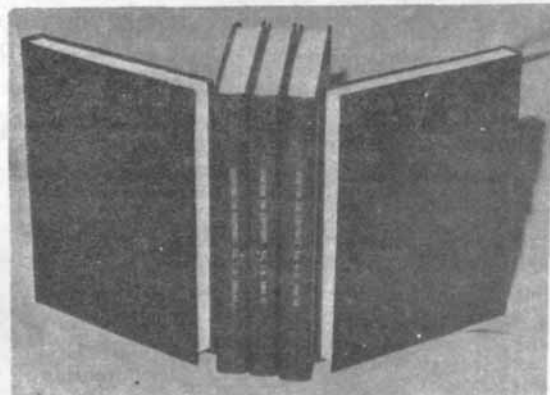
(8) *"I do not have the right kind of personality."* Then, adjust your personality—try to improve it. People take courses to improve their personality in order to enhance their profession. Why not be that concerned about saving souls? Our personalities did not affect our getting married (generally speaking), creating friendships and participating in games with others. Why should, therefore, our personalities deter us from working with people, spiritually? There may be personality clashes with some, but not everybody.

(9) *"I am too tired to do personal work."* Of course, everybody gets tired. Those who do personal work get tired, but they do the work, anyway. What if that soul you saved were your child? Would you be too tired? Remember, everybody is the son or daughter of someone. They are precious, too.

Let's say that you and I received \$10,000 from some rich brother for everyone we converted. How tired would we be, then? All of us would get tired, ;ill right. but it would be as a result of working to try

to convert as many as we could. Why should not heaven be a far greater incentive? A person who says he is too tired to do personal work is not taking the Christian life very seriously.

Brethren, I pray that there will be a revival of interest in soul-winning in the hearts of all Christians everywhere. Let's all say in unison, "I want to be a soul-winner for Jesus."



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**Self-Starters to
Soul Winning**



J. T. Smith
3433 Studebaker Rd.
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It has been my experience, in the 25 years I have been preaching the gospel, that the majority of Christians must be continually "prodded" in order to get them to talk to friends and/or neighbors about Christianity. This should not be the case. We want to point out in this article a few of the reasons why we should be "self-starters" when it comes to soul winning.

In order for one to be a "self-starter," there must be some force that motivates that person. The word "motivate" means, "to provide with, or affect as, a motive" (Webster's New World Dictionary, Page 393). The word "motive" means, "an inner drive, impulse, etc. that causes one to act; incentive" (IBID). What is said in the New Testament that would cause us to be "motivated" to be soul winners? I believe the answer can be found in three points that are made by the apostle Paul in 2 Cor. 5:10-14.

Love of Christ

Let's begin with the last statement in these verses. Paul says in v. 14, "The love of Christ constraineth us . . ." W. Robertson Nicoll in his Expositor's Greek Testament tells us that the construction of the sentence here very definitely expresses the love that Christ had for us as being the motivating force behind Paul's preaching (Vol. 3, Page 69).

This love that Christ had for us is expressed in a number of passages. We know that the love (**agapao**) that God had for us in sending His Son (John 3:16) into the world, even while we were yet sinners (Rom. 5:8, or the enemies of God and Christ) is the thing that constrained Paul to preach. Many have the mistaken idea that this thing called "love", that we are to manifest toward others, is the kind of love that is expressed by the Greek word *phileo* which, according to Mr. Thayer, "denotes an inclination prompted by sense and emotion" (Thayer, Page 653).

A definition for love (the kind Christ had for us while we were yet sinners) that I have adopted, because I believe it encompasses the many things given by lexicographers who define the word *agapao*, is "Interest IN, Concern FOR, and Care OF another." Doesn't this explain how I may love my enemies even as Christ has commanded in Matt. 5:44? I don't have to have a personal liking for one in order to teach him the gospel. By following Christ's example, I can be interested in, concerned for, and endeavoring to care for him, simply because he is lost. It behooves every one of us to look back on our own lives and think about those who loved Christ

enough to follow his example in seeking to help us to know the truth and encourage us to obey it.

Many are often outspoken against the nine lepers who failed to return to thank Jesus for cleansing them of their leprosy (Luke 17:17). "Such ingratitude," they say. But what about those of us who have received remission of sins? What do we do to show our love and appreciation for all that Christ has done for us? Are we so ungrateful, not only to Christ who loved us enough to die for us, but to those who loved us enough to make the effort to help us to be saved, that we have to be pushed into helping others? Let us allow the love that Christ had for us, in dying that cruel death on the cross for our sins, to constrain and motivate us, as it did Paul, to try to bring others to Jesus regardless of personal consequences.

Judgment

The second thing that ought to motivate us to do God's will is found in verse 10. "For we must all appear before the judgment seat of Christ; that every one may receive the things in his body, according to that he hath done, whether it be good or bad."

We are assured of the judgment to come by the resurrection of Christ (Acts 17:31). But note what Paul says will take place. We will not be judged according to what our parents have done. We will not be judged by what some preacher we love has done. We will be judged according to what each one of us has done whether it be good or bad.

If I am to do good, I will be concerned with knowing the Word of God; for it furnishes completely unto every good work (2 Tim 3:16-17). But if I am going to be judged according to that which I have done, in obedience to God's word, how can I expect to be justified in the sight of God by the blood of Christ, when I have not tried to bring one single soul to Jesus when He loves them equally as well as me, and when I have orders from Him to "teach others also" (2 Tim. 2:2)? We cannot plead ignorance. No lawyer can be there to try, by some devious means, to get our sentence changed. Now is the time to do good by living right and teaching others to prepare for the judgment to come— **and it will come.**

Terror of the Lord

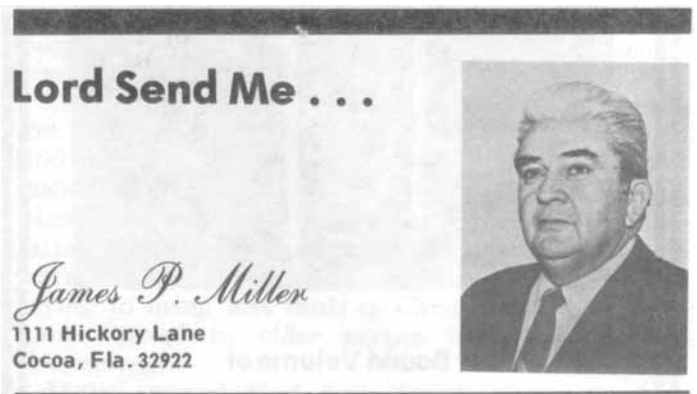
Finally, we should be motivated to take the good news (gospel) of Christ to others and endeavor to persuade them to become Christians because we know "the terror of the Lord" (Verse 11). Paul presents both "sides" of God in these verses—both love and terror. Although we want often to hear about the love of God, we neither want to hear nor believe what is said about the terror of the Lord.

How awful it will be, when but seconds after death we will be as the rich man of Luke 16, lifting up our eyes in hades being tormented in the flames, knowing there is no hope of escape—yet knowledgeable of the fact that we could have missed that terrible place by doing the will of God while on earth. Paul said Christ became the author of eternal salvation to all them that obey him (Heb. 5:9). How horrible for us to know that the Lord wanted us to seek souls, but

unwilling to do it, thus finally and eternally being cast into the lake that burns with fire and brimstone which is the second death (Rev. 21:8). How horrible indeed!

Conclusion

If, after knowing of the Love of Christ and what He has done for us; knowing of the judgment to come; and knowing the terror of the Lord we are not motivated to be self-starters to save souls, we should be ashamed to live, and afraid to die. For God hath said, "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). And Paul said, "But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" (Col. 3:25).



Isaiah cried out in the long ago, "Here am I, send me." Many do not have the faith of Isaiah, and do not want to get involved today. It is little wonder that the Lord said in Matthew 7:14, "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The Lord sent the flood and saved eight, and Peter calls them "a few". If we multiply eight by ten we have eighty, and again by ten we have eight hundred, and again by ten we have eight thousand. Where is the verse that tells us to expect any more? It is little wonder that the Lord said in Luke 18:8, "Nevertheless when the Son of man cometh, shall he find faith on the earth." This scares me, as a preacher, for the reasons are just as good today for telling the old story of the cross as they were twenty, one hundred and twenty, or one thousand and twenty years ago.

The world is lost and some have to say, "Here am I, send me." A brother called me a fool for not taking a job that would pay me thousands when this same brother would have begged me to keep preaching the gospel twenty years ago. Brethren, what is happening to us? Have we reached the point where there are none who will say with Isaiah of old, "Here am I, send me."? It was not easy in Isaiah's time for a prophet to stand up for God, and it is not easy today, but the Lord did not promise us a "rose garden." Who said it would be easy? Not the Lord, for he told his disciples that men would even kill them in the name of religion. Even in my time, I have had the "One God Holiness" stand over my table for what seemed an eternity saying that the Bible says there is one Lord and Miller says there are

three. Time after time I have left without enough to buy my ticket home, and yet, I know nothing of real sacrifice. To borrow an expression of the Hebrew writer, "let the dead speak." Time would fail us to tell of Warlick, Freed, Tant, and Blue; or even further back, of Campbell, Raccoon John Smith, Stone and Scott. These men did not stand back because of the cost, but said, "Here am I, send me." Think of all the apostles who died the death of a martyr, excepting perhaps John.

Have we grown so accustomed to the comforts of life that we have lost sight of the call of the Lord? We have built for the preachers fine homes and for the brethren air-conditioned meeting houses. Carpets that reach from wall to wall are but symbolic of the lethargy that today is found in Zion. Are you in the eight, the eighty, the eight hundred or the eight thousand? I am sure the judgment will be full of surprises for all of us. A very small percent of those who have obeyed the gospel will be saved. "You are just trying to scare me" you say, but the truth is, unless we say, "Here am I send me," none of us will be saved.

Problems Then And Now

There have always been great problems that made the preaching of the gospel difficult. There is little excuse for us to say that no one is interested today. It may come as a surprise that the wise man said in the long ago, "What is the cause that the former days were better than these? For thy doest not inquire wisely concerning this." In the days when one-third of the world was slave, it was not easy. It was not easy when they raised a mob at Ephesus. It was not easy when they would not hear Paul in Jerusalem. It was not easy when they stoned Stephen for telling them the truth. It was not easy when John the Baptist lost his head. Who has told you that it would be easy?

The church, and members of it, need to quit making excuses and start to share the glorious gospel with the lost. We will have to bear fruit or perish. In John 15, Jesus said, "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned." In verse 2 he said, "Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." The truth of the matter is that in this country we have been spoiled. People would come to the meeting house, hear the gospel preacher, obey the truth and be saved. We are mad that this method is not the complete answer today. We want to excuse ourselves by saying that men and women are not interested in their souls.

Who promised us that it would be easy? Not Christ, for he said in Matt. 10:24, "Think not that I am come to send peace on the earth: I am come not to send peace but a sword. For I am come to set a man at variance against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Was it easy when there was

scarcely a building in which to preach the gospel? When men stood on stumps and under brush arbors in the burning heat of summer. Was it easy when the gospel had to be preached in school houses and the doors were locked against us? Was it easy when the locks were changed and in some cases, even the stove had been removed to keep the audience from having any heat in the bitter cold of winter? Was it easy when the pioneers met the champions of error in the ring of debate and stood for truth against all comers? These were bitter battles and great victories, but they were all won at a price. We need to be willing today to pay the price also. If we fail, they fail also in that the heritage they left perishes with us. Christ, in a sense, also fails for the wonderful story of salvation is not told. Have we lost faith in the gospel as God's message of redemption? Have we lost faith in the ability of the God who made us to give us a message that would work in our time. Paul in 2 Cor. 4:3 tells us, "But if our gospel be hid, it is hid to them that are lost." If we really believed that men were lost, we would try to save them.

One Sided Salvation

When we think of the statement, "Here am I, send me," we sometimes forget how one sided salvation really is. All that God will receive for sending His Son is his "inheritance in the saints" (Eph. 1:18). When you stop and think, even the most faithful of us will still be unprofitable servants (Luke 17:10). Our salvation can only be understood when we think of the great love God had for us. Such passages as John 3:16 tell us that God "so loved" and in this light alone is the motive of God set forth. Passage after passage in the Bible tells us that we will suffer persecution but that the suffering of this present world is not worthy to be compared with the joy that awaits the true Christian over there. We need in this day to be prepared to make any sacrifice to be sure that we find heaven, and to do that, we must try to take others with us. Who would deny that Noah tried to convince others that the flood was coming? He was unsuccessful, but he tried. It is the Lord's church and he will see that it accomplishes its mission, but the point is that in this generation it depends upon us or someone like us to do the work. The Lord has no tongue but our tongue to tell the story and it is high time we awake out of sleep and do just that. When there are no longer any interested in telling the story of redemption nor any who are willing to hear, the Lord will bring time to an end.

It has never been easy to preach and practice the gospel, but let us not be guilty of saying that the former days were better than these. In the words of Paul, let us say, "For our light affliction, which is but for a moment, worketh for us a more exceedingly and eternal weight of glory: While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

Lord, help us unglue our eyes from the materialism and glory this world has to offer, and busy ourselves laboring in thy vineyard.

Be Alert!

R. J. Evans
3259 Greendale Road
Birmingham, Al. 35243



Alertness is a trait of character that is admired by all. I know, personally, that I appreciate the individual who is always "on the ball." This is especially true as it pertains to spiritual matters. There are many admonitions given in the Scripture for the Christian concerning the necessity of being alert. Jesus said, "Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:42). "Watch therefore . . ." (Matt. 25:13; Mk. 13:35; Lk. 21:36). "Watch and pray . . ." (Matt. 26:41; Mk. 14:38; Lk. 21:36). Paul said, "Watch ye, stand fast in the faith . . ." (1 Cor. 16:13). ".... but let us watch and be sober." (1 Thes. 5:6). "But watch thou in all things" (2 Tim. 4:5). Peter said, "be ye therefore sober, and watch unto prayer" (1 Pet. 4:7). "Be sober, be vigilant. . ." (1 Pet. 5:8). Then other passages which emphasize alertness are such ones as these words of the apostle Paul— "Awake to righteousness." "Awake thou that sleepest . . ." (1 Cor. 15:34; Eph. 5:14).

Often times, Christians say they have nothing to do, the reason being—THEY ARE NOT LOOKING! We must be alert and be aware of what is going on and of what is needed. By so doing, we can then be diligent and more effective in carrying out whatever is needful. There are several areas where it is essential that we be alert. Let us notice some aspects of life where alertness is required.

We Must Be Alert To the Needs of One Another

Sometimes it is the small, everyday needs of life which go unnoticed. However, these may very well be the critical areas where encouragement is so desperately needed. Paul said, "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). Paul told the Philippians, "Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus" (Phil. 2:4, 5). The need for concern and alertness to the needs of one another is further set forth by Paul in the Roman letter: "Be kindly affectioned one to another with brotherly love; in honour preferring one another . . . Rejoice with them that rejoice, and weep with them that weep. Be of the same mind one toward another" (Rom. 12:10, 15, 16).

Surely, we must be aware of and respond to the "major" needs of one another. But also bear in mind that the "little things," such as a warm smile, a firm handshake, a pat on the back, a card, a telephone call, a word of appreciation, etc. just might "make

another's day!"

Elders Must Be Alert to The Needs of the Flock

Paul told the Ephesian elders to "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). To obey this command, elders must know the flock. This necessitates alertness. The elders must be closely acquainted with each member, being alert to his spiritual needs in order to properly "feed the flock." Parents learn that children can not all be handled alike. One will be more subject to training and discipline than another; one will be more apt to learn than another, etc. So it is with elders watching over the flock. Some members need more fundamental teaching, while others require deeper study and training. Some may need discipline and correction. Some may need more encouragement than do others. To be aware of the particular needs and specific conditions of each member of the congregation requires alertness on the part of the elders.

Preachers Must Be Alert to the Needs of the Congregation

A gospel preacher has the duty to "Set in order the things that are wanting" (Tit. 1:5). Preachers must at all times declare God's truth on any Bible subject. As Paul told the Ephesian elders, ". . . I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house . . . For I have not shunned to declare unto you all the counsel of God" (Acts 20:20, 27). Preachers have the responsibility of preaching the truth, even though the truth "steps on a few toes" in the process. Strong preaching sometimes has a stinging effect on its listeners. Of course, this is a sign or indication that this particular teaching is needed. For example, if we rub alcohol on our skin, and in some areas it begins to sting, then those are the areas which need the medication. This, likewise, is true with regard to proclaiming the oracles of God and the effect it has on our lives. Paul told Timothy to "Preach the word; be instant in season, out of season; reprove, rebuke, exhort will all longsuffering and doctrine" (2 Tim. 4:2). Obeying this command requires alertness on behalf of the gospel preacher.

The Congregation Must Be Alert to the Needs of the Preacher

The preacher needs the support of the congregation so long as he preaches and teaches the truth. It is very significant and meaningful to the preacher to know that he has the backing, the encouragement, and the support of the members as he does his work. Preachers need to feel a sense of "belonging" to a congregation if they are going to be effective. Hence, alertness on the part of the congregation is essential in this regard.

Also, I might add at this point, that brethren, likewise, need to be alert to the financial needs of a gospel preacher. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (1 Cor. 9:14). Many brethren are not aware

of the fact that the gospel preacher's salary is the gross amount out of which must come social security, taxes, insurance, retirement, or any type of fringe benefit that he might have. It has been estimated by a recent survey that the fringe benefits to the average American worker are worth about \$3,000 per year. According to the consumer Price Index, living expenses have risen nearly 20% in the last five years. Consideration to these facts must be given with regard to the preacher's salary. A gospel preacher can't perform his work effectively if he is constantly distracted by the financial needs for his family security. It is rather humiliating for a preacher to feel as though he is a "beggar." When a preacher has to ask for an increase in salary, he is usually placed in a very awkward position. Some might get the wrong idea and make the false charge that he is preaching for money. "That money hungry preacher!" But preachers are human! They have financial responsibilities, they have families, and they have obligations to their families just like everyone else. Therefore, brethren must be alert to the financial needs of the preacher.

We Must Be Alert to the Needs of Self

Being alert to what is lacking in our own lives enables us to then begin making the necessary corrections. We must guard against being conceited. *"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith"* (Rom. 12:3). We must guard against self-complacency. This was the problem of the Laodiceans: *"Because thou sayest, I am rich, and increased with goods, and have need of nothing: and*

knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17). The necessity of being alert in reference to self is stressed by the apostle Paul when he says, *"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates"* (2 Cor. 13:5)? Alertness concerning our own abilities and weaknesses is imperative.

Conclusion

If alertness is lacking in our lives then it is time to "WAKE UP!" We close with the words of Paul: *" . . . it is high time to awake out of sleep . . . The night is far spent, the day is at hand"* (Rom. 13:11, 12).

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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.

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THINK ON THESE THINGS

H. E. Phillips

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THE ELDER'S "CHILD OR CHILDREN" AGAIN

Recently a fine young man asked me to again discuss the matter of the number of children required in the scriptures for a man to be an overseer of a congregation of God's people. I am glad to do so just as simply and plainly as I know how.

The only passages in the New Testament that have to do with the children of an elder in reference to his qualification for this work are found in I Timothy 3:4,5 and Titus 1:6. What is not in these verses is not a requirement of God. What is in the verses is absolutely essential to obey God. Let us honestly and fairly examine these verses to get all out of them that is there, and add nothing that is not there.

"A bishop then must be ... one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God ?)" (I Tim. 3:4,5). "If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly" (Titus 1:6). The ASV reads: "If any man is blameless, the husband of one wife, having children that believe, who are not accused of riot or unruly."

The passages contain the following essentials, either by direct statement or command, approved example or necessary conclusion. There is a difference between an example and an approved example, and there is a difference between a conclusion and a necessary conclusion.

The passage says: 1. He must be a husband. 2. He must be a husband of **one** wife. 3. He **must rule well his own house**.

4. He must have his children in subjection with all gravity. 5. He must have faithful or believing children who are not accused of riot or unruly. 6. He must know how to rule his **own house** in order to take care of the church of God.

That is all one can get from these passages. Anything else is a matter of opinion and human wisdom, and is not a matter of faith.

Now note what is not in these verses: 1. He cannot be married a second time. His first wife may have died and

he married a second time. These passages do not tell how many times he may have been married, but it requires that he be the husband of one wife in God's sight, and he would be so if married a second time if his first wife had died (Rom. 7:2,3) 2. It does not say how large his house must be or how long he ruled it well. 3. It does not say how many children he must have. 4. It does not say that ruling his **children** well is the means that qualifies him to rule the church well. 5. It does not say that an elder must be a definite age in years. 6. It does not say whether his children are in his household or have houses of their own. There is not one requirement by command, example or necessary inference that would require a single one of these as a matter of faith. If one holds some opinion in regard to any of these matters, I respect his right to the opinion, but it cannot be made a part of God's law and thus is not a part of the faith once delivered.

PLURAL AND SINGULAR USED IN SCRIPTURES

The scriptures use the plural and singular number when either or both is intended. The word "houses" in Mark 10:29,30 is the same as "house" left in verse 29. Elizabeth, the wife of Zacharias and mother of John the Baptist, "was of the **daughters** of Aaron" (Luke 1:5). How could Elizabeth be born of Aaron's "daughters" (plural) ? Obviously, the number is not the point, but rather the lineage.

"Children, obey your parents in the Lord; for this is right" (Eph. 6:1). No one would take the position that parents with one child was not included in this instruction of the Holy Spirit. The **number** is not the point, but the **responsibility based upon relationship**.

And then, "Children, obey your **parents** in the Lord." Would this mean that if "children" (any number) had only one parent living they had no responsibility to obey ?

"And, ye **fathers**, provoke not your **children** to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). Would the father have the obligation to train his children in the way of the Lord if he only had one ? Solomon said: "Train up a child in the way he should go ..." (Prov. 22:6). This would not forbid a father with six children bringing them up in the same way.

All this is but to show that the plural "children" is used in the word of God and in I Timothy 3:4,5 and Titus 1:6 to refer to offspring **without regard to number**.

WHY MUST HE HAVE CHILDREN?

If you ask me why must an elder have one wife and believing children, my first and most important answer would be: GOD SAID IT! This is enough for me. There are many things I do not understand about the requirements of God, but I completely and unquestionably believe and obey them to the best of my ability.

But if someone says we can draw inference from what is said as to the reason, I will agree. However, sometimes (more

often than not) these inferences are not essential and, therefore, not a part of the faith. They are not always correct. I think I understand and may properly infer why God wants the elder to have **one** wife; because that is all God authorizes any man to have. The Holy Spirit stated that he must rule his house well, otherwise how could he take care of the church of God. This very language indicates that **the proof** of his ability is in **the rule of his house well**. There is nothing I can find in the language that requires a plurality of children to prove that he has the ability to rule his house well.

The assumption that an elder learns from his children (plural) the skill of handling people in the church is without foundation either in scripture or in fact. First, for the most part elders do not deal with the church as they do with their children. Second, most of the trouble with which elders must deal are with grown men and women far older than his children, and how will he learn how to deal with them? If one wife can equip him with the knowledge to deal with women of all ages, married or unmarried, why would not one child equip the same man to deal with all ages of younger men and women, married or unmarried? Human wisdom is all that we can look to for answer to this question. The word of God is silent on it.

The sum of it all is that the law of the Lord requires a bishop to be a good husband and father and rule his house well. In his family life nothing more is required. Examine your own heart carefully and if you have to build an elaborate structure of logic that cannot be sustained by the word of God, you may be sure that something is not right in your understanding of the passages under consideration.

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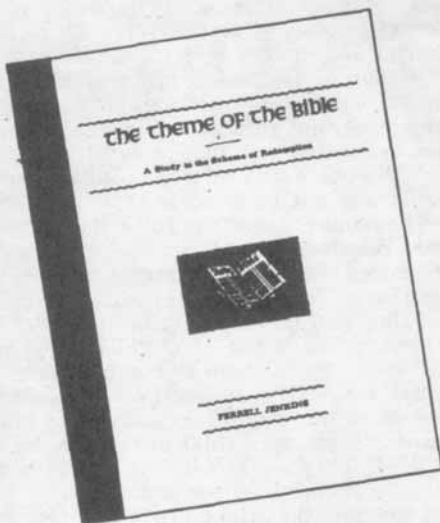
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Editorial

Connie W. Adams

P. O. Box 68
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CATERING TO THE RICH

Neither poverty nor wealth are virtuous of themselves. Money, whether little or much, has no character of its own. It always takes the character of those who have it. Twenty-five dollars may buy a good Bible, several useful books, clothes for the poor, food for the hungry, or fifty gospel tracts which may lead many to the truth. Or the same amount may be spent at the track betting on the horses, or at a bar to buy whiskey, or in a porno shop to buy materials to corrupt the heart. It all depends on who has the twenty-five dollars.

Some of God's greatest servants of old were rich men. Abraham was "very rich in cattle, in silver, and in gold" (Gen. 13:2). Isaac, Jacob, David and Solomon were rich men. Job was made rich both before and after his patience was sorely tested. It is easy for the poor to envy the rich. Jesus said "Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Lk. 12:15). Paul said that covetousness is idolatry (Col. 3:5).

Spiritual Riches

The riches of God's grace and mercy are the source of our own spiritual welfare. Paul said "for the same Lord over all is rich unto all that call upon him" (Rom. 10:12). God is "rich in mercy" (Eph. 2:4). Of Christ it was said "Though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9). Paul rejoiced to be a recipient of the grace of God that he should "preach among the Gentiles the unsearchable riches of Christ" (Eph. 3:8). He said of his work "As sorrowful, yet always rejoicing; as poor, yet making many rich" (2 Cor. 6:10). The church at Smyrna was in physical poverty but the Lord said to them "But thou art rich" (Rev. 2:9). If we spend our lives on earth in the prosperous circles of the well-to-do, or in the huts of the poor and down-trodden, we may all be rich in spirit and lay up treasures in heaven which cannot be stolen or corrupted (Mt. 6:19-21).

Setting Priorities

While it is not wrong to have material things, it is wrong to place them before the spiritual. Jesus said "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you" (Mt. 6:33). The rich young ruler, who came to Jesus inquiring about eternal life, had trouble with his priorities. When he was told to sell what he had, give to the poor and come follow the Lord, he went away

sorrowful "for he was very rich" (Lk. 18:23). Some have so obligated their time in the pursuit of "things" that they have no time left to worship, to study or to seek the lost. They are so busy making a living that they have no time for a life of service to God. This failure has corrupted the lives of many of God's people.

Dangers of Riches

The rich often develop a false sense of importance. "The poor is hated even of his own neighbor: but the rich hath many friends" (Prov. 14:20). They have the problem of distinguishing between those who love them for what they are and those who cater to them for what they have. Discovery that they are simply being used because of what they have has led some who are rich in this world's goods to be suspicious and bitter toward everybody and to become withdrawn from society.

"The poor useth entreaties; but the rich answereth roughly" (Prov. 18:23). There is an arrogance often seen in the rich. He thinks he needs nothing from anybody. He is convinced that his money will buy anything and anybody. Howard Hughes is reported to have said that "every man has his price." "The rich ruleth over the poor, and the borrower is servant to the lender" (Prov. 22:7).

"Do not rich men oppress you, and draw you before the judgment seats" (Jas. 2:6)? The rich have an advantage over the poor and often take delight in throwing their weight around. How many world economic problems have been created because of the rich who control things needed for human survival? How many "shortages" have been contrived just to raise the price to further enrich the already rich?

Jesus taught that the "deceitfulness of riches" choke the word out of some hearts (Mt. 13:22). We have often noted a decline in spiritual interest on the part of some who were increasing in goods. How tragic to see men of principle, who have known hardship and sacrifice, compromise their principles when their business begins to prosper. You see them rationalize to justify questionable operations or stoop to take advantage of the less influential. Riches deceive in that they do not satisfy. The more we have the more we seem to want. Many a home has paid a bitter price for Mother to leave it for wages which are supposed to make life "better" for the family. But money cannot buy lost time with children. Money cannot repair the loss of affection between husband and wife. Money cannot restore shattered nerves and broken health accumulated in the pursuit of material things to make life "better." Money cannot repair the damage to the church of our Lord caused by men of influence who were deceived by money and the lust for it. No wonder Paul wrote "But they that be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (1 Tim. 6:9).

Some gospel preachers have been deceived by riches. Some have started making tents in order to preach the gospel and wound up making tents to make money and forgot about preaching the gospel. Every now and then some great sales scheme comes along and before you

know it the whole brotherhood is caught up in it. Suddenly, everyone is trying to sell everyone else the product, or line up someone else to do the selling. Preachers are in a unique position to be good salesmen. They know how to paint word pictures, be persuasive and they know many people. Is it wrong to sell a product and make a profit? Not that we know of. Is it wrong for gospel preachers to "make tents" to beef up an inadequate income? Of course not. But when we abuse hospitality to slip up on the blind side of folks and turn what appeared to be a social gathering into an unexpected sales meeting, then "I pray thee, have me excused"! Or when you can nearly see the flashing dollar signs in the eyes of those who wax eloquent on how much money can be made at this or that promotion, then I am caused to wonder if men bright enough to preach the gospel did not know already if they wanted to make money there was surely a better way to do it than to decide to dedicate their lives to gospel preaching!

Brethren who operate papers, schools and other services must constantly keep in mind the dangers of riches. We do not believe it is wrong to operate schools in which the Bible is taught daily, nor for these private enterprises to function under boards of directors and to receive funds from interested individuals to assist in their work. But such institutions and operations can never be more secure than the quality of those who run them. We fear that men are sometimes chosen because they have money and influence with other men who have money. This is not to say that men of means cannot be men of high principle and great devotion to godliness. But we do know for a fact that men of wealth have at times used their wealth as a club to get their way. Who will deny this? The pursuit of money to run institutions creates blind spots in the vision of those who must do the pursuing. We are sympathetic with the problems of paying the bills in the operation of works which we are convinced accomplish great good for many people. We understand how strongly one feels about a project into which he has devoted much of his life, strength, heart and financial resources. The editor feels that strongly about the work of this paper. We saw it in the face of our beloved H. E. Phillips the day we drove away with the last physical evidences of this paper to give our heart and hand to a work which he had kept alive for many years at the sacrifice of personal resources and broken health. He knew it was doing good and gladly made these sacrifices. Oh yes, we understand, for we are as determined as he was to keep it alive and doing good. We have worked closely with those related to other worthwhile enterprises in papers and schools. We know how they feel. It is therefore as a friend that we offer this warning as to the dangers of money and the love of it. When spiritually impoverished, hypocritical men, whose chief recommendation is that they have made money, are placed in seats of influence in the operation of schools, papers, foundations, or what have you, then the handwriting has already appeared on the wall. When promoters of human enterprises have little time for the ordinary

fellow while lavishing great attention on the well-to-do, that is not calculated to inspire confidence in the purity of the motives of those who so act.

Our Duty Toward the Rich


Preachers have often had difficulty handling their relations with the rich among the brethren. While we are not to cater to them, we are charged to preach to them. "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (1 Tim. 6:17-19). What is our duty to the rich among the brethren? Preach the truth to them. Teach them not to trust in riches but in the living God. Teach them to use what they have righteously and to do good. Help them to go to heaven. Do not scheme and plot as to how to use them and separate them from their money for our own advantage. Do not withhold any truth because of fear for what money will say when it "talks" in the business meeting. Do not lambast the sins of the poor and lowly while blinded to the sins of the rich and their children. Do not make merchandise of the gospel and sell our souls for the sake of money. Instead of being afraid of the rich and what they might do to us should we incur their wrath, let us seek to implant within them the fear of the Lord. They shall be judged even as the rest of us.

There is a great difference in "charging them that are rich in this world" and in catering to them for advantage. God help us all to know the difference.

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SALVATION BY GRACE THROUGH FAITH

In order for us to understand what God has revealed on this matter of salvation by grace through faith and how they relate to man, I will be giving attention to statements made in the first five chapters of the book of Romans. This study will involve a number of articles which will necessitate a study of the words gospel, grace, faith, law, righteousness, justification, impute, redeem, the blood of Christ, and how all these relate to man's salvation.

One of the first things always is to give the definition of words and then see how they are used in context as the context always determines the meaning of a word. In this article we are going to give definitions of the above words and then show how they are used in context in different passages in the New Testament as we try to determine how they are used in the above mentioned passages in Romans. (All definitions are from W. E. Vine's Expository Dictionary of New Testament Words).

GOSPEL—"originally denoted a reward for good tidings; later, this idea of reward dropped, and the word stood for the good news itself (Vol. 2, P. 167). Hence, the good news that salvation has come through Jesus Christ to "everyone that believes" in Christ, who he was and what he has done that we might be saved.

RIGHTEOUSNESS—"is the character or quality of being right or just. It is used to denote an attribute of God in Rom. 3:5, and means essentially the same as His faithfulness, or truthfulness, that which is consistent with his own nature and promises" (Vol. 3, Page 298). The word is used in at least three different senses in the New Testament. In 1 John 3:7 we read, "My little children, let no man lead you astray: he that doeth righteousness (the instructions which God hath given for man to do to receive salvation, cf. Rom. 10:1-2, JTS) is righteous, even as He (God, JTS) is righteous."

GRACE—"favor bestowed" (Vol. 2, Page 170). The word grace is also used in a number of senses in the New Testament. In Titus 2:11-12 it refers to that which God's grace provided by giving us the New Testament. It also signifies the wonderful blessings and benefits which Christ has purchased, both in time and eternity (Heb. 4:16; Acts 20:32; 2 Thess. 2:16).

FAITH—"primarily firm persuasion, a conviction based upon hearing" (Vol. 2, Page 71). However, "faith" is used of belief that will not save (Jas. 2:19); belief that will save (Gal. 5:6); and the system of teaching which was once for all delivered to the saints (Jude 3).


LAW—"The word "law" is used in three different senses in the Roman letter. (1) Law of Moses. (2) Law written in the hearts of the Gentiles. (3) Law of liberty cf. Jas. 1:25; 2:12.

JUSTIFICATION—"denotes the act of pronouncing righteous, justification, acquittal. It is used twice in the epistle to the Romans and there alone in the New Testament signifying the establishment of a person as just by acquittal from guilt" (Vol. 2 Page 284). Thus when one is justified, he is acquitted before God as if he had never sinned.

IMPUTE—"to reckon, take into account, or, metaphorically, to put down to a person's account" (Vol. 2, Page 252).

REDEEM—"to buy, denotes to buy out, especially of purchasing a slave with a view to his freedom" (Vol. 3, Page 263).

We trust that you will study these definitions and the thoughts contained therein, and keep them on hand. They will be very helpful as we begin our study of Salvation by Grace through Faith in the next issue of *Searching the Scriptures*.




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THE PROPHETS VIEW THE CHURCH— No. 4

Turn to 2 Sam. 7:12-16. "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever." The next verse says, "According to all these words, and according to all this vision, so did Nathan speak unto David." We now know to whom this was addressed — unto David.

The first thing that is affirmed is that "thy days be fulfilled and thou shalt sleep with thy fathers." We need not look for any fulfillment of what is said in these verses until David is asleep or dead with his fathers. In Acts 2:25-29 one reads "For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead, and buried, and his sepulcher is with us unto this day." This was part of Peter's great sermon on the day of Pentecost. David was both dead and buried and his tomb was among them on the Day of Pentecost.

The next thing that is said in 2 Samuel 7 is that God would "set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom." The one that would be the king of the kingdom was to be one that was the seed of David and of his bowels. Acts 2:30 reads, "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Jesus Christ the Son of God was of the bowels and the seed of David. If

you will read Matt. 1 or Luke 3, it will be seen that David is listed in the genealogy to Christ. Christ is the one the prophet had in mind of being set upon the throne in the kingdom when it was established.

Next, the prophet saw Christ building a house for my name. "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). Christ further said that there were people living on earth at that time that would not die until they had seen the kingdom of God come with power (Mk. 9:1).

The next affirmative statement made by the prophet was, "I will stablish the throne of his kingdom for ever" (2 Sam. 7:13). Jesus Christ was to sit on his throne which is also said to be David's throne. 2 Sam. 7:16 says, "And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever." It was the throne of David; it was the throne of Christ; and Christ was to sit upon the throne of David and reign in his kingdom. Acts 2:30 said that God would raise up Christ "to sit on his throne."

The throne of David, upon which Christ was to sit when he was reigning in his kingdom is not upon this earth. David's throne is in heaven. Psalms 89:35-37 says "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon and as a faithful witness in heaven." David's throne is in heaven and not upon this earth.

Psalms 132:11 reads, "The Lord hath sown in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne." The fruit of David's body would sit on his throne. Christ is the fruit of David's body (Acts 2:30) therefore, it was Christ that is to sit upon the throne of David.

The throne of David would be set up when David slept with his fathers. Peter showed in Acts 2 that at the time of Pentecost David slept with his fathers, therefore, it was upon that day that the Lord established his kingdom and Christ began to reign on David's throne.

Peter records for us the event of Christ sitting down on the right hand of God the Father, and when he sat down, he began to reign as King of his kingdom. Peter said, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:33-36).

From Ephesians we read, "... he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and

gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all" (Eph. 1:20-23).

The Lord affirmed that he would not take the reign of Christ away from him as he took the kingdom away from Saul. He said, "But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee." You will recall from 1 Samuel 15 that God had told Saul to go and to utterly destroy the Amalekites and all that they have (1 Sam. 15:3). Upon going, Saul disobeyed and returned with the king, with oxen, and with sheep to do sacrifice, so he said, unto the Lord. For this act of disobedience, which Saul like men today, tried to lay on someone else, he was rejected as being king over Israel (1 Sam. 15:23).

Upon the rejection of Saul by God, Samuel was instructed by God to begin to make preparation to anoint David as king over the people of God (1 Sam. 16). God had taken the kingdom from Saul, but David was told in 2 Sam. 7:15 that God would not take the kingdom of Christ away from him as God took the kingdom away from Saul.

God through Nathan said unto David, that his house, his kingdom, and his throne will be for ever. Christ has all authority over the house of the Lord (Mt. 28:18; Eph. 1:22-23). The house of God is the church of the living God (1 Tim. 3:15). The church and the kingdom are one and the same relationship (Mt. 16:19). Therefore, the kingdom, the house and the throne will last for exactly the same time. All of them will last "for ever" as the prophet said.

There are those today, false teachers, who would have us believe that there is a difference in the church and kingdom. They tell us that Christ came to this earth to establish the kingdom, but because the Jews rejected Christ and did not approve of the spiritual kingdom which he was to set up, but sought a political kingdom of Him, that Christ refused to set up his kingdom. Instead of the kingdom, he built his church, which was a "jumped-up-affair" at the last moment, when the Jews would not accept the kingdom. One of these days they say Jesus Christ is coming back to set up his kingdom on earth, that all of the Jews will gather to Jerusalem in Palestine, that all the righteous will be raised to enter the kingdom, that Christ will sit upon David's throne for a period of 1,000 years reigning as king on David's throne on earth in Jerusalem. After the 1,000 years, the wicked will be raised and the general judgment. This is the theory of Premillennialism, which with its various shades is accepted by the religious world, but not taught in the Word of God.

The prophet saw the Lord's kingdom being set up when David slept with his fathers. The One that was to sit upon the throne of the kingdom was to be of the bowels of David, and build a house for the Lord. The reign was not to be taken from the king as Saul was removed as king over Israel. The rule of the kingdom was to be "established for ever." This is what the prophets a long time before Christ saw. When Peter on the day of Pentecost said, "This is that which was spoken by the prophet" it was the fulfillment of that viewed by the Old Testament prophets.

ITALIAN LIBERALS ARE DRIVING A WEDGE DEEPLY INTO ORTHODOX PROTESTANTISM WITH BLASPHEMOUS FANCIES

Rodolfo Berdini

In January, 1975 this paper published an article of mine entitled "**From Italy With Sadness**" in which I expressed profound delusion about the spreading of organizational and doctrinal initiatives headed and protected by groups of American missionaries (?).

I denounced the enormous sums of money that were (and still are) being thrown away on the altar of personal ambition, while the will, the most important and indispensable commitment to evangelization, was being more and more sadly weakened to the point of suffocation.

The voluminous correspondence that I had with Brother Connie Adams opened my heart to new hope, and new energy surged into my soul. Sound doctrine lit up new horizons and strong hope since then has accompanied the progress of the faithful in Italy.

Why am I once again denouncing the Italian liberals? Only two years have gone by and yet the path towards the antithesis of New Testament Christianity has been so rapid and has made such progress as to arouse amazement and incredulity even in one who, like me, has had long experience in deviationism.

I am hoping that these few observations will be read by responsible persons (Elders, where are you?) who help the "liberals" in Italy and who, driven by the responsibility of their position, will decide after thorough examination of events to interrupt material assistance to those who instead of being bearers of life through evangelization are bearers of death and confusion, setting forth false and blasphemous doctrines, torn away from the Word of God (2 Corinthians, 11:13-15).

Here are the facts:

1). The unhappy union with the Christian Church with the organ is now disregarded by the majority of churches, and particularly those of northern Italy—Milan, Genoa, Florence, Padua, Vicenza, etc. etc. The communion of brotherhood is complete. Perhaps all of them, fascinated by the toccata and fugue of Johann Sebastian Bach, have forgotten the sweeter music of the Word of God which warms the heart and touches the soul.

2). On April 10th and 11th, after much preparation, an Assembly was held in Genoa of the Churches of Christ during which solid foundations were laid for a determined step towards Protestantism. Here are the decisions taken in that serious assembly of Christians(?).

- a) a new position of woman in the Church. She can pray in the meetings, read the Bible and preach.
- b) The Church must become political. The political Gospel (by political Gospel it is meant a form of

ideological adherence to marxist groups, which in Italy are the extremists of the main Communist party) and social Gospel must be in harmony with ideologies linked to the class struggle to overthrow the existing society.

Women have already been preaching in the Churches of Padua and Vicenza. In Genoa the church is divided because none of the older members accept the idea of women preaching in their community. Women preached at the Assembly and read passages from the Scriptures.

There exists a project for a "Federation of the Churches of Christ"—naturally with a steering committee, etc.

In many communities the office of Evangelist is denied and it is held that each member is an evangelist (including the women). At this point I recall to mind an idea voiced by our poet Petrarch. I quote from an edition of the Latin work edited in Basle in 1496, letter no. 20. ". . . love for the truth is termed madness, modesty is greatly shameful, licentiousness, on the contrary, is esteemed as greatness of spirit . . . Satan sees these things and laughs; and in his exultation sits in judgment on them and is amazed that they do far more than he could want . . ."

Petrarch's letter stigmatized the moral and doctrinal deviation of the pontifical court of his time; to me it seems that this caustic comment could very well be applied to the spiritual wantonness and shamelessness that animates the so-called Church of Christ in Italy.

With infinitely more authority the Word of God underlines the objective motivations that in each era determine every form of deviationism: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Timothy 4:3,4). "If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof coming envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness; from such withdraw thyself. But godliness with contentment is great gain" (2 Timothy, 6:3-6).

The supporters of the stupidity, which currently rages in my country among those who not long ago we considered our brothers in Christ, have always been the hired observants of the whims and desires of the Americans operating in Italy.

Here, O Lord, are your disciples!

They have been hired, apparently at least, because with their backs always obsequiously curved they have not only continuously said 'yes' to your desires for innovation but also to your more-than-proven ignorance. You have felt important, you have been diverted by this chorus of voices to which we have NEVER joined our own. This adulation has subjugated

you foolishly.

These are your fruits!

Flatterers and flattered, locked together in a macabre and spasmodic dance of death, taking part in the last act of an ignoble comedy.

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Acts 15:36 reads in part: ". . . let us go again and visit our brethren in every city where we have preached the Word of the Lord, and see how they do." And, "they do" right well, thank you. With Keith Burnett of Oblong, Illinois, I left Indianapolis on 1 February for the Philippines. I arrived back on 2 May 1977. The temperature was — 25° F when we boarded the plane and 94° F with appropriate humidity for a tropical Island nation, when we debarked in Manila. It was a profitable and exciting trip, with some sparkling revelations.

First, to the figures. These tell a partial story of the trip. By the count of one who accompanied me, I visited 200 churches. I questioned many brethren on the total number of congregations there, and what portion of them were visited. From their answers, I saw only about 25%. For these, I preached 170 times, mostly "one-night stands", to exhort and encourage the brethren in as many places as possible. Since I wanted to learn as much as I was able about the work there (see again Acts 15:36), this purpose afforded me opportunity to preach and encourage brethren in a large number of places also.

We witnessed 235 baptisms in the places where we were. Now obviously, we did not convert all, or even most of these. But the figures do indicate the kind and amount of work going on there. Further, much was certainly done before our arrival in each place, and continued after we left. Likewise, brethren in other churches which we did not visit continued their efforts during this three month period. From verbal reports, I would guess several thousand were baptized all over that nation in the period of my stay.

I know personally more than 500 preachers opposing the institutional apostasy. Many of these preach for two and sometimes three churches. From this, I conclude the figure of 500 plus, and possibly 800 is a reasonable guess as to the number of churches there. One preacher estimated there were 100,000 Christians in the Philippines. I believe this is high, but he has access to more information than I. But whatever the number of saints, churches, preachers and baptisms, one thing is certain and obvious: since I was there in 1973, the growth has been stunning. My own prediction is that should this continue to explode during the next ten to fifteen years as it has in the last four, God's saints there will exceed in number those in the US.

One very interesting thing which kept popping up was a repetition of Acts 8:4, when the scattered saints

went everywhere preaching the Word. Certain churches in the Philippines today are tremendously influential. This is not because of their size, for they have only 50 to 60 baptized members each. Rather, it is because they happen to have a large percentage of transient members. Particularly is this true of Angeles, near Clark Air Base, and Olongapo, nearby our Naval base, Subic Bay. Also, churches located in areas with colleges share such influence. What happens is this: a member in that area to work, or attend a college worships with one of these churches. This one brings friends, some of whom are converted. These new saints continue there long enough to become grounded in the faith. When the work opportunity ceases, or he is graduated from college, he moves back to his home province. Here, he begins converting others (wife, husband, friends, neighbors, etc) and proceeds to organize a small church. Many, dozens and possibly more than a hundred of these churches have sprung up, without the help of a preacher. Indeed, most of them have never seen a preacher, and the preachers do not even know of the existence of these congregations except occasionally by accident.

Today, there are just over 100 preachers supported by US churches and individual Christians. There are more than 400 other men preaching as they are able to provide for themselves and their families through secular work. These men seek financial assistance that they might be able to cease their secular work and put in full time preaching. And many of them would be very effective in this. Those of us who have been there will gladly recommend to you one needing support and who is worthy of your help.

There are some conscienceless men there, just as there are here. We call them 'church bums'. They don't have a name for them, but they represent the same thing. Some of them have copies of **TRUTH** and **SEARCHING THE SCRIPTURES** (both of which are freely circulated there) and start writing churches whose addresses are in these magazines. The men claim they are seeking support to be able to preach. The appeal is often for \$100.00 and each church addressed is permitted to believe that its support, if forthcoming, is all that the man will receive. I know two who are getting \$500.00 and \$550.00 respectively, with each supporting congregation thinking it alone is assisting the man. That is bad enough. But one of these men is not even a preacher by any stretch of the imagination and the other has abandoned two churches in the past few years, to let them die. In one instance, he sold the building and pocketed the proceeds. Such situations develop out of the desire of American brethren to help, but doing so without making reasonable efforts to determine the character of the men they are assisting. This is hardly good stewardship. Brethren, I am personally very grateful for your concern and your desire to help deserving men there in their work. But please, check with those of us who have been there. We do not intend to try and tell you what to do, but we want to provide you with the information you need so you can make the right decisions. If we do not have

such information personally, we can put you in touch with reliable brethren there who can and will provide it. But please, do not start helping a man you have not checked out, to determine whether he is worthy, or if he is even a preacher.

Keith Burnett remained six weeks, then returned to the US. Paul Casebolt arrived there to be with me during the last month of my stay. Jim Puterbaugh was with him, but for a different purpose. Jim plans to spend a year there, broken into two months periods in each of six different locations. He is teaching young preachers (and others who want to attend), to help ground them and increase their ability in their work. This was what he was doing in Kirkland, Washington, for eight years. It will greatly help the work in the Philippines, since so many of the preachers are young, both in years and in the faith. And Jim's influence will not end with these. He is preparing them so when they return to their homes, they will be able to teach those who were unable to attend his classes. I urged Jim to do this and am profoundly grateful to God and him that he is.

What about the immediate future? Hopefully, Larry Hafley and Earl Robertson, who were there in 1974, can be persuaded to return in 1978. I have also talked with Frank Butler, Ben Shropshire and Bob Buchanon (no kin to the PBC-president) urging them to go together in 1979. Should both of these trips be realized, there is much good work to be done in areas where no Americans have yet been, but where there are many young saints who greatly need encouragement to grow in the faith.

My own plans call for a return in 1980. I have a course on teaching methods which the brethren there repeatedly asked me to return and present to them. Tentatively, and with God's willingness, I plan to spend three days in each of thirteen centrally located places, teaching three lessons daily. The Filipino brethren recognize also that their women need to be used in teaching—currently very few are so used—and in the failure to use them now, their children are missing out on instruction which they need. However, there are some problems in this, too. These same brethren are firm in their insistence on having a woman teach their women in these classes, plus other difficulties. But these are solvable. Any interested in assisting in this, let me know, and when I have outlined my plans in more detail, I will send you a copy.

What conclusions can be drawn from my trip? What of the future of God's people in the Philippines? I can see the possibility of major difficulties, because Satan will not sit still and permit such growth to go unchallenged. However, for all the danger and problems facing the saints there, God has provided the solutions. If these brethren will continue to search for and apply these solutions, the growth, both numerical and —spiritual, can and will, continue to be explosive. I pray for this. If you are presently helping a man there, give consideration to increasing this. The Philippines have sustained an overall inflation of 50% since I was there in 1973, and this has had a brutal effect on brethren

living on a fixed level of support since then. If you are not presently helping a man there, but are interested in this work and would consider doing so, please contact me, and let me put you in touch with those who have this need.


I am making a special report to be sent to those who supported me on this trip. I will print a limited number of additional copies. If you want one, please let me know, and I will send them out as long as the supply lasts.

ANSWERS
for our hope

Send Bible questions to:

Marshall E. Patton

10511 Moonlight Way
Valley Station, KY 40272



BRITNELL—WOODS DEBATE

It was my privilege to moderate for Brother Eugene Britnell in his debate with Brother Guy N. Woods in Suffolk, Va. May 16, 17. The issue involved church support of benevolent institutions such as Mt. Dora Orphan Home in Mt. Dora, Fla.

Brother Woods had nothing new to offer and did not use all of the material he has formerly used in such debates. He seemed willing to rest his case on two arguments, primarily: 1) The Restored Home, and 2) The Home Is Not The Church. After his first speech little else was done but to reiterate these arguments, indulge a lot of quibbling, and just mark time. It was obvious to many that Brother Woods was evasive and did not deal forthrightly with the questions, arguments, and charts presented by Brother Britnell. However, one must admire his ability as a sophist.

Brother Britnell was without a peer in meeting Brother Woods on this issue. This was evident from his ability to sift material, grasp the heart of what was said, whether argument or quibble, and deal with it effectively before the audience. He showed himself to be an artist at repartee, while at the same time conducting himself so as to command the respect of the whole audience. He spoke with conviction and persuasion. I believe that honest souls were deeply impressed and helped by his diligent and dedicated efforts in this debate. From remarks made to me personally by some aligned with Brother Woods, I predict that we will hear of changes on their part in the future. One family has already made a forthright change resulting from a former debate (Britnell—Foster) at the same place earlier this year.

Brother Charles E. Littrell, who preaches for the Newport News, Va. church, served as chairman moderator in the debate. He and the Newport News church are worthy of the highest words of praise for

their accepting the challenge of the Suffolk, Va. church for the debate and for their careful and diligent efforts in arranging for their part in the discussion. Brother Littrell's work with the Newport News church and his influence in this area are worthy of the highest esteem and commendation.

Using the SWORD OF THE SPIRIT

Ken Green

2920 New Hartford Road
Owensboro, Kentucky 42301



SUPERPUNKS, NEW EXAMPLES FOR YOUTH

Captain Marvel, Superman, Batman, Plastic Man. Such superheros were close friends of mine in childhood days. They are still fighting crime and corruption in the world of comic books. Yes, even Plastic Man has been recycled and revived!

But according to an article that I received from Mike McMurray of Metairie, Louisiana, "the four punks are about to replace Superman and the others in your children's galaxy of comic book superheros."

The column was written by Bob Greene in the States-Item, a New Orleans paper, April 28, 1977. Bro. McMurray noted in an attached letter, "Although comic books are not the most wholesome kind of education for young people they do have a lot of influence. There are definite values and lessons of right vs. wrong, good vs. evil, and 'crime doesn't pay' that used to reinforce the moral attitudes taught in school and at home."

Bob Greene writes: "Picture four punks—males—who wear lipstick, high-heeled shoes, women's makeup and dress like 21st century transvestites. Makes you want to retch, huh?"

"... The four painted and bejeweled lads described in the first paragraph are a rock and roll band called Kiss. The band works very hard to build an image of pagan degeneracy. At least one teenager has already died in an effort to be like Kiss. (He died while inhaling butane in an attempt to light it and breathe fire.)

"And the folks at Marvel Comics in New York have determined that the children of America are ready to accept Kiss as authentic comic book heroes. For the first time, comic book heroes with magical powers are being modeled after real people—i.e., the four members of Kiss..."

"'Superman and the other old super-heroes are so pristine, so virginal,' said Steve Gerber, the Marvel Comics editor in charge of the Kiss project. 'They are so clean and wholesome and good. Once a kid gets past the age of 5 or 6, he can't relate to that kind of hero. Not in today's world.'"

So, what kind of world can they relate to may we ask?

The article describes the rock-and-roll band, Kiss after which the comic book characters are patterned: "... the appeal of their music is straight-out sex; about the most subtle thing they do is scream at the audience, 'I WANT YOU.' One of the band's members, whom nature has endowed with an unnaturally long tongue, laps it toward the audience throughout their stage show. During the show the band also vomits blood and breathes fire. The kids like them a lot."

Gerber said he thought "the way that Kiss behaves on stage is the way most of us would like to express ourselves in public."

"We're talking about 8 and 9-year-olds on up," Gerber said. "These are the children who love Kiss."

When asked about a recent article in Rolling Stone Magazine in which one of the real-life members of Kiss showed a reporter a collection of nude Polaroid photographs he has collected during the band's tours with "names, dates and places written on the back," Gerber said this would not damage their plans.

"Not at all, I mean, let's be realistic. How old do you think these groupies who go to rock concerts are? They're 14, 15 and even younger. They're the very people who will be buying the comic books. I mean, we're not in the 1950's anymore. Little girls don't believe in Dick and Jane."

And the parents?

"'At first, the parents reaction will be total revulsion,' Gerber said. 'Then they'll just shake their heads in dismay and go back to watching Happy Days.'"

Parents, do you know where your children are?

A TIME FOR WEeping


Newspapers across the nation, last winter, reported the sad story of the U.S. Supreme Court setting yet another precedent in favor of the guilty. I haven't got the names or other details before me as I write, but readers will recall the travesty of justice that was displayed when the murderer of a little girl had his conviction overturned by the highest court of our land. It wasn't because there was doubt of his guilt. He confessed, and led authorities to the body. It wasn't because he had not been advised of his rights under the Constitution. He had been.

It was because a policeman had "tricked" him into revealing the whereabouts of the child's body. The child-murderer was told that a snow storm was expected which would make a successful search next to impossible. For this reason he agreed to cooperate. But alas, the alleged snowstorm was not in the forecast. Therefore, the poor, deceived murderer goes free!

Friends, this isn't even plain old country falling out of bed sense! Let us pray for a return to common sense and principles of righteousness in government. Numbers 35:33 reveals unto us that "... **blood it defileth the land—and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.**" Ezekiel 24:7-9 declares that the

nation that condones murder, and allows crime to go unpunished will pay with its own blood: **"For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust . . . therefore thus saith the Lord God; Woe to the bloody city! I will even make the pile for the fire great."**

I MARVEL
Galatians 1:6



James P. Miller
1111 Hickory Lane
Cocoa, Florida 32922

IN MEMORY OF HENRY CRAFT

With the passing of brother Henry Craft, of the Birchwood congregation in Louisville, Kentucky, we have the passing of an era. He served as treasurer of the old Haldeman congregation for over seventy years. A member first of the Campbell Street church, then of Haldeman Avenue, and finally of Birchwood, he at ninety-one knew all the great preachers of three generations. He was always the friend of the preacher.


I remember the last three-Sunday meeting I ever preached in was at Haldeman Avenue. He wrote the check, and I remember as if yesterday, what he said: "Now, brother Miller, if you have any trouble with cashing it just call me." Sure enough, before I got on the train to leave Louisville, I carried it to the bank, together with my picture and ad from the Courier-Journal but the bank called him before they would cash it. Brother Cecil Douthitt was the preacher at that time.

Brother Craft was a close friend of the great M. C. Kurfees and worked for many years with his brother, J. F. Kurfees. He was in the thick of the battle over Premillennialism and was in Louisville when R. H. Boll moved there. I have heard him tell of the conditions in Louisville at that time. When I first started preaching at New Albany, Indiana, just across the river from Louisville, Boll was already dead but Jorgenson and Janes would come to hear me. They would not go in Louisville, because of saints like Henry Craft, but would go over in Indiana. He never wavered but stood for the truth as he saw it no matter what the cost.

I could write on about his virtues, but others will do that. I simply could not let his passing go unnoticed by me until I shared these things with you.



**THE BLACK CHURCH
IN NACOGDOCHES**



Ronnie Daby
612 Shawnee Street
Nacogdoches, Texas 75961 361

Most of the readers, if they have been interested in the spiritual development of the black people, know that there are only a FEW (a very few) scripturally sound black churches in the United States. There are fewer preachers that stand for the truth against institutionalism and every unscriptural arrangement than there are churches! Many preachers claim to stand for the truth as long as they can have refuge, but when the "liberal" brethren threaten to withdraw from them, cut off their support, and place a stigma to their name, they run headlong into the liberal camp! This has happened numerous times. We sometimes call them "fence-straddlers" but it does not last this way for long. Some preachers are sound when they are in a meeting for a "sound" church, but they are "liberal" when they hold meetings for a digressive church.

I have been in Nacogdoches for a year and a half and during this time I have learned much about the work of the Lord in most of the surrounding cities. The basic thing that I have learned is this: within a fifty mile span there is not another sound black church that I know. This is not said with an arrogant attitude, it is simply the truth.

Membership

The average attendance on Sunday is seventy. There have been reports of numerous baptisms in years past but the people did not remain faithful. The causes of such a catastrophe are multiple. Hypocrisy on the part of some, "wildcat" preachers and preaching, and some evidently were not converted, but were persuaded through gimmicks.

We have a good crowd of young people each Lord's day. Some of the young men will probably make good elders if they put themselves to the task. A host of the members are slipshod and indifferent concerning the second assembly of the day and therefore cease to come or come every once in a while.

Other Teaching Programs

Each Friday night at seven o'clock ladies Bible class meets. The mid-week Bible class meets on Wednesday night at seven o'clock. Every Thursday night we meet in the home of one of the members for Bible study and it usually lasts for four hours. We try to keep a good supply of Truth Magazines, The Gospel Guardian, and other magazines to hand to brethren and visitors.

Sound Influence

The congregation has been influenced for a number of

years by many of the white brethren that have preached for the Mound and Star church which is located in the city. The manner of influence was not in the fact that they were white, but it was in the fact that they were dedicated brethren who wanted their Bible knowledge to be shared with the black people.

Liberal Antagonism

When I first moved here, word got around that I was an "anti" that "white folks" had trained, brainwashed, and turned LOOSE. There was a good way to find out for sure, so I was invited to preach for the O'Quinn church in Lufkin, Texas on December 31, 1975. They were having something called, "Bringing the New Year in." My lesson was directed toward some of the unscriptural practices that had ventured into the church. When I finished, all were able, to see that the "white folks" had not turned me loose but the preacher in Lufkin was GLAD to TURN me LOOSE! He did not answer ONE argument that I presented! He attacked me personally and he did not like the suit that I had on so he attacked it. Can you imagine a man being so ignorant as to slander an inanimate object! The truth prevailed.

Anytime you are in Nacogdoches we hope that you will meet with us. You will not find gimmicks to lure you, nor a kitchen within which we will feed you, nor will you find mid-week collections to break you, nor a "choir" or singing group to enchant you beyond your wildest imaginations. You will find a church of Christ that endeavors to teach and practice New Testament doctrine without addition or subtraction.

CONTRAST

Oliver Watts

The crash and flash that blazed and blasted loud
And vroomed and zoomed down slopes of Si-na - i
With stark, black darkness stunned the watching crowd

While ringing, singing trumpet split the sky.
As roared and soared the whirlwind there intoned
An awesome Voice. So fearful was the sight
And threat, "Who touch the mountain will be stoned",

That Moses quaked and trembled in his fright.
But Christians come to Zion, kindly mount,
And to the city of the living God,
To hosts of angels which no man can count
To heavenly Jerusalem, fair abode.

Joyful assembly, church by the firstborn bought,
Whose names are written on the heavenly roll,

To God the judge of all we now are brought,
To spirits of the just men now made whole.

To sprinkled blood, to mediator of

A great new covenant, a better law,

We come that we might serve our God in love
Acceptably with reverence and awe.

* * * *

Permission to publish the above may be obtained by writing to Oliver Watts, Box 895, Craig, CO 81625.

"A MODEST SEX SYMBOL?"

Bill Dodd

Recently in a national news paper, Farrah Fawcett Majors was hailed as being the latest sex symbol rage. Pin-ups of Mrs. Majors are being sold throughout the nation. It is projected that ten million of these pin-ups will be sold. This will outstrip all previous pin-up sales. Did she pose in a "G" string? No. Did she pose in a micro bikini? No. She posed in a one piece swim-suit. The point I am making is this: Some of my brothers and sisters, both by their attitude and actions, deny that the one piece suit is immodest. Logically speaking, according to their reasoning, Mrs. Majors would fit into the category of being chaste, shamefast, and having a meek and quiet spirit (I Tim. 2:9; I Pet. 3:4). Society, in general, and especially the Hollywood set would class the above mentioned qualities as being victorian and prudish.

Some of my brethren who believe in mixed public bathing ought to write Mrs. Majors and explain that she cannot possibly be a sex symbol in something as "modest" and "tame" as a one piece bathing suit. If I were a betting man, I would bet them my worn out toupee against their false teeth that she would just love them for suggesting that she is modest, chaste, and pure.

1780 Rose Dr.

Thomasville, Ala. 36784

Preachers Needed

GREEN BAY, WISCONSIN — The church which meets at 621 Hillcrest Dr. in Green Bay needs a full time preacher. We are a small group of 20 members and can provide at least \$300 a month support with the rest having to be raised elsewhere. Our only requirement is that the man have the ability to carry out the charge contained in 2 Tim. 4:2. We recently completed a highly successful meeting with Ken Murphy of Libertyville, Illinois preaching. Interested individuals should contact: Ted B. White, Box 161, Oneida, Wisconsin 54155 (Phone 414-869-2185); or Lawson Winton, 901 S. Christine St., Appleton, WI 54911 (phone 414-739-5882).

WHEELING, WEST VIRGINIA — The Warwood church is seeking an able and zealous preacher to work with them. They can supply \$400-\$450 per month in support. Additional support will have to be raised elsewhere. Please contact Art Samuel (304-277-3266) or Dave Brewer (304-277-4243). Or write to Art Samuel, 439 Richland Ave., Wheeling, WVA 26003.

MARTINSVILLE, VIRGINIA — The church meeting at Chatham Road and Summit View Dr. in Martinsville will need a full time gospel preacher as of September 1. Attendance in all services averages about 55. For further information write to: Church of Christ, Rt. 7 Box 437, Summit View Dr., Martinsville, VA 24112 or call David Prillaman at 638-7079.

IN THE NEWS THIS MONTH

BAPTISMS	406
RESTORATIONS	158
(Taken from bulletins and papers received by the editor)	

THE NEWS LETTER REPORTS

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

THAYER STREET LECTURES, SEPTEMBER 19-22, 1977

MORRIS D. NORMAN, 640 Thayer St., Akron, Ohio 44310
— For the 8th year we are conducting a meeting in the form of a lecture program. We invite you to arrange your schedule to be present with us for all sessions. The following program is planned:

- 9:30 — Tuesday — Thursday — "Sin" — Paul Earnhart, Mt. Sterling, KY
10:30 — Theme — "Outstanding Events" — Tuesday — "The Flood" — Rod Amonett, Tallmadge, Ohio. Wednesday — "The Call of Abraham" — Bruce Taylor, Zion, Illinois. Thursday — "Give Us a King" — Bill Calame, North Ridgeville, Ohio.
1:30 — Tuesday — Thursday — Worship in song led by Bill Hall, Chattanooga, TN.
2:30 — Tuesday — Thursday — "God's Grace" — Paul Williams, Johannesburg, S. Africa.
7:30 — Monday, Tuesday and Thursday — "Keeping of Days" — James E. Cooper, Murray, KY.
8:30 — Monday, Tuesday and Thursday — "Emotion's Part in the Christian's Life" — Bill Hall, Chattanooga, TN.

As in the past, we are urging our members to open their homes to out-of-town guests. So far, no one has had to depend on commercial housing. If you plan to be with us overnight, it would be good to notify us in advance. Phone 376-2818.

H. L. BRUCE, 126 West "E" St., Ontario, CA — Eight were baptized, three restored and two identified at Ontario recently. The church at Ontario stands foursquare for the truth and works harmoniously under the efficient oversight of Jim McKay, Berkley Gray and Olin Woodside as elders. Besides full support to the local evangelist, we are currently sending support to eight preachers. Larry Houchen of Tustin, CA is to preach in our fall meeting October 16-21. When traveling in southern California be sure to visit us.

ROBERT J. LACOSTE, 1111 Hickory Lane, Cocoa, FL 32922 — After three and a half years with the Margaret Street congregation in Joliet, Illinois we have moved to Florida to work with the church at Merritt Island where James P. Miller has preached for several years. While at Margaret Street 31 were baptized into Christ, 53 were restored to duty and 30 placed membership. A weekly bulletin and a Sunday morning radio program have generated considerable interest in the church from the neighborhood which is predominately Catholic. The church has grown both spiritually and numerically and continues to stand for a "Thus saith the Lord" in all matters pertaining to the soul.

JOHN H. GERRARD, 639 East 56th Street, Indianapolis, IN 46220 — After almost five years of pleasant labor with the Westview church in Hamilton, Ohio, I have resigned and will be moving to Indianapolis, Indiana the middle of July. We leave behind some good friends and dearly loved brethren. The church is at peace and to God we are thankful. From the third Sunday of July, I will be available for meetings, Sunday appointments or whatever other efforts brethren may desire. The elders at Westview will respond to any questions you may have about me. You might contact Corbin Miller, 1035 Timberman Ave., Hamilton, Ohio 45013 or Hollis Dick, 1923 Vanda Ave., Hamilton, Ohio 45013. **EARL FLY**, P.O. Box 3295, Jackson, TN 38301 — Concerning the establishment of another congregation in Jackson, as was announced in the May issue of this paper, after further investigations

and discussions with interested brethren, and further considerations, it has been decided that it would be wise and in the best interest of the Lord's work, to postpone the plans until a later date. This will give more time to investigate, plan and work toward establishing the new congregation. Please do not send any support for this new work, as requested in the previous report. We will send a report when the new work is established. Hollywood Drive in Jackson has appointed elders and now has a full time preacher, Ronald Roark, who is doing a good work. They are growing in attendance and contribution. It appears that they will probably outgrow their seating capacity. The future of the Lord's work in Jackson is looking much better.

JAMES P. MILLER, Tampa, FL — May 8th was a fine day at Merritt Island. Two ladies were baptized and one was restored by coming from the liberals. We have now moved back to Tampa. Our son, Rodney, has moved to Orlando to work with the Par Street church needless to say we are happy about that. It means we will be close to our two grandchildren.

PREACHERS AVAILABLE

GLENN L. SHAVER, P.O. Box 47, Wildersville, TN 38388 — After three years with the Expressway church at Wildersville (10 miles north of Lexington, Tennessee) I have resigned and would like to relocate before school starts. I have been preaching for over 34 years, 13 of which were in the Chicago area (Gary, Hammond, Indiana and Oak Lawn, Illinois). My phone number is (901) 968-7848. **DAVID L. JOY**, 313 S. 4th Ave., Paden City, WVA 26159 - I. have decided to enter full time preaching after three years of teaching school while also preaching in Wetzel and Tyler Counties in West Virginia and Monroe County in Ohio. I also preached for 20 months at New Cumberland, West Virginia and am currently in a meeting at Macdale, WVA near Morgantown. I am married to Patty Jo Casebolt (daughter of Paul J. Casebolt) and we have one son. Those desiring information about me may contact: Elders, New Cumberland Church of Christ, c/o R. E. Barth, 132 Ardmore Ave., Weirton, WVA 26062 or Elders, Church of Christ, c/o John Veyon, 109 Maurice St., Paden City, WVA 26159.

JIMMY TUTEN, JR., 6710 Dorchester Rd., Apt. 2200 H. Charleston Heights, SC 29405 — I began work with the Ashley Heights church in Charleston, SC. on May 1st. This small work shows good prospects for growth once we overcome some problems and indifference on the part of some. As a whole the brethren have a mind to work and I believe will cooperate with me in every way. I conducted a gospel meeting here May 23-27. Already two have identified with us and we expect others. If you know of any living in the Charleston area whom we might contact and encourage to attend the Ashley Heights church, contact us immediately. We are located at 2605 South Oakridge Circle, Charleston Heights. Worship with us when you are in the area. Pray for us.

CHURCH AT GRAND JUNCTION, COLORADO

H. L. BRUCE, Ontario, CA — Two hundred and forty miles west of Denver on the western slope of the Continental Divide is the beautiful and growing city of Grand Junction, Colorado. The Lord's church in Grand Junction is relatively young and is composed of five families who are dedicated to the service of God, strong in faith and who stand firmly for the truth • without compromise. The nearest faithful church, to my knowledge, is in Salida, Colorado, about 175 miles away. The next nearest churches are in Colorado Springs (275 miles away) and in Denver, Utah, to the west is wide open. There is only one small congregation in the state at Kaysville (formerly met

in Layton). If there are others I would like to know of them. The brethren in Grand Junction meet in the LAA Hall, 760 Winters St. It was my privilege to preach for them in a gospel meeting May 15-22. The brethren had worked hard for the meeting. When traveling in the majestic canyonland of Utah or the Grand Mesa — Uncompahgre area of Colorado, it would be beneficial to you and highly encouraging to the brethren there if you would look them up. For more information call Paul A. Bruce at (303) 245-1908.

ROLAND WORTH, JR., 417 Rann Court, Fredericksburg, VA 22401 — The work at Falmouth, Virginia is making good progress. Attendance is increasing. We had an enjoyable meeting with H. E. Phillips in May. We plan an "Ad Blitz" during the summer to enroll students in our Bible Correspondence course. This will run from mid-July to mid-August. During these four weeks we will have two daily radio spots (60 seconds each) and weekly ads in the five surrounding county papers. We will run a 10 day advertisement in the classified section of our local paper in addition to our regular Saturday ad. Then the final week we hope to mail out several thousand direct mail solicitations for the course. I have now moved to this area but since all the necessary support has not been raised, am having to drive back and forth to Richmond to continue my job there until the support is secured. At present we are \$350-\$400 short of what is needed. I have now worked with the church here for one year on a part-time basis. Progress has been made. We would like to be able to devote full time to this work as soon as possible.

A "MACEDONIAN CALL" FROM GROVE HILL, ALABAMA
JULIAN R. SNELL, 4724 E. Manslick Rd., Louisville, KY 40219 — There is a great need for a man to labor in the gospel in Grove Hill, Alabama. Clarke County, Alabama has a population of about 75,000. It is in the agricultural and timber section of the southwestern quarter and has a few small industries. There are three small congregations in this county numbering about 100 members. Only two of these have a preacher, Thomasville and Jones' Chapel at Coffeeville. Grove Hill has at present seven members. There is a good meeting house with adequate class rooms at the north edge of town on U.S. 43. The potential for a growing work here in this small town of 2,000 is good. This congregation has, through the past 20 years, increased and declined due to the usual factors. Thomasville came out of Grove Hill as did Jackson to the south, which is now in the liberal ranks. Over the years the determination and faith of this handful of brethren has been greatly admired by me personally and I

have been holding meetings in this county for the past 10-12 years. S. P. Hudson and his faithful wife are due much of the credit for the continuation of the work here. Theirs has been the firm resolve to be "steadfast, unmovable" in the work of the Lord. Who will come? Who is interested in this challenge? What noble soul will investigate with the aim to move here and do the work of an evangelist? Partial support can be provided, the rest will have to come from outside. If you are interested, contact S. P. Hudson, Grove Hill, Alabama.

TO INDIA IN NOVEMBER

JEFFREY KINGRY, 11 First Street, Annapolis, Maryland 21401 — This November John Humphries, Roy Diestelkamp and I will be going to Hyderabad, India to establish the brethren there and do whatever evangelism opportunity provides. The work done by brethren known to us in India is only about five years old, but the poor in India have heard the gospel gladly and accepted it. There are now about 1400 brethren in and around Hyderabad who worship in about 30 congregations.

I had opportunity to go to India last year but did not go because we had just begun a new work in Annapolis. But the opportunity has been offered again and I cannot in good conscience turn it down. The trip will not be pleasant by American standards. We will be living with the brethren on their economy, eating canned food and bottled water. We will stay at least 45 days teaching and preaching. I do not believe myself particularly suited or individually qualified for this work, but it is there to be done, and no one else has volunteered to take my place.

It takes about 50 Rupees a day to live in India (that is about \$5 or \$6). The trip over there and back will cost about \$1,500 round trip. I plan to stop at two locations either going or coming, in Silsoe, England and Shiraz, Iran. In both places there are small churches of just a few families. I wish to preach there and encourage the brethren and to plant the seed in good and honest hearts. Both in England and Iran the brethren support me financially in my "missionary" work in Annapolis, Maryland. I am told that it takes about \$3,000 total for transportation and finances while overseas for this trip. That is a lot of money and if I could go on less I would. But, the cost I cannot control. The work must be done in spite of that. I would be happy to visit any church who would be interested in helping support me or brother Humphries in this work. We will go, but we need your help. Please write me at my home address.

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 XVIII

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THINK ON THESE THINGS

H. E. Phillips

P. O. Box 17244
Tampa, Florida 33612



THE UNIQUE NATURE OF THE BIBLE

A good understanding of the Bible itself will help us to understand its nature. It is not just another book like the many books we have today. There are several traits about it that clearly distinguish it from all other literature in the world. A strong effort is being put forth in this generation to lower the influence of this book to that of other books written by men, but as long as the distinguishing characteristics of the Bible remain, it can never be classified with the rest of the literature of the world.

Various terms used to describe the Bible will help us to understand something of its nature. The most prominent of these terms are:

(1) **Bible.** This book is called the "BIBLE," from the Greek **Biblia** meaning "the books." It is the "Volume of the book" of Psa. 40:7; Heb. 10:7. This refers to all the books individually that compose what we know as the Bible.

(2) **The Scriptures.** This term is often used to refer to the same writings as the word "Bible." Scripture is a Latin term which means "The writings." By common usage it has come to mean the writings of God.

(3) **The Word of God.** The word of God signifies that which is written is from God — it is His word and not the word of man.

(4) **The Gospel.** This term signifies more directly the "good news" of Christ, but it is used also to signify any thing that God has spoken to man, especially those things in the realm of promises that bring a blessing to mankind.

The nature of the Bible is shown in these terms by putting their meanings together. It is the BOOKS of sacred instruction composed of THE WRITINGS of God that came through holy men as they were "moved by the Spirit," composing the WORD OF GOD in contrast to the word of men. Paul says his message did not come by men, nor the will of man, but of Jesus Christ (Gal. 1:11,12). This writing of God brings the GOSPEL or "good news" of salvation to lost mankind.

THE UNIQUE NATURE OF ITS ORIGIN

1. CAUSE —EFFECT

The unusual origin of the Bible tells of its divine origin. This divine origin of the Bible depends upon the universally accepted relation between CAUSE and EFFECT. The Bible is an EFFECT of a CAUSE. Its very nature required an unusual Creator. A clock is the result of some designer and creator. If we find some distinctly unique clock, we know that there must have been some unusual mind behind it. If we concede that there is a God, then the existence of the Bible can easily be explained. But deny the existence of God and we cannot reasonably account for the existence of the Bible.

2. EITHER FROM GOD OR MAN

Reason inquires: "Is the Bible of human or divine origin?" Reason simply deduces from evidence given what is most natural and logical. An example is: Man has a soul; Adam is a man; therefore, reason says Adam has a soul. There is no other alternative. Reason tells us that the Bible is here; it had to have some creator; it had to come from either a Divine Being or from man. There is no other alternative.

This necessarily makes the Bible the loftiest or basest piece of literature on earth. With its claims it either is very true or very false. If the Lord is in truth and fact the Son of God, he is the highest authority on the face of the earth. He can speak from the source of divine wisdom, knowing the future will not change his doctrine. If he is not the Son of God, the Bible is the greatest fake the world has ever known. The Bible as it is cannot be a good work unless it is what it claims to be; and if it is what it claims to be, it is the only book that has God for its author.

3. IT CLAIMS TO BE FROM GOD

God is the ultimate speaker in all the Old Testament. In Hebrews 1 a list is given of statements regarding Christ from several writers such as David, Moses, Samuel, but Paul says they all come from God. Sometimes the word "Scripture" is personified as God (Rom. 9:17). Modernists decry the idea of making the Bible a person, but that is the way the Book uses the term. This simply means that God speaks through the Scriptures.

4. THE HUMAN INSTRUMENTALITY FROM MANY SOURCES

Though God is said to be the author of the contents of the Bible, He used human instrumentality in the work. In this respect it came from many sources, yet it is perfectly assembled together into one book. Like the temple in I Kings 5 and 6 it was made to fit before being put together. It

was written by statesmen like Moses, fishermen like Peter, kings and warriors like David, publicans like Matthew, shepherds like Amos, scholars like Paul, and physicians like Luke. Men from many countries, different ages, and from a variety of walks of life were used in writing the Bible. This would have been impossible without some Superior Mind guiding them in the writing. This makes the Bible unique in its origin.

THE UNIQUE POWER OF THE BIBLE

The Bible claims to be the most powerful book known to man. This claim is either true or false. If false, it is the greatest fraud known to man; but if true, it is indispensable to life and happiness. Its claims to power are:

1. TOO POWERFUL TO BE BOUND

Paul writes to Timothy that the "word of God is not bound" (II Tim. 2:9). This means that no man or power can bind the powerful word of God. Men can be bound, as Paul was, but not the word of God. Men may temporarily "hold the truth in unrighteousness," but the time will come when all such will feel the power of the word and know it cannot be ignored or bound. It will live and abide forever. Other things will pass away but the word will never pass away.

2. IT IS POWERFUL TO PIERCE THE HEART

In Hebrews 4:12 the word of God is said to be "quick" (living) and "powerful." This power is to reach down into the depths of the heart and discern the motives and intents of the heart. It anticipates attitudes and motives that govern the conduct. This is an unusual power that cannot be ignored by anyone who reads the word of God. No other written matter contains such a power.

3. IT IS POWERFUL TO SAVE

No work of man can claim to have the power to save the soul from sin and spiritual death. The word of God makes men clean: "ye are clean through the word which I have spoken unto you" (John 15:3). Paul said: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). This word of God is the POWER that God uses to save those who believe it. Paul further states to the Corinthians that he declared the gospel unto them "which also ye have received, and wherein ye stand; by which also ye are saved" (I Cor. 15:1,2). The gospel or word of God is the only power God uses to lead men to salvation (Acts 11:14).

Searching The Scriptures

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Editorial

Connie W. Adams

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TWO GREAT LOSSES

Within the same week death claimed two more faithful preachers of the gospel. Luther Blackmon and C.D. Plum have now crossed over. Though both had been in failing health the last few years, then-passing yet leaves us full of sadness. We counted both men among our friends. Their diligent works and faithful preachings were always true to the book.

Luther Blackmon

Though we do not have all the details as to dates and places before us, we can report many things about him. Luther was a preacher of unusual abilities. With little formal education, he applied himself and became a well educated man. He had a quick mind, an uncanny memory, a natural wit and an eloquence of expression seldom equaled in preachers. There was a poise and dignity about him unmatched by many. A tragic divorce in his early life left him determined never to re-marry, though his former companion was married twice after that. He believed there was one cause for divorce and remarriage but did not want to leave any cloud over his name which would in any way hinder his work as a gospel preacher. He took care of his mother until she died and lived alone the rest of the time.

He was in the front ranks in the early days of the institutional battle. His preaching and writing were potent forces in persuading many to stand for the truth at all costs. Through the pages of the GOSPEL GUARDIAN and TRUTH MAGAZINE he wrote material which will live on to challenge the thinking of readers. His pen was eloquent, sharp at times and often possessed of a biting wit. He had more "down home" expressions than any man we ever knew. He especially equipped himself in the field of evidences. No man ever did a better job of pointing up the wisdom of faith in God, Christ, the Bible, divine creation and the church than he. His assaults on human philosophies which arrayed themselves against the word of God were devastating.

When his health began to fail, his last few years were spent in a home for retired people in Marion, Indiana, a place he chose for himself. We visited him several times there. The last time we saw each other was during a gospel meeting in which the writer preached at Marion in 1975. He attended every service, listened intently and made comments to encourage the speaker. His funeral was conducted at Norhill in Houston, Texas by his lifetime friend, Roy E. Cogdill. We mourn his loss, but not as others who

have no hope.

C. D. Plum

This grand preacher died at his home in Parkersburg, West Virginia on June 30, 1977 at the age of 79. He obeyed the gospel in 1911. It was one of those meetings in which "one little twelve years old boy was baptized." He gave the rest of his life in the Lord's service spending 56 years preaching the gospel. He did local work with several churches in Ohio and West Virginia and preached in gospel meetings which took him to twenty states and into Canada.

For several years C.D. Plum was a staff writer for the GOSPEL ADVOCATE. When that paper turned its support to church financed private enterprises, the sponsoring church and other digressive practices, he took a strong stand against these errors and the ADVOCATE ceased to publish his material resulting in his resignation. He then wrote often in the GOSPEL GUARDIAN and later TRUTH MAGAZINE. He took a stand when it cost something to do so. Many of the congregations where he had been welcomed for meetings, and some of which he had helped to establish, no longer welcomed him. This hurt him deeply. But his love for the truth was greater than his desire for popularity and there were many brethren who called for his services as long as he was able to go. We had the privilege of hearing him a number of times. He always spoke with earnestness (though he did not have a strong voice). His preaching was simple enough that children could understand him. He was a master of blackboard illustration.

Once the editor of this paper was in a meeting at North Ridgeville, Ohio the same week C. D. Plum was conducting a meeting at Medina, Ohio. We were having day services and brother Plum came every morning, sat right on the front seat and listened intently as we conducted a study through the book of Galatians. He likely never realized how much his presence, attention and words of encouragement meant to this preacher.

If other preachers near his age, who lived in the area where he did, had taken a stand for the truth when he did, we are convinced that many congregations in the Ohio Valley would have stood against the tide of error which finally engulfed many of them. We lift the following words from Bill Cavender who, along with Richard Greeson, conducted the funeral services:

"In the nineteen years I knew brother Plum well, I came to love and appreciate him as I have few other men . . . He was a deeply pious man, given to much prayer, Bible study and meditation. He always talked of the scriptures, the church, home and heaven. I never heard him discuss politics, sports, hunting, fishing, or gossip about anyone. He loved his family as much as any man I have ever known. Only to preach the gospel would he leave them, while gone he wrote them every day, and when a meeting was over, he was anxious to return home. Humble in spirit, reverent in demeanor, always moderate in all his

habits, very unassuming and quiet in his disposition, thrifty with money, undemanding and simple in his needs, accurate and meticulous in his work, kind and gentle in manner, forgiving and without rancor toward his enemies, hopeful for the best in all things, believing in God's will and providence in every facet of his life, he tried to live as much as possible at peace with all men, consistent with God's will, and to live soberly, righteously and godly in this world. May God bless the memory and work of this wonderful man" (Imhoff Avenue Messenger of Truth, July, 1977).

Observations

The past two years or so have witnessed the passing of several great and good men among us. It is hard to realize that giants such as Franklin T. Puckett, Oaks Gowen, Frank Smith, Luther Blackmon and CD. Plum are no longer among us. That their works will live on hardly needs to be said. A generation is passing and a link with the past is disappearing. While there are younger men who will keep the torch of truth burning, we are convinced that we are not producing men of the same calibre as these we are losing. We once heard Luther Blackmon pay his respects to some young intellectuals who poked fun at the likes of Campbell, Lard, McGarvey and others. He said "If the mantle of Campbell or McGarvey should fall upon one of these young detractors, it would fit him about like a cowhide on a mocking bird." The soft, easy life which our affluent society offers is not calculated to discipline men such as seemed to be true of those who were linked to harder times.

These giants were not only able preachers — they were godly in character. They took heed to themselves and to the doctrine. We are passing through perilous times in which we are not only losing these great men by death, we are losing some to the Devil. It is tragic to hear of so many preachers who have lost their influence for good because of sin in their lives. The Devil rejoices and the church suffers every time this happens. If there was ever a time to call upon God's people to watch and pray, surely now is the time.

We thank God for the memories of these two preachers whose passing we sadly chronicle in this article. Only in memory now shall we see the artistic designs on the blackboard carefully drawn by our esteemed C. D. Plum. We shall miss his earnest, quiet exhortations to live godly lives. We shall never again receive one of his famous postcard messages. His words of exhortation to a younger man to "fight the good fight of faith" echo through the sacred chambers of memory. No more shall we hear the cheery greeting from Luther Blackmon — "Hello there Connery." (This was a nick-name he made up for me and he was the only man who ever called me that). No more shall we sit spellbound as he relates the distances between the planets, the dimensions of the universe and the intricate design of the human eye as an evidence for the existence of God, nor hear him quote a genealogy or a chapter without missing a


raise his knee and slap his thin American Standard Testament against it like a rifle shot, to emphasize some point of truth. Ah, what precious memories these are! They only serve to brighten the prospects of heaven. We rejoice that they have entered their rest, though we mourn for ourselves because we miss them. Let those who remain determine to be as diligent and faithful as they were in the Lord's service. Indeed, "our hearts as muffled drums are beating funeral marches to the grave."

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OUR BEST TO THE NEW EDITOR OF TRUTH MAGAZINE

Declining health and personal problems led to the resignation of our friend and brother, Cecil Willis, from the editor's chair of TRUTH MAGAZINE. We deeply regret these circumstances. But we are pleased to learn that Mike Willis has been selected to edit that good paper. He is already acquitting himself ably as an editor. He deserves the prayers, support and good wishes of all who are interested in the furtherance of the gospel. He is equipped by training, native ability, and faithfulness in life to give that paper outstanding direction. We encourage brethren to subscribe to this and other good papers which stand for the truth. If you have not done so already, write Mike Willis a note to encourage him in the task he has undertaken. His address is: 1021 Welford Drive, Xenia, Ohio 45385. The greatest encouragement of all would be to send in a list of subscriptions.

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Let No Man Despise
Thy Youth

Ralph R. Walker, Jr.
P. O. Box 97
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(Editor's note: Ralph Walker is 23 years old and grew up in Tampa, Florida where he attended MacDill Avenue congregation where his father was one of the elders. He attended Florida College for three years and then went to Louisville, Kentucky to work with Julian Snell and the Manslick Road congregation where he worked for over a year. He is married to the former Paula Robarts of Jacksonville, Florida, daughter of an elder of the South Jacksonville church. He is presently working with the church in Cleveland, Mississippi. We had occasion to be fairly close to his work while he was in Louisville and enjoyed having him as a student in one of the classes at Expressway church one winter. We commend his article to you as worthy of much consideration).

THE EVIL EYE

Last week we had some unusual and interesting visitors in our home. Early in the week we sat with a woman who was clad in a belly dancer's outfit and who even performed some for us. Some time later we watched in amazement as a troupe of bikini clad beauties paraded before our wide eyes. Later in the week we had to listen to the foul language used by various guests as they freely cursed in our home, which, by the way, is normally immune from such filth. And finally we watched in horror the unfolding of an adulterous affair with two of our companions, as well as a prostitute soliciting men in her trade, and a few homosexuals discussed their actions and thoughts openly. All of this took place in our living room. Can you imagine such?

I hasten to assure you that the above paragraph is not fact with our family, but it most assuredly did take place in the homes of many Christian families. All of the above incidents were noted from advertisements of local television shows. All of them! And most of them, sadly, were observed in full by "godly men and women", unless I am mistaken.

For too long, our only objection to the television has been the amount of time it takes away from decent and wholesome activities. In recent years the devil has supplied us with an abundance of new material to attack on grounds of morality, yet we have been strangely silent on this. Why? We have preached against the evil influences of modern movies. We have condemned the trashy novels and

sex-oriented books. Rock music and its preoccupation with sex, drugs and revolution have been severely criticized. But our guns have remained largely dormant on the subject of sex, violence, immorality, indecency and cursing that is now an intrinsic part of television. Why? We can only guess, but a major factor has to be the number of preachers, teachers, elders, deacons and other leaders in the church who are actively or passively condoning such viewing. It is hard to condemn what you yourself are doing, or are allowing your family to do.

T.V. is a powerful medium. Figures confirm that 96% of the families in America have a least one T.V. set. For the child, T.V. will exceed the amount of time consumed in any and every other conscious activity. It is the favorite pastime of adults. If ever Satan could use a tool for his work, it is the T.V. And old Satan has done just that.

Television shows reflect an increasing desire for the things of the world. Cursing and filthy language are as common as canned laughter. Nudity, or near-nudity is becoming so frequent that an evening without it is rare indeed. Homosexuality, adultery, lesbianism, prostitution, sex-changes, rape, child molesting, and fornication of every kind saturate the screen, reflecting the one track mind of the producers and the average American (can you believe that such a mind is "average"?) Violence, which is the only aspect of television to draw fire, is a steady diet for all of us.

The infatuation with sex used to be confined to afternoon soap operas. Wives and husbands (yes, a recent survey showed the increasing number of men now tuning in to the sex scene) and daughters and all others who are avid fans of these shows ought to consider the effect that prolonged viewing cannot help but have on them. One begins to rationalize, to sympathize with the characters as they run from adulterous affairs to killing, to abortions and back to affairs again. One finally gets used to behavior and actions that should shock us with their filthiness. Truly one becomes in the end, a person of the world, liberated from the scruples and restraints that once made you shun these sins, at least in mind. (Understand that I am not implying that anyone is tempted to actively commit the things they see, but rather, they suppress the natural revulsion they should feel.)

But the worst wasn't over there. Not satisfied with adulterating (what an apt word) our minds in the afternoon, producers have now made a bold move to also work their influence on us at night. The rage has become the "mini-series", an effort to put on the tube the best selling books of today. I have yet to watch a full episode of one of these productions, but I speak with the knowledge gained from seeing previews and reading articles about these shows. T.V. Guide stated that the drawing card for all of these shows is lust and gore. Every single one of the "mini-series" has carried with it a recommendation of parental guidance and discretion. Isn't that enough for us who are called to be "as little children"? Which one of these shows doesn't have an adulterous or unlawful affair going on? Which doesn't frequently use foul

language? Which one would the Lord Jesus be watching were He here now? NONE; not a single one I know of!

Brethren, it is fast reaching the point at which no true child of God can continue to watch these shows and other regular serials which are just as bad (one newer, highly popular weekly was called in T.V. Guide, the first girlie magazine to appear on T.V.). As they continue to become more explicit in projecting the sins of the world, we will no longer be able to smirk and shrug our shoulders as if to say "Well, I can't help it". You can help it. The excuse that "I know it's bad, but it goes on every day where I work" won't hold water. I've never known anyone who had to watch a couple in bed, or witness a slow strip-tease, or watch a child molester at work. You are not forced to sit in front of that machine and watch it. Remember, it cannot show it's filth unless you first switch it on. Who controls what?


I honestly believe that most of us haven't really considered the consequences of this activity. And this is the real evil of the "evil eye". It creeps upon us so slowly, so subtly that we never realize what we are doing until we are trapped.

I probably haven't pleased many of you with this. I realize the harshness of my article, but I feel the situation calls for harshness. We are in a desperate condition when we cannot even see the potential results of our avid habit. I pray that all will overlook the "fanaticism" and see the concern and love that prompts the writing of these words. Pray about it, think about it, study it, and decide what to do as a Christian.

If we all would print up a sign and place it over our sets, I am convinced our consciences would prevent us from much of our viewing. What should the sign say? Just this:

"... whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, let your mind dwell on these things." (Phi. 4:8, NAS)

As one television program mistakenly said "The following program may not be suitable for viewers whose sensibilities can still be offended." Amen and Thank You, Lord for sensibilities that can still be offended. May we cultivate them.



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ASTROLOGY

The word 'occult' comes from the Latin word 'occultus' and means "covered over, concealed." Included in the broad term of occultism are the specifics astrology, fortune telling, the psychics, spiritualism, witchcraft, Satanism, and demon possession. The word 'witchcraft' in Gal. 5:20 and 'sorcerers' in Rev. 21:8 embrace the practice of the occult.

What Is Astrology?

In an article in U. S. News and World Report, May 24, 1976, page 74, astrology is defined as "a system of forecasting events by studying the influence of heavenly bodies on human activities. It contends the position of the sun, moon, planets and stars at the moment of a child's birth have a direct impact on his or her character and that charting their positions will reveal an individual's destiny." The International Standard Bible Encyclopedia, Vol. 1, page 300 says, "Astrology is an attempt to ascertain the will of God by other means than those which He has appointed In Greek hands, astrology was changed from its character of an oriental religion into the appearance of science." Webster in his collegiate dictionary, page 55, says "the pseudo science which treats of the influence of the stars upon human affairs, and of foretelling terrestrial events by their positions and aspects." The word 'horoscope' is from hora, meaning hour and skolos meaning watcher. The twelve signs of the Zodiac were refined in ancient Babylon. According to Reader's Digest, May, 1969, page 244, in 1962 half of India sat up waiting for the end of time based upon astrological predictions. It should be pointed out that there is a difference in astrology, a false science, and in astronomy, the true study of heavenly bodies.

Origin

Astrology began over 5,000 years ago in Babylon and Assyria in the worship to the sun, moon, and stars. The International Standard Bible Encyclopedia, Vol. 1, page 300, says, "The original source of all astrology in the ancient world lay in the system of planetary idolatry prevalent in the Euphrates valley, and in the fact that this idolatry was practiced chiefly for the purpose of divination." During New Testament times Mesopotamia, Palestine and Asia Minor practiced it, with the Arabs reviving

it in Europe in the Middle Ages. John Godwin said in *Occult America*, page 1, "It has become difficult to venture anywhere in contemporary America without being informed that the 'Age of Aquarius' is upon us." The Broadway rock musical, "Hair" opened with these words, "When the moon is in the seventh house . . . And Jupiter aligns with Mars . . . Then peace will guide the planets . . . And love will steer the stars . . . This is the dawning of the Age of Aquarius " (Gospel Advocate, 1975, page 740).

Today's Acceptance of Astrology

In 1974 it was estimated 20 million people spent 200 million dollars on personal horoscopes (Ibid.). There are at least 20 magazines published monthly for the sole purpose of predicting man's destiny by the stars. It has been estimated there are 175,000 part time and 10,000 professional astrologers in the United States. Astrology is a \$200,000,000 a year business with between 2 1/2 and 3 million books sold in America. Twenty years ago 100 daily newspapers had horoscopes; in 1970, 1,200 daily papers had them. Bantam Books on astrology sell higher in the South, which has been called "the Bible Belt." As estimated 10,000,000 practice the occult. According to U.S. News and World Report, May 24, 1976, page 74, a Gallup Poll showed 32 million take it seriously, which is double the estimate in the early 1970's; 22% of the adult population in the United States believed in astrology and 24% read their horoscope regularly. Of those involved, 4 to 1 are women.

Why Popular?

Why is the occult so popular today? There could be several reasons given: (1) Man today lives in an age of fear and anxiety. (2) In society there is a great amount of mental and emotion instability. (3) There is much religious ignorance and superstition today. (4) The religious faith of many has collapsed for they no longer regard the Bible as authoritative. (5) Many let curiosity lead them into such. (6) We are living in an age of computers where there is de-personalization, with people being a number in a computer and not a person created by God.

Bible and Astrology

The practice of the occult and astrology is nothing new. It was practiced in ancient times and God said something about it—he always condemned it.

(1) Deut. 18:9-14 (see also 4:15-19 and 17:2-5). In Deut. 18, Moses set forth a number of terms by which God condemned the practice, all of them related to the occult.

a. pass through the fire — see Lev. 18:21 where some sacrificed their children to the idol, Molech.

b. divination — fortuneteller; to know secret matters.

c. observer of times — used planets, etc. to tell the future.

d. enchanter — one who does things which are covered and concealed from the knowledge of others. To whisper, to observe the clouds to charm, to use magic arts and spells; sometimes inspecting the entrails of beasts, observing the flight of birds, and

divining by serpents.

e. witch — one who is supposed to have a pact with evil spirits and by this means operate supernaturally, using drugs, herbs, perfumes pretending to bring celestial influence to their aid.

f. charmer — one who charms, enchants and allures, who uses spells, sometimes tying knots to divine.

g. consulter — one who inquires of one spirit to learn from another.

h. wizard — a sorcerer, an enchanter, one knowing wise woman, a white witch.

i. necromancer — one who inquires of the dead.

(For some of these definitions I am indebted to Brother Raymond Harris in his excellent work, *Demonology*, page 10, and for other material in this series of articles. The reader may wish to order a copy of his booklet from him at P. O. Box 915, Florence, Ala. 35630, price I think is \$1.50.)

(2) In Isa. 47:9-15 the prophet named a number of those practicing the occult and said let them "save thee from these things that shall come upon thee" and then said "none shall save thee."

(3) Jer. 10:1-15 — the prophet forbid Israel to practice the way of the heathens.

(4) Daniel — In such passages from Daniel as 1:17, 20; 2:2, 10-11, 19, 27, 28, 30, 45, 47; 4:7 God showed the astrologers of Babylon could not reveal truth or save but rather truth and salvation comes from Jehovah.

(5) Amos 5:26 — Israel served Moloch and Chiun and Stephen refers to such false worship with all that was a part of idol worship in Acts 7:42-43.

(6) Acts 7:41 — Stephen said Israel made a calf and worshipped it. By way of comparison see also 2 Kgs. 17:16-17 and 23:4-6, 24.

(7) Zech. 10:2 — idols speak vanity, those who divine have seen a "lie" telling false dreams and giving vain comfort.

Why Is Such Condemned?

God has always forbidden man to seek to worship idols of any kind in both the Old and New Testaments. Such undermines faith in God for one turns to astrology rather than God. Astrology leads one to worship the creature (see Rom. 1:22-25) rather than God. Astrology says nature controls and determines events while the Bible shows Deity controls even nature (Mk. 4:35-41). Astrology denies God is active in human affairs, which the Bible teaches (Acts 17:28). Astrology seeks to justify man in sin because his activity in sin is predetermined by the stars. It claims to give man something pertaining to life in addition or in the place of the word of God, yet Peter said God provided all we need (2 Peter 1:3). Last, God condemns such (Gal. 5:20 and Rev. 21; 8).

Astrology Is Unscientific

Astrology is not based upon nine planets but five; in time man may learn of even more planets. Webster defines it as a "pseudo science" (page 55), that is, a false science (see 1 Tim. 6:20). Webster, further calls the Zodiac, upon which astrology is based "an imaginary belt in the heavens" (page 996). "Astrology in spite of attempts to establish itself as

a science, must be considered a pseudo-science and divinatory art" (Encyclopedia Americana, 1969 edition, Vol. 2, page 557). "Astrology, says the astronomer, is not a science at all but a superstition. What we have learned about the stars and planets in the last 500 years completely destroys any possibility that astrology contains a grain of truth" (Science Digest, Feb. 1967, page 30).

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STEWARDSHIP—TIME

INTRODUCTION

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"In this case, moreover, it is required of stewards that one be found trustworthy." (1 Cor. 4:2). The word steward comes from the Greek word OIKONOMOS. Commenting on the word W. E. Vine writes, "primarily denoted the manager of a household or estate (OIKOS, a house, NEMO, to arrange)." He is one who "manages his master's property." (Arndt & Gingrich). A steward is "a kind of chief slave who superintended the household and even the whole property of his master." (Kittel's Theological Dictionary of the New Testament).

Jesus used the steward in teaching some spiritual lessons in some of his parables. In the parable of the talents (Mt. 25:14-30), though the word "steward" is not used, we find the idea of entrusting "his possessions to them" (v. 14). These servants had been given certain amounts of money to use for their master's well being. Later there came a time of "settling the accounts" with their lord (v. 19). The one who had not been faithful in his responsibility as a steward was called a "wicked, lazy slave." (v. 26). We also find a steward in the parable of the shrewd steward (Lk. 16:1-13). This steward had squandered his master's possessions (v. 1) and was called in to give an account (v. 2). Due to his shrewdness he was able to salvage his position (vs. 3-8).

All Christians are stewards (1 Pet. 4:10). God has entrusted certain things to us that we must use to His honor. In the passage quoted above (1 Cor. 4:2) we see that Paul as an apostle had the gospel entrusted to him. We want to study some things that we all have in common. We all have time, money, and physical bodies entrusted to us. Let us remember that as a steward we must be faithful or trustworthy to the charge we have been given for we will have to give account to God. In this first article we notice the subject of TIME.

I. "REDEEMING THE TIME"

"Redeeming the time, because the days are evil" (Eph. 5:16). "Walk in wisdom toward them that are without, redeeming the time." The word "redeem" (EXAGORAZO) is a combination of the word AGORAZO, to buy, and the preposition EK, meaning out. Being in the middle voice in the above passage it means "to buy up for oneself, . . . 'buying up the opportunity' (R. V. marg.; text, 'redeeming the time,' where 'time' is KAIROS, a season, a time in which something is

seasonable), i.e., making the most of every opportunity, turning each to the best advantage since none can be recalled if missed" (W. E. Vine). Noticing some other translations might also help to understand the meaning. The New American Standard says, "making the most of your time." Alford's translation reads, "buying up opportunities." Thus we can conclude that to redeem the time means "to rescue or recover our time from waste; to improve it for great and important purposes" (Barnes).

How Do We Redeem the Time?

We are given 168 hours a week by God. How do we use this time that has been entrusted to us? We cannot redeem the time by regaining a part of the past. We cannot redeem it by being overly sorrowful over the wrongs of the past to the point that it causes us to be inoperative. Time will not be redeemed by simply a sentimental wish for a better future. Yet many resort to these methods.

How then do we redeem the time? We must first of all learn to budget our time. Time needs to be spent working (1 Tim. 5:8). We need to give time to sleep, eating, and the care of the body (1 Cor. 6:19-20). We even need time for recreation (1 Tim. 4:8). We all need that little bit of "bodily exercise." Our family needs a part of our time (Eph. 6:4; Tit. 2:4-5). We must also have time to work for God (1 Cor. 15:58).

Our trouble comes when these things get out of their proper proportions. We can give too much time to working, too much time to eating and sleeping, too much time to recreation, or too much time to our families. One can even spend too much time working for God in that he neglects his family or other responsibilities.

We must learn to set priorities. Jesus said in Mt. 6:33, "But seek first His kingdom and His righteousness; and all these things shall be added to you." God must come first before all else. We should also recognize the importance of the spiritual well-being of our families over our physical jobs. Work should take precedence over play. Let's learn to budget our time and give proper proportions to proper things.

It Costs

The meaning of "redeem" has the idea of something being paid. We must recognize the high value of time. As someone once said, "Time once gone is gone forever." We have to pay the cost in redeeming the time. SPEND thought in how we can best use our time. SACRIFICE our own pleasure for the service of God. PUT OUT greater energy in MAKING time for the Lord. The man who says he is too busy, is indeed TOO BUSY! He needs to drop something of less importance and make time for those things of greater value.

The Lord's Day

While talking about redeeming the time, let me suggest some "food for thought" regarding the first day of the week. While we are not commanded to refrain from work as the Jews did on the Sabbath, do we give proper respect to the Lord's day? Does it

become the Los Angeles Rams' day? Does it become the Cincinnati Reds' day or the Philadelphia 76ers' day? Have we turned The Lord's day into our vacation day? Why not use the LORD'S day for the LORD'S work?

II. "Because the Days Are Evil"

There are evil influences in our day as well as in Paul's which cause us to waste time. There are the allurements to amusement and pleasure. There is the temptation of ambition to gain prestige in the business world which is so characteristic of our materialistic society. Some give their time to indulgence in the luxuries and fineries of this life. And I suppose that the number one time killer of all has to be television.


We might also suggest some other reasons why we ought to redeem the time. We have already lost a lot of time which we can not regain (1 Pet. 4:3). Also we do not know how much time we have left, so we ought to use the present to the best of our abilities (Jas. 4:14). Then remember also that as a steward we will have to give an account to our Master (Lk. 12:42-48).

"In this case, moreover it is required in stewards that one be found trustworthy." (1 Cor. 4:2). "Making the most of your time, because the days are evil" (Eph. 5:16).

Using Great Plainness
of Speech

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SALVATION BY GRACE THROUGH FAITH #2

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:8-10).

Many have the mistaken idea that "faith" in the above passage is "the gift of God." However as A. T. Robertson points out in his Word Pictures of the New Testament Volume IV, Page 525, "This phrase he adds in repeating what he said in verse 5 to make it plainer. 'Grace' is God's part, 'faith' ours. And that (kai touto). Neuter, not feminine taute, and so refers not to pistis (feminine) or to charis (feminine also), but to the act of being saved by grace conditioned on faith on our part. Paul shows that salvation does not have its source (ex humon, out of you) in men, but from God. Besides, it is God's gift (doron) and not the result of our work."

Salvation has been extended, by the grace of God, unto all men, according to Titus 2:11-12. This does not, however, suggest that all will be saved—it simply shows that all could be saved. For though God's grace is extended to all men, Paul said that we have access by faith into this grace (our justification) through the Lord Jesus Christ (Rom. 5:2).

God's grace has been extended to man in various ways since Adam sinned in the Garden of Eden. We see His favor bestowed on man in providing a means for him to be able to continue to live upon this earth and earn his living by the sweat of his face (Gen. 3:19). Throughout the Old Testament God's grace was extended in every command and in the blessings that come in obedience to those commands. Many such cases could be cited, Noah, the children of Israel being brought out of Egypt, the giving of Jericho, Naaman's healing of leprosy, and hundreds of other cases. However, the ultimate of God's grace is seen in the giving of his Son (John 1:17).

We recognize that even though God's grace was extended in the Old Testament, that grace had not provided a remedy for sin that man might be justified. The blood of Christ is the only remedy for sin; and even though men were said to be justified in the Old Testament, it was because God speaks of things that have not yet happened as though they had already happened (Rom. 4:17).

According to Heb. 9:11-12, the blood of goats and calves could not provide redemption for man. The blood of Christ was the only thing that could provide that; and this sacrifice was offered, not only for those who had sinned this side of the cross, but was offered for the redemption of the transgressions under the first covenant (Heb. 9:14-15). Thus, the fullness of God's grace was shown forth in the giving of His Son.

God promised that grace (redemption through His Son) when he made the promise to Abraham that through his seed, all nations of the earth would be blessed. The Jews, because they were the chosen of God through whom the Messiah was to come, believed they were that seed that had been promised, and thus in the first few chapters of the Roman letter, they argued that they were the circumcised according to the Law of God and were entitled to the blessings of justification. However, Paul points out a number of things wrong with their argument.

First of all, God is no respecter of persons (Rom. 2:11). Secondly, the "seed" through whom all nations of the earth were to be blessed was not the Jew per se, but Christ (Gal. 3:16). And, Paul says, if we belong to Christ, then are we Abraham's seed, and heirs according to the promise (Gal. 3:29). So, he is not a Jew which is one outwardly, but he is a Jew which is one inwardly; and circumcision is not outwardly but of the heart (Rom. 2:28-29). Today Paul said we put off the body of sin in a circumcision not made with hands when we are baptized (Col. 2:11-12). Thus, all who have put off the body of sins are the elect of God and are heirs according to the promise (Gal. 3:29). (To be continued).

Restoration Footnotes

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"THE LORD WILL PROVIDE"

V. M. Metcalfe was a faithful gospel preacher of Tennessee and Kentucky during the nineteenth century. His mother, whose maiden name was Jane Baylor Chilton, was a woman of no ordinary ability. F. B. Srygley said of her, "She was deeply and earnestly religious, and carefully trained all her children in the nurture and admonition of the Lord." Jane's father was a well-known Kentucky Baptist preacher. So she was reared in the Baptist faith, but she had strong convictions and a good knowledge of the Bible which led her to conclude that the Baptists were wrong about many things. She eventually left the church of her father to unite with "a people known as disciples of Christ."

Jane's watchword through life, in good times and bad, was, "The Lord will provide, if I try to do just as he directs, and trust alone in him." Her husband, Charles Metcalfe, often said in later years that he never saw her grow faint-hearted but once and that was during the Civil War. Their children were all scattered, some in the Confederate army. Two daughters, their youngest, were in the deep South where they had been sent as refugees from the terrible conflict that raged in the borderland by the opposing forces.

"The home place had been foraged by both armies. Every living animal had been taken except a little, old jack. The smokehouse had been robbed, the chickens all stolen, all grain and hay appropriated or destroyed, even the bee-gums robbed of their sweetness, and bedclothes taken from the beds. The carpets were torn from the floors, all rails and fences around the yard were burned, and all the outhouses destroyed. They were alone and lonely—almost nothing to eat, winter coming on, and but little to wear."

Charles, reflecting on their state of near destitution, said, "Well, good wife, what shall we do? Your motto is about to fail us—'The Lord will provide!'"

"No, no, never!" she replied, and laughing through her tears, repeated her faith with confidence, "God will provide."

Even as they were discussing their lot, a stranger drove up to their porch with a wagon loaded with boxes of supplies for them. They quickly opened the largest box first and out came a much-needed roll of flannels. "The Lord sent it. I told you so," Jane said.

Then they unpacked blankets and, one by one, all their other immediate needs. "The Lord even sent tea and coffee."

At last, a large sack of tobacco and pipes were pulled out. Jane, like many pioneer women, smoked a clay pipe, a habit she was deeply ashamed of. She once had a picture made, forgetfully holding her pipe in her lap. The picture caused her much embarrassment. "It always mortified her to think she would show to the world that she smoked tobacco." When she saw the tobacco and pipes among the welcomed supplies, she hesitated, but Charles, amused by her apparent dilemma, said, "Who sent that?"

"Minor sent them," she said.

While Jane Metcalfe believed in the special providence of God and saw his hand in that wagon load of goods, she knew that God works through human agency and that the human element frequently adds something of its own. She used tobacco and was no doubt glad to get a batch at that critical time, but she couldn't bring herself to believe that tobacco and pipes fell within the scope of God's providential care. Her son Minor, not God, added those. (Quotations from, V. M. Metcalfe, **Uncle Minor's Stories**, pp. 238, 244-245.)

Using the
**SWORD OF
THE SPIRIT**

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SALUTE!

While I remain pessimistic that the scales of justice will ever be balanced in this nation, I still tip my hat to every indication of a return to good judgment in government.

In one of our newest states, the governor has proposed some of the nation's harshest anti-alcohol laws. According to an A.P. release from Juneau, Alaska, dated Feb. 20, 1977, Gov. Jay Hammond says he has "quit counting" the number of people he knows who have murdered or been murdered during drinking binges.

The residents of Alaska drink 57 percent more booze than the national average. Hammond said the per capita alcohol consumption there is a 3.86 gallons for every man, woman, and child above the age of 15. This is 80 percent more per person than they drank in 1958. The national increase over the same period was 36 percent.

Researchers blamed drinking for 45 percent of all reported cases of child neglect, 25 percent of all reported cases of child abuse, 45 percent of all traffic deaths, 60 percent of all boating accidents and 30

percent of all fire deaths.

Gov. Hammond said that while the state takes in \$7 million a year in alcohol taxes, it spends \$17 million a year for treatment, social service programs, welfare and criminal justice related to alcohol abuse.

The Alaskan governor has proposed possession limits on alcohol as well as unlimited sales taxes and a two-week time lag between purchase and pick-up. The proposals also would prohibit liquor price advertising, make bootlegging a felony, and hike alcohol taxes by \$10 million.

That's not enough, but at least it's a step in the right direction. Gov. Hammond is a non-drinker. Possibly most of our government leaders cannot discern the grave problems that alcohol is responsible for because their own minds are muddled by the devil's brew.

"It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: Lest they drink, and forget the law, and pervert the judgment of any of the afflicted" (Prov. 31:4, 5).

AND AGAIN!

We will even tip our editorial hat to Gov. Rubin Askew of Florida, and the State House of Representatives and Senate. The Owensboro Messenger-Inquirer reported on June 1, 1977, that legislation outlawing marriages between members of the same sex and banning homosexuals' adoption of children cleared the Florida legislature. Gov. Rubin Askew's press secretary said the governor would sign both measures.

State Sen. Curtis Peterson, who sponsored both bills, said the legislative action was a strong message to homosexuals.

"I would hope they would take this as a message that we are tired of you and wish you would go back in the closet," Peterson said.

The Florida Senate approved the bill outlawing marriages between homosexuals 37-0. I say that is a strong message indeed!

We also applaud the State of Florida for voting down ratification of the ERA. Proponents of this amendment had their heart, set on winning in that state. In fact it was one of the very few victories they expected in 1977.

Florida legislators apparently realize, though their governor apparently does not, that if you're against homosexual marriages and homosexuals adopting children, you must (if consistent) be against the Equal Rights Amendment. Laws against such practices will undoubtedly be ruled unconstitutional if the proposed amendment is ratified by six more states (three, if the courts rule that a state cannot rescind its ratification of a constitutional amendment!).

We encourage Christians to join the fight against this amendment. For further information, address letters to Barbara Pagan, President of Concerned Women of Kentucky, 4006 Hawthorn Drive, Owensboro, Kentucky, 42301.

"Whatsoever thy hand findeth to do, do it with thy might. . ." (Eccl. 9:10).

Perfecting Holiness in the Fear of God

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PRAYING FOR REAL PEOPLE

The results of prayer are sometimes quite surprising. Especially when one person prays for another. Last year, after considerable indecision, I moved two thousand miles to accept a job in the publishing business. Christians in the city where I was going had heard of the possibility of my moving there and, because of their desperate need for help in the Lord's work, had been praying that I might, in fact, move their way. On the day of my arrival, one of these Christians lent a hand in unpacking my things and, as I began to explain to him how hard it had been for me to decide to move, said, "Oh, we have known for some time you would come to be with us! We all had been hoping and wishing you would, but awhile back I came into the house one day and found my wife down on her knees PRAYING that you would, and from then on we knew we had you!" Who was I, I thought wryly, to fight that kind of influence?

Most of our praying is not nearly so specific and concrete. When we pray for other people at all, we do it in vague generalities that just about cover everybody with any need, rather than making definite, particular requests for real people whom we can name. It is true that we have a responsibility to pray "on behalf of all men" (1 Tim. 2:1), but the New Testament is quite filled with examples of the early Christians making clear-cut supplications for the specific needs of people in their personal acquaintance.

To mention only a few examples from the letters of Paul, there are statements like the apostle's to Philemon: "Prepare a guest room for me, for I am hoping through your prayers to be granted to you" (Phm. 22). To the Corinthians Paul wrote concerning his predicament in Asia, "And He will yet deliver us, you also joining in helping us through your prayers" (2 Cor. 1:10f). And about one of his several imprisonments, Paul wrote to the Philippians, "I know that through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance" (Phil. 1:19).

I should like to draw attention to one of the reasons we shy away from making such concrete prayers ourselves. It is because we fear to lose our own faith in "the power of prayer." We suppose if our prayers are for circumstances to be altered in any specific, visible, objective way and the prayer is not "answered", we shall have no choice but to conclude prayer does not "work". And so we leave our requests general and vague enough that, no matter

what happens, we may interpret the events as an appropriate answer to prayer.

Two incidents will show what I mean. In a recent Bible study on James chapter 5, concerning James' instruction for elders to be called to pray over the sick, one brother was heard to say, "This cannot mean physical sickness. If the elders prayed for the sick and they did not get well, where would that leave our faith?" In another Bible study, a brother defended the proposition that we only have the right to pray for the sick when doctors have not yet diagnosed the ailment. He apparently felt that a "miracle" would be involved if the Lord were to restore a sick person from a known disease.

It may be that we are losing sight of just what prayer is. We are confusing prayer with "magic." By that I mean, we forget that prayer is a mere "request" made of an Intelligent Being and we think it is a means of producing an unalterable result by a certain cause. Prayer was never promised to be a means of allowing us to command God to do this or that, with no choice on His part. And it should not be a blow to our faith in Him or prayer itself when He chooses not to "obey" us. If we are afraid to pray for the special needs of real people because we are not certain the rabbit will pop out of the hat when we say hocus-pocus, let us pause to remember that prayer does not operate like that. It is not cause-and-effect. It is request, always with the possibility of denial.

We ought to get rid of the notion that when we pray we are calling God's attention to needs which have escaped His notice and that we are going to quit believing in "the power of prayer" if He does not meet our wishes. But, when we have learned that prayer is a child's request to his Father, we ought to summon the courage to pray for particular, real things. We do not have to leave God an "out" by praying so vaguely that, come what may, no one will ever know if the prayer was granted or not. Paul prayed to be allowed to visit Philemon. It would be obvious to everybody if he were not granted that prayer. He prayed to be released from persecution in Asia. The results were there for all to observe. And he prayed to be released from prison, never fearing that, if he were not released, he would have to give up his faith in prayer.

It is a fine thing to entreat the Lord on behalf of "all for whom it is our duty and privilege to pray." But if our faith is what it needs to be, we can add to that by making a definite list of real people with particular needs (spiritual AND material, mind you) and making it a point privately to pray for them. And not only privately. How long has it been since any of us met together in a private home for the express purpose of praying for somebody? And how long has it been since the entire congregation of which we are members has been called together for the purpose of spending an hour or two in prayer for one of its members? In Acts 12:5, 12 we are told that the entire church in Jerusalem, as well as gatherings of individuals in homes, prayed fervently for the release of Peter from prison. And James reminds us, "The prayer of a righteous man has great power in its effects" (Jas. 5:16).

TIDAL WAVE ONE YEAR OVERDUE!

Vernon Love

It was in February a year ago that we received word that a tidal wave was going to come and cover the entire state of Florida. Mrs. Dulce Garcia, a member of the Calvario Evangelical Church, Guatemala City, Guatemala was supposed to have received a vision of earthquakes causing catastrophes in Alaska, California, Mexico and Peru. She also saw in this vision a "big wave covering the entire state of Florida." The "tidal wave" was supposed to come in April, 1976.

The series of events following her prophecy was unbelievable. This prophecy spread over Florida like wildfire. It was the main topic of discussion on many of the talk shows. Many sermons were preached about it on the radio and many private discussions went on about the tidal wave until April had passed. It was believed by many so that they left their homes in Florida and moved north to live until the tidal wave has passed over. One entire church of 75 members in Miami closed its doors and went north. Many families gathered a few of their belongings and fled for northern states. Some sold out and moved north. Even here in central Florida, we know of families who left their homes, jobs, and took their children out of school and moved north. One group went to a state park in Georgia and camped out. They were asked to leave after they had stayed the limit allotted them so they petitioned the Governor to let them stay until April was over. It was amazing to hear the attempts of the pentecostal preachers to try to prove this was a false prophecy. One preacher said on his radio program, "God never used a woman to prophesy any major event." That remark got all the women preachers after him and he had to get off that subject in a hurry.

Rev. (?) Bob W. Walker, picked up this prophecy and printed it and circulated it all over Florida. He called it an "Urgent Message, Earthquake for Guatemala—It Happened! Tidalwave For Florida—April!" The "Urgent Message" told the story how Sis. Dulce Garcia had received a vision and made this prophecy of earthquakes and a tidal wave. This prophecy also said there would be strange movements in the water three days before the tidal wave came to Florida.

Rev. (?) Walker told the vision just as he received it then offered this suggestion: "We are not saying to you a "Thus saith the Lord," in this matter. We are saying this message is worthy of your absolute attention in prayer and preparation. We felt responsible to you to give this message. It is your responsibility to make decisions. You must decide:

- (1) Did this come from God?
- (2) Do I have a right relationship with God through a salvation experience?
- (3) Do I have the witness of the Holy Spirit in

my life now?

(4) Am I in tune with the Lord so that I can hear His voice?"

Can you imagine any prophet of the Bible making such a prophecy and then asking such questions and urging the people to decide if this is so or not? No one who lived around the prophets had to make any such decisions as the above and they did not have to sit around wondering if these things were from God. It is also true today. We knew this was a hoax when we heard it in February, 1976. We openly said so on the radio, wrote articles about it, and were not afraid of this prophecy (cf. Deut. 18:15-22).

We are commanded to "try the spirits" (1 Jn. 4:1), so we offered the following facts that proves this "prophet" was a fraud and the "prophecy" was a hoax!

I. THE LADY PROPHET HAD NO CREDENTIALS OF A PROPHET.

All we had was the word of the lady that she had received a vision. This is all that any latter day prophet has to offer. You believe them because they say so. Let them prophesy something that comes to pass. Let them speak the same language of the Bible. Let them be willing to be investigated, but they will not stand for that. Therefore, the "lady prophet" did not speak like a prophet, and the tidal wave, is one year overdue!

II. THE VISION WAS FILLED WITH DENOMINATIONAL JARGON.

It is very strange that God would speak through one who does not "speak as the oracles of God" (1 Pet. 4:11); and uses denominational jargon. Preachers were called "Rev." and "pastors"; Mrs. Garcia's church had an unscriptural name, the church had a "head"; to mention just a few of the many things the Bible does not say anything about. Had God forgotten what He had said 1900 years ago? I think not, and also think God was not speaking to Mrs. Garcia. Therefore, the tidal wave, is one year overdue!

III. NO ONE CAN PERFORM MIRACLES TODAY.

The apostles had to lay their hands upon a Christian before they could receive "gifts" (1 Cor. 12:8-10; Acts 8:17-24; 19:1-6; 2 Tim. 1:6). The apostles had no successors, nor are they alive today, and the ones with the gifts could not pass them on, so no one today has the power to perform miracles (Acts 8:18-24). We just have to believe they are performing miracles because they say so! Mrs. Garcia was trying to prophesy without the "gift of prophecy." Therefore, the tidal wave is one year overdue!

IV. DIVISION TODAY AMONG THE "MIRACLES WORKERS."

There are all kinds of churches, wearing all kinds of names not found in the Bible, practicing all kinds of doctrines which contradict each other. They still claim the Lord is working miracles today and it is so because they say so. They say they know there are false workers among them but they cannot tell you

how to determine when one is false and one is true. The Bible condemns division (1 Cor. 1:10) but we are supposed to believe all these modern day miracle workers, who are divided over hundreds of doctrines, which are supposed to come direct from the Lord, and not be concerned about division. Therefore, this division has a tidal wave that is one year overdue.

This "Urgent Message" is not so urgent after all. In fact it is one of the worst hoaxes ever perpetrated upon the people of Florida. It has done untold harm to many people. Many will never be the same toward God and the Bible. Many will keep on trying to have the Lord speak to them rather than go to the Bible and let God speak to them through the word (Heb. 1:1-2). We only hope and pray that all of these who were deceived will realize the error of their way and turn to the truth. Those who promoted it need to repent and stop such foolishness because the tidal wave is one year overdue.

915 Desoto Street
Clermont, Fla. 32711

FIRST STUDY - THEN STAND

Pat Higgins

10024 Enger Lane
Bakersfield, CA 93308

It has been said that it is "better to trust the man who is frequently in error than the one who is never in doubt." The one who is frequently in error is at least cognizant of his fallibility. The one who is never in doubt sees no need to investigate issues because he has unwavering faith in his own wisdom; consequently, he is in grave danger of being misled. Sometimes one is never in doubt because he bases the strength of his faith on another man's wisdom, on someone he believes to be strong and knowledgeable, therefore, (he feels) incapable of leading him astray.

Blind faith in self or others puts one in a precarious position. Most of us at one time or another have been in the position of trying to defend a certain teaching and realized (shamefully so) that we had nothing to back it up with, except that Brother So-and-So said it was that way (and we trusted Brother So-and-So).

It frightens me and saddens me to think about how many of us are complacent in our acceptance of teachings without proper study on our part; hence rendering us incapable of providing by the scriptures those things we say we most surely believe.

I tremble when I think of how many of us reason with the logic of emotions rather than by the hearing of faith. Paul said, "Prove all things; hold fast that which is good" (1 Thess. 5:21). No matter what we've been taught or how right it sounds, if it can't measure up to God's Word, if it is doesn't have a scriptural basis, then it must be abandoned. We must be able to "prove what is acceptable unto the Lord" (Eph. 5:10).

Throughout the years, different issues have confronted the body of Christ. Premillennialism, Institutionalism, Direct Operation of the Holy Spirit, Marriage/Divorce/Remarriage and numerous other issues have been responsible for forcing some to study diligently and take a steadfast position. Others have just followed along the line of least resistance, not willing to delve into the scriptures to learn what God has taught on the subject. Only when one searches the scriptures with an open and unprejudiced mind and prayerful attitude will he be able to distinguish between truth an error and "hold fast that which is good."

In teaching denominational followers, we reason that beliefs that are "better felt than told" are without scriptural foundation, therefore, erroneous. Let us keep this in mind as we face any issue that confronts the church. I pray that none of us be guilty of accepting a position or forming a conclusion on any issue without first studying what God has revealed on the subject. Emotional resistance notwithstanding — God's will be done.

The true test of a Christian is when he is obedient in those things he would rather not do, but does so because the love of Christ constrains him (2 Cor. 5:14). To do those things that are convenient requires no sacrifice on our part; but the Christian has been told, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29). Since we must suffer for Jesus' sake, let us be sure we are on His side and on scriptural ground — and then stand firmly, no matter what the consequences.

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THE NEWS LETTER REPORTS

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

DOUGLAS K. SEATON, Route 1 Box 147, Concord, NC 28026 — In the last 10 months 8 have been baptized and 2 restored here. We are definitely not pleased with this number and plan to intensify our efforts to reach more people in this community. We have a weekly newspaper article in the Concord Tribune which is getting quite a bit of attention. We conduct Bible classes in the homes of all new members and have several studies going with some who are not Christians. The church here, has been able to pick up all of my support and we are thankful to be entirely self-supporting.

MACKAY W. HARDEN, 118 W. Brandywine Circle, Wilmington, NC — We are in our first full time work as a gospel preacher. My wife is conducting a class for women and I have a class for men each Thursday night. We have a lot of talent among the 40-45 who regularly attend here. We are having many visitors and have some good prospects for home studies. The church here was without a full time preacher for two and a half years but seems to be reviving in spirit.

New Congregation

H. L. BRUCE, Onatrio, CA — A new congregation met in Riverside, California for the first time on June 12, 1977. They are currently meeting at 4158 St. George Pl. For further information call Alan Doll at 714-689-6048. This is the only conservative group in a city of over 150,000.

BARRY MAXWELL, HHD, 210th Avn Bn, Box H, Albrook AFB, Canal Zone, APO NY 09825 — I plan to terminate my enlistment in June, 1980 and would like to engage in full time preaching after that time. I have done part time preaching for sometime. In the meantime I would like to make contact with strong Christians coming to the Canal Zone. We have found the work here to be given to compromise in doctrine, morals and practice. Please help us get in touch with those who want to stand for the truth without compromise. **RICHARD MERKIN**, 122 4th Ave., Orchard Valley, Cheyenne,

Wyoming 82001 — My family and myself recently moved to Cheyenne, Wyoming from Miami, Florida where we worshipped at North Miami Ave. We hope to begin a faithful church here. At present there are two which support institutions and one with an organ. In the event any brethren will be passing through this area, the church will be listed as the Orchard Valley Church of Christ, 122 4th Ave., Cheyenne, Wyo. 82001. For the time being we will be meeting in our home. Phone is 307-635-1982.

Preacher's Needed

WAIPAHU, HAWAII — The Leeward church in Waipahu is seeking an evangelist to work with it on a full time basis. The work here is challenging and rewarding. Full support can be arranged by the church here. For more information about the work here, please write to Leeward Church of Christ, P.O. Box 94, Waipahu, Hawaii 96797 or call Ernest Bautista at 808-455-7259.

OKEECHOBEE, FLORIDA — The church at Okeechobee which meets at 912 N. W. 2nd St. needs a full time preacher. Anyone who might be interested should address inquiries to: Westside Church of Christ, P.O. Box 1023, Okeechobee, FL 33472 or call 813-763-3462.

GALLATIN, TENNESSEE — A full time preacher is needed for a small congregation in Gallatin, Tennessee. The work is approximately two years old and is not yet self-supporting. A lot of personal work can be done and the area is developing to allow good growth. For further information, please contact: Southeast Church of Christ, 165 Witherspoon Avenue, Gallatin, TN 37066. Phone 615-452-9598, 452-9713 or 452-5123.

IN THE NEWS THIS MONTH

BAPTISMS	316
RESTORATIONS	181
(Taken from bulletins and papers received by the editor)	

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 XVIII

OCTOBER, 1977

NUMBER 10

THINK ON THESE THINGS

H. E. Phillips

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Tampa, Florida 33612



THE UNIQUE CLAIMS OF THE BIBLE

The Bible makes certain claims that are completely absurd to the human race if it is not the Book of God. These claims are beyond any other writing and it makes no apology for the claims.

1. CLAIMS TO BE INDESTRUCTIBLE

The Bible claims to be a book that cannot be destroyed in time or eternity. It submits to no power but claims to survive all enemies. Jesus said the heavens and earth will pass away but my word will not pass away (Matt. 24:35). Peter asserts that the word of God will live and abide for ever (I Pet. 1:21). Every type of opposition known has been flung against the Bible with all its power but this book has come out victorious over all.

2. CLAIMS TO ALL-SUFFICIENCY

The word of God will completely furnish every man unto every good work (II Tim. 3:16,17). It contains everything that pertains unto life and godliness (II Pet. 1:3). It contains all truth delivered from God to man (John 16:14). It has been once for all delivered to the saints (Jude 3). The Bible will do all for mankind that God wants done. It is the final authority in all matters. It is perfectly adaptable to all men in all ages. No other book can serve all generations of men as does the Bible. It lacks nothing and supplies all things for all men of all nations and times.

3. CLAIMS TO PERFECT LITERATURE

The Bible claims perfection in literature. It possesses certain qualities that distinguish it from all other writings known. It contains every type of literature known to man. It was reported that Benjamin Franklin, who was ambassador to France, was invited to a French Literary Society of Infidels. It was the rule of the club that each member would

write an original story and submit it to the criticism of the other members. When Mr. Franklin's time came he copied by hand the entire book of Ruth and read it to the assembly. When he had finished he received the applause of the whole group. They pronounced it a master-piece and asked for permission to publish it to the world. Mr. Franklin replied that he could not grant such permission because it was already in print — in the Bible. Before they learned that it came from the Bible they claimed it was the "best love story in the world."

The Bible contains poetry, biography, law, history, prophecy, and love stories. No literature is so pure and complete as the Bible. It is at once the most profound and yet the simplest of all writings. It never grows old with the passing of time.

4. CLAIMS TO CONTAIN THE HIGHEST PURPOSE The Bible serves a different purpose to most books composed by men. Most other books are given to gratify the passions of men, either for knowledge or entertainment, but the Bible is given to curb and control these passions and to prepare the soul for eternity.

The Bible presents man as a sinner and unfit for his entrance into heaven. Other books tell of man's virtues, but the Bible points out the weaknesses of all men alike, even the greatest men of the world. Noah's intoxication is recorded; Abraham's weakness in telling Pharaoh that Sarah was his sister to avoid punishment; David's transgression with the wife of Uriah is recorded; Peter's denial of the Lord is given in detail. The Bible is completely impartial in its account of the history of mankind.

It is also a purpose of the Bible to give the promise of rewards and punishments to those who keep or do not keep its laws. No man can promise rewards beyond his own imaginations and expectations. Neither could this be so in punishments. Its purpose is to guide mankind into a righteous way of living to avoid the punishments stated and to gain the rewards promised.

The demands and claims of the Bible show its purpose. It claims to control the hearts and lives of all men of all nations without a single apology. No branch of human philosophy has ever thought of such a demand.

5. CLAIMS TO BE FOUNDATION OF CHRISTIANITY

Nothing can survive if the foundation is destroyed. The Bible is the foundation of Christianity because it gives the laws and rules for such. Without the Bible Christianity could not exist. No other book has such an influence on the spiritual welfare of all men.

Christianity is not self-evident, as some have thought. There must be some revelation of its nature and working before men can believe. Parts of the Bible serve this pur-

pose, as John states in John 20:30,31. The Christ of Christianity must be known. The gospels are designed to do this. Some claim that Jesus was a pure moral man of the highest standing, but deny that he was divine. This claim is absolutely impossible. How could a man be pure morally and be the grossest impostor of all history? Christ claims to be the Son of God and eternal with the Father. If he is not this he is an impostor and does not deserve to be the founder of Christianity.

6. CLAIMS TO BE THE BASIS OF FAITH AND HOPE

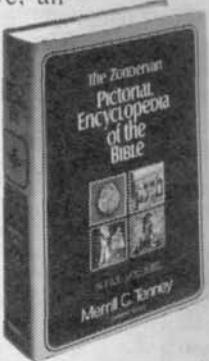
The Bible claims to be the very foundation and source of all true faith and hope. Man is such a creature that he needs laws to govern him. All who believe in God believe that if He created him he gave a law to govern him. This law is by Christ. As the sun is the source from which all light in the universe comes, so is Christ the source of all light of our moral and spiritual being. Remove Christ from the moral and spiritual system and there remains no hope for the soul. Our whole life and all of our daily conduct is predicated upon faith. We take medicine of which we are completely ignorant because we have faith in the doctor who prescribes it and the druggist who compounds the prescription. Either of them are likely to err. We ride in airplanes and automobiles at the hands of others because we have faith in them, but they often err. With the Bible we know its author is never subject to error or mistakes.

In many cases today large numbers have been overcome by false teachers in wolves clothing — teaching anti-Christian philosophy. The Bible will expose these teachers and establish anyone in the faith. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). No man goes out to save souls unless he really believes the entire Bible to be the word of God, and uses it to establish himself in the faith. Very few people seem to really believe the Bible with their whole hearts, and fear its precepts and doctrine. Even in the church its laws and demands are treated with almost contempt in some cases. God never requires men to believe without sufficient evidence (John 15:22,24). The Bible offers sufficient evidence to all who will investigate its claims.

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Editorial

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BAD COMPANY

"Be not deceived: evil communications corrupt good manners" (1 Cor. 15:33). Several other translations read "bad company" in place of "evil communications." This passage is often pressed into service to show that we ought to associate with people and practices which will elevate rather than tear down our character. While this is true, the context of this statement has to do with the corrupting influences of false teachers; in this case, those who taught error on the resurrection of the dead. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead" (verse 12)? The "some among you" of verse 12 are the "bad company" of verse 33. The resurrection of Jesus Christ is central to the gospel system. If it is not to be trusted then none of the rest of it makes any difference. Indeed, as Paul said "And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God . . . And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable" (vs. 14-19).

It is this hope which purifies us (1 John 3:3). The absence of this hope would therefore promote defilement. Moral conduct is rooted in basic doctrinal truth. Paul said "If after the manner of men I fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for tomorrow we die" (1 Cor. 15:32). False teachers are not good company for any who want to serve God. Paul instructed Timothy to "withdraw thyself from those who do not consent to "wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness" (1 Tim. 6:3-5). Of this number were Hymenaeus and Philetus whose "word will eat as doth a canker" and which would result in overthrowing the faith of some (2 Tim. 2:17-18). John said one should not bid "God speed" to those bringing contrary doctrine "for he that biddeth him God speed is partaker of his evil deeds" (2 John 9-11). Apparently, we have some brethren who have been deceived on this point. But Paul said "Be not deceived."

There are some among us who decry the charge of "guilt by association." They do not want to be

identified with the error; of those whose company they keep. They are critical of brethren who oppose and expose, for instance, the views associated with Carl Ketcherside, Leroy Garrett, Edward Fudge and others of their persuasion. They do not want to be considered guilty by association, but they seem to prefer that association. Brethren who want their material to appear in such journals as MISSION, INTEGRITY, or THE ENSIGN FAIR, surrounded by the offerings of Leroy Garrett, W. Carl Ketcherside, and the bitter froth from the pens of malcontents and modernistic snobs will please excuse me if I do not take very seriously their denials of acceptance of the very views with which their own writings may most comfortably appear.

You can tell a great deal about a man by those he chooses to commend. We have recently read a series of articles in one such journal having to do with "Justification." In it the writings of R. L. Whiteside in his comments on the book of Romans have been reduced to ashes (or so the writer seems to feel) while the comments of G. C. Brewer, K. C. Moser and present-day liberals have been held up as much more desirable. One thing Whiteside intended by his commentary on Romans was to off-set the Calvinistic tendencies of K. C. Moser's book on THE WAY OF SALVATION. We are not surprised that neo-Calvinists among us feel uncomfortable with it.

And what of those who delight in filling speaking engagements at activities where unscriptural practices are featured? Do they take advantage of the opportunity to expose the error or does the activity close with all thinking these were all in accord? Is it not yet possible to have our good "evil spoken of?"

It is still a time to "watch and pray" for some who protest loudly that they have been misunderstood, mistreated and misrepresented, and who still want to "go in and out and find pasture" among faithful brethren, have an entirely different spirit. How do we know this? Just watch the company they keep. How long are brethren to allow wolves to circulate among the sheep without at least calling them what they are?

THE PHILIPPINE RELIEF

As soon as news reached us of the earthquake and tidal wave which wrought such damage to Mindanao in areas where many brethren lived, we urged brethren through these pages to stand by with assistance. The first reports we received were from the Pagadian City area. I received letters from D. L. Aenlle, Ramon G. Carino and Eduardo Ramiro. They all said essentially the same thing. It was then too early to get the complete picture but it was already evident that much damage had been done and that many saints had been affected. Later, a letter came from Isabelo Hayuhay of Manila who made a trip into the damaged area just a few days after the tragedy struck. He feared the worst and was afraid that unless an observation was offered from someone outside the damaged area, the brethren would not fully comprehend the extent of damage and would not

provide enough help. In this paper we listed the names and addresses of brethren Aenlle, Carino and Ramiro as brethren in that area personally known to us who would serve as messengers of churches and individuals who wanted to send relief to those in their area and to other areas as soon as possible.

In addition to what Wallace Little, Cecil Willis, Larry Hafley, Earl Robertson and others who have preached in the Philippines wrote, I also wrote each of the three men named telling them that brethren here would spread the word as best we could and urging each of them to keep accurate records of all help sent and how it was distributed. I have reason to believe that about \$40,000 was sent from concerned individuals and churches. We knew all the damage was not in that one area. We waited and waited until we could hardly bear the anxiety, hoping to hear from brethren in Cotabato where more damage was done and where there are many brethren. Since we did not hear for so long, most of the relief was rushed to the Pagadian City area with instructions to share it with those brethren in need wherever they lived. The church at Expressway in Louisville (where the editor is a member) sent its help through the hands of Ramon G. Carino who gave a good accounting of all funds received and disbursed. We have heard no complaints about relief sent through either Ramon Carino or D. L. Aenlle. By far, the largest amount was sent through Eduardo Ramiro, at least \$29,000 that we know about. Once relief began to be sent and the need became so widely known, it was difficult to get brethren to stop sending. I personally asked some churches NOT to send anymore when some called to inquire. Long after the need was more than met, brethren continued to call me and others who had preached in the Philippines for advice on the matter.

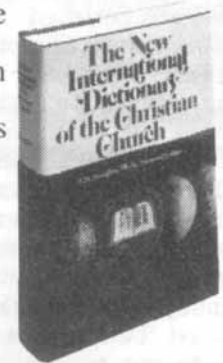
Since I recommended in this paper that these men were trustworthy and would give an accurate accounting, I also feel obligated to report on some irregularities touching some of the relief sent through Eduardo Ramiro. About \$24,000 of that sent through him has been properly accounted for and all should rejoice in the generous hearts of brethren throughout the country who were touched by the plight of their brethren in another land. This refutes the oft-repeated falsehood that the so-called "anti" brethren do not believe in benevolence.

But about \$5,000 has not been properly accounted for. Some of the Filipino brethren themselves first began to point out some questionable things involving relief distribution on the part of Eduardo Ramiro. Wallace Little checked into the charges while he was there earlier this year. Brother Ramiro turned over to him all receipts and records he had on this for an audit to be made by a CPA. In this issue we carry the results of that audit and some conclusions drawn by brother Little. We could not in good conscience forbear carrying this information in view of our earlier recommendations. Read his report carefully. Let us all pray that brother Ramiro will correct his wrongs in this matter. He is a very able man and has done outstanding work in the past.

At one point, some of us who had preached in that nation were so distraught over fears we had for our brethren in the stricken areas, that Arnold Granke and I considered personally going to carry relief from brethren here and to assist in the distribution, should brethren here wish to use us for that purpose. Brother James P. Needham suggested that it might have been better had some of us gone. Perhaps so. But even so, we would still have been dependent on brethren there to assess each need. We hope that none will conclude that all relief was misused for it was not. The suffering of brethren was greatly relieved. Let us thank God for this. It would be grossly unfair to become suspicious of ALL Filipino preachers and brethren. We believe a wrong has been committed by brother Ramiro and that he has not only acted dishonestly but has also compromised the confidence which many good brethren placed in him, the editor included. Now let us all pray for his repentance.

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On 17 August 1976, shock waves from an earthquake centered in the ocean southwest of the Philippines brought great devastation to the island of Mindanao. Triggered by the quake, three giant tidal waves smashed into the coast of Zamboanga del sur, including Pagadian City. The first hit about 1:10 a.m. when most folks were asleep. The destruction was almost beyond description. In the city itself more than 4000 people were reported dead or missing and presumed dead. According to the Philippine Government, the final loss for the whole area was over 40,000.

Eduardo Ramiro, the preacher for the Kawit congregation in Pagadian City wired the US for help. The message, as relayed to me through several, was: "Need help; tidal waves killed more than 100 saints," Several of us solicited benevolence. \$29,917.71 I know of was sent to Eddie for distribution to needy saints. My report deals with this sum. Additional funds were sent to several other preachers, and perhaps to Ramiro also.

Later Cecil Willis and I received complaints against Ramiro from a number of Filipino preachers. They accused him of misusing the funds. Specifically, he was charged with: (1) trying to purchase property on the high ground in the town, to build a "new, modern church building"; (2) buying pictures of the dead to aid in raising funds from the US when in fact not a single saint had been killed; (3) purchasing building materials to construct this "new, modern church building"; (4) persuading the Kawit brethren to use some of the money to repair their building instead of for their own benevolent needs; (5) financing a brother in business by purchasing the cloth this brother needed to open a tailor shop; (6) buying several hectares of rice land for himself; (7) using some of the money to pay off his personal debts, especially for his furniture.

These were grave charges. They needed checking. Those from whom I solicited benevolent funds and others who had also contributed to these, and assisted me on the expenses of my recent preaching trip there asked me to investigate. There was no personal joy in this; Eddie Ramiro is my friend as well as my brother in Christ. None have treated me with more hospitality than did he and his wife Sol.

Results Of My Investigation

First, on the charge he said, "More than 100 saints are dead.": Eddie's copy of the cable did not say this. The brethren who received it do not remember it saying that. When he made the appeal, there had been more than 100 confirmed deaths in that area (first reports were sketchy) with many more confirmed later. This might have caused the confusion, by having to pass through several to reach me.

Second, concerning buying pictures of the dead: Eddie says, and is backed by American brethren: he was asked to send pictures because these would help get the needed benevolence. Eddie's remark, holding the pictures in one hand and checks in the other saying, "Without these (pictures), you don't get these (checks)." Seems understandable in light of this.

Third, of the three men who accused him of asking them to negotiate for the property in town for the "new, modern church building": None supported his statement by independent witnesses. Romulo B. Agduma stated publicly Eddie had sent him a handwritten letter announcing his intention to build this "new, modern church building". Eddie denied this in front of ten or more witnesses. Romulo was unable to produce the letter at that time. After Eddie and the others had returned to their homes in another province, Agduma found the letter. I HAVE IT IN MY POSSESSION NOW. It says exactly what Agduma claimed, thus also partially verifying the charges made by the three brethren above.

Fourth, Eddie admitted persuading the Kawit brethren to divert part of the benevolence to repair their building. He also admitted having purchased a truck load of building materials, but claimed he sold it back when he received rebuking letters from Cecil and myself (October 1976). I was present when he publicly confessed sin in these, asking forgiveness of the Kawit congregation. Further, he did write some US brethren who had sent him benevolent funds, and after-the-fact asked their permission to repair the building, admitting he should have done so in advance. I read two letters from US churches giving him permission, provided the benevolent need was satisfied first.

Fifth, on the boat back to Pagadian City after the confrontation in Agduma's house, in anger and hurt Eddie threatened the three who claimed he had sought their assistance in negotiating for the property for the "new, modern church building". The threat was to take them to law for libel. Later, he likewise threatened Agduma.

Sixth, Eddie freely offered me the receipts for disbursement of the funds, with his written permission to have them audited. This was to account for the \$29,917.71.

Seventh, the sum of money was so large Eddie was overwhelmed and did indeed plan to misappropriate at least some of these funds. After letters from Cecil and myself, and possibly others, he had second thoughts. He appeared sincere in his public con-

cession for urging the Kawit brethren to misuse the money for building repair. He displayed a lack of wisdom both in what he said and how he said it in connection with the pictures of the dead, and in refusing (substantial) help to needy saints beyond the Pagadian City area, when their situation was at least as serious as that of the Pagadian brethren. Eddie lied in the public confrontation in Agduma's house and sinned when he threatened to take the brethren to law.

Eighth, according to the Auditor's report, Eddie has some accounting to do. There is more than \$5000.00 unaccounted for IN ANY MANNER. Next, while his control over those funds obviously and unquestionable used for benevolence was good, it was entirely unsatisfactory in all "gray areas". Thousands of pesos (nearly 25,000.00) were spent for which the receipts were so vague as to be impossible even to guess what was purchased. One receipt alone was for more than P19,000.00. The coincidence between this and the oft-repeated, "Eddie went to Cebu City and bought P20,000.00 worth of cloth to set up another brother in a tailoring shop" is great, and demands an explanation. I found no conclusive proof he did spend the money in this manner, but the similarity of amounts and timing to the charge are so close that without a complete explanation, suspicion will hang over him. He was charged with purchasing several hectares of rice land for himself. No positive proof was found, but the amount of money for which the receipts were so vague as to defy understanding by the Auditor, plus the still-unaccounted for funds would have been more than enough to pay for this land. This also cries out for an explanation. The Auditor found no evidence in the receipts that Eddie used the money to pay his furniture debts.

Ninth, I sent a copy of this article to Eddie. His response, minus repetitive, personal and unrelated items, appears below:

Eddie's Reply

"I received your letter and I am grateful for the encouragement and your concern for my soul. I sincerely appreciate the way you conducted your personal investigation of the charges laid against me, how I distributed the benevolent funds sent through me by the churches and American individuals. It is only natural on your part to distrust me and call me dishonest in handling the funds because of those who reported me to be such. But I have some of the receipts of the money I received from the individual churches in your nation. As benevolence is still going on, considering that funds did not arrive at the same time, so some of these who extended help for the poor saints will also be receiving receipts corresponding to the amount they sent.

"There might be some misunderstanding on the funds entrusted to me by the churches and individuals because many times we gave money or goods to those who were very badly in need without getting receipts from them. Some preachers and churches as requested by the sender to be given

assistance have not submitted to me the receipts as to the recipient of the funds that were handed to them for the needy victims in their locality. I did not receive any instructions from the churches and individuals that sent the funds to insure receipts every time distribution was made.

"... I am flattering brother (I think he means "kidding"—whl) brother Agduma in fact there is no truth we ever construct a 'modern building'. We purchased materials not for a new church building but to repair the damaged portion of the old building and to add additional room connecting the old building due to the abrupt increase in attendance.

"Brother Wally, I was not threatening the four brethren but decided to bring the case in court. But because of your advice per your telegram when you were in Cotabato, Marbel area, I immediately gave up my plan for litigation.

"... Also some of the receipts of purchases have not been kept and some more were destroyed when our helper washed them with my pants. Anyway some receipts had been sent to the sender corresponding to the amount they sent."

The next paragraph stated, some benevolence was in kind rather than money. Then he continued: "... In fact I still have some bundles of receipts purchased after you left Pagadian City. Should you like that I will send them to you? . . .". Later, he again denied any guilt.

I believe Eddie has plenty of repenting and public confessing to do, unless he provides an accurate explanation and accounting of the unreceipted funds SOON. You may draw your own conclusion.

I weep.

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(EDITOR'S NOTE: Stanley W. Adams is the nephew of the editor and son of J. Wiley Adams who writes a column for this paper. He attended Florida College four years and preached two years for the Bloomfield church in Macon, Georgia, supporting himself by working for a furniture company. He and his lovely wife, Carla, are now working with the church at Alabaster, Alabama, the congregation with which the late Frank Smith labored. They moved to this new work without assurance of full support. The work is off to an excellent start. At last report Stanley is still short about \$200 a month in needed support. We commend his first article to our readers.)

WHERE ARE THE RUTHS

Upon writing this article, I have considered many things that are occurring, and have been occurring, throughout the past ten years or so. I write this article realizing that my years are young and perhaps others can say it better and more scholarly. However I feel strongly that much teaching needs to be done not only on the need for Christian women to be good Christians but also for Christian men to be likewise. At this time I wish to direct my thoughts to the Christian women.

In reading the book of Ruth one is most surely touched by the statement of Ruth to Naomi in Chapter 1 and verse 16. The devotion of Ruth to Naomi is indeed touching. Orpah decided to go back to her homeland. She went her way. Ruth's example of devotion to the only family she had is something we all should duplicate in our lives. We live in a society that is always in a hurry. Devotion to family is looked upon by many as weakness. Husbands go their way, wives go their way and the children are reared by whoever is around at the time. Often times in the quest to be "somebody" families become nothing. After years of striving to be "somebody" husbands wake up and wonder, "where did I go wrong?" Mothers wonder, "Where have I failed?" In the very years when husbands and wives should be building a home, selfishness overtakes them. They may be successful in accumulating worldly possessions but what about building a foundation of love and mutual respect that will stand no matter

what else happens. Selfishness rears it's ugly head and many times in later years of marriage, after the children are gone, the husband and wife wonder why they do not feel close. Nature slows them down and they find no happiness in anything but their work.

It is sad enough to see this situation in the world, but brethren, how sad a day it is in Israel when these conditions rear their heads among Christians. Often times these conditions are found among elders and teachers. Wives who should be happy to serve God act as if they have to compete with their spouse. Certainly there is nothing wrong with the wife working away from the home as such (Ruth was a very frugal businesswoman) but when this working is the driving force behind living, it is high time for her to get down on her knees to the God that made her and ask forgiveness for her selfishness and for forgetting her priorities. Women should not feel like their life is unfulfilled because they vacuum the house or wash the dishes or change diapers. If they could only realize how truly admired a woman of this type is by men there would be many more good mothers and wives. To me, a woman who puts God and her family first and herself last is the most beautiful creation in God's universe. A happy, contented, Christian woman; where is she these days?

Lest anyone get the wrong idea I am not saying a woman should be like the dolls you see on the dashboards. You push their head down and they go every which way. A woman should be humble and meek. Many seem to think meekness means weakness when the opposite is true. Meekness is strength under control.

I used to hear my great-grandmother mention a song she knew about the hand that rocks the cradle rules the world. By the looks of the world it looks as if no one is doing any rocking. Why not slow down and enjoy life? Where are you going? (Read Proverbs 31:10-31).

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A FAR BETTER WAY

If it were possible for churches everywhere to restore to faithfulness all those in their area who are presently out of duty, new and larger church buildings would have to be built in almost every town and city. There are literally hundreds of people who once confessed the precious name of Jesus and were baptized for the remission of their sins who have not remained faithful to their commitment, and after a period of vacillation and uncertainty, have wandered back into the world.

The possibility of achieving a restoration of these erring members is far more possible than merely idealistic, and as such is deserving of our careful attention. But it occurs to me that the more effective means of retaining converts is the real thing needed. I do not argue that we should not seek to restore the unfaithful, for such is not only the assignment of the church, but the individual as well (Gal. 6:1). However, it seems that if some way could be devised whereby we could keep those who have been converted, it would render the necessity of restoration far less a problem.

I do not propose to be holden of such a sublime solution. However, I do wish to suggest that most derelicts follow a similar path in their route toward total departure. And while these simple things will not, admittedly, solve the aforementioned difficulty, they most certainly will contribute considerably to the retardation of the mass exodus of new converts.

I am convinced that many newly converted Christians fail to remain faithful from an absence of purpose. Once we have taught someone the truth, we watch through tear-filled eyes as he is baptized into Christ. Following such action, we proudly sigh with the relief of accomplishment and view him as he stands there—a new convert! And there he stands. And stands. And stands. And therein lies at least a large part of the difficulty. Whether or not this new babe grows is left to chance. His future education in spiritual things is aimless, random, or at best undesigned. Brethren, new converts need purpose! We would not dare leave a new-born baby to fend for himself, realizing full well that he would soon die. How then can we expect the newly arrived spiritual babe to survive in the absence of some provision for his sustenance? Spiritual values are not absorbed by some ethereal process of osmosis; they must be distributed, assimilated, and then used. Such requires intense teaching, regular stimulation toward action

and, most vitally, a good example to show that such behavior is greatly to be desired from a practical point of view.

The absence of purpose naturally results in an absence of pursuit. A course to follow is absolutely necessary in any field of endeavor. Not only should such instruction include the clear, concise and understandable route to be followed, but it should also include a mentally perceptible goal which will necessarily add fuel to the motive to pursue along certain prescribed lines. The Bible is most effectively used when it is tenderly, but candidly carrying some spiritual adolescent along toward spiritual maturity. Its course, although strait and law-restricted, is well defined and easily discernible. Its glorious promises are so brilliantly displayed that they make the bosom swell with the expectancy and desire of hope. The newly found freedom in Christ and the continual voluntary submission to his will is held out in Scripture as that which will produce a tranquility and quietude described as a peace which is beyond comprehension (Phil. 4:7). Such realization by a new convert will greatly reduce any neutrality or evasion and render his return to the world far less likely.

I am convinced that many converts stray back into the world because of our failure to administer loving rebuke. If teaching is not intended to change lives, and if rebuking errant ways is not part of teaching, then I fail to see any value in it! We sometimes stubbornly refuse to see that a large part of teaching or preaching is involved directly with stern rebuke and strong, careful reproof. I freely grant that chastisement in teaching should spring from proper motive, but I also call to your attention the fact that true love is not averse to chastisement and, in fact, is not true love at all if it is devoid of it (Heb. 12:6-11). Loving exhortation, meekly imploring chastisement, tenderly applied, shows we care and I believe many lost sheep are wandering aimlessly in the world of sin because inattentive shepherds failed to show true love by keeping them sternly in the way. They left simply because they thought nobody cared!

A large number have left the faith because they thought it would be easy. We need to make it emphatically clear to newly born citizens of the kingdom that "all who live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). If we can teach them that Peter and the other apostles left a beating with backs punctuated with bloody stripes "rejoicing that they were counted worthy to suffer shame for his name" (Acts 5:41), then they will likely come to expect sufferings as not only a common, but necessary part of Christianity. Only as they come to realize that Christ "was tempted in all points like as we" (Heb. 4:15), will they be motivated to overcome. And only as they are taught that God will "provide a way of escape that ye may be able to stand" (I Cor. 10:12), will they see that temptation is bound to come and that they must learn to seek deliverance from it through the Word of God. As surely as we teach them that Christ was made perfect by overcoming (Heb. 5:8-9), they will be impressed with the necessity of following such a noble example. We need to show the

new convert that living for Christ is not easy, but that the promises to be received by the faithful are so much greater than any inconvenience or suffering we must bear that they are not worthy of any comparison. Only then will they have the necessary determination to remain faithful.


Finally, we cannot pamper and shelter the new convert and expect him to become strong. He needs to be subjected to the elements if he is to build up any immunity to sin and disease. If there is trouble in the church, he needs to know about it! He needs to know because he needs to understand that we can no more tolerate error inside the Lord's body than we can otherwise. He needs to be shown that immorality and shameful conduct requires discipline, that failure to respond to loving and repeated calls to repentance is reason for withdrawal, and that true dedication to biblical instruction sometimes requires that our "dirty laundry" be hung out for all the world to see. And he needs to see clearly that although there may be strength in numbers, the man who stands with God is in the majority, no matter how many stand otherwise. No person seeking to go to heaven should be left at the baptistery, believing that he has entered into a germ-free society where nothing can get at him and where all with whom he has contact are devoid of any imperfections. Such an occurrence will surely hasten his return to what he considers the "real" world with "real" people. But when he is shown that the church is people and that at times people will stumble and fall, but that they must get up again and keep trying, then he likely will be constrained to emulate such courage and determination.

Ladies and gentlemen, nobody has ever been rewarded for having started the race, but for having lawfully completed it (II Tim. 4:6-8)!

**EXPOSITION:
TEXT and
CONTEXT**

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BE NOT DECEIVED

We are warned in the Scriptures against being deceived. Paul wrote the Corinthians and the Galatians, "Be not deceived" (I Cor. 6:9; 15:33; Gal. 6:7). John and Paul wrote, "Let no man deceive you. . . ." (I Jn. 3:7; 2 Thess. 2:3). Hence, these passages, as well as others, tell us we need to be alert, lest we be deluded and misled.

There are many ways by which man can be deceived. Let us notice briefly several of them.

Thinking God Can Be Mocked

Some are deceived by thinking God can be mocked. Paul writes, "Be not deceived; God is not mocked:

for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). No one can fool or outwit God. Men may fool themselves, but they cannot fool God. All will reap what they sow when God brings in the harvest.

Those who think they can walk after the flesh (participate in worldly and sinful practices) and still go to heaven are deceiving themselves. God will not allow such profligates to enter heaven. God's spiritual law is just as inflexible as his physical law. We reap what we sow, whether spiritually or physically.

Paul plainly states, ". . . Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (I Cor. 6:9-10). We cannot live in adultery or homosexuality or drunkenness, etc., and go to heaven. Sowing to the flesh will produce corruption (Gal. 6:8).

Deceived By Sin

Sin is deceiving multitudes. The inspired writer stated, "But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin" (Heb. 3:13). Sin offers happiness, but gives misery. It promises success but produces failure. Heartaches, disappointments, disease, wars, death, and eternal damnation are the results of sin. Yet, in spite of its tragic and devastating effects, mankind tolerates and condones sin.

The reason for man's approval of sin is because of its deceptive nature. It does not come clothed in rags of suffering and shame, but rather adorned in satin of pleasure and honor. But sin is a "snake in the grass," a "wolf in sheep's clothing." Beware of sin!

Deceived By Riches

In the parable of the sower, Jesus said the thorny-ground hearer becomes unfruitful because the word is choked out by the care of this world and the deceitfulness of riches (Matt. 13:22). Riches are deceitful and many who have striven after them have pierced themselves through with many sorrows (I Tim. 6:10).

Money and material possessions give many people a sense of security. They think if they have a large bank account and possess a good home with all of its luxuries, they are set for life.

But there could be a depression and the rich could become paupers overnight. Sicknes could wipe out one's life savings. The government could collapse or be overthrown and our money would be worthless.

Furthermore, money cannot buy life. The rich will die as well as the poor. The parable of the rich farmer (Lk. 12:16-21) shows this. His wealth did not enable him to buy a lease on life. God said, "Thou fool, this night thy soul shall be required of thee" (v. 20).

Jesus said, ". . . for a man's life consisteth not in the abundance of the things which he possesseth" (Lk. 12:15). There are more important things in life than money. Good health is one. Happiness is another. Salvation of the soul is another. Let's not be deceived into thinking that material things are the summum bonum of life.

Deceived By Hearing Only

James wrote, "But be ye doers of the word, and not hearers only, deceiving your own selves" (Jas. 1:22). Some think that if they just attend the services and attentively hear the word preached, they have fulfilled their responsibility. They are deluded! The word must be obeyed.

Brethren will listen to sermons on withdrawing fellowship from the unfaithful, but do nothing about it. Others will listen to a sermon on soul-saving and then never do anything about trying to save someone. Some will listen to a lesson on what the Bible teaches on modest apparel and shamefastness, but do nothing about their scanty attire. Such brethren are deceiving themselves into thinking they can serve God while failing to obey Him.

Jesus said, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man. . . ." (Matt. 7:24). Those who hear and do not are likened unto a foolish man (7:26). James tells us that to hear and do not is like beholding our face in a natural glass and then go away and forget what we looked like (Jas. 1:23-24).

Deceived By False Doctrines

False teachers, by good words and fair speeches, deceive the hearts of the simple or unsuspecting (Rom. 16:17-18). Paul said to mark or watch them closely and avoid them. To the Ephesians, Paul declared, "Let no man deceive you with vain words" (Eph. 5:6).

Satan uses every form of trickery and craftiness to delude our minds and capture our souls. Paul says, "And no marvel; for Satan himself is transformed into an angel of light" (2 Cor. 11:14). He comes to us in a pious, sanctimonious manner. His preachers call themselves "preachers of righteousness" (2 Cor. 11:15). They appear humble, loving and consecrated to the Lord. But they are pretentious, and "with feigned words make merchandise of you" (2 Pet. 2:3). They speak lies in hypocrisy, having their conscience seared with a hot iron (1 Tim. 4:2).

To prevent deception, we should search the Scriptures to see if the things are so (Acts 17:11). John says, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 Jn. 4:1). Let's be cautious about what doctrine we hear.

Deceived By Our Lives

Some of us may think we are better than we are. There are those who think they have no sin. They are deceived. John wrote, "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 Jn. 1:8). No man lives above sin. The best of us is going to sin. When we do sin, however, we have an advocate with the Father, Jesus the Christ (1 Jn. 2:1).

Too, Paul wrote, "For if a man think himself to be something, when he is nothing, he deceiveth himself (Gal. 6:3). The person who believes he is so strong that he does not have to be concerned about being overcome of sin, is deceived. Paul is attacking overconfidence, such as Peter manifested in saying


that he would never deny Jesus (Matt. 26:33-35). This type of person does not even think he needs the help of other brethren to help bear his burdens. He can bear his own burdens, he thinks. Paul says he deceiveth himself.

In conclusion, we quote the words of Jesus to his disciples when he spoke to them about the destruction of Jerusalem: "Take heed that ye be not deceived" (Lk. 21:8). This advice is just as timely today.

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J. T. Smith

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SALVATION BY GRACE THROUGH FAITH (NO. 3)

In our last article, we pointed out that salvation is the gift of God, and that it was provided by God's grace in the giving of His Son, Jesus Christ. In this article we want to discuss:

Law and Faith

In Romans chapter one, Paul shows how man is to be saved. He is very emphatic about the gospel being God's power to save. He says in verse 17 that the righteousness of God is revealed "from faith unto faith." This righteousness, Paul says, is revealed in the gospel, verse 16. The word "faith" in verse 17 is used in two different senses. It is from "faith" (the system of teaching) unto (in order to) faith (belief on the part of man). The first word "faith" is used in the same sense in Jude verse 3. Thus the word "righteousness" used in verse 17 is the same as that used in Rom. 10:1-2, where the words "righteousness of God" means that which is to be obeyed as we noted in our definitions of words in 1 John 3:17 in our first article.

One of the problems that many are having in understanding how one is to be saved by grace and at the same time by obeying the perfect law of liberty (which James says we are to be doers of—and by which law we are to be judged, James 1:25; 2:12) is a lack of understanding of Paul's teaching concerning law keeping in the first five chapters of the book of Romans.

Keeping Law Without Violation

If we understand this point, we are well on our way to understanding how we are required to keep the instructions given in the perfect law of liberty; (and cannot be saved without so doing), and at the same time understand that we are saved by grace. When Paul speaks concerning not being saved by works of

law; he is referring to keeping any law perfectly—not offending in one point. If you miss this point, you have missed the entire point of his teaching. If a man did that, Paul said, then the reward would not be of grace but of debt (Rom. 4:4). God would owe it to that one who so kept the law, any law set forth by God. This same principle is true with Eph. 2:8-9; Titus 3:5, and every other passage of scripture that speaks of works—even regarding the perfect law of liberty. No man, saving Christ, has ever kept any law to perfection, for Paul said all have sinned and come short of the glory of God. (Rom. 3:23). Hence, no man can claim salvation by his meritorious workings. For, after one sins one time, he must depend on the blood of Christ (which is God's only cleansing agent) to cleanse him of this sin, and that means salvation by grace.

But What About Our Obedience?

If brethren could understand that God's grace is seen in every command given, then they could understand how Paul could say that Abraham's faith was counted unto him for righteousness (Rom. 4:20-22). And we are told to walk in the steps of faith of our father Abraham (Rom. 4:12). Thus, if we have the kind of faith that Abraham had—that is believing on God who raised Jesus our Lord from the dead, we too shall be justified by faith (Rom. 4:24; 5:1).

The word "faith" or belief here includes, of course, doing all that God's grace (every command given) requires. For when we examine Acts 16:31-34, we see that those who were told to believe were instructed as to what to do. When they had repented and were baptized, the text says they brought Paul and Silas back into their house and sat meat before them "having believed."

But What About Paul and James?

Someone may be heard to say, "doesn't James contradict Paul in James chapter two when he says that Abraham was justified by works" (James 2:21)? No! Notice the arguments that are being made by Paul and James.

In Romans chapters four and five, Paul is stating that works without faith will not save—for no man keeps any law perfectly, and that is the only way a man could be saved by works.

In James chapter two, James is stating that faith alone without works of obedience will not save. However, when we work works of righteousness (God's commands, Psalms 119:104; Acts 10:34) we are still saved by grace through faith, for God's grace provided the commands. Thus, we are saved by "faith which works by love" (Gal. 5:6).

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We ask our readers to recall from previous study that a steward is one who has been entrusted with something of his master's to use for his master's well-being. There will be a time of accounting, so we recognize that "it is required of stewards that one be found trustworthy" (I Cor. 4:2).

In some way we all have been blessed by God with material prosperity. Some have more than others, but we all have some. We might suggest that this would include much more than our "take-home" pay. We have received many fringe benefits, freedoms offered by this nation which we help support with our taxes, good homes, and many luxuries about which others in the world know little. We must return a portion of this prosperity to God to do the work He has established the church to do. I Cor. 16:2 says, "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come."

In 2 Cor. 8 and 9 Paul has a great deal to say about giving. Though this situation was one of benevolence for the needy saints, his principles will have general application. We will notice these things to help us be better stewards of our monies.

The Example (8:1-5)

Paul begins this section of 2 Corinthians by making an appeal to the generosity of the Macedonian churches (v. 2). He mentions their "great ordeal of affliction" and "deep poverty," yet they still gave in an "abundance of joy" and showed the "wealth of their liberality." Now these Christians could have reasoned, "We are suffering enough." "How can we give?" "Let the rich and big churches give!" Someone among them might have suggested that they ought to store their funds up for even worse times. No, their giving was with LIBERALITY. This word is defined as "simplicity, singleness, generosity, i.e. without self-seeking, openness of heart manifesting itself by benefactions." Their hearts were not cluttered up with self-seeking motives; they had one single purpose. Their attitude of liberality resulted in an abundant giving.

The Macedonians also gave beyond their power (v. 3). Paul had not even expected so large an offering. They were in no danger of giving too little, but considering their own poverty they may have been in danger of giving too much. Most Christians (?) today seem to want to know how little they can give rather than giving beyond their ability.

The giving of the Macedonian Christians was voluntary. It was on their own accord (v. 3). They even seemed to beg Paul into allowing them to participate in this good work (v. 4). In many places today the begging is being done by the preacher or elders to the members in trying to get them to give. Such "pressured-giving" does not benefit the donor. Our giving must be from the heart; yea, we must DESIRE to give.

Why were the Macedonians so generous in their giving? Paul gives us the answer in verse five. They had given themselves first to the Lord. This is indeed the root of the problem. Too many do not want to surrender "self." The family, house, cars, jobs, recreation, and sometimes even the dogs and cats, all come before God. "But seek first His kingdom and His righteousness; and all these things shall be added unto you" (Mt. 6:33).

The Exhortation (8:6-15)

Paul now begins to exhort the Corinthians regarding their own contribution. He encourages them to imitate the worthy example of the Macedonians (v. 6). We all ought to take a look at ourselves and see how well our giving matches up to the points made above. Is our giving characterized by generosity, liberality, and going beyond our ability?

The Corinthians were told to abound in this grace (v. 7). They were abounding in faith, utterance, knowledge, earnestness, and love. But we must abound in every area of the work of the Lord (1 Cor. 15:58). The word abound means "to be present in abundance, overflow; to be over and above a certain number or measure." The Jew had a certain number (tithe-10%) to give; the Christian is not under such bondage. He is free to go above any set limit. He is free to see just how much he can give! But how many think they can give less than the Jew? Someone tells the following story which ought to illustrate this point. "A Jew and a Christian were in business together. They agreed to attend each other's church services. The Christian sat with the Jew and heard the 'Rabbi.' The plate was passed, and the Jew, loving his religion, gave \$30 (a tenth of his week's earnings). Come Sunday, the Jew sat with the Christian during the service. The plate was passed. Although they had earned the same wage, the Christian (?) gave his usual \$10. The Jew whispered to him, 'Almost thou persuadest me to be a Christian.' " Let us remember the poor widow who gave 100% (Mk. 12:42-44)!

The Corinthians were to practice the love of Christ (vs. 8-9). To feel that we are forced to give profits us nothing. "And if I give all my possessions to feed the poor, and if I deliver my body to be burned, but do not have love, it profits me nothing." (1 Cor. 13:3). Our giving must be motivated by our love for the spread of the gospel and the benefit of the needy saints. Paul appeals to the example of the great love of Christ who gave up the "riches" of heaven to become poor for our benefit.

Paul next exhorts the Corinthians to complete their good work according to their ability (vs. 10-12). It is not enough to desire to do good or plan to do it "some day." Faith without works is dead (Jas. 2:14-

26). Our giving is to be according to our ability, not someone else's. We might be able to give more than someone else. It is funny how man's prosperity begins to dwindle around April 15 (income-tax-time) and around the first day of the week (laying-by-in-store-time).

The final point in this section is for the Corinthians to give in order to relieve the burdens of others (vs. 13-15). This exhortation is based on the principle of equality. He quotes from Ex. 16:18 in regard to Israelites having an equality of manna. Though some, due to age or physical strength, might gather more than others, they all were to have their portion. Those who tried to "horde" it up, found themselves in need of an air freshener. Paul is not saying that everyone should have equal amounts of dollars and cents. The point is that no Christian should be in distress while another Christian has an abundance.

The Messengers (8:16-9:5)

These messengers had been selected by the churches to handle the collected funds (8:16-24). The purpose in having these messengers was "that no one should discredit us in our administration of this generous gift." It is always wise to have more than one person handling large donations. What is the old saying about "safety in numbers?" It is sad even to see in some churches that no financial statement or report is made of any kind to the congregation. Beware!

In this section Paul also appeals to the pride of the Christians at Corinth (9:1-5). He said it was not necessary for him to write in this regard, suggesting that they knew what they must do. Paul had boasted of the Corinthians to those in Macedonia. It would certainly be embarrassing to him and to the Corinthians as well if they failed to carry out their purpose. Some of us ought to be embarrassed when we post the amount of the contribution for all to see.

The Encouragement (9:6-15)

Paul now begins to speak of the motives for giving. He speaks first of all about the law of nature, the law of reaping and sowing (v. 6). If we give bountifully we shall receive bountifully, if we sow sparingly we shall also reap sparingly. Our giving should not be grudgingly. Some give their money to the Lord like they give their teeth to the dentist. Neither should our giving be of necessity, that is, we should not feel like we are forced to give. Rather our giving must be done cheerfully. God loves a cheerful giver (v. 7). Do we want to please God?

Paul finally ends this section of the book by writing about the results of bountiful giving (vs. 8-15). When we give bountifully God will increase our resources (vs. 8-11). When we give bountifully the needs of the needy saints will be met (v. 12). When we give bountifully prayers are going to be offered to God. Thanksgiving will be made to God (vs. 12-13). They will be intercessions made on behalf of the givers (v. 14). Surely this would be a great blessing for "the effectual fervent prayer of a righteous man availeth much." (Jas. 5:16).

Conclusion

Let us remember these things when it comes time

for us to purpose in our hearts how much we are going to give to the Lord (9:7). Remember that as stewards we will have to give an accounting unto God.

SET FOR THE DEFENSE OF THE GOSPEL

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SATANISM

C. S. Lewis once said, "Man makes one of two mistakes with Satan; he either denies his existence or has an inordinate interest in him." On Nov. 15, 1972, Pope Paul VI gave an address on Satan that embarrassed many Catholic scholars. One Catholic scholar said, "No up to date theologian believes Satan is a person" (*New York Times Magazine*, Feb. 4, 1973, page 15). Joseph Komenchak, Professor of Dogmatic Theology at St. Joseph Catholic Seminary in New York said, "For most theologians a personal devil is something of an embarrassment" (*Newsweek Magazine*, Aug. 16, 1971).

We need to be impressed with the fact that Satan is real. Peter said so (1 Peter 5:8). Satan talked to Adam and Eve in the garden (Gen. 3:1-19). He both talked with God (Job 1:6-12; 2:1-5) and appeared to Job (Job 2:7). Satan tempted Christ (Mt. 4:1-11). Satan is a real person.

Rise of Satanism

In a movie several years ago a woman gave birth to the baby of Satan. This movie, "Rosemary's Baby," I consider a slap at the virgin birth.

Then in 1966, the "Church of Satan" was founded in San Francisco by Anton Szandor LaVey. With 10,000 members in 1971, it grew to 2 million in 1975. LaVey copyrighted *The Satanic Bible* in 1969, which says, on page 46, "The seven deadly sins of the Christian Church are: greed, pride, envy, anger, gluttony, lust and sloth. Satanism advocates indulging in each of these 'sins' as they all lead to physical, mental and emotional gratification" and on page 33, he says "hate your enemies with the whole heart, and if a man smite you on one cheek, SMASH him on the other!; smite him hip and thigh, for self-preservation is the highest law." When LaVey started his 'church' he and his disciples staged a 'black wedding' with a nude woman on the altar.

Concern over Satanism

Law enforcement authorities in this country have been concerned over Satanism and the practice of such. Two men in California and Montana were charged with murder and are reported to have ad-

mitted killing their victims and dismembering their bodies as a part of a Satanic ritual. In Livingston County, Michigan, a 17 year old girl was tortured and killed and those charged with her murder claimed to be "Satan's Satanic Servants." In Los Angeles, police investigated the murder of a school teacher. The missing heart, lungs, and other body parts of the dead teacher were thought to have been used in a bloody sacrifice to the Devil. Charles Manson often claims to be Satan and the Sharon Tate murders have connections with Satanism. 'Squeaky' From, you remember, was associated with Manson, and made an attempt on President Ford's life.

Origin of Satan

"Where did Satan come from?" is a question often asked. Some have suggested he was (1) created by God, (2) always existed or (3) he is a fallen angel. Some passages have been used to prove he has been kicked out of heaven.

(1) *Isa. 14:12* — "How art thou fallen from heaven, O Lucifer, son of the morning!" and with these words many suppose Lucifer is Satan. However, a closer look at *Isa. 14* shows Lucifer is the "king of Babylon" against whom the proverb was taken up. The text says "king of Babylon" not Satan.

(2) *Ezek. 28:1-19* — "thou was perfect" . . . "I will cast thee to the ground" refers not to Satan but to the "prince" (verse 2) and "king of Tyrus" (verse 12).

(3) *Lk. 10:18* — "I beheld Satan as lightning fall from heaven" does not say he fell from heaven but Jesus was using a simile to show how Satan is limited or bound.

(4) *Rev. 12:7-9* — This passage says the Devil "was cast out into the earth." A study of the book of Revelation will show this was in vision to John and not the Devil being cast out of heaven into the literal earth.

While I have read several articles on the origin of Satan, none so far to my satisfaction gives a specific answer. With this I may expose my ignorance, but I had rather do that on this point than teach error. I feel it may be one of those things known to God (Dt. 29:29) and that we would do ourselves a service trying to avoid Satan rather than spending a lot of time seeking to learn his origin.

Titles of Satan

The New Testament gives several titles by which Satan is called. He is called "the devil" (Mt. 4:1); "the tempter" (Mt. 4:3) and "Satan" (Mt. 4:10). Then he is called "Belial" (2 Cor. 6:15). He is called "Beelzebub" (Mt. 12:24-30). In Revelation he is called the "dragon" (Rev. 12:3, 9, 13, 17).

Satan Described

The way the New Testament describes Satan gives one a good picture as to his nature. Peter speaks of him as "a roaring lion" and "your adversary" (1 Peter 5:8). Jesus called him the "prince of this world" (John 12:31), and "a liar" (John 8:44). Paul calls him "the god of this world" (2 Cor. 4:4); "an angel of light" (2 Cor. 11:14) and "the prince of the power of the air" (Eph. 2:2).

Is Satan Active Today?

Some might wonder if Satan is active today? No, not personally. You will not meet him on the street. The New Testament pictures Satan as being restricted or limited in power. Jesus said he was able to bind the strong man, which is Satan (Mt. 12:22-29). Jesus said he beheld "Satan as lightning fall from heaven" (Lk. 10:18). Again, Jesus said Satan was "cast out" (John 12:31). Paul said Jesus "spoiled principalities and powers" (Col. 2:15). One of the things Jesus did was to "destroy . . . the devil" (Heb. 2:14), and "destroy the works of the devil" (1 John 3:8). The Devil is pictured as being cast out" (Rev. 12:7-13). If language means anything, these verses all suggest that Satan is restricted and bound.

However, while one is bound he can work through his agents or messengers. For example, while Jimmy Hoffa was in prison, he still carried on through his agents, and with the agents of Satan doing such a good job today, he really doesn't need to be loose. Satan is changed into "an angel of light" and his ministers are transformed as the ministers of righteousness" (2 Cor. 11:14-15). And one of the things these ministers do is use deception. One's coming is described as "after the working of Satan with all power and signs and lying wonders" (2 Th. 2:9-10). Satan is described as taking the word of God out of the heart, of those who hear the word and not giving it a place in their heart. "Satan" is said to do this in Mk. 4:15, but in Mt. 13:19 "the wicked one" is said to do this. All false teachers are the agents through whom Satan works today.

Paul said the devil had a 'snare' (1 Tim. 3:7). His snare may be at times good words and fair speeches (Rom. 16:17-18), the flesh (2 Peter 2:18) or his subtlety (2 Cor. 11:3).

While Satan is out seeking whom he may devour (1 Peter 5:8), we need to remember to "resist the devil, and he will flee from you" (Jas. 4:7).

Restoration Footnotes

Earl Kimbrough

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A DANDY DEFINITION

The dictionary describes a "dandy" as a person "who gives undue attention to dress." Daniel Sommer told about a "little preacher" in earlier days who had a slightly different definition of the word, but one we can appreciate today, in view of some characters we see cavorting around here and there. The preacher's name was Michael Gorman.

Sommer participated in a debate with Robert Miller, a Dunkard or German Baptist, at some place in Ohio near the end of the last century. Among those who attended was a Dunkard preacher from McPherson, Kansas, who "parted his hair in the middle" and "was girlish or dandyish in appearance." Gorman, though small in stature, was opposite in appearance. One day the two met between sessions and the Dunkard from the Sunflower State said to Gorman, "I don't wish to hurt your feelings, but I have called you a Campbellite feist."

"And I don't wish to hurt your feelings," Gorman replied, "but I have said you are the German Baptist Dandy. And as you may not know what a dandy is, I will tell you. A dandy is one who would be a woman if he could! But since he can't, he does all he can to show people that he is not a man." (William Wallace, *Daniel Sommer, a Biography*, pp. 165-166).

Noah Webster couldn't top that.

THE NEWS LETTER REPORTS

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

EDWARD L. ROBERTS, Parkview Apts. 36, Powhatan Point, Ohio 43942 • We are leaving the work at Powhatan Point the last of September for Brunswick, Ohio. We have had two good years of work here. In this time we have had 13 baptisms and 12 restored. The congregation in Brunswick, Ohio has an average attendance of about 16 members in a town of 15,000. All of my support will have to come from the outside. At this time I have partial support to go up on but will need more to be able to work full-time with them. If there is a congregation that could help in the work at Brunswick, please write me at my present address before September 30, 1977 or write the brethren at Brunswick. Their address is: Church of Christ, 317 Pearl Road, Brunswick, Ohio 44212.

J. MARKLEE RAULERSON, 170 Wilson Hts., Kalispell, Montana 59901 — Those who will be traveling in the Great Northwest and particularly Montana should be interested to know that there are two new churches (bringing the total to three) in the state of Montana. In addition to the church in Poison, MT there is now a church meeting at 1229 7th St., W. in Kalispell, MT. This is the church which met temporarily in Whitefish, MT.).

Contacts are: George Watkins (755-2625) or J. M. Raulerson (755-9779). There is also a new congregation in Evaro, MT (15 miles north of Missoula). Contact: Leroy Bowman (726-3647). Also, in Fernie, British Columbia, Canada there are some saints meeting in the home of Leslie Hess (423-7262). At this time there is not a gospel preacher who can devote full-time to traveling and preaching in Montana. Don Partain and myself are "making tents" and preaching as opportunity affords. If any reader knows of any other faithful saints or anyone who may be approachable with the truth please write me at the above address or call (406-755-9779).

ATTENTION BULLETIN EDITORS

EDMUND LOPES is a prisoner converted by Dennis Lynd. The state of Illinois tried to delay his baptism but that effort failed through pressure brought on by the news media. He is reported to be a man of great faith and much ability and there is some hope that he may preach the gospel once he is released. You might do much good by adding his name to your bulletin mailing list. His address is: Edmund Lopes, Box 99, Pontiac, Illinois 61764.

GENE TAYLOR, Box 4013 Sta. A., Evansville, IN 47711 — I have been working with the Northwest church in Evansville since the first of June. Since that time we have had two baptisms and one restored. The church here is under the leadership of three fine elders and shows a willingness to work. We have just completed a six weeks men's training class and will have more classes once school starts in the fall. Besides my support, the church here is helping support three other men: Aude McKee in Knoxville, TN; Doug Davidson in Richmond, VA and Rudolfo Berdini in Rome, Italy. We publish a weekly bulletin, **THE TRUTH SEEKER**, with about 650 on our mailing list. It is mailed to the community surrounding our building and to interested individuals across the states. Our fall meeting will be with A. C. Grider, October 3-9.

JIMMY TUTEN, 6710 Dorchester Rd., Apt. 200 H, Charleston Heights, SC 29405 — We at Ashley Heights are moving well in spite of being hit hard during vacation periods this summer. The brethren are at peace and are enthusiastic. We just completed a training class and already two of our young men have been out to preach in difficult places in SC. One of them had never preached prior to the training class. Soon we plan to conduct a training class in cottage meeting procedure and hopefully can get several brethren into homes teaching the gospel. We believe if we can accomplish this we will see immediate growth. Recently one young lady was baptized; we have two restored and two confessed errors. If you know of any in the service stationed in Charleston who would be interested in attending a sound church, get in touch with me and we will contact them. The work here is difficult and slow. Pray for us, brethren. Be sure to visit with us when passing through this area. Our address is 2605 S. Oakridge Circle, Charleston Heights, just off I-26 and Ashley Phos. Road.

JERRAL KAY, P.O. Box 834, Rapid City, South Dakota 57701 — So far as we know this church here is the only sound church in this state. We have 42 members with an attendance of about 50 usually. The church is a little over two years old. I am working full-time with the church which is known as the Box Elder congregation. Between February and June of this year we have had 8 baptisms. Leon Odom conducted our first gospel meeting this past May. We are one mile from the main gate of the Air Base. Coming east from Rapid City on I-90 take Exit 63 (Box Elder) or take Exit 66 and go south over the railroad tracks to

Line Road. We meet on the corner of Line Road and Oak St. (The editor and his family enjoyed meeting with these brethren on Wednesday night in August while returning from a meeting at Kaysville, Utah. The brethren have an attractive meeting place and seem to be making good progress. It was our privilege to teach their adult class that night. If you have never visited with brethren in such areas where congregations are so scarce, it would do you good to do so. We met also with the church at Emerado, near Grand Forks, North Dakota where Gary Hargis is doing a good work. They have about 40 in attendance. Brethren, the great northern plains of our land have been grossly neglected when it comes to gospel work.)

JAY K. Guyer, 57 Holly Lane, Holliston, Massachusetts 01746 — The church here no longer meets in our basement, rather in the basement of the Masonic Lodge in Hopkinton. Having a more permanent place has already helped in that some have recently visited our assemblies. For midweek services we rotate having study in our homes. We have made an offer on a building which has been accepted and look forward to having our own property. It is an old Baptist building on about a half acre in Sutton, MA which is south of Worcester and 20 minutes southwest of Hopkinton. In June we had a short, but edifying meeting with Robert E. Speer from Wisconsin. A few area residents came. The work here is a bit more encouraging in recent months. We have four Bible studies going on presently and other contacts to be pursued. While we have lost members who have moved out of state, these have been replaced by some who were converted while out of the northeast but who have returned as permanent residents. With two new families we have an attendance of 35, excluding visitors. In November Robert Speer and I plan a six week's trip to Nigeria where we expect to speak three times a day.

PREACHER NEEDED

HARRISON, ARKANSAS — The Capps Road church is in need of a full-time man to work with us. Partial support will have to be raised elsewhere. Please contact Bud Walsh, Rt. 8 Box 575, Harrison, AR 72601, (501-741-9182); or James Watts, Leonard Ave., Harrison, AR, (501-741-9035).

Please Renew Promptly!

IN THE NEWS THIS MONTH	
BAPTISMS	473
RESTORATIONS	153
(Taken from bulletins and papers received by the editor)	

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 XVIII

NOVEMBER, 1977

NUMBER 11

THINK ON THESE THINGS

H. E. Phillips

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THE UNIQUE UNITY OF THE BIBLE

One of the greatest characteristics of the Bible is its complete unity in theme from beginning to end. This is one subject that atheists and modernists have never been able to successfully attack so as to cause a loss of confidence. Its unity can be ascribed only in the fact that it has one author—God.

1. UNITY IN PURPOSE

Men have various purposes and ambitions in life and it would be difficult to get forty men to write in unity on any subject, but to get these men from different countries, centuries and backgrounds to write in complete unity is more than could be expected of any human production. Its purpose is to lead men into a relationship with God that would eventually save them in heaven.

2. UNITY IN FACTS

The contents of the Bible perfectly agree with all known branches of science and history. The gospels are good examples of unity in recording the facts in the life of Christ from birth to his death. There is not a single contradiction. All facts concerning its revelation are not only perfectly in unity with each other, but they perfectly agree with all known facts now. The doctrine of Christianity harmonizes with itself from beginning to end.

3. UNITY IN FIGURES OF THE OLD AND NEW TESTAMENT

There is perfect unity between the Old and New

Testaments. This is shown in types and antitypes, in prophecies and fulfillments, and in revelation of things of God and eternity. This is one example of unity that cannot be disproved even by wild charges.

If such a Unity, why do Men Disagree?

One of the most common charges against the unity of the Bible is: Why do so many disagree on the doctrine of the Bible if there is such a perfect unity? Of course, the fault is not with the Bible or its unity of teaching, but with men. Men often differ on clear facts in life, which do not change the facts themselves. Five good reasons may be given for this condition.

1. TRADITIONS OF MEN

Traditions of men are added to the word of God thus making it void (Matt. 15:3). This often makes men to see the Bible only in the light of some tradition of man, thus making a breach between those who will not accept the tradition.

2. IGNORANCE OF THE BIBLE

Men are often ignorant of what the Bible teaches (Matt. 22:29). This ignorance causes men to disagree with those who know the truth or differ among themselves because of their ignorance.

3. WILLFUL REBELLION

In the case with some they just willfully rebel at the teaching on some matter. They, of course, will differ with those who do not rebel against God, or they will differ with others who rebel in a different way from them.

4. LACK OF LOVE FOR TRUTH

Many do not love the truth as they should (II Thess. 2:10-12). The lack of love for truth causes men to ignore parts of it and thus disagree with those who love and accept the truth, or to differ among themselves on opinions.

5. FAILURE TO RIGHTLY DIVIDE

Many do not approach the Bible to understand it. They do not divide it as the Bible teaches (II Tim. 2:15). This leads them to various conclusions that differ among themselves.

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Editorial

Connie W. Adams

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YOUR ONLY REAL ASSURANCE

An editorial in the Louisville Times of September 23, 1977 urged Kentucky residents to write on the backs of their drivers licenses which physical organs they would donate in the event of their death. With such a humanitarian appeal we are not disposed to be critical. The unselfishness of such a gesture should be apparent to all.

But in the course of his remarks, the writer suggested that while many would like to cling to the hope of immortality, the prospect of such is "dubious." He then stated the theme of the social gospel to the end that since man cannot be sure of life after death, he should be "sensible" and do what he can to assure the well-being of others in this life after he has gone into who knows what. The editorial concludes with this statement: "It is your only real assurance of going on living after death." How pathetic to read such a statement!

The natural world itself breaths the spirit of hope. As I write this I often lift my eyes through the window in front of the typewriter and to the ridge which rises a few hundred feet from our house. I note that the leaves are turning and some are even now beginning to fall. In a short while the trees will be bare, stripped of their lush covering. But the cycle of life will be renewed next spring. Flowers die with the coming of frost, but blossom anew to bring joy to the beholder. Every grain of corn planted in the bosom of the earth is placed there with the hope that it will sprout, break through the ground and grow a towering stalk adorned with golden grain to fulfill the needs of both man and animal.

Paul, in the great resurrection chapter, said "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19). The absence of this hope robs life of meaning and casts a shadow of gloom and despair over the grave. In the excellent book, *THEREFORE STAND*, by Wilbur M. Smith, there is a chapter entitled "The Pessimism of Skepticism" in which he reports the doleful comments of world-renowned skeptics concerning life and death. Listen to these:

"Strike out a few sages, and the crowd of human beings is nothing but a horrible assemblage of unfortunate criminals, and the globe contains nothing but corpses. I tremble to have to complain once more of the Being of beings, in casting an attentive eye over this

terrible picture. I wish I had never been born . . . The box of Pandora is the most beautiful fable of antiquity. Hope was at the bottom." (Voltaire).

"There is not in all the universe a creature more unhappy than I. People think me happy. I have never been happy for one day, not for a single hour." (Anatole France as reported by his secretary Jean Jacques Brousson).

"They filled the grave and put flowers on it. Everything is over. Pierre is sleeping in his last sleep beneath the earth; it is the end of everything, everything, everything." (Madame Curie at the grave of her husband). "The life of Man is a long march through the night, surrounded by invisible foes, tortured by weariness and pain, towards a goal that few can hope to reach, and where none may tarry long." (Bertrand Russell). "God, who was once the consolation of our brief life, and our refuge in bereavement and suffering, has apparently vanished from the scene; no telescope, no microscope discovers him. Life has become in that total perspective which is philosophy, a fitful pullulation of human insects on the earth, a planetary eczema that may soon be cured; nothing is certain in it except defeat and death — a sleep from which, it seems, there is no awakening . . . Faith and hope disappear; doubt and despair are the order of the day . . . It seems impossible any longer to believe in the permanent greatness of man, or to give life a meaning that cannot be annulled by death. We move into an age of spiritual exhaustion and desponding like that which hungered for the birth of Christ." (Will Durant, *On The Meaning Of Life*, from chapter entitled "An Anthology of Doubt").

Contrast these gloomy utterances with the hope contained in the gospel. Hundreds of years after Moses and Elijah had departed this life "Behold, there appeared unto them Moses and Elias talking with him" (Mt. 17:3). They yet lived with the power of intelligible speech. Many years after the deaths of Abraham, Isaac and Jacob, God said "I am the God of Abraham, and the God of Isaac, and the God of Jacob." Then Jesus added "God is not the God of the dead, but of the living" (Mt. 22:32). This Jesus taught in rebuke of the cynical Sadducees, who, like our modern editor, thought the hope of the resurrection "dubious."

The hope of the resurrection is bolstered by the reports of eye witnesses who saw, touched and talked with Jesus Christ after he was raised from the dead. He was "seen of Cephas, then of the twelve: after that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last

of all he was seen of me also, as of one born out of due time" (1 Cor. 15:5-8). What is to be done with the testimony of these eye witnesses?


There are three standards to which every alleged fact of history must answer: (1) it must have been visible; (2) it must have been public; (3) some marker, monument or artifact must abide by which the knowledge of the event is perpetuated. The hope of the resurrection answers to all these requirements. (1) It was visible. There were witnesses who saw him, touched his wounds and heard him speak. His tomb was closely inspected by Peter and John. It was empty. The position of the grave clothing was duly noted. Even the rulers of the Jews took recognition that the tomb was empty and bribed guards to report that the disciples had stolen the body. (2) It was public. Before Agrippa, Paul said "For I am persuaded that none of these things are hidden from him, for this thing was not done in a corner" (Acts 26:26). (3) There is a living monument to attest the reality of this event. It is observed every first day of the week the world around by devout believers who not only commemorate his death but look expectantly to his return every time they observe the Lord's Supper. Two thousand years after this event, this monument to the death and resurrection of Jesus remains.

The hope of life after death has transformed the lives of multitudes and changed the course of human history. The noblest achievements of man are linked to the influence of the gospel of Christ in the lives of men, a gospel which has at its very base the resurrection of the dead. 1 Thessalonians 4:13-18 offers hope to troubled Christians who wondered if those living in Christ would have an advantage over the dead in Christ at his coming. The answer was that at his coming "the dead in Christ shall rise first; Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thes. 4:17-18). This is far more precious than the skeptical statement that the only real assurance of living after death is to donate your eye, kidney or heart for a transplant.

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CHURCHES PROMOTE SWINGING SINGLES?

A new and growing "ministry" among some denominational churches is "singles' classes." I suppose with the divorce rate that we are now experiencing in this land that such an idea was inevitable. One church in Nashville advertises such a class for widowed and divorced people in the local papers each Saturday.

Now, of course, a "singles' class" could be a scriptural thing. Can I help it if I have grown skeptical of anything that sectarian promoters do being scriptural? It's hard for me to conceive of such a ministry as anything but a sanctified (cross that out!) lonely hearts club.

What will the next step in such a ministry bring? The United Methodist Church is running a little ahead of the pack on this. Her resolutions may be a preview of things to come.

How does this sound for a dialogue of the future?

First Couple: "We're going to Reno for our divorce."


Second Couple: "We're going to Haiti."

Third Couple: "I guess we're sentimental. We're having a traditional church divorce . . . just the family and a few friends."

According to an article by David Behrens which was published in *The Louisville Courier-Journal & Times*, Sunday, March 6, 1977, such may not be as improbable as it sounds. A task force of the United Methodist Church has released a new publication, "Ritual in a New Day," in which ways are suggested of bringing divorce to the altar.

With friends and family looking on to provide support and comfort . . . the former husband and wife release each other with vows of forgiveness and charity and gratitude for good times. Wedding rings are moved to the right hand. Perhaps in less formal congregations a local country band could play and sing "Please Release Me." Otherwise the organist could play the melody softly. Such is a far cry from the ruling the Methodist Church made in 1884 which stated that divorced members could remarry only "an innocent party whose spouse was involved in adultery."

Say, for those who still care, the word of God still says God "hateth putting away" (Malachi 2:16), it still presents but one clearly scriptural reason for divorce and remarriage (Matt. 19:9).



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Probably the biggest problem this will present to many of our generation is "What can you buy someone for a divorce shower?!!"

HOW TO SUCCEED AT RELIGION

"The Tennessean Showcase" (a supplement of the Nashville Tennessean), May 15, 1977, highlighted the 25th year of Evangelist Rex Humbard's T.V. program. When asked his secret for longevity, he replied: "We stay out of politics, and we stay out of religion."

Can you believe that line?

"Instead," the article continues, "Humbard focuses in on what young people want to hear today: how to live."

How does that size up beside the inspired instructions: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears . . ." (2 Tim. 4:2, 3).

Well, maybe it sizes up pretty well!

THIS IS POLICE BRUTALITY!

The following editorial has been reprinted in a variety of newspapers, but for fear some may have missed it, we reprint it here. It's too good to miss! It appeared originally in the *Cheektowaga* (NY) *Informer* on August 19, 1976. Here it is:

"A new twist in 'Police Brutality' took place in Manhattan, N. Y., yesterday immediately after a defendant, Willis Smith, was pronounced guilty of extortion, mugging, assault, resisting arrest and counterfeiting food stamps.

"The presiding judge, Nathan O. Cohen, then addressed Mr. Smith in this manner.

"'Mr. Smith, you have been found guilty by this court of several vicious crimes against the people of New York State, especially the heinous crime of mugging and assaulting a 93-year-old woman in a wheelchair. And then having the audacity to sell her dope to ease her pain. And throughout this trial your constant harassment of this court with charges of police brutality, which I have reason to suspect are unfounded, have irritated me no end.'

"Whereupon Judge Cohen left the bench, stepped in front of it, walked up to the defendant Willie Smith, and punched him square on the nose.

"Then in a matter of seconds, before a shocked courtroom, the judge had Willie doubled up on the floor while he punched, kicked and pummeled Smith like a mongoose attacking a cobra. He then returned to his bench before two stunned deputies could regain their senses long enough to pick Willie up off the floor.

"When they finally did get him to his feet, without Willie's help, and who was now looking like a Raggedy Ann doll with its stuffing coming out, Judge Cohen addressed the totally relaxed Will Smith thus:

"That, Mr. Smith, is a sample of real, honest-to-goodness police brutality. If that's what they did to you, then I suggest having a retrial on those grounds, and I'm on your side. But if that's NOT what the police did to you, then go serve your sentence like a good criminal should. Take him away! "

Our thanks to the judge for a "show and tell" demonstration of police brutality. Some may think of such an exercise as undignified courtroom procedure. But those of us who care more for the rights of the victim than the rights of the criminal enjoy such accounts.

"They that forsake the law praise the wicked, but such as keep the law contend with them" (Proverbs 28:4).

RECORD CONTRIBUTION AT BROADWAY

The following information comes from the bulletin of a liberal church of Christ in Corsicana, Texas. The local preacher, Maxie B. Boren, reports (May 22, 1977) that "several weeks ago the Broadway Church of Christ set a contribution goal for Sunday, May 15 of \$1,000,000! This was to be above and beyond their regular contribution . . . it was to be toward a four-million dollar building addition that they are about to undertake.

"The contribution that day didn't quite make one-million, but it was a fantastic amount—\$886,881. (Now comes the punch line, K.G.) Within two or three days later it had gone over \$900,000 and the elders were hopeful of it exceeding \$1,000,000 before the week was over!"

Bro. Boren thinks such is "tremendous! Wonderful!" and he congratulates and commends them. He further comments: "Broadway has certainly set an example for sister congregations."

There's a lot of questions I would like to ask about that matter. Not the least of these would be motivated by the fact that some liberal churches are now soliciting contributions from the community at large for support of their social services.

But for starters, I wonder if the elders at Broadway have ever read 1 Cor. 16:2. If they have read it, do they believe it? The verse instructs us to "lay by in store upon the first day of the week." It doesn't say and it doesn't mean to start laying by in store upon the first day of the week! Brethren, the liberals are no longer drifting. They're gone.

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SALVATION BY GRACE THROUGH FAITH # 4

One of the problems with this question is how God imputes righteousness to man. Will we be able to stand before God completely righteous? Will God allow us to enter into heaven having one or more sins unrepented of, and thus unforgiven?

We realize that man cannot live a life of perfection (Rom. 3:23), and thus all must depend on God's grace for salvation. And, realizing that the blood of Christ is the only thing that can cleanse us from our sins, we also know that we must have the benefits of the blood of Christ applied to our souls before we can be forgiven (Rev. 1:5).

Imputed Righteousness

Just as Abraham's faith was imputed (KJV) (counted) unto him for righteousness, (Rom. 4:16-22), so our faith is imputed (counted, reckoned) for our justification— IF we believe on Him who raised Jesus from the dead; recognizing that Christ was delivered for our trespasses and raised for our justification (Rom. 4:24-25).

Some have thought that the perfect life of Christ will be imputed unto us and thus will cause us to be justified, acquitted, whether we repent of our sins or not, once we have become Christians.

Moses E. Lard, in his commentary on Romans said, "But what, precisely, was the thing counted to Abraham? It was not the righteousness of God, nor the righteousness of Christ. This much is certain. Indeed, the position that Christ's righteousness, whether the attribute or the tightness of perfect obedience, is ever imputed to human beings, is without even the semblance of countenance in the Bible." With this statement, I wholeheartedly agree.

But, some use Rom. 5:10 in an effort to prove this theory. However, Paul speaks of the life of Christ after his death—not before, in this passage. Paul said Christ is able to save them to the uttermost that come unto God by him, "seeing that he ever liveth to make intercession for them" (Heb. 7:25).

God's Grace Now—Justice In Judgment

Some Christians seem to think that we cannot stand before God perfect, and therefore grace and mercy will be applied on the day of judgment. But the day of judgment will not be for one's trial, but to pass the eternal sentence upon every person according to the deeds done in the body, whether good or bad (2 Cor. 5:10). If we will read Luke 16 and

consider the rich man and Lazarus, we can see that we are on trial now. And we, by the grace of God, are told to work out our own salvation with fear and trembling (Phil. 2:12). Obviously, on judgment day many will think that they are receiving the wrong sentence (Matt. 7:21-23). But when we die, our destiny is sealed forever.

Therefore, we point out to Christians now the necessity of walking perfectly before God. Does this mean we will live a perfect life with no sins? No! But it does mean that by the grace of God we have the privilege of repentance, confession, and prayer (works given unto us by the grace of God). And, when we do these things as we have been instructed by God to do seeking His forgiveness, the benefits of the blood of Christ are applied to our souls. Thus by so doing, we, by the grace of God, stand justified, perfect, cleansed, before God having our souls washed clean as we accept His grace (his instructions for the Christian who sins, Acts 8:22; 1 John 1:9-10) and by His grace we are made whole.

This is the reason we urge people to "pray without ceasing" according to Paul's instructions in 1 Thess. 5:17; praying for ourselves and others that we might be forgiven of every known sin; and with David of old (Psalms 19:12) ask God to forgive us of unknown sins, helping us to be diligent in our study that we may not sin because of ignorance.

There is, my friends, no passage of scripture known to me that promises forgiveness of sins after death—and thus I say with Paul, now is the accepted time, today is the day of salvation. Watch your life, your words, and your actions. Study to know what God would have you to do, and when you sin repent of it then and ask our heavenly Father's forgiveness. For only one sin caused man to be cast out of the garden of Eden in the very beginning; and only one sin caused Ananias and Sapphira to be killed by God. Also, when Simon the sorcerer committed only one sin, he was told to repent and pray, for his heart was not right with God (Acts 8:21-22). I, nor any other preacher or Christian, has any scriptural right to tell anyone that one sin will not keep him out of heaven. The Bible does not so teach.

Accept God's grace today, Christian friend, and obey. Heaven awaits!

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IMAGES ANYONE?

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'Fess up, you have one, or two, or more hidden away in some small secret place, or on display for all to see. Everyone does! Not the graven statues of gold and brass, but a representation of "self to others, either as a complete similarity true to actual self or an exhibited appearance differing from self—a faked self representation, if you please.

In his New Testament word study, Vine defines image as a word involving two ideas: (1) actual manifestation, that is, complete similarity or exact imprint, or (2) representation, that is, a type or an exhibited symbol which may be either actual or faked. Christ was the expressed image of God, but a type of Melchizedek.

I suppose from the time of Adam and Eve, the human race has been in the "typing" business, and is still at it. We automatically "type" a person upon first sight as clever, kind, quiet, shrewd, timid or brilliant. We make these judgments both subjectively (a feeling we get) and objectively (a concrete manifestation). Certain things and certain looks symbolize certain ideals. In the Old Testament certain clothing typed the one wearing it as a priest, a harlot, a soldier. No question of mistaken identity. We are no different today. Certain "looks" identify the individuals holding certain ideologies: The dirty neckerchief identified the wearer as a professional hobo in the railroad era. The man in the gray flannel suit symbolized the proper, successful Madison Avenue financier of the '40's and '50's. Long hair and "live-in" fads symbolize the surfer who would be accepted by any fellow surfer, though a stranger, at first glance.

Perhaps all remember the nationalized news story at the height of the "hippie" movement in which an AP reporter successfully portrayed himself as a hippie and was admitted into the closed society of commune life where he stayed long enough to observe and write about their manner of living and the ideologies prompting their withdrawal from the "establishment." He was admitted solely upon appearance, and by imitating their actions, was able to stay the necessary time though all this was feigned.

As Christians, we must be more aware of the image we portray. We are warned against faked images from almost every page of the perfect law of liberty. The Christian cannot portray one image, as did the reporter, while claiming to be something different. Imagine one of those hippies going around each day wearing a sign around his neck reading, "I am not a

hippie, do not believe in free love, drug use, but believe in God, his revealed word, a follower of Christ and worship in His church." Do you think anyone would believe it? Such a person would be likened to the whitened sepulchers filled with dead men's bones.

The Christian today finds himself in a casual society made possible by the laying aside of ornamental manners, customs, and dress, which in the mind of some well-intentioned sociologists would rid society of faked images and usher in the "natural self." Manners, which is the expressed concern for others, were shelved to allow each individual to "do his own thing." In all this surge toward casualness came the belief that each individual was his own law. As a result came a general disregard for authority cutting across all fleets of life: of government, of parents, of God and of His Word. Sociologists report behavior and discipline problems increase as respect for self decreases. The filthy body, tasseled, matted hair and unwashed clothes would certainly gender no respect for self and could not be expected to nurture respect for others.

We do not need to go all the way to this filthy extreme to find ourselves in danger, however. Casual attitudes beget permissive trends, tendencies from the family unit to high seats of government, and yes, in the blood bought Lord's church. It is hard to put a thumb on casual attitudes and trends, but if viewed over a period of years, their fruit may be seen. One of the most beautiful songs ever written, "My God and I" is an expression of the casual attitude toward God in the words, "we talk and jest as good friends should and do." Imagine jesting with God whom we are told to reverence with awe! Trends involve many years—twenty our educators say, from conception to fruition. Beloved, whatever good points a relaxed casual attitude may have to offer, the Christian must guard against it in the church with all diligence.

When we come into God's presence to worship, we are come to honor, stressing the feeling of awe in the attitude of homage or reverence. In this we glimpse in a small way the after-awhile when the saved surround God's throne singing the song of Moses and the Lamb. Nothing should be casual about this, including one's dress and appearance. Mature, older brothers and sisters, who can see "like world-ness" from a trend to fruition, are concerned for the spiritual safety of the young, who by reason of years, have not their matured wisdom and are caught up in the excitement of the trends, wear clothing not in keeping with the reverence necessary to honor and pay homage to God our creator. One might suggest that all Christians honor God regardless of what they wear. Remember our image—the clothing we wear in the worship may reflect a false image of ones respect and reverence toward God, or even whether it is regarded as a particularly important occasion to one. God has not instructed us what to wear in our assemblies, but let's face it, the clothes we wear on any occasion are an outward indication of importance and the seriousness one feels for the event. How can we show proper reverence for the worship of God

when we look no different from the way we go to the grocery store or to a picnic.

In the Old Testament, God made a distinction in the dress of the priest in his daily ministrations and the dress worn when he went into God's presence. It is true that this covenant is no longer in effect, but now each Christian, as a priest, goes in God's presence to worship with the admonition to dress modestly. But does it stop here?

Just suppose for a moment Paul had chosen to wear garments like those of the priests under the old law when he went in to worship. He certainly would have been modestly dressed, but the image he portrayed would have led to confusion and misunderstanding. He would have been called on over and over again to explain why he chose to do so. He could have even carried a banner stating he was free to wear anything modest, but you and I know he would have still been presenting a contrary image to that of a simple New Testament Christian.

We may be guilty today by our dress and appearance in the assembly whereby Godly Christians, and even outsiders, would never guess that the Creator of the universe is about to be HONORED in worship.

Let us be on guard lest our lax image in appearance and actions be an abomination in God's sight, whether this be the pant suit or other too casual clothing. Rather, "... offer to God acceptable worship, with reverence and awe; for our God is a consuming fire" (Hebrews 12:29).

Image, anyone? Beloved, what is yours?

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STEWARDSHIP—BODIES

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Previous articles dealt with our time and our material prosperity as being a part of our responsibilities as stewards of God. God has given us these things. We will give answer to him as to how we have used them. Remember "it is required of stewards that one be found trustworthy" (1 Cor. 4:2).

One other thing for which one is responsible is his physical body. Paul speaks of the stewardship of our bodies in 1 Cor. 6:12-20.

1 Cor. 6:12-20

In verse 12 Paul relates that not all things are profitable for us, and that we should not be mastered by anything. His specific application was with fornication. Yet the principles which he uses generally show us the care and use of the body.

In the verses which follow (13-20) Paul gives six arguments against the abuse of the body. (1) The body is for the Lord (v. 13). (2) God will raise up the body (v. 14). We will be like Christ (Phil. 3:21). We ought to keep ourselves pure and holy. (3) Our bodies are members of Christ (v. 15). (4) One can sin against his body (v. 18). This argument has to do with something which produces weakness or disease. Fornication can result in venereal diseases. Other things can impair our strength and shorten life. (5) Your body is a temple of the Holy Spirit (v. 19). (6) You are not your own for you have been bought with a price (v. 20). This last reason clearly brings out the principle of stewardship. It is not our body; it is God's!

Suppose I loaned you my brand new car to use for a year. During that year you drive the car, but you neglect the needed maintenance. You often "hot-rod" it. You don't care if you put a few dents in it or not. Then at the end of the year you bring the car back to me. What would be my reaction? Would you be considered "trustworthy?"

Now consider our physical bodies. God has given us our bodies to care for and use to His glorification. Are we faithful stewards when we abuse them even to the point of destroying them? Let us notice some specific applications.

Application: Drugs

"The physical effects (of LSD) consist of enlarged pupils, a flushed face, chilliness, perhaps a rise in temperature and heart beat, and a slight increase in blood pressure . . . Vision is significantly altered . . . Illusions and hallucinations can occur,

and delusional thoughts are sometimes expressed. The sense of time and of self are strangely altered." (U.S. Dept. of Health, Education, and Welfare).

"When smoked, marihuana quickly enters the bloodstream and within minutes begins to affect the user's mood and thinking. . . . The immediate physical effects on the user while smoking include reddening of the whites of the eyes, increase heart beat, and coughing due to the irritating effect of the smoke on the lungs. Users also report dryness of the mouth and throat. Reports of increased hunger and sleepiness are also common. . . . time is distorted and seems much extended—5 minutes may seem like an hour. Space may seem enlarged or otherwise distorted. . . . Occasionally, uncontrollable laughter or crying may occur. . . . Recent evidence has documented a loss of immediate recall, and difficulty in thinking and speech due to disorganization of recent memory." (U.S. Dept. of Health, Education and Welfare).

Numerous other quotes could be given on even harder drugs causing worse effects. These ought to be sufficient to show one the abusing of his body by taking such drugs. Remember this body belongs to God.

Application: Alcohol

"Ethanol, a drug that depresses the central nervous system, is the intoxicating part of alcoholic beverages. . . . Generally, one or two drinks loosen up talking and the expressions of emotion (anger, love, etc.). Taken over a short period, three, or four drinks will produce flushing, dizziness, and poor coordination. Still larger doses alter perception and have a greater effect on behavior. Eight drinks can result in staggering, blurred vision, and loss of balance; and extremely large doses can kill." (Addiction Research Foundation).

"With every alcoholic drink a person takes, he may be destroying a few brain cells—cells which are irreparable. This applies to the social drinker, as well as the alcoholic." (Dr. Melvin H. Knisely, Professor of Anatomy, Medical University of South Carolina).

Then someone can't see any harm in two or three beers. He is contributing to the destruction of a body which is a member of Christ. Can we picture Jesus with a can of Pabst in His hand? God forbid!

Application: Tobacco

"Tobacco contains nicotine which acts on the heart, blood vessels, digestive tract, kidneys, and nervous system. It also contains minute amounts of tars and other substances which may produce cancer, irritants which chiefly affect the bronchial tubes. Small amounts of carbon monoxide and arsenic are also present in tobacco smoke. . . . In most people who have been tested, smoking makes the heart beat faster, raises the blood pressure, and narrows blood vessels of the skin, especially in the fingers and toes. . . . Even in youth, cigarettes can irritate the throat, cause a hacking cough, cut down on your wind. . . . There is no such thing as a cigarette which

has been proven 'safe'. . . . The scientists who prepared the report were fully convinced by the evidence. They conclude that cigarette smoking is a serious health hazard, endangering the lives of millions of Americans." (American Heart Association).

"The nicotine content of a trifle more than two cigarettes, if injected into the blood stream, would kill a man swiftly. The fact that tobacco is poison is no more disputed by anyone now than the like fact regarding alcohol." (Curtis Torno, M.D.).

As far back as 1621 tobacco was declared "a plague, a mischief, a violent purger of goods, land, and health." Yet some today seem to think it doesn't hurt them. But when we observe the habitual smoker coughing and trembling for another cigarette we know better. Such a one is destroying the temple of the Holy Spirit.

Conclusion

We should not be deceived by these drugs. They will harm. They will get control of us and we can become addicted to them. Let us be able to say with Paul, "I will not be mastered by anything" (1 Cor. 6:12).

Whether it be our bodies, money, time, or something else entrusted to us, we are stewards. We will one day stand before our Master and give an account. "In this case, moreover, it is required of stewards that one be found trustworthy" (1 Cor. 4:2).

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RIGHT AND DUTY

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In John chapter 4 there is a story that gives a great insight into the love and interest our Savior had in the salvation of sinful people. He was tired, but He took time to talk to a sinful woman of a race that was generally despised by the Jews. They, in turn, commonly hated the Jews. His interest in this sinful woman led to His having wholesome contact with the people of the village of Sychar. There may be several people in heaven because of the two days He spent in that community.

In the middle of the chapter, He said unto His disciples: "My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields: for they are white already to harvest" (John 4:34, 35).

Our interest in religion should not be so localized that we cannot or will not lift up our eyes and look across the broad fields where the harvest is ready and the need for laborers is great. The gospel is not yours to hold as a private possession. Others have a RIGHT to know the whole truth. Even sinful people have a right to know the truth that can make them free. If you are a Christian meeting regularly with other Christians in a certain meeting house you should be very much interested in the work there, but you have a DUTY as an individual and the church has a DUTY as a body to Uphold truth beyond the circle of some three mile radius about your building.

You have a RIGHT to accept the whole counsel of God and uphold it with all your might. You may have relatives and friends who would object bitterly to your leaving some group that upholds error to take your stand for unpopular truth. The Savior and the truth He taught were despised and rejected of men. Are you better than He? Are you willing to pay the price to buy the truth and sell it not"? (Prov. 23:23).

"He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me" (Matt. 10:37, 38). It would be good to read the context of this passage and think about it. You not only have a RIGHT to accept the truth. It is also your DUTY. "Buy the truth and sell it not."

Every individual is a free moral agent under God with a God-given RIGHT to obey the commands given by the Lord regardless of what the general public may do or say. The judgment is to be individual in that each

person is to give an account of the deeds done in his body (2 Cor. 5:10). There is a powerful urge within each man to conform to the people around him (Rom. 12:2). He does not want to be put out of his social circle, but one should "buy the truth and sell it not." "Nevertheless among the chief rulers also many believed on him: but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God" (John 12:42, 43).

A certain man was given his sight by the Christ even though he had been blind from birth. His parents would not confess Christ or express appreciation publicly for what He had done for their son because they feared the Jews (John 9:18-23). Think of the shame of them that goes with this story. They had a DUTY to stand with the Son of God regardless of the price. It was also a shame that the Jews exerted such social pressure against the truth.

Joseph of Arimathea was a member of the Jewish council and spoken of as being a good and just man, and he was a disciple of Jesus; but he kept his discipleship secret for fear of the Jews until the time of our Lord's death (Luke 23:50-53; John 18:38-42). Are you afraid to stand with the minority and with humble people for the truth? Do you prefer to please people or to please God? (Gal. 1:10). You have the DUTY and the RIGHT to stand with Jesus and with those that follow His steps.

The Christ gave the church an assignment through the apostles which is great indeed. He commanded that they carry the gospel to every citizen of every nation (Matt. 28:18-20; Mark 16:15, 16; Luke 24:46, 47). This makes it very clear that God is not willing that any should perish but that all should come to repentance (2 Peter 3:9). Christ tasted of death for every man, and He is able to save to the uttermost those that draw nigh unto Him (Heb. 3:9; 5:9; 7:25). No race or color is excluded. Race prejudice, which seems to have always been a part of the history of every generation, has never been characteristic of the Christ. He opposed all such race prejudice. The color of the skin is not to determine one's eternal destiny.

The population of Rome at the time of Christ may have included as many slaves as it did free men. The religion of Christ made the slave and his master brothers (Philemon 16). The New Testament regulated the behavior of servant and master, and, by teaching the brotherhood of man, led many men to want freedom for their fellowmen as well as for themselves. Christ and the apostles could have bathed the Roman Empire with blood by agitating that slaves demand their freedom. The little, one page book of Philemon may have done more to do away with slavery in the civilized world than any one book of any size written from human wisdom, and yet this book is about Paul the prisoner who sent a runaway slave back to his master. The slave and his master were dearly beloved brothers in Christ when he returned.

"There is neither Jew nor Greek, there is neither bond or free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28).

Perfecting Holiness in the Fear of God

Gary P. Henry
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Gulfport, MS 39501

COLD BUILDINGS AND SLOW SONGS

The church building was uncomfortably cold during services last Sunday morning. And I was as guilty as anyone else of complaining about it and criticizing poor brother Deacon for setting the thermostat too low. (It seems to me he ought to have better judgment than that.) And back a few Sunday's ago when the songs were dragged out so slowly we thought we would never get to the end of them, I was among the loudest in murmuring about brother Songleader's shortcomings. (It just looks to me as if he should have done better.) I try my best to be a tolerant person, but, so help me, cold buildings and slow songs are more than I can take!

Since then, though, I have had time to cool down and think about it awhile, and I have come across an old adage which hits my problem's nail right on the head: "The bad wheel usually creaks the most." Even as a son of the automotive age, I can easily conjure up in my mind the image of a horse-drawn wagon rattling down a rough, dusty road. As the wagon jolts through the potholes, the wheel that is weakest is the one that creaks the loudest. The stronger wheels bear the same strain silently. The metaphor is sharp: in everyday matters, those who are the least deserving usually do the most complaining. Those who have the least room to talk most often are the loudest.

Now and again, when we catch ourselves grumbling about the mistakes of others, we ought to remember to be thankful that there are men and women who are willing to do their best at a hundred and one different jobs that make up the total work of a local church. People certainly do not always do their work perfectly, but when they work quietly and well month after month, without so much as a single word of thanks for what they have done right, we ought to be slow to complain when they occasionally make a "slip-up". It is all too often that we let a brother or sister go for years without one word of encouraging appreciation, and then cannot wait to join in the attack (usually behind his or her back) when something goes wrong.

The really surprising thing about complaining is that we are generally hardest on those who are trying to accomplish tasks we have never even offered to do ourselves. If we had tried ourselves to keep the thermostat week after week at a temperature suitable

to everybody and if we ourselves had tried to lead singing without ever missing the right tempo, we might be less inclined to criticize those who have! As it is, it seems always to be "they" who can never do their work well. No matter that we could hardly do as well. "They" should do better.

The Bible has much to say of the sin of complaining, and one can never even glance at its pages without learning that the murmuring grumbler is among those who tax the Lord's patience to its limit. In warning the Corinthian brethren against complaining, the apostle Paul reminded them of the time when God destroyed thousands of the Israelites in the desert for the same sin (1 Cor. 10:10). James wrote, "Do not grumble, brethren, against one another, that you may not be judged" (Jas. 5:9). And Paul instructed the Philippians, "Do all things without grumbling or questioning, that you may be blameless and innocent" (Phil. 2:14).

Jesus laid down a principle that, if there were no other reason, would scare us away from constant carping. He said, "The measure you give will be the measure you get" (Mt. 7:2). The standard of excellence which we impose on others will be exactly the standard of excellence which God will impose on us. It is nothing short of hypocritical of us to show no lenience whatsoever towards the failings of our brethren and then expect that our own blunders be forgiven and forgotten. The Lord said that we ought to take the log from our own eye before we begin removing the speck from someone else's (Mt. 7:3). And Paul put it this way: "You have no excuse, O man, whoever you are, when you judge another; for in passing judgment upon him you condemn yourself, because you, the judge, are doing the very same thing" (Rom. 2:1).

In the long run, we ought to admit that much of the complaining we do about one another arises from a serious lack of proportion and an inability to focus on the things which are most important. When Jesus condemned the Pharisees for straining out a gnat and swallowing a camel (Mt. 23:24), he hit many of us right where it hurts. There are such things as "the weightier matters of the law" (Mt. 23:23), and these are the things which should arouse us most passionately. If our sense of proportion led us to become as excited about the vital matters of life—justice, mercy, and faith—as we are about whether the church building is a trifle too chilly or the songs are led a shade too slowly, our lives would be far more productive of good things.

But it is frequently true that those of us who are the least concerned about the large, pressing issues of life and the least willing to lend our lives to the momentous matters of the Lord's work are the first to complain when a brother or sister does less than perfectly in a smaller act. The bad wheel usually creaks the most! Jesus of Nazareth proposed to seek and save the lost. He refused to be sidetracked by trifles. His followers are involved with the issues of life and death and it ill-becomes them to complain of cold buildings and slow songs!

Things Most
Certainly
Believed

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THE TEARS OF JESUS

Three times in the gospels mention is made of Jesus weeping. Once over unbelieving and doomed Jerusalem, in the garden of Gethsemane, and here, at the grave of Lazarus. "Jesus wept" (Jn. 11:35) is the shortest verse in the Bible. However, it may well be the biggest statement, conveying sentiment and feeling which is mighty in meaning and implication. It is my conviction that there is more here than simple grief. There is anger in the emotion of Jesus as he looked beyond the sorrow and death of the grave to the cause of that sorrow and suffering, sin. In the dead Lazarus, the weeping Mary and Martha, Jesus saw irrefutable evidence of the havoc wrought by evil and, "Jesus wept." The tears of Jesus, while the result of varying circumstances, are traceable to a common basic cause. It is sin and the ruin produced by sin that is the cause.

As we consider the tears of Jesus let us take note first of Jesus' capacity for tears. It is significant that John alone records this, the shortest verse. When we consider that John wrote "That you might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (Jn. 20:30-31), the reason must be in complement to this end. In Jesus there is a coupling of the divine with human nature. The one stresses the other to present "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (Jn. 1:14).

The capacity for tears in Jesus lay in his true human nature. It is characteristically human to weep, no other being can, only man. Lovers of pets are often heard to claim a dog or cat who can and does cry. Not too long ago an image in one of the Catholic churches up east was said to miraculously weep and crowds gathered to witness the phenomenon. These are but idle claims when considered in the light of tears as shed by Jesus, for only humans can so emote or give vent to their feelings. Angels cannot weep, they have no need, devils have need to weep but will not. It is only within man that such feelings can be stirred and given expression.

The humanity of Jesus is often relegated to the background. He was thoroughly man, possessing the same feelings, emotions, temptations, pain, sorrow and passions as other men, as you or I. In all these experiences of humanity however, let us keep clearly

in focus that He was "without sin" (Heb. 4:15). "Jesus wept" shows the human Jesus. When "Word became flesh" he took hold of the human side with all its weaknesses thus to be touched with the feelings of our infirmities. Here the reality of Christ's human nature comes to the fore, he is placed side by side with us in the fullness of humanity in this expression of basic emotion.

Let this serve to remind that He was not just human, Jesus transcends humanity even here. Men weep for themselves and others but Jesus wept only for others, with the underlying depth, seeing the true cause of sorrow and suffering, sin. The tears of Jesus are those of incarnate deity, God in the flesh. They are the faithful translation of Divine emotion into human language.

The occasion of this statement, "Jesus wept", deserves a closer look. In John 11:32-45 we are at the grave of Lazarus. As Jesus comes upon the scene He questions the gathering, "Where have ye laid him?" This is the single instance of the Lord seeking information. Recognizing limits to His knowledge does not detract from the deity of Christ. To the contrary, this inquiry emphasizes the reality of his humanity. The omniscient Jesus emptied himself of the divine, as such was needful to become the true "likeness of men." "Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:6-8).

"Jesus wept." The word for Jesus' weeping is not the same as for Mary and the Jews (v.33). The verb for Mary is a loud convulsive sobbing and wailing. For Jesus it is the silent shedding of tears, expression of calm gentle sorrow. In Luke 19:41, "When he beheld the city he wept over it" the verb is vehement emotion, sobbing aloud, but here, at the grave of Lazarus, it is that he silently shed tears. Based on this we may conclude that Christ wept tears of sympathy for suffering and sorrow. On the other hand he wails over sin and the sinner.

The sympathy of Jesus for human suffering and sorrow is a fact in which we can take no small comfort. He felt for Mary and does indeed feel for us. Sympathy is a "suffering with" which has its counterpart in compassion, and aptly describes the feeling of Jesus here. But the question is sometimes raised, "Why would Jesus weep, knowing that he was to, in a moment, raise Lazarus?" The answer must be in the fact that he looked beyond the moment, beyond the effect to the cause. He saw more than the grave, more than the sorrow of moment, more than the physical separation of loved ones and friends. He saw sin and the separation because of it and "Jesus wept." Conscious of the power of sin, in the face of this vivid reminder and the personal involvement with the principals, "Jesus wept."

In anticipation of the destruction of Jerusalem and speaking to his disciples about this matter Luke says, "And when he was come near, he beheld the

city, and wept over it" (Lk. 19:41-44) Jesus' weeping here is vehement emotion, a sobbing aloud, a wailing. As previously noted this is the same verb as describes the action of Mary and the Jews at the grave of Lazarus. The tears here speak two things. First, tender sympathy with human sorrow. Here the grief is due to past guilt and the present impenitent attitude of the Jews and the approaching judgment of God. The knowledge of the coming wholesale suffering of the Jewish state is one prompting factor. Secondly, there is the sadness of the presence of sin. Looking at the attitude of the Jews there was much to move to anger within Jesus. There was the spiritual arrogance, the religious egotism epitomized in the Pharisee and the Sadducee, the pretentiousness and hypocrisy, the whitewash of ceremony without and the corruption within. The final judgment upon national Israel prompted this sorrow, Jesus wept in pity because they would not turn to him (Mt. 23:37).

"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:7-9) may very well be a rhetorical expression. Nevertheless, included is the reality of the two occasions noted and such serves to punctuate every worthy consideration of the tears of Jesus. The "strong crying and tears" attaches to the manner of "prayers and supplication" and complements the higher priesthood of Christ. Such emphasizes the intensely personal and intimate aspect of it. Luke 22:44 says, "Being in an agony he prayed more earnestly." The agony was of a special kind, "an agony," and emphasis attaches to the cause more so than the effect, that cause being sin.

Again, the human and the divine is seen in Jesus. The human "let this cup pass from me"; the divine sees the suffering and death on the cross as the only way to free man from the bondage of sin. The result is submission, "obedience" to the predetermined will of the Father.

Finally, consider the possibility of present provocation to tears in Jesus. Jesus wept, virtually weeps still, yea, shall not cease as long as one is in sin. Most will consider the callous and needless provoking to tears in anyone gross cruelty. What about grieving the Lord? We can grieve the Spirit (Eph. 4:30). Can we not in the same way grieve Jesus? Is this not the case in refusing him as did Jerusalem? Is it just imagination that pictures the tears of Jesus flowing even today, as men refuse Him by rejecting his word or by failing to live by it? Let us consider it well!

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Restoration Footnotes

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"ESPOUSED," "AFFIANCED" BUT NOT "BETROTHED"

Most people have some words in their vocabulary that they detest, refuse to use and seldom hear without a tinge of anguish. These are usually good words but one against which a prejudice has developed in a person's mind. The distaste may be the result of the words' being difficult to pronounce or baffling to define, or the intolerance may simply be due to some unknown psychological quirk. But for whatever reason, the problem is real.

This word-hating malady is not limited to the vast non-intellectual segment of society. Learned men also have prejudices against some words. Moses E. Lard, an outstanding Bible scholar and religious journalist of the last century, acknowledged a loathing for the word "betrothed." His confession is found in a review of Henry T. Anderson's 1864 translation of the New Testament. Anderson, with counsel from John A. Williams, choose "betrothed" to convey the relation of Joseph and Mary in Matthew 1:18. In explaining the choice, Williams said they were faced with three possibilities: "espoused," "affianced" and "betrothed." But as "espoused" is often used in the sense of married and "affianced" simply means engagement, "betrothed" was thought to more nearly depict the Jewish custom involved.

While Lard considered this choice of words one of the "Minor Defects" of the work, he seems to have been almost beside himself in discussing it. He vigorously denounced its use, saying: "We here call the reader's attention to the horrid word betrothed. We have no language to express our sensations on attempting to pronounce the execrable thing. . . . We wish it were forever expunged from the English language, and that it could never again revisit eye or ear, except as a verbal fossil of the infamous by-gone, and then only when the necessity should arise to frighten mortals out of their wits. Out with you, and away with you, gibbering imp of the past! We have no use for you, and would never again look on your grotesque form. Fit only to be seen in the defunct almanac found in the untidy wallet of some long since buried felon; we say, hence, away!" (**Lard's Quarterly**, January, 1865, p. 190.)

Williams made light of Lard's tirade against "betrothed" and hinted that the editor's strictures against Anderson's translation were partially prompted by jealousy, as Lard was contemplating a New Testament version of his own. Benjamin Franklin reviewed Lard's objection in the *American Christian Review* (reprinted in the **Quarterly** "as an act of justice" to Franklin) and more than hinted about Lard's motives. To him the whole affair illustrated the fact that "great men have great

weaknesses, and when they make blunders they are great blunders." (Ibid., April, 1865, p. 318).

Franklin was probably right. Lard's lengthy critique of Anderson's translation, while not without merit, appears weak on the whole, and his attack on "betrothed" seems peevish and petty for one of his literary stature. Reading Lard's fervent condemnation of the "grotesque" word, one cannot help but be thankful that the loquacious editor was not given to cussing.

THE NEWS LETTER REPORTS

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

GEORGE FLEM, 178 Georgetown Dr., Vacaville, CA 96688 — On September 1, 1977 I completed my second year with the Lover's Lane congregation in Vacaville. The Lord has greatly blessed us here. There have been 18 baptisms, 2 restorations and 2 have been withdrawn from. We have furnished partial support to two preachers and have started an "Ask Your Preacher" program on the local radio station. Attendance has increased from the 60's to well over 100. The contribution has risen accordingly and averages above \$700 each Lord's day. A comprehensive budget and class reorganization has been completed. A bulletin for non-members is being mailed. There is a Monday A.M. adult class, a Tuesday A.M. ladies Bible class and two adult classes both Sunday and Wednesday. Several classes per week are held by members in their homes. Home Bible study with non-members continue as opportunity allows. I continue to hold three day meetings on personal work at distant congregations. Finally, land is being purchased and plans examined for a new and bigger building. We give thanks to God. Come visit with us in dry northern California.

Revision Of "Directory Of Churches"

WALLACE H. LITTLE — William E. Wallace (6939 Weber Rd., St. Louis, MO 63123) is revising his *Directory of Churches*. He intends to keep it as accurate and complete a listing of conservative congregations, world-wide, as possible. He asked me to help gather information on locations and contacts, especially for faithful overseas churches. He also needs corrections (additions, deletions, other changes) for US churches improperly listed or omitted from the January, 1977 edition. An approaching deadline for him and my pending move make it impractical for me to process the material. Please send it directly to him. We are both grateful for your assistance.

DON HASTINGS, 111 S. 19th Ct., Dade City, FL 33525 — I am now working with the church in Dade City. Since coming here 8 have responded to their Lord. Much unity and love exists among the brethren. We are optimistic about even further growth. With such harmony and zeal, tempered with knowledge, I don't see any reason the church here should not grow. When vacationing in Florida, we extend an invitation to you to come our way and worship God with us.

JAMES D. BLACKMON, 3024 Cambridge St., St. Joseph, MO 64506 — I have left the work with the faithful brethren in El Cerrito, California where I have labored since beginning full time preaching. We are now working with the church at 10th and Lincoln in St. Joseph, Missouri. I enjoy and appreciate the magazine very much and it is my prayer that you will continue to stand for our Lord's truth. I trust that you will keep up the good work and the fine standards you have set concerning *Searching The Scriptures*.

Departed

SISTER JACK FROST, SR. had departed this life and gone to be with the Lord. She had been in failing health for a long time and was cared for lovingly by her daughter, Eugenia, of Sanford, Florida. Her husband, the late Jack Frost, Sr., was a fine gospel preacher and was greatly aided in his work by this faithful companion. She was always a lovely and gracious lady. The editor counted the Jack Frosts, Sr. among his dearest friends and spent many happy hours in their company. They moved to Georgia the same time we did in 1954 and we worked together in several gospel meetings. We shall never forget traveling with them to Indianapolis, Indiana in the fall of 1954 to attend the Holt-Totty Debate. The nobility of this lamented couple is reflected in the lives of their daughter, Eugenia, and three sons who faithfully preach the gospel (with great ability): Jack, Jr., Gene, and Jere. She was laid to rest in Memphis Memorial Park with Jack Holt speaking words of comfort to the family and friends. We weep with those who weep.

Preachers Needed

TRENTON, MISSOURI • We, the brethren in Trenton, Missouri, are seeking a full-time gospel preacher. Melvin Stanton who formerly labored with us for six years has now moved to Macon, MO. Members of the congregation are presently bringing the lessons. Support includes a monthly salary, a three bedroom house and utilities. This congregation of 100 members is eager to continue to grow and spread the gospel. Trenton is a town of 6500 people located in the green hills area of North Central Missouri, 100 miles northeast of Kansas City. Trenton is the county seat and has a good educational program including a Junior College. If interested please write or call: Church of Christ, 17th and Oklahoma, Trenton, MO 64683; or Cecil Power (816) 359-2091, or Melvin Loveall (816) 359-2882.

WILMINGTON, OHIO — A gospel preacher is needed for this small church which is eager to continue the Lord's work here. Wilmington is a small college town located about half way between Cincinnati and Columbus. Most of the support will have to be raised elsewhere. If interested please contact Roland Landrum, 719 N. Wood St., Wilmington, Ohio 45177 or phone (613) 382-3019.

FELIX BASSEY, Church of Christ, P.M.B. 1038, Oron, CRS, Nigeria — Since my last report I held eight lectureships, many different street preachings and showed film strips five times with a total of 18 baptisms, daily, heavy rainfalls notwithstanding.

GLENN L. SHAVER, P.O. Box 382, Doniphan, MO 63936 — The church here began meeting on August 14 with a gospel meeting. We expected to have 13 members with attendance of 16 for a start. However, our hearts were gladdened as we had 33 present the first Sunday morning with five more members desiring to worship with us and one more sister expressing that desire before

the meeting was over. Attendance in the meeting reached 48 with visitors from the community and from Steele, Ponder, Gatewood and Poplar Bluff in Missouri and from Jonesboro, Walnut Ridge and Pochontas in Arkansas. Several good contacts were made during the meeting. We give God thanks and glory for this wonderful beginning.

(Editor's note: We understand that this veteran gospel preacher still lacks a good bit of the needed support for his good work. Surely there are brethren who will come to his assistance).

Debates

John A. Welch, gospel preacher, will meet W. T. Russell of the Baptist Church in a debate in Indianapolis, Indiana November 14, 15, 17 and 18. At last report the place was yet to be decided. Contact John Welch for later information. Propositions involve salvation at the point of faith and baptism for remission of sins.

CARROL SUTTON will debate **TOM SHARP** of the United Pentecostal Church on November 24, 25, 27 and 28 in Moulton, Alabama. They will discuss the Godhead. A similar debate between these two is planned for next spring on Holy Spirit baptism in Athens, Alabama.

Canada Calls

BRIAN V. SULLIVAN, Box 445, Bancroft, Ontario, Canada KOL ICO — Yes, brethren, your good neighbour to the North is seeking some help again. Well, not so much Canada as a few of our gospel preachers. The field is wide and plenteous, but the laborers are few. Brethren, if you have a large bank account, or even the possibility of additional funding available, would you please consider two worthy men?

The first is **PETER MCPHERSON**, veteran gospel preacher. The McPhersons moved on faith to western Canada to work in Lethbridge, Alberta. Peter has labored in Bancroft, Ontario (some 7 years); Brown Street in Akron, Ohio (2 years) and Jordan, Ontario (2 years). Now, leaving all roots behind, he, and his wife Judy and their three children, have gone to sow precious seed out

west. He made a successful trip to India last spring and is a diligent worker. Those not acquainted with him may contact the following references: Connie W. Adams, Brooks, KY; Norman Midgette, Woodland Hills church, Marion, IN; Fred Pollock, elder at Lockland church in Cincinnati; John S. Whitfield, evangelist of Glencoe, Ontario, or myself. At last report Peter was still short a sizeable amount. Contact him at: 2710-21st Avenue, Lethbridge, Alberta, Canada.

The other man is **DAVID LILLEY**. David is a young man who has grown rapidly as a Christian. He made up his mind to preach the gospel a number of months ago and has shown his interest by engaging in active personal work, song leading and speaking whenever he has been given opportunity. He desires to come and locate with this writer and spend some two years in practical and class work in this desire to preach Christ. This would mean a move from Wellandport, Ontario (near Niagara Falls) to Bancroft (some 245 miles to the northeast). For details of the Bancroft work, I invite you to review Connie Adams' article concerning the cause of Christ in Ontario (STS, June, 1977). Bancroft can do with the help of one such as brother Lilley, and we have confidence in him. With our efforts covering Bancroft, Whitney (45 miles north), Haliburton (45 miles west) and areas surrounding each of these places, the opportunities are great. Aside from public services, we have a weekly radio programme, and a weekly newspaper article at Haliburton, home studies and meetings. Brethren, the church here, though small in number, would do their best, but that's not enough. If brother Lilley is to come, he will need some \$500 a month in outside support. If you would like further information, please contact either David Lilley, R.R. 1, Wellandport, Ontario, Canada LOR 2J0, or the writer at the address above.

WOULD YOU LIKE TO COME? If any of our American brethren would like to know more about the work in Ontario, or Canada, kindly drop me a line. We need you. Would you be willing to give Canada four or five years, or more?

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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 XVIII

DECEMBER, 1977

NUMBER 12

THINK ON THESE THINGS

H. E. Phillips
P. O. Box 17244
Tampa, Florida 33612



THE SOURCE OF REVELATION

There are two great avenues of revelation, both of them stemming from God. It could not be otherwise because only God knows all things.

1. NATURAL REVELATION

This is the general revelation of nature which is learned by investigation and reason. It is the revelation by natural reason of man. This is alike to all people (Rom. 1:20; Acts 17:17,27; 22:23-31; Psalms 19:1).

Some say that the Bible is only what the people knew at the time they wrote it on a rational basis. Reason may assert many things about the experiences of man, but it cannot know all the divine revelation until revealed. Reason has a place in the investigation of truth, but it is not to manufacture the evidence. Through reason the will of man is controlled, and through the will the life is made to progress in its course. Some things in the Bible cannot be understood solely on the principle of reason. Miracles cannot be accepted on a rational basis; they must be accepted by special revelation.

The rationalist gives all authority to reason. What cannot be reasoned is not true to him. The Bible is of no benefit to such people at all. But the opposite extreme is the mystic, who assigns reason to no place in revelation and the investigation of truth. He disregards reason altogether.

2. SPECIAL REVELATION

Special revelation is that which is supernaturally communicated from God to man. All this revelation is found in what we know as the Bible. All revelation had its origin in the mind of God. The uncovering must be by the Spirit of God who searches into the mind of God and reveals them to us (I Cor. 2:10,11). The only way we can know by this revelation is to study it. Nature does not reveal the things found in the Bible. This supernatural revelation tells us of our origin, moral conduct, the way to salvation, our destiny in eternity. Pertaining to ideas and facts beyond our person

experiences this revelation must be communicated in only two ways:

(1) **Oral communication.** Oral communication is that which is revealed by word of mouth. Man is an intelligent being, superior to the brute. In dealing with him as an intelligent being, God had to communicate to him in the language of his understanding. To such as Adam, Noah, Abraham, God communicated to them orally or by word in a direct and personal way.

(2) **Written communication.** Oral communication is one thing and written communication is entirely another. Revelation is absolutely necessary to the problem of origin. No other method can tell us of our origin. Who could write of the creation of the world when no man existed? It had to come from some source that was there and could relate it to man afterward. When creation was described to man later, it had to be delivered in written revelation for generations to later read. God used both the oral and written revelation to communicate His mind to man of all ages.

3. GOD'S WRITTEN REVELATION THROUGH CHRIST

All revelation from God to us today is through Christ. This revelation is in what Christ did and what he said. All the treasures of God's wisdom and knowledge are hidden in Christ (Col. 1:15-23; 2:2,3).

In Hebrews 1:1-2 we find that God speaks through His Son Jesus Christ as the final revelation to man. Prophecy said that Christ would have the words of God (Deut. 18:18,19), and Peter applies this to Christ (Acts 3:22,23).

4. THE PROCESS OF REVELATION THROUGH CHRIST

Christ did not write this revelation himself while on earth. He did speak many of these things to the apostles that they were afterward to remember. Jesus claimed to speak not his own words but the words of God (John 5:19; 6:38; 7:16,17; 8:28; 12:49,50). Christ gave these words which he had received from the Father to the apostles, so that the word of God came through Christ which was given through the apostles of Christ (John 17:8,18; 17:14; 20:21; I Thess. 2:13; II Pet. 1:21). The Holy Spirit was to guide the apostles in giving them the words of God through Christ (John 14:16,17,18,26; 16:13,14). When the Holy Spirit ceased revealing the words of Christ to the apostles, the process of revelation from God ceased. This faith was once for all delivered (II Pet. 1:1; Jude 1-3). No other revelation is allowed with this one (Gal. 1:6-10).

Paul is an example of an apostle writing the word of God by the Holy Spirit. Peter says that Paul's writing is scripture (II Pet. 3:16). Paul said he wrote the word of God (I Thess. 2:13; II Thess. 2:15; I Cor. 14:37).

ORAL REVELATION FROM GOD

Some expect God to speak to them orally today as He did in the past ages. This is neither promised nor expected by

Bible students. The grace of God has been revealed (Titus 2:11-14), and is forever settled in written form (Jude 3).

When God created Adam and Eve, He spoke to them in oral tones, and they spoke back to him (Gen. 2:16; Gen. 4:6). He spoke of marriage (Gen. 2:24). He spoke of sacrifice (Gen. 4:4; 8:20). All revelations He gave to mankind for the first 2500 years were orally given and none of it written. To the generations that followed from Adam to Moses all communications between God and man were in this manner. We have no record of any other kind of communication for the first 2500 years of man's history. When Noah built the ark (Gen. 6:13), all the instructions were given by the mouth of Jehovah and none written.

To Abraham and his posterity God communicated through the mouth of angels (Gen. 12:1; 20:3; 26:2; 28:13). His instructions differed from time to time and from generation to generation. Sometimes He spoke directly, sometimes through dreams and visions, and sometimes through the mouths of angels, but always by oral communications. What written record we have of the history of God's dealings with these Patriarchs was written by Moses many centuries after they happened. The Spirit of God guided the hand of Moses in the writing so that no errors crept into the revelation. There were no written revelation from God to man before Moses began to write the Pentateuch in 1500 B.C. There are some who claim that earlier writings from God exist, and some critics assert that there was no written revelation from God to Moses because there was no writing known then. Neither of these positions agree with facts.

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Editorial

Connie W. Adams

P. O. Box 68
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EDITORIAL STEW

About once a year we try to gather up several loose ends, none of which requires lengthy treatment, but all of which need some notice. Here is a little "stew" for the cold days of December.

Our Thanks

Last January H. E. Phillips wrote an article concerning those who were yet receiving this paper at a reduced rate because of the Automatic Renewal Plan he had instituted when he edited the paper. He asked for volunteers to increase their subscription to the current rate of \$6 a year. In the same issue we carried an "Open Letter" to the editor from Gary Ogden in which he offered to do this and suggested that others at least raise theirs to the current club rate of \$5 a year. A number of readers have done this. We wish to thank those who did. We are still honoring the agreement with all who have not increased theirs, though that means that everyone receiving this paper for \$3 or \$4 a year does so now because someone else is making up the difference.

The Odd Couple

The *Gospel Advocate*, published since 1855, has entered an unusual stage in its history. Founded by Tolbert Fanning to air the controversy over missionary societies and other innovations attempting to overtake the churches in the south, and since his day edited by such men as David Lipscomb, H. Leo Boles and Foy E. Wallace, Jr., the *ADVOCATE* finds itself now in a rather bizarre position. B.C. Goodpasture, who passed away last year, guided the paper into becoming the "advocate" of church supported institutions, sponsoring churches and many other innovations. A one-sided journalistic approach was adopted and a program of quarantine was inaugurated to silence all opposition.

The selection of a new editor was awaited with much interest. Ira North, the flamboyant promoter and ring master of the Madison, Tennessee church now has in his hands the editorship of the *ADVOCATE*. Who would have ever dreamed that the "Old Reliable" would now be in the hands of a man who would take a crew of workers to Akron, Ohio to visit Rex Humbard's Cathedral of Tomorrow and Dallas Billington's Baptist Temple to learn how to have a big crowd in Bible school? The "Old Reliable" in the hands of the recipient of *Guidepost* award presented by Norman Vincent Peale in the pulpit at

Madison amid special choral offerings and much fanfare? David Lipscomb's chair occupied by a clown who builds the "largest Bible school attendance" with the use of politicians and Kitty Wells, Johnny Wright and the Tennessee Mountain Boys of the Grand Ole Opry? Incredible!

But to add to the curiosity is the announcement that Guy N. Woods is to be Associate Editor. While we cannot endorse the position held by brother Woods relative to the institutional controversy, we do recognize him as a serious student of the Bible and capable writer. It has been our impression that he has not been in sympathy with the far-out promotionalism characteristic of the likes of Ira North. We would not have been surprised had Guy N. Woods been chosen as the editor of the *ADVOCATE* and, in spite of our differences with brother Woods, think that the paper would have been in far better hands. Stolid students and clowns make odd couples. The future will be interesting to watch.

Catalogs From Religious Supply Center

Those on our mailing list will soon receive a catalog from *RELIGIOUS SUPPLY CENTER* which advertises regularly in this paper. We think you will find it helpful and useful in ordering supplies needed for individual study and to meet church needs for literature and other necessary supplies. These are good folks to do business with and offer prompt and pleasant service. A new store is being built now just across the road from the present location. The new property adjoins a branch of the Post Office. Larger quarters will mean more display room, larger stock and better service to both mail and walk-in customers. They hope to be in the new facilities by January 1, 1978 and invite all to come in and see their new place and look over the materials on hand. Our business relationship could not be better and we gladly urge all readers of this paper to patronize *RELIGIOUS SUPPLY CENTER*.

Roy E. Cogdill

It was our good fortune to have Roy E. Cogdill in a series of gospel meetings at Expressway congregation in Louisville in October. Many ask us about his health as we travel about the country. We were able to be at home during the first part of the meeting and spent some time with him. He is holding up well physically and still preaching with great power. His preaching is the kind that builds faith, dispels doubt, exposes error and inspires to greater service in the kingdom.

Home For Winter Classes

During 1977 it was the editor's privilege to preach the gospel in 24 meetings ranging from Kaysville, Utah to Pennsylvania and from Ontario, Canada to the Gulf Coast of Mississippi. Many of these meetings have been with small congregations while some were with churches of good size and substantial programs of work. We have seen overflow crowds at a number of points. Several meetings have closed when interest appeared at its peak and when it might

have been good to have extended the effort a few more days. Day services were planned in several places with good interest and attendance. Though there are yet three more meetings to conduct for the year, at the time this is being written, thus far there have been 53 souls to respond to the Lord's invitation in these meetings.

The word "home" grows dearer with each passing year. Nobody ever enjoyed preaching any more than this writer. But we must confess that the sweetness of that grand experience is somewhat dimmed by thoughts of home and hearth, especially in the night when there is time to think. How wonderful to have had my family along during some of these efforts, but how lonely to have been without them on other occasions!

Perhaps such sentiments are responsible for my coming to prize the winter months when meetings are over and we can enjoy the crackle of fire in the fireplace on a cold winter night. But the winter also gives time for some class work with the good church at Expressway. This winter I am teaching a young adult class on "The Family", a high school class on 1 and 2 Timothy and Titus, preaching through the book of Hebrews each Monday night, conducting a training class for men and teaching a Friday morning class on "Premillennialism." Steve Wolfgang continues his able work with the Expressway church and our working relationship has been most pleasant.

To Our Writers

We owe a debt of gratitude to those able and worthy servants of God who handle so well the various writing assignments of this paper. These work without financial compensation and because they love the truth and want to see it advanced. We have a large backlog of good material which we hope to get published as soon as space permits.

Bound Volume 17-18

The index in this issue tells us that it is time to bind two more years of the paper. Bound Volume 17-18 (1976-77) will be ready for sale by April 1. Advance orders can be sent anytime now. They will be bound in blue buckram to match all previous bindings and will sell for \$8.50. The limited number printed means that in a few years these will be collectors items. None of the first eight years are available. We are completely sold out of Volume 13-14 and have a limited number of Volumes 9-10, 11-12, and 15-16.

New Book Soon Ready

We are printing a fine book by Gene Tope entitled "Trail-Blazers For Christ." This book is based on his 18 years of work in South Africa. It is perceptive, sobering, emotionally stirring and says much that needs to be said about the work of the gospel in other lands. It will make you think, laugh and cry. Printed in paperback it will sell for \$2.95. Advance orders both for individuals and bookstores may be sent to us at P.O. Box 68, Brooks, KY 40109.

Postal Delays

With very few exceptions this paper has been mailed within the first ten days of each month. Yet we hear complaints from many parts of the country about slow delivery. Some tell us it takes them a month to get their paper from the time it is mailed at Fort Wayne, Indiana. The best thing we know to do is to write to the Postmaster there and express your feelings about such service. According to the Postal Manual it should never take anyone anywhere in this country longer than 10-12 days to receive second class mailings. If it is taking you longer than that, then you have every right to complain. Some local systems are giving very good service while some are not. Let the ones which are not hear from you. Other editors tell me they are having the same problems. Misery loves company.

Help Our Circulation

With very little effort our present readers could help us increase our circulation considerably. Why not show the paper to other Christians when you have finished with it? Ask them if they are regularly receiving a good paper in their homes. Or, why not subscribe for a friend when you renew your own subscription? Could you afford to send the paper to 15 people a year for \$5 a month? How better could you spend \$60 a year than in sending this paper into 15 homes? May we hear from you? Many readers have stayed with us through the years, some from the very beginning. These are special to us and we express once more our gratitude to them.

Trail-Blazers for Christ

by Gene and Betty Tope

This new book springs from 18 years of work in South Africa. What makes a man want to leave his country and take his family to a land half-way around the world? What is involved in securing support for such work? How do you cope with cultural shock? How do you handle loneliness, frustration and disappointment so far from familiar scenes of home?

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Let No Man Despise Thy Youth

Larry Duncan

3028 Eleanor Avenue
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(EDITOR'S NOTE—Larry Duncan obeyed the gospel in Orlando, Florida being taught the truth by his wife Sharon and by Roy Cogdill and Jere Frost. Less than a year after obeying the gospel the Duncans moved to Biloxi, Mississippi where Larry was able to assist in the work. In less than a year after conversion, he preached his first sermon. From Biloxi he was transferred to Goose Bay, Labrador, Canada. Finding the congregation there without a preacher he volunteered to do the preaching. While living in Abilene, Texas he drove down to San Angelo every Sunday to preach. His first full-time work was at Forrest City, Arkansas. He now is laboring well with the Wendell Avenue church in Louisville, Kentucky where he followed Rodney Miller. We are pleased to present to our readers his first article submitted to any periodical, though he publishes a good weekly bulletin.)

UNITY

Much has been said in the last several years about brethren being unified. Often (in my experience) the suggestion of unity comes from brethren in the Church with whom we are in disagreement over their religious practices. A case in point is the preacher for the "liberal" congregation where I live. Whenever we get together and begin to discuss issues plaguing the church the statement is made, "Instead of arguing old problems, we need to be unified, and with that unity accomplish the work God gave us."

I agree that it is God's plan for brethren to be unified and to accomplish the work assigned; however, I believe the Bible is specific in the manner unity comes about. Paul sought the Ephesian brethren to "keep the unity of the Spirit" however he also stated that there was but "one faith" (Ephesians 4:3-5). Though required to be unified, this unity came from a common faith (and by faith, obedience) in the Lord.

Webster defines unity as: "the quality or state of not being multiple, oneness; a condition of harmony; continuity without deviation or change (as in purpose of action); the quality or state of being made one." *Webster's 7th New Collegiate Dictionary.*

We see unity of this nature in the very early Church. Luke records that "the multitude of them that believed were of one heart and one soul" (Acts 4:32). They were one, they were in harmony — but why? Speaking of the same Christians, the writer of

Acts tells why the Church was then unified — "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts 2:42). Notice especially — "*they continued in the apostles' teaching.*"

Indeed we have the responsibility to be unified. But not at any cost. Unity is only to be purchased through careful and complete obedience to God's word.

SET FOR THE DEFENSE OF THE GOSPEL

T. G. O'Neal

1729 5th Avenue
Bessemer, Alabama 35020



DEMONOLOGY

Paul Harvey said, in the *Huntsville News*, Feb. 23, 1974, "It's amusing when TV's Flip Wilson grins and says, 'The devil made me do it!' It's terrifying when the child victim in the movie, 'The Exorcist' screams, 'The devil made me . . .' In every city where 'The Exorcist' has been shown, some youngsters have fled the theatre screaming, many into hospitals; some are under restraint as a result of that terrifying graphic portrayal of demon possession. . . The Church of England researched demon possession as recently as the 1960's and after eight years of diligent study, recommended as recently as 1972 that every diocesan bishop should appoint a priest as diocesan exorcist. . . Similarly, Roman Catholic priests are authorized by the Church hierarchy to perform the ancient rites." The movie, 'The Exorcist' was expected to gross \$100 million, and the book by William Blatty became an all-time best seller in paper back edition. Many 'Holiness' people claim to cast out demons now. For example, the late A. A. Allen published in his paper in Feb., 1956, the picture of what he called 'a demon' he cast out of a woman, but what others called a frog.

Who Are Demons?

The New Testament tells us that demons are "spirits" (Mt. 8:16) and being such they do not have bodies like men have (Lk. 24:39) yet they inhabited the bodies of people.

Men have had several false concepts about demons. (1) Some have thought that demons were disembodied spirits of a pre-Adam race of people upon the earth, when the Bible tells us Adam was the "first man" (1 Cor. 15:45). (2) Others have thought demons were the offspring of women and angels based upon a misunderstanding of Gen. 6:1-4. (3) Some have thought that demons were the spirits of wicked dead men that have come back and are indwelling living men. Josephus and Alexander Campbell both believed this. However, when one considers Lk. 16:19-31 it is

clear spirits did not pass back and forth in the hadean realm, neither did they leave the hadean realm and come back to men on earth. This position appears to be a form of reincarnation. Others have believed demons to be fallen angels. Thayer says, page 124, that this is the position of New Testament writers, yet he gives no New Testament verse that so teaches. I fail to see anything in 2 Peter 2:4; Jude 6, Mt. 25:41 or Rev. 12:7 and 9 that says demons are fallen angels. Personally, I don't know. To my mind at the present time it seems Deut. 29:29 gives us some information along this line.

Nature of Demons

(1) They were evil. Luke 7:21 speaks of "evil spirits" and Lk. 8:2 says "healed of evil spirits."

(2) Some were worse than others. In Matt. 12:45 it is said that one "taketh with himself seven other spirits more wicked than himself."

(3) They were cast out by the authority of Christ. The disciples said to Christ "the devils are subject unto us through thy name" (Lk. 10:17).

(4) They could enter and leave a person at will. "The unclean spirit . . . saith, I will return unto my house whence I came out" (Lk. 11:24).

(5) They once dwelt in animals. In Mk. 5:13 they "enter into the swine."

(6) They recognized Christ. In Mk. 5:7 one said, "Jesus, thou Son of the most high God" and in Mt. 8:29 one said, "Jesus, thou Son of God."

(7) They dwelt in desolate places, in tombs and in mountains (Mk. 5:2-5) as well as dry places (Lk. 11:24).

(8) They dreaded restriction and recognized time of their freedom was limited. In Lk. 8:28 one said, "torment me not" and in Mt. 8:29 said "torment us before the time."

Active In New Testament Times

From a reading of the New Testament it is evident that demons were active in New Testament times. Reading Matt. 12:22-30 one learns how they opposed the work of God.

People in New Testament times were really demon possessed. Men (Mk. 5:2), women (Lk. 8:2), boys (Lk. 9:38-39) and girls (Lk. 7:25) were all demon possessed. Possession by demons caused individuals to be dumb (Mt. 9:33; Mk. 9:17), to be blind (Mt. 12:22), to be deaf (Mk. 9:25), to be savage (Mt. 8:28; Mk. 5:4; Lk. 8:29) and to have superhuman strength (Mk. 5:4; Acts 19:16). People were caused to appear to be epileptic, falling into the fire and water (Mt. 17:15; Mk. 9:22), grinding their teeth (Mk. 9:18), having convulsions (Mk. 9:20; Lk. 4:35) and foaming at the mouth (Mk. 9:20; Lk. 9:39).

However, while demons caused the above, there needs to be a distinction made between demon possession and physical sickness (see Mt. 4:24; 8:16; 10:1; Mk. 1:32-34; Acts 8:7; 19:11-12).

Demons Active Today?

While demons were active in New Testament times, we need to know whether they are active now or not. The prophet Zechariah said "in that day" when

there would be "a fountain open" "for sin" that God would (1) "cut off the names of the idols out of the land" and (2) "I will cause the prophets and the unclean spirit to pass out of the land" (Zech. 13:1-2). Jesus said the apostles would "in my name cast out devils" (Mk. 16:17). Paul said "prophecies, they shall fail" (1 Cor. 13:8). Of one "with an unclean spirit" it is said "no man could bind him, no, not with chains" and when "he had been often bound with fetters and chains" "the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him" (Mk. 5:4). Do we have men today that can not be bound? The average chain will hold any man. In Mt. 8:28 we learn of "two possessed with devils" who were "exceeding fierce, so that no man might pass by that way" but we have no such circumstances today. Again, from Acts 19:13-16 we learn of certain ones who were caused to flee wounded and naked because one with an evil spirit leaped upon them, overcame them and prevailed against them. Do demons cause such today? If demons really possessed men today, before they could be converted, the demons would have to be cast out, thus calling for a miracle. Calvinism says man is so depraved that it takes a miracle in order for him to be converted. If miracles are needed to convert men today, then miracles have not ceased (1 Cor. 13:8-10) and Calvinism is true.

Exorcism Contrasted

Looking at Jesus casting out demons and what men today claim they do will reveal that they are not alike.

(1) Jesus did not cast out demons in some dark, secluded room to be publicized later. When Jesus cast out demons the record says "they were all amazed" (Lk. 4:33-37).

(2) With a word Jesus cast out demons (Mt. 17:18), yet a Catholic priest in the movie, 'The Exorcist' tried 20 times within two months. Another priest attempted Exorcism 14 times in 29 days.

(3) Those who were demon possessed in New Testament times had malfunctions of otherwise normal conditions; they were dumb, blind and deaf. However, Catholic exorcist Luigi Novagese said, "A possessed man's skin turned white like paper, his teeth became transparent, his eyes bulged with balls of flame and fire issued from his mouth." Where do you read of such descriptions of demon possessed people in the New Testament? Novagese said that during a session of exorcism one demon took a bite of a sandwich.

(4) So-called modern demons give out with 'fierce curses' and 'bursts of blasphemy' yet in New Testament times even the demons recognized and respected Deity (Mk. 1:24; 3:11; 5:7).

(5) The purpose of exorcism in New Testament days was to confirm the word (Mk. 16:15-20). The word does not need to be confirmed today. If some word needs confirmation today, this is an admission it is not the word preached by Christ and the apostles. Modern exorcists do not preach the confirmed word of God.

Using the SWORD OF THE SPIRIT

Ken Green

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Owensboro, Kentucky 42301



WHO IS JEHOVAH?

I feel that two extreme positions have been taken on this question. Many denominational writers teach that the name "Jehovah" always refers to Jesus. Such teaching is set forth in the late Harry Rimmer's "*The Magnificence of Jesus*" (in most respects, a magnificent volume, I might add).

Rimmer wrote: "Among the sacred names of God as He revealed Himself to the Hebrews in Old Testament times, is one hallowed name, the exact form of which is lost to our modern age. The American Revised Version seeks to recapture this name under the form 'Jehovah.' Other scholars say it should be 'Yah' or 'Yawah.' This is a question of small moment, and one that is impossible to settle, because of the dramatic disappearance of that word from written records. The loss of the exact form came about in this fashion: The name (which we will call Jehovah) occurs in the Old Testament text something over seven thousand times. It was held in such reverence and awe, men never spoke it in audible tones. When the priest was reading the law and came to this sacred name of God, he shut his eyes, bowed, crossed his hands on his breast, and worshipped. The congregation, knowing that he was thinking the name of God, bowed with him and joined in that homage.

"When a scribe was copying the law, the ceremonial admiration of that name was so great, he always used a new pen to write the holy appellation when he met it in the text. In the course of time, it became agreed that since the name was never spoken, they would leave a blank in the record, and copies thus were made in this fashion. When the reader came to this blank, he knew that the name of God was intended, and he paused and worshipped at the thought of that name. Thus, after generations and centuries of this practice, the name became lost. For the sake of convenience, we will use the English form 'Jehovah' and simply state that it was the holiest word for absolute deity in the Hebrew text, and that it always means the Person of Jesus Christ!"

I quoted those lengthy paragraphs because of the interesting information they contain. My objection lies with the last sentence of Dr. Rimmer's remarks, that the name "Jehovah" always means the Person of Jesus Christ.

David said: "The LORD said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool" (Psalm 110:1). In the King James Bible,

the word "LORD" with all letters capitalized, is from the word "Jehovah." Here "Jehovah" refers to the Father, not to Jesus Christ.

Jesus quoted this passage in Matt. 22:41-45: "While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? Whose son is he? They say unto him, The son of David. He saith unto them How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I made thine enemies thy footstool?"

It was the Father who said these words to the Son (Heb. 1:13). Therefore this is one clear case in which the name "Jehovah" refers to the Father, and not to Jesus.

But I must also take issue with the idea that the name always refers to the Father. The "Jehovah's Witnesses" teach this, and it harmonizes well with their doctrine that Jesus is a created being. Many brethren (while in no way denying the deity of Jesus) also believe and teach that "Jehovah" is used exclusively of God the Father in the scriptures. I do not believe such teaching will stand up.

In Deut. 6:4, Moses wrote: "Hear, O Israel: The LORD our God is one LORD." The American Revised Standard has "Jehovah" where the King James Version has "LORD". Jehovah is here under consideration. The word "God" is from the Hebrew *Elohim*. This is the plural form of the word *El*. It is the word used in the very first verse of the Bible. It is used in Gen. 1:26: "And God said, Let us make man in our image, after our likeness." It is used in Gen. 3:22: "And the Lord God said, Behold, the man is become as one of us. . . ." It is used again and again in the Old Testament, and it always refers to the Persons or Beings of the Godhead, the Father, Son, and Holy Spirit.

The word "one" in Deut. 6:4 is *echad*. This word means a united one, not an absolute one. It shows compound unity. It is used in Gen. 1:5: "And the evening and morning were the first day." The word "first" is *echad*. Two objects (evening and morning) equaled one, i.e., a united one. The word is used in Genesis 2:24: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they twain shall be one flesh." Here again we have a compound unity. Husband and wife become one. When Jesus quoted these words in Matt. 19:5, He used the Greek *hen* for the Heb. *echad*. And then He used the same word in John 10:30 when He declared: "I and my Father are one."

Now, back to Deut. 6:4, when we put the above pieces together, it becomes obvious that "Jehovah" is the name of all three members of the Godhead. While the name might be applied exclusively to one Member in a given text (as in Psalm 110:1), it may be applied to any Member. It is a name of deity.

There are several texts in which the name "Jehovah" applies to Jesus: "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD (Jehovah), make straight in the desert a highway for our God" (Isa. 40:3). Readers will recognize this as a prophecy which Matthew stated was fulfilled

by John the Baptist as he prepared the way of Jesus (Matt. 3:3).

Psalm 24 should be read in its entirety. It is a prophecy of the ascension of Christ. Verse 10 asks: "Who is this King of glory?" Then the answer: "The LORD of hosts, he is the King of glory."

Many other references could be given, but these should suffice. "Jehovah" is a name of the Godhead, not just of the Father.

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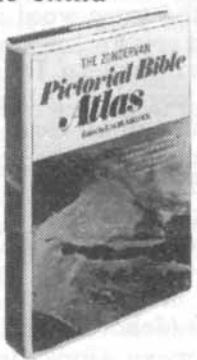
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THE DEADLY SIN OF NEGLIGENCE

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"Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward: How shall we escape, if we neglect so great salvation . . ." (Heb. 2:1-3). This clearly teaches that if Christians drift and neglect their salvation, they will no more escape punishment than did the disobedient Jews. The sin of negligence begins in the heart with a weakening of faith, a loss of zeal and love; and it results in slothfulness in the Lord's work. It is extremely deceptive and very dangerous, and will surely send one to hell. One can attend every service of the church, give liberally, pray, worship, live a good moral life, and still be guilty of negligence. If one is not alert and watchful, it is easy to be lulled into a false sense of security, not realizing the gradual drifting away into grave danger. This is why its so important to examine ourselves daily to see whether we are in the faith (2 Cor. 13:5).

I fear there are many churches, which are "sound on the issues," and faithful in doctrine, but complacent and lukewarm, not zealous of and not careful to maintain good works. Some may have a name that they live because of strong, past opposition to institutionalism, etc., but are dead like the church at Sardis (Rev. 3:1). Unless churches constantly, honestly and thoroughly examine themselves, they may go to the judgment in a dead, lukewarm, lost condition.

There are many warnings against negligence. The entire 25th chapter of Matthew warns us with examples: The five foolish virgins neglected to keep an adequate supply of oil; the one talent man neglected to use what he had according to his ability; those who neglected to give attention to "little things," such as giving food, drink, clothing to the Lord's brethren in need, and failing to visit the sick and those in prison. Jesus teaches that they shall be eternally condemned in punishment, not because of what they did, **but because of what they did not do** (Verse 46). Also, in John 15:1-6, Jesus says that the unfruitful branch will be cut off, cast into the fire and burned. Negligence causes this unfruitfulness. Christians are warned and exhorted to provoke one another unto love and good works, and to remember their former days of faithfulness, and to not cast away their confidence, but be patient in doing the

will of God, in order to receive the promise (Heb. 10:19-36).

Causes of Negligence

(1) Love of and conformation to the world. We are warned to love not the world, neither the things in the world (1 John 2:15). Demas forsook Paul, "having loved this present world" (2 Tim. 4:10). We are exhorted to not be conformed to the world, but transformed (Rom. 12:1-2).

(2) Lust of the flesh, lust of the eye, and the pride of life can cause one to be negligent. When one had rather enjoy the pleasures of sin for a season, than to suffer afflictions with the people of God (Heb. 11:25), he neglects the works of God.

(3) Temptation causes negligence; it causes one to fall away (Luke 8:13). God knows how to deliver the godly out of temptations (2 Pet. 2:9), and he always provides a way of escape (1 Cor. 10:12-13); but it is up to us to take the route of escape. We should pray that we enter not into temptation: "Watch and pray, that ye enter not into temptation. . ." (Matt. 26:41).

(4) Some "go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection (Luke 8:14). We will always have some cares, but we can keep them from hindering works of God. Covetousness and riches cause negligence. A covetous rich man said: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry" (Luke 12:19). Even the desire to be rich brings temptations and snares (1 Tim. 6:9-10). Pleasures also cause negligence. Some are lovers of pleasure more than lovers of God (2 Tim. 3:4). When cares of this life, riches and pleasures have priority over God's work, it results in sinful negligence.

(5) Weariness causes negligence. God says, "Let us not be weary in well doing, for in due season we shall reap, if we faint not" (Gal. 6:9). "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it" (Heb. 4:1). Many are negligently resting now, and forfeiting their eternal salvation. Only when the faithful, fruitful Christian dies in the Lord, can he rest from his labours (Rev. 14:13).

Tragic Consequences of Negligence

Negligence will cause multitudes of alien sinners and negligent Christians to be forever lost in hell. It is contagious: "A little leaven leaveneth the whole lump" (1 Cor. 5:6). There is no escape for one who neglects his salvation (Heb. 2:1-3); he will go away into everlasting punishment (Matt. 25:1-46). The unfruitful, barren branch will be cut off and cast into the fire (John 15:1-6).

The Laodicean church is an example of a lukewarm, complacent, slothful, negligent church (Rev. 3:15-20). But they thought they were saved, safe and secure; actually, they were wretched, miserable, poor, blind, naked and lost, in need of zeal and repentance. They could have known this if they had thoroughly examined themselves by God's word. This church was not charged with teaching false doctrine, immorality or forsaking the assembling of

themselves together. They were condemned, not because of what they did, but because of what they did not do. They needed to awaken from their sleep, rise from the dead, be zealous and repent, and start redeeming the time (Rev. 3:19; Eph. 5:14-17). Preachers should constantly warn churches to examine themselves, and be zealous, fervent in spirit, and careful to maintain good works, serving the Lord (Tit. 3:8; Rom. 12:11).

Christians are God's workmanship; they are ordained to walk in good works (Eph. 2:10). Jesus gave himself for us, to redeem us from all iniquity, to purify unto himself a people zealous of good works (Tit. 2:14). Surely, we can live and work for him who died for us, and not neglect his commandments.

Sometimes one may be negligent because he thinks he does not have ability, the means, and opportunities. This negative attitude manifests little faith. If we have a fervent desire and willingness to work, God will work in us "both to will and to do of his good pleasure" (Phil. 2:13). **God is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us"** (Eph. 3:20). "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9:8). He can enrich us in ALL BOUNTIFULNESS IN EVERYTHING (Verse 11). Many limit God's blessings by their little faith in these promises, having a lukewarm spirit and a slothful life. They equate God's reasoning and power with their own, having little faith that God can and will provide bountifully all things needed for every good work. We do not have to see how God will do it; we must walk by faith, not by sight (2 Cor. 5:7). His ways and thoughts are as much higher than ours, as the heavens are above the earth; his ways are past finding out (Rom. 11:33). So, why should we question God's ability and willingness to supply us bountifully? Brethren, let us cease doubting and wavering, and confidently and fully believe and apply the above passages, always walking by faith, not by our sight.

We can avoid the deadly, soul-condemning sin of negligence, if we will abstain and maintain: abstain from worldly things that hinder, and maintain good works. We must not love the world or the things of the world (1 John 2:15); we must not be friends of the world (James 4:4); we must not be conformed to the world (Rom. 12:1-2); otherwise, we will be negligent and slothful. We must **ALWAYS** put God's kingdom **FIRST** (Matt. 6:33).

We should add to our faith: virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love; "for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for **IF YE DO THESE THINGS, YE SHALL NEVER FALL**—for so an entrance shall be ministered unto you abundantly into the everlasting

kingdom of our Lord and Saviour Jesus Christ" (2 Pet. 1:5-11), Peter said though they knew those things, he was putting them in remembrance (Verse 12). Evangelists today should constantly put the brethren in remembrance of being careful to maintain good works (Titus 3:8).

We must constantly, honestly and thoroughly examine ourselves, whether we be in the faith, or negligent (2 Cor. 13:5). If negligent, we must awaken from our sleep, rise from the dead and redeem the time (Eph. 5:17-18). We must be zealous and repent; this is what Jesus told the Laodiceans (Rev. 3:19). We should be fervent in spirit, not slothful in business, serving the Lord (Rom. 12:11). We must work out our own salvation with fear and trembling (Phil. 2:12).

In order to go to heaven, we **MUST** do God's commandments, enduring to the end, being faithful unto death (Rev. 22:14; Matt. 10:22; Rev. 2:10). Christians can help each other to make it to heaven, if they will daily exhort each other, provoking unto love and good works (Heb. 3:12; 10:24).

Let us hold fast the profession of our faith without wavering (Heb. 10:23). Let us have patience in doing God's will (Heb. 10:36). Let us never become weary in well doing (Gal. 6:9). "Therefore, we ought to give the most earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, **HOW SHALL WE ESCAPE. IF WE NEGLECT SO GREAT SALVATION. . .**" (Heb. 2:1-3).

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58). "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises" (Heb. 6:10-12). "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Heb. 10:35-36).

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THE IMPORTANCE OF LISTENING

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Preaching the gospel of Christ is a tremendous responsibility. Every gospel preacher should be fully aware of its importance. But do we realize that LISTENING is just as important as speaking? A preacher's lesson does very little good (even though he may have spent many hours in its preparation) if the audience is not listening. And, surely, if a person desires to be entertained, the world provides that in many forms—many of which are acceptable and all right in their proper place. But entertainment has no place whatsoever in the pulpit or in our worship to God. Thus, when Christians assemble for worship, ALL must realize the importance of such an assembly, and treat it and others with due respect. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; For our God is a consuming fire" (Heb. 12:28, 29).

"They Gave Him Audience Unto This Word"

Some people will listen to the word of God up to a point. In Acts 22, Paul defends himself in Jerusalem. The Jews listened to Paul concerning his birth (vs. 3), education (vs. 3), zeal towards the law (vs. 3-5), and they even listened to the facts concerning his conversion to Christ (vs. 6-16). But, when Paul mentioned the Gentiles, a group of people they hated, that did it! (Acts 22:21). Their prejudices were so blinding that they would hear Paul no more. What Paul said in verse 21 "turned them off." **"And they gave him audience unto this word, and then lifted up their voices and said, Away with such a fellow from the earth: for it is not fit that he should live"** (Acts 22:22).

The Athenians listened to Paul in Acts 17:22-31. But, **"When they heard of the resurrection of the dead, some mocked"** (Acts 17:32).

The above are New Testament examples of poor listeners. Likewise, it is not uncommon to encounter the same today with those of the denominational world. For example, they may be quite interested, listening well to Bible teaching concerning faith or repentance. But not so when it is pointed out that baptism is essential to salvation (Mk. 16:16; Acts 2:38; 22:16; Rom. 6:3, 4; 1 Pet. 3:21). Though the teaching is sound and scriptural, they want to hear no more of it!

It must also be pointed out that some members of the Lord's church listen—up to a point, that is. They

like the preacher and what he says just fine until he begins to zero in on their sins. After that, they don't hear a word he says!

"He Preaches Too Long"

I know of a case where the local preacher had a lesson that was a little longer than usual. One brother in the audience became so impatient (what with it past twelve and all), that he stood up, slammed his song book down on the bench, and stormed out of the assembly. (He later repented of such action.) Many members of the church are not so abrupt in expressing their impatience with the preacher's "long-windedness" as in the case cited above, but they, too, have means of sending out little signals revealing their impatience. It may come in the form of criticism—"he preaches too long." Or, it sometimes manifests itself by the listener (?) continually cleaning his throat, or by getting the song book out and opening it to the song to be sung at the close of the lesson, long before the preacher concludes. And we can't leave out that old standby—get real fidgety and continually look up at the clock or at your watch. The message will come in loud and clear every time!

I would be the first to acknowledge that a preacher must use good judgment as to the length of his sermons. But, the length of a lesson sometimes depends upon the subject. (Some lessons just take more time than do others.) There is no reason why a preacher should d-r-a-g o-u-t his sermon until he loses his audience by being redundant. He should be direct and to the point, thus, excluding the need to say the same thing two or three times before finishing his lesson. But at the same time, listeners should not get upset when he "goes over" because they can't "beat the Baptists" to the nearest cafeteria or restaurant, either!

Conclusion

As listeners of God's word, may we all seek to be as Cornelius and his household . . . **"Now therefore are we all here present before God to hear all things that are commanded thee of God"** (Acts 10:33). Their main concern was to hear the word of God. When the preacher takes his place in the pulpit, as a listener, are you truly concerned with hearing God's word? The preacher will have to give an account for what he says, and you, the listener, will have to give an account for how you listen. The following is a quotation from a cartoon: "I have a task and that is talking to you. You have a task of listening to me. I hope you do not finish before I do." In most cases, when the listener stops listening to a gospel sermon before it is completed—the problem does not lie with the preacher, but rather, with the heart of the one who has stopped listening. May we all realize THE IMPORTANCE OF LISTENING to God's word.

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(Taken from bulletins and papers received by the editor)

A WORD WITH YOU: *Charakter*

O. E. Watts

A child in art class cuts a potato in two. He draws a simple picture on the flat face. Then he cuts away what is outside the outline. Next he "inks the stamp" by touching it to a paint pad. Now he stamps his figure on paper. The simple printed character comes out the same every time and delights the budding artist.

Transfer this action to an ancient workman. An expert, he engraved in metal an image to be stamped on coins, or wax, or on other material. The term for that stamped "picture" was the Greek word, *charakter*. In this connection it meant, "an exact expression; an exact reproduction; a perfect likeness; the impress, as enstamped; an exact copy; precise reproduction in every respect". These definitions are by recognized scholars. All of them refer to the same stamped image.

This word appears only once in all of God's Book. This is in Hebrews 1:3 which begins, "And He (God's Son) is the radiance of His glory and the exact representation of His nature (New American Standard Bible)".

Considering the definitions above we can appreciate how different translations render this. The American Standard Version has, "the very image of his substance". In the margin is, "the impress of his substance". The King James Version says, "the express image of his person". In the Revised Standard Version we read that he (Jesus) "bears the very stamp of his nature". The New International Version calls it, "the exact representation of his being."

All of these forcefully convey the thought that the nature, being, and person of God are seen in Jesus.

Other words and other verses teach that the Savior showed us the Father and how we are to imitate Him. But here one time is the answer to, "What does God look like?" In much detail and in great beauty we have the printed portrait. Jesus is the marvelous picture of God.

THE BROOK KIDRON

(2 Sam. 15:23; 1 Kings 15:13; John 18:1)

We read the story and in sympathy
Behold King David in his hour of woe
Pass over Kidron. There with him we see
His fleeing people, weeping as they go.
Years afterward the good King Asa burned
The image at the brook. On Kidron's sod
Brave David's faithful great-great-grandson
turned

The worship of God's people back to God.
And finally at night, but not to hide, Our
Lord passed over Kidron. Calm and meek,
He sought the scene of grief.

It was beside Jerusalem's historic dusky
creek.

Oliver Watts

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THE NEWS LETTER REPORTS

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

IRVEN LEE, P.O. Box 866, Hartselle, AL 35640 — Several months ago I sent word to SEARCHING THE SCRIPTURES that I would be cutting down on meetings. My practice has been contrary to my word. Several things have changed since I wrote the letter, so I have been and will be conducting meetings as time allows, if it be the Lord's will. I am very thankful to have the strength and health that I now have.

Despise Not the Day of Small Things

RAY VOTAW, Box 801, Springs, Tvl. 1560, South Africa — Thena and I have just returned from another trip into the kingdom of Swaziland. It was my privilege while there to make a thirty minute recording at the Swaziland Broadcasting System's studios—government owned and the only station in Swaziland—on "What About This Church of Christ in Swaziland?" This is to be broadcast over the air to Swaziland listeners at a prime time on Sunday. SBS has a potential listening audience of over five hundred thousand. . . . All of this was made possible because a few years ago—in a pinch—a crippled, tattered, shy and a completely unprepossessing young Swazi was selected to do some translating for me. This was the beginning of Nicholas Masuku's interest in the truth. For many months thereafter—on my occasional trips to Swaziland—Nicholas would say "I'm trying to repent." (He was convinced about the oneness of the body, baptism, etc.) About two years ago he made up his mind about the "new life" and I baptized him in a muddy stream coming

down from the Lebombo mountains. Our brief associations since that time have been a delight. When we arrived in Swaziland week before last I learned from Nicholas that he had already conducted two thirty minute programs over Swazi Radio using L. A. Mott's tract, "What Is The Church of Christ" as a guideline. This was in the Siwati language of the Swazis. How long this good thing will last I have no idea. But for now—and without costing a cent—this broadcast continues each Sunday evening. There is no way this time could be purchased. It just so happens that Masuku had at one time worked with the man in charge of religious programs. After Nicholas' conversion he had talked to this man — Mr. Lukela — about the church and he had suggested, "Why don't you tell all Swaziland?" Nicholas is doing just that. Quite possibly, through this little impoverished and crippled native black, more people have heard the gospel in this sub-continent than in all these years of gospel preaching. Indeed — "Who hath despised the day of small things" (Zech. 4:10)?

JOHN McCORT, 2675 Kentucky Ave., Indianapolis, IN 46241 —In September of 1976 a group of people started a new congregation in Indianapolis known as the Westside church of Christ. For nearly a year we met in the basement of one of the members. On August 21, 1977 we met in our new building for the first time and had 196 in attendance. Our building is located at 2675 Kentucky Avenue in Indianapolis. I wish you would announce this fact in your paper because many people are still unaware of the existence of this congregation.

New Congregation in Des Moines

RON ANDERSON, 602 S.E. Magazine Rd., Ankeny, Iowa 50021 — I am writing to send word that a new congregation is now meeting in the city of Des Moines, Iowa, a city of over 200,000 people, and certainly in need of a faithful, sound congregation. On August 7, 1977, six families met together for the first time to initiate this new work. This came after much anticipation by several individuals over a period of time. We presently have 24 in attendance including 11 adults (average age 38) and the remainder children. We are presently averaging \$200 per week in contribution which we feel is quite good. All of the men can teach and preach and participate in other items of worship. We stand opposed to the church support of human institutions along with all the other innovations that have invaded the body of Christ in the last few years. The brethren here are present because of conviction and not for convenience which makes for a great asset in the Lord's work.

I moved here to do full-time work after preaching in Texas the last ten years. My support has been raised from congregations in Texas and Arkansas. The work thus far looks extremely encouraging and the brethren would like to proceed in a very positive way in making this new work go. We are presently meeting in a rented business property that is quite nice. We have Sunday Bible classes at 9:45 A.M., Worship at 10:45 A.M. and again at 6 P.M. We meet at 7:30 Wednesday night for Bible classes. The address is: 1490 W. 86th St., Des Moines, Iowa 50322. Please visit with us when you come this way.

Debate

WILLIAM C. SEXTON will meet Robert C. Loudermilk in a series of three debates in Wichita, Kansas. On January 13-14

Loudermilk will affirm that in communion "the cup" (drinking vessel) is emblematic of the New Testament and the fruit of the vine is emblematic of the blood of Christ. On February 17-18 Loudermilk will affirm that in the Lord's Supper the bread must be in one piece or loaf. On March 24-25 Sexton will affirm the scriptural right to use the Bible class arrangement and the right of women to teach a class of women or small children. On April 2 at 3 P.M. there will be summary speeches and a question and answer session. The propositions in this debate are a little out of the ordinary and should make for an interesting discussion.

Preachers Needed

MOSCOW, IDAHO — The congregation meeting here is in need of a full time evangelist. We have recently obtained a building to meet in and presently are able to supply all but a small part of the preacher's support. Those interested please write to: Moscow Church of Christ, P.O. Box 8172, Moscow, Idaho 83843. Phone (509) 332-8503.

MEDINA, TENNESSEE — The church in Medina is seeking an evangelist to work with it on a full time basis. Anyone who might be interested should address inquiries to: Medina Church of Christ, Medina, TN 38343 or call Hershel Cooley at (901) 783-3603.

CRANE HILL, ALABAMA — The church in Crane Hill, Alabama needs a full time preacher. We are a small congregation of eight families (total people 20). We are not yet self-supporting, though we have an adequate building in which to worship and can provide at least \$250 a month support to an evangelist. There is plenty to do and many souls to be saved in this area. Interested persons should inquire by calling (205) 747-6942 or writing the Crane Hill Church of Christ, Star Route, Crane Hill, Alabama 35053.
