

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

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Tampa, Florida 33612



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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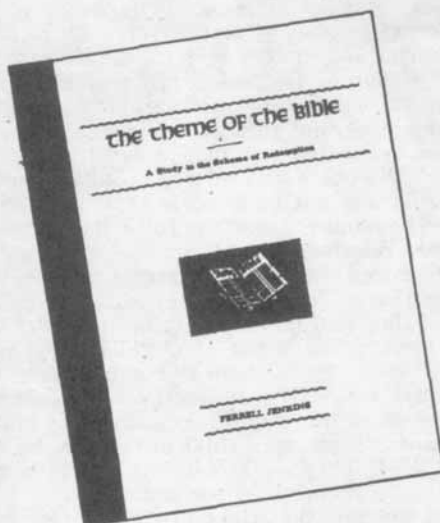
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Editorial

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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 alway 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.

The members, however, are not yet completely corrupted. If they are freed from such sad and inauspicious influence they can be regained for Christ and His sound doctrine.

This is our hope and our commitment for the future.

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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.

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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.