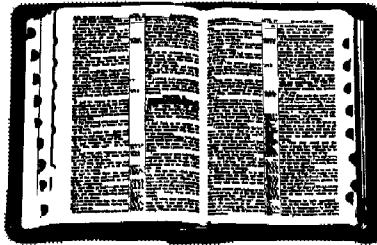


SEARCHING *the* SCRIPTURES

"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 XXI

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NUMBER 2

THINK ON
THESE THINGS

H. E. Phillips

P.O. Box 17744
Tampa, Florida 33612



LET US GROW SPIRITUALLY

Recently during meetings with the good churches at Hebron Lane in Shepherdsville, Ky, and Fultondale in Birmingham, Ala. I witnessed six precious souls baptized into Christ and twelve restored to the Lord. I was thrilled at the prospective work these would do in the kingdom of Christ. Certainly I rejoiced with them in the forgiveness of their sins and the hope they had of eternal life. I believe every saint who loves truth and the Lord felt as I did when they beheld the same scene I just mentioned. But what about the future?

As I watched these people buried with Christ in baptism, I could not but wonder what the years would bring to them as they faced the evil world with their new life. I asked myself, Will they continue in the faith and grow to be strong as the years pass? Will they, on the other hand, fail to grow in the grace and in the knowledge of Jesus Christ? The answer will depend largely upon the work of the more mature in the church.

We must get away from the idea that all we are required to do is "teach and baptize" and then forget these babes in Christ. Jesus said, "Go ye therefore, and TEACH all nations, BAPTIZING THEM in the name of the Father, and of the Son, and of the Holy Spirit: 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" (Matt. 28:19, 20). Observe that "teaching them to observe" follows baptizing them. In the average congregation today the stress is put upon teaching

and baptizing, but little effort is made to teach them to observe what the Lord requires in the growth of a child of God.

Those who truly obey the gospel by faith are eager to know more about the word of God, and they want to be strong in the faith, but discouragement and poor examples on the part of many in the church hinder this growth. The responsibility rests upon each member of the church to help develop the spiritual growth of those new creatures in Christ.

The person baptized must "desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2:2). The last verse of 2 Peter 3 says, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." We must encourage the babes in Christ to DESIRE to grow in knowledge of the word.

There is only one thing that will make one grow spiritually: the word of God. Nothing else will do it. Paul said, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32). There are some who "for the time" ought to be teachers, but they need to be taught again the first principles. (Heb. 5:12). The new creature in Christ must desire to learn.

We must teach the newly baptized into Christ not to be carried about by every wind of doctrine—do not be led by every doctrine that comes along—"but speaking the truth in love, may grow up into him in all things, which is the head, even Christ" (Eph. 4:15). Paul gave thanks that the Thessalonians grew—"because that your faith groweth exceedingly. . ." (2 Thess. 1:3).

We should teach them that since they are made free from sin they should not continue in sin (Rom. 6:1-12). "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1). This chapter continues to instruct us to "put off those evil practices that belong to the old man, and "put on" the things that belong to the new man. In Colossians 1:28 Paul says: "Whom we preach (Christ) warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." We are to continue in the faith we have accepted, "grounded

and settled, and be not moved away from the hope of the gospel. . ." (Col. 1:23).

Every new creature in Christ should be made aware that "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:19-22).

Paul instructed Timothy in these words: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2).

All these passages clearly instruct us to teach the baptized to grow in the faith and avoid every wind of doctrine that is designed to lead away from the faith once delivered. They must learn to develop from milk to meat. "For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But the strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:13, 14). We must exercise and develop those whom we have taught and baptized into Christ.

If one is overcome in a fault, "ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1). Each one of us should feel a personal responsibility to teach and cause to grow those who have recently been baptized into Christ.

I have quoted extensively from scriptures rather than just refer to the passages. I did this deliberately because most people do not take the time to read the references. By giving the passages in print the reader will have the text of the inspired word in connection with the statements of this writer. Search the Scriptures whether these things be so!

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Editorial

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CONTROVERSY

Jesus prayed that all who believe on him through the testimony of the apostles might be one (Jno. 17:20-21). The Holy Spirit through Paul gave us the platform upon which that oneness must rest (Eph. 4:1-6). Aside from that platform there might be unity in error, but there can be no unity with God and his word. If all men loved the truth and stood in it, then there would be no occasion for controversy. The fact that some are unwilling to walk in the old paths makes controversy necessary if we are to preserve purity of faith and practice in the church of the Lord.

There are some who feel that all controversy among brethren is wrong. Some call any difference a quarrel, a fuss or strife. Certainly, difference can lead to such unrighteous action. But what saith the scriptures?

Solomon said, "Debate thy cause with thy neighbor himself; and discover not a secret to another" (Prov. 25:9). The speech which cost Stephen his life was brought on as a result of disputing with certain religionists of his day. He got the best of them in the exchange, they could not answer him and so decided to kill him (Acts 6:9-15). The events surrounding his death in Acts 7, show that God had great respect for this man who got into this situation through controversy. Some brethren would have been ashamed of Stephen and would have rebuked him for his lack of "tact." Paul said he was "set for the defense of the gospel" (Phil 1:17). If the gospel were never controverted then there would never be an occasion for defending it.

Evidently, some brethren think this applies only to differences between the church and the denominations. It is all right to oppose error outside the church but shameful for brethren to express honest differences. Disputing just for the sake of disputing is wrong. But when "the faith once delivered to the saints" is being perverted then someone had better oppose such perversion or else all will be taken captive by it.

A Case In Point

Consider the case in Galatians 2. Peter erred, not in teaching but in practice in his relationship to the Gentile brethren. Even Barnabas, as well as other Jewish brethren, were carried away with him in this wrong. Paul said Peter "was to be blamed" and that it was necessary for him to withstand him "to the face." That would have made some of my brethren of today very nervous. They might even have rejected

the book of Galatians on the ground that it upset them to read of such differences between brethren. Some would have called it a "fuss." Paul said he not only withstood Peter "to the face" but that he did it "before them all." Earlier in the chapter Paul showed that such conduct would deprive Gentile brethren of their liberty in Christ, would bring them into bondage and would hinder the truth of the gospel from continuing with them (Gal. 2:4, 5, 11-14). If that controversy had not been settled in the light of divine truth, then the gospel would have been compromised, shorn of its power, and the eternal hope of future generations would have been jeopardized.

Suppose the question of circumcising the Gentiles had not been settled by apostolic order in Acts 15. The terms of salvation for the whole Gentile world hung in the balance. While Paul was at Antioch, when the teachers came from Jerusalem, the Holy Spirit directed him in teaching the truth on this matter. The meeting in Jerusalem reported in Acts 15 did not change that. Paul said "they that were somewhat added nothing to me" (Gal. 2:6). Rather that meeting confirmed for all time to come that what Paul had taught in Antioch in opposing the false teachers was the will of God, recognized and taught by the other apostles. There were some tense days in Antioch when Paul contended with these teachers and even with Peter. There were more days of tension in Jerusalem when the church was called together to hear the controversy. The Judaizing teachers were allowed to speak and make out their case. Then their error was exposed. The apostles and elders were not afraid for the brethren to hear both sides of the controversy. Neither were they apprehensive as to the result when the truth was set forth in opposition to error. There was no attempt at censorship. No effort was made to throttle the discussion. This was not argument for the sake of argument. This was a serious issue that had to be settled once and for all. Those of us who enjoy the blessings of the gospel today reap the fruits brought forth by the settlement of that problem by inspired men.

Why Controversy?

Controversy arises among faithful children of God when error is taught and practiced. If everyone went along with the error, then there would be no dispute. But if some are determined to keep the faith pure while others are equally determined to press their errors, then you can expect to see controversy. If no one had opposed instrumental music when that was first brought in, then we would all be in the Christian Church today. Tolbert Fanning started the *Gospel Advocate* in 1855 to oppose the missionary society and other innovations and said so in the first issue. Some brethren got quite exercised over all the "arguing" when the controversy arose over Premillennialism, but it had to be thrashed out or the whole church would have gone into speculative sectarianism.

Let those brethren who have introduced human institutions, centralized arrangements unknown to the New Testament, the various elements of the social

gospel, and those now committed to corrupting the minds of the brethren with outright Calvinism, hear us plainly. We did not begin these controversies. They did. There was harmony among brethren over teaching and practice until these issues were introduced. When those caught up in these errors decide to return to the doctrine of Christ and speak where the Bible speaks and be silent where it is silent, then harmony will prevail once more, wounds can be healed and forgot, and we can march and fight for truth and right shoulder to shoulder as we once did. Until that time we shall oppose them with every ounce of strength God gives us. We shall review their erroneous articles, turn the spotlight of divine truth on their unscriptural schemes and practices and shall do all within our power to cause every person we can persuade to listen or to read to understand the difference between "the faith once delivered" and the "doctrines and commandments of men." The opposition will continue until they have either ceased the error being taught and practiced or have gone so far into denominationalism that it has become apparent to all that they are not even distantly related to the blood-bought church of the Lord. All the while we shall have our finger on the passage which charges us to "earnestly contend for the faith which was once delivered to the saints" (Jude 3).

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**A CHRISTIAN'S REVIEW
OF "CAMPBELLITE QUESTIONS
AND BAPTIST ANSWERS"**



Eugene Britnell
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This is the second in a series of studies in our review of some material entitled, "Campbellite Questions and Baptist Answers." We now quote from the material:

"2. 'Where do you find Scriptural authority for wearing the name Baptist?' In Matt. 3:1, God calls the preacher He sent to prepare the material out of which His Son was to organize His church, a Baptist. The only baptism that ever came from heaven; that God the Father ever sanctioned *by* audible voice; that the Holy Spirit ever approved by a visible manifestation of His presence; that the Lord Jesus, King of glory, ever submitted to, was Baptist baptism. All other baptisms came from men. No man has followed Christ in baptism, until like his Lord, he had been baptized by a Baptist preacher."

The first statement in his answer is false. The Bible does not refer to John or anyone else as "a Baptist." This is a favorite tactic of Baptist preachers. If they can cause people to believe that John was "a" Baptist, it would be implied that there were others. But "a Baptist" or "Baptists" cannot be found in the scriptures. John was "the" Baptist or baptizer. He was the only one, and he announced that he was going out of business (John 3:30). Christ was never referred to as "a Christ"—which would have implied others—but he was "the" Christ (see Matt. 16:16), the only one.

I deny the second statement in his answer. No one that we read about in the scriptures ever received "Baptist baptism." We have emphasized already the difference in John's baptism and that of Baptists today. Certainly Jesus, and many others of that time, received John's baptism. It was for the remission of sins and pointed to the coming of Christ. John's baptism ceased with the work and mission of John.

In Acts 18:24-26, we have record of a man preaching the true gospel in every way except on John's baptism. Evidently this was after the baptism of Christ and the great commission became effective. When two Christians heard him preach, they taught him "the way of God more accurately." That's what I'm trying to do for my Baptist friends today.

In Acts 19:1-5 we read of Paul finding twelve men at Ephesus who had received John's baptism. Paul corrected them by showing that John's baptism pointed to the coming of Christ and Christ's baptism (which they should have received) pointed back to Christ and the cross. When they heard this, "they

were baptized in the name of the Lord Jesus." If John's baptism was "the only baptism that ever came from heaven," and if John's baptism was valid then and is now, why were those men baptized again?

The baptism which Christ commanded after his resurrection was not the baptism of John. Was it therefore not from heaven? It was by his authority (Matt. 28:18, 19); in the name of the Father, Son, and the Holy Spirit (Matt. 28:19); a form of the death, burial and resurrection of Christ (Rom. 6:3-5); and into Christ and his body or kingdom (John 3:3-5; Rom. 6:3; I Cor. 12:13; Gal. 3:27). None of this was true of John's baptism!

The last sentence in the quotation should be reworded. It should read: No man has followed Christ today who has been baptized by a Baptist preacher!

We quote again from the answer:

"If Jesus had been baptized to induct Him into the priesthood, it would have been done by a Jewish priest, not a Baptist preacher. The very fact that God sent John to baptize shows that it was something new and not a continuation of an Old Testament rite or ceremony."

Christ could not be a priest on earth (and never will be) because he came from the wrong tribe (Heb. 7:12-14; 8:4). He is now the High Priest over his "royal priesthood" (I Peter 2:5, 9) as he rules in his kingdom from heaven through his word, and makes intercession for the saints, Christians, who are all priests (Heb. 7:24,27).

It is true that John's baptism was "not a continuation of an Old Testament rite or ceremony." No one was commanded to be baptized in the Old Testament. John came at the close of the Old Testament era to call the Jews to repentance and prepare the people and a way for the coming of Christ. (Isaiah 40:3; Mal. 4:5, 6; Matt. 3:2-12.) Although John lived and died under the law of Moses, as did Jesus, there is a sense in which we could say that his work was between the two testaments. It was a transitional period—from the law to the gospel.

"3. 'Can you give chapter and verse?' Yes! In Matt. 3:1 God calls the man who baptized Jesus, a Baptist. If the Lord Jesus walked sixty miles to get a man, whom His Father called a Baptist to baptize Him, that name ought to be good enough for any follower of His."

Another deliberate misquotation. God never called John "a Baptist." Christ was not a Baptist; he did not follow John nor wear that name. The name Baptist may be "good enough" for a follower of John or a member of the Baptist denomination, but it is not good enough for me! Since I am a follower of Christ, I should wear a name which gives honor and preeminence to him—Christian (Acts 4:12; 11:26; Col. 1:18).

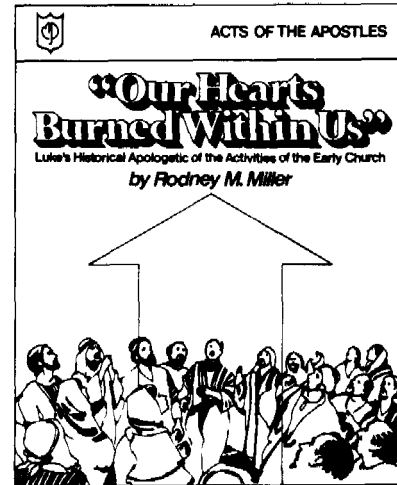
Questions 2 and 3 have not been answered. Matthew 3:1 does not authorize anyone to wear the name Baptist. We ask for "chapter and verse" which speaks of "Baptists" (plural) or "a Baptist" or which authorizes anyone to wear that name today.

(This study will continue in the next issue.)

"Our Hearts Burned Within Us"

Luke's Historical Apologetic of the Activities of the Early Church

by Rodney M. Miller



The objective of this study:

1. Restore the spirit of the early church
2. Restore the faith of the early church

Peter denied the Lord and many of the Twelve forsook him at the crucifixion, yet with their wavering and faltering faith became the fire that consumed the Roman Empire.

It is our goal to recognize the power that turned these timid and fearful disciples into a force that could not be quenched. Luke records in 24:32, "Our hearts burned within us. . .", then in the second letter to Theophilus he seeks to demonstrate that the power which caused the fire to burn was the gospel of the Resurrection of Jesus of Nazareth from the dead. The central theme of Luke and of this work will be the resurrection of Jesus from the dead. The resurrection produced the faith and then the faith produced the zeal. May we seek to return to this form of New Testament Christianity.

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JESUS OUR EXAMPLE

The admonitions to follow after, emulate, or mimic Jesus are many (Mk 8:34; 1 Cor 11:1; 1 Pet 2:21, etc.). The reason for such is obvious—he was perfect! Never was there a situation for which he did not have an appropriate solution; never was there a problem for which he did not have the right answer; never was there a circumstance for which he could not recommend the very best advice.

Any example is introduced for the purpose of being followed. It becomes the standard, model, mold, or illustration of something to be accomplished. In the case of Jesus, he said, "For I have given you an example, that ye should do as I have done to you." His life forms the basis for our handling the various situations we encounter as we live here.

Jesus is our Example Regarding Attitude

A person's attitude is his disposition, his frame of mind. The attitude of Jesus was perfect. His point of view was always of the very highest sort. In Phil 2:5, his attitude is manifestly declared and then enjoined upon us. "Have this mind in you, which was also in Christ Jesus: who existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient unto death, yea, the death of the cross." Jesus is our illustration of the right attitude.

His attitude toward fallen man is seen in the fact that he gave himself freely (Jno 10:17-18). Nowhere was there a source for man's salvation; nowhere was there available the purchase price for our redemption; nowhere was there a potency strong enough to furnish us with our regeneration. But Jesus Christ freely "gave himself for our sins, that he might deliver us from this present evil world ..." (Gal 1:4). It was he who, according to Paul's affirmation (Acts 20: 35), taught that "it is more blessed to give than to receive." Surely such an attitude of love is worthy of our emulation!

He is the prime illustration of meekness. When Jesus had washed the feet of the disciples and thereby shown his own meekness, he said, "For I have given you an example that ye should do as I have done to you" (Jno 13:15-16). Never was there a time when the Son of Man was not completely under

the control of his Father (Jno 4:34). And such discipline, such control over one's own being is what meekness is all about. In every situation he did as the Father would have him do and even in the face of extremes he showed an unalterable confidence in God (Cf. Lk 22:41-42; Jno 6:38). Such meekness is not common to man naturally; it must be learned. Was there even a better standard for an attitude of meekness? I think not!

His willingness to forgive is astounding! Notice the urgency he felt regarding the deliverance of mankind. "I must work the works of him that sent me while it is day; for the night cometh when no man can work" (Jno 9:4). His was a sincere compassion, an urgent concern for the spiritual welfare of the lost. See the pathos, observe his heaviness of heart, as he cries out in an exclamation of longing love, "O, Jerusalem, Jerusalem . . . how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!" (Matt 23:37). See him there on the height of Golgotha after he has suffered immense physical pain and unutterable spiritual torment, as his bloody brow furrows and he cries out to God, "Father, forgive them, for they know not what they do." Observe his outstretched arms and his longing love as he begs, "Come unto me all ye that labor and are heavy laden and I will give you rest" (Matt 11:28). We would do well to show the same compassion, the same devotion to duty, the same attitude of concern regarding forgiveness, "forbearing one another, and forgiving one another . . . even as Christ forgave you, so also do ye" (Col 3:13).

Jesus Is Our Example Regarding Well-Doing

Even as a child, Jesus went about doing good. In Lk. 2 is recorded the incident of his parents relocating him after fearing he was lost. In answer to their queries concerning his whereabouts, Jesus said, "How is it that ye sought me? Know ye not that I must be about my Father's Business?" He is our great example of well-doing.

He was constantly teaching (Matt 4:23), and he taught not what was merely pleasing to the ear of the hearer, but what the hearer needed. He told each person, each audience what they needed to hear. When he spoke to Nicodemus, he spoke regarding his need (Jno 3: 1-ff). When conversing with the Samaritan woman at Jacob's well, he sought her spiritual welfare and even convicted her of sin (Jno 4:5-ff). And when teaching the Pharisees, there never was a time when there was any evasion, but in every instance a constant reference to the truth applicable at the time. Jesus was constantly a truth teacher. And the very best thing a man can do for his fellows is to teach them the truth!

It is obvious from reading the accounts of Jesus and his life as a teacher that he was a man of immense energy, totally committed to the task to be accomplished. It is easy to see that Jesus went about DOING good. Not admitting the need; not merely planning to do good; not even resolving to do so—but DOING so! He taught about doing in his

famous mountain message (Matt 7:21-ff). He taught that there would be a day of reckoning and that it would be greatly concerned with our constancy in well doing (Matt 25:14-ff). And he showed examples of how a structure founded on inaction will not stand the test of adversity (Matt 7:24-27). He is truly our example of a total commitment, a complete dedication to the aim and purpose.

Jesus Is Our Example Of Emulating An Example

Jesus was the perfect photograph of God. "Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:3). And in Col 1:15, he is called "... the image of the invisible God, the firstborn of every creature." Jesus declares of himself "he that hath seen me hath seen the father," and in Jno 1:18 we are told, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Jesus perfectly showed us the essential nature and the true characteristics of the Father by declaring in his life and attitude the righteousness of God, the Father.

Christ perfectly radiated the LIGHT of God. In Jno 12:44-46, we are shown how he has enlightened men and thereby released them from the darkness of ignorance, superstition, and sin, for "he that seeth me seeth him that sent me," he said. In Jno 1:9, we are told of him, "That was the true light which lighteth every man that cometh into the world." Yes, he is the perfect revelation of God. We are to follow his example of reflection by being a reflection of him (Matt 5:14-16).

Jesus perfectly radiated the LOVE of God. In Jno 15:9-14, he tells us how that "as the Father hath loved me, so have I loved you." Then he says, "continue ye in my love," enjoining that same assignment upon us. All that we know of love, all that we can ever know of it in its pure form is seen in Christ's illustration of it. Just as he was the perfect illustration of the love of God, even so we should be examples of his love toward our fellows. "Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us" (1 Jno 4:11-12). Just as Christ was a manifestation of God's love, even so should we be examples of that love one toward another, "for love is of God; and everyone that loveth is born of God, and knoweth God" (1 Jno 4:7).

Jesus perfectly radiated the eternal LIFE which is of God. In Jno 12:50, the demonstration is shown. "And I know," said Jesus, "that his commandment is life everlasting: whatsoever I speak, therefore, even as the Father said unto me, so I speak." Again, "I am the resurrection and the life; he that believeth on me though he be dead, he shall live. And whosoever liveth and believeth in me shall never die" (Jno 11:25). These passages are affirmation of the eternal life that is in Christ, who was the "monogenes Theos," the only begotten God! We must live so as to show others our confidence in the affirmations of

that eternal life. Paul, in 2 Tim 1:12, gives testimony to such by stating, "For the which cause I also suffer these things; nevertheless, I am not ashamed, 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." Our confidence is further buoyed by the assurance that "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we shall live together with him. Wherefore, comfort yourselves together and edify one another . . ." Since he is our assurance of the resurrection, we should be an example of such to a doubting and skeptical world, "for the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom 6:23).

In every learning situation there is example given to illustrate fact. Christ is our example. He is the perfect manifestation of a godly attitude. He is the prime example of constancy in well doing. He radiates perfectly the light, love, and life of God. Yes, truly Jesus is our great example. Since we have such a great leader, let us follow his every step, emulate his every mood, mimic his every action, for "he the great example is, and pattern for me."

Using the SWORD OF THE SPIRIT

Ken Green

2920 New Hartford Road
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CONFERENCE ON FAMILIES— GOVERNMENT STYLE

A few months ago in this space, we wrote of so-called children's liberation and government conferences on the child, and suggested that it might be wise to conduct some conferences on the family. A couple of readers wrote to inform that a conference on the family was being planned by our government. Only problem: They've redefined the family. As Humpty Dumpty explained to a bewildered Alice, "A word means only what I want it to mean, nothing more or less."

From the *Pro-Family Forum Newsletter*, Oct., 1979, we are told that the White House Conference on Families will be conducted in June or July of 1980. A 40-member commission has been appointed by President Carter. Three regional meetings will take place in Baltimore, Minneapolis, and Los Angeles. Each state will elect delegates to its regional meeting.

The newsletter continues: "It is becoming increasingly clear that a major goal is to gain public acceptance for redefining the family. If they can accomplish this, then—in the name of the family—the family will be destroyed. For example,

Betty Friedan and other feminists announced several months ago a seminar in 1979 to be called: A National Assembly on the Future of the Family. Ms. Friedan says it will mark 'Phase 2 of the human liberation movement.' What is a family? Ms. Friedan says: 'Family is people who are living together with deep commitment and with mutual needs and sharing.' She speaks of 'new forms emerging' (*News and Observer*, Raleigh, N.D., 2-18-79).

"According to this definition, a family could be a homosexual couple, a commune, or professional parents and child care centers.

"In the planning draft of the National IYC Commission, they affirm: 'The right to a family, not necessarily society's traditional view of a family, but any unit that needs specific support from societal institutions and agencies, both formal and informal.'

"So, under the guise of 'strengthening the family' the traditional family is to be destroyed—and any kind of living arrangement is to be considered just as valid and desirable. Of course, this would pave the way for all legislation involving 'gay rights,' federally-controlled child development centers, etc., and the goal is not only legal acceptance but social acceptance of the 'emerging new family forms.' "

Brethren, let us not be deluded by the philosophy that Christians should not be concerned with such "political" issues. These matters are moral issues with very definite spiritual undertones. Because some ungodly government leaders and libertarians make them political issues does not change their basic moral nature.

Let us "have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

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HOW MUCH IS ONE PERSON WORTH?

As I write this, our country is in the midst of the Iranian crisis. Hopefully, by the time you read this, that crisis will have been resolved in a good way.

One thought-provoking sidelight has been the offer of a couple of well known names to trade places with the 53 hostages now being held. Muhammad Ali, retired heavyweight boxing champion, and James Earl Ray, convicted assassin of Martin Luther King, have both offered themselves in exchange for those captives.

That's mighty big of them. Without trying to ponder motives, sincerity, etc., one wonders why Ali and Ray would think themselves worthy substitutes for 53 persons. Their gestures may have been considered had they offered themselves in trade for one hostage each.

How much is a person worth? Various estimates are offered as to the material value of the physical body. As for the soul of man, it is worth more than all the material world together (Matt. 16:26). But one thing for sure. One soul is worth no more than another: "They that trust in their wealth, and boast themselves in the multitude of their riches; None of them can by any means redeem his brother, nor give to God a ransom for him: (For the redemption of

their soul is precious, and it ceaseth forever:) That he should still live forever, and not see corruption" (Psalm 49:6-9).

There's but one exception. It involves "God manifest in the flesh." He "gave himself a ransom for all" (1 Tim. 2:6). Should one ask how He could possibly substitute for all other people, the answer is simple. He is worth more than all other people.

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist" (Col. 1:16, 17).

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ABOUT THE EVANGELICAL'S PATRON SAINT

Clive Staples Lewis has posthumously wielded quite an influence in these recent times. The above title will not be seriously questioned by readers of such evangelical organs as *Christianity Today* or *Eternity*. Some young gospel preachers have been turned on to Lewis to the extent that their writings sound just like him. One such young man of exceptional talent has expressed the fearful prediction that it will soon become popular to criticize Lewis.

Let me say that I have been a C. S. Lewis reader for years. I have benefited greatly from such books of popular theology as *Miracles*, *The Problem of Pain*, and *Mere Christianity*, the last of which I've read four times. Other books and essays have proved helpful or entertaining, usually both. I've read through the seven volumes of *Chronicles of Narnia* twice with my children, and look forward to the third journey through those remarkable adventures as soon as my three-year-old is ready. At this time, Lewis' space trilogy is being enjoyed by Daddy and the two middle kids at the Green house.

But people need to keep their heads about mortals. Let us give credit where it is due, but remain aware of a teacher's faults where they exist. Dr. Raymond F. Swiburg, professor of biblical hermeneutics and Old Testament interpretation at Concordia Seminary in Fort Wayne, Ind., documented, in the Oct. 8, 1979, issue of *The Christian News* (an evangelical Lutheran magazine) some of the doctrines that C. S. Lewis espoused.

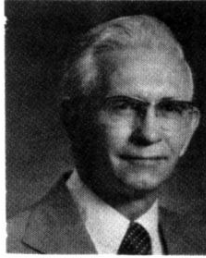
Lewis rejected Biblical inerrancy. He taught that God used many forms of inspiration outside the Bible, including pagan myths. He believed in theistic evolution. He taught that the Genesis account of man's fall was a myth. He believed that some animals might have immortal souls. He had a false understanding of Christ's atonement, accepting the "example theory". He taught that pagans ("people in other religions . . .") may "belong to Christ without knowing it." Lewis believed in purgatory and praying for and to the dead.

C. S. Lewis was a brilliant thinker and writer. His *Mere Christianity* will equip one to meet atheistic arguments as well as any book I know. But let us learn "not to think of men above that which is written" (1 Cor. 4:6).

Behaving Oneself in God's House

J. Wiley Adams

103 Ridgeland Drive
Warner Robins, Georgia 31093



THE NEED FOR PROPER CONDUCT

"These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:14-15).

Paul wrote to Timothy some things that would instruct him with regard to conducting himself properly in God's household or family, the church. Notice that he said "how thou oughtest to behave." The word "ought" (Gr. DEI) implies a moral obligation to do or not to do something, hence, absolutely necessary. There is, then, in God's house, the church, a standard of personal conduct or a behaviour pattern which is positively binding on the members of that family. It is necessarily implied also that there is a behaviour pattern which would be totally incompatible with being a member of the church and thus unacceptable to God.

It is noteworthy that without inspired instruction Timothy would not have known how to conduct himself in the church. We do not accidentally attain to a Godly standard. We must first learn what the standard requires and work hard at it to conform ourselves to that standard.

Notice also that this conduct of which Paul speaks to Timothy is to characterize one who is "in the house of God." God is particular how the members of His family behave. When someone comes into our own earthly families, the family head has the right to lay down the ground rules. Even an overnight guest must abide by them. In Israel of old, the sojourner had to abide by the same rule as Israel. There was one law for Israel and the stranger. Of course, it is to be hoped that there would be no "overnighters" nor "sojourners" in the church of the Lord. But we fear it is sometimes true. Some abide in the family circle of God only a spiritual "fortnight" before they hit the road back over the Devil's house, the world. Some fall away quite early while others do so later on under varying circumstances of life. Some of these never return. They do not like to behave themselves.

In prospect of the establishment of the church, Jesus describes the behaviour pattern of His disciples as "the salt of the earth" and the "the light of the world." Negatively he made reference to those who might not attain unto this standard as salt that had lost its savour and as light hidden under a bushel.

Brethren, God set the standard just like He wanted it. He set it high. This is true whether we are talking

about the plan of salvation, worship, the work of the church, organization, relationships, or morality. It shall be our purpose in succeeding articles under this heading to expand some of these matters in a very practical way for our edification.

Using Great Plainness of Speech

J. T. Smith

3433 Studebaker Road
Long Beach, CA 90808



EVIDENCES—THE BIBLE—GOD'S WORD

The title of this article provides us with the greatest challenge made known to any person on the face of God's earth—if in fact it is God's earth. The Bible affirms that it (The Bible) is God's Word. But who is to "vouch" for the Bible?

I have in my library a number of books on evidences. Many of them are written in such a complicated way (or perhaps it is just a lack of "brain-power" on my part) that they are difficult to understand.

In this article, and others that will follow, it is my desire to present some material that I hope will be so plain and simple that all will be able to grasp it without a great deal of effort. Also, it is my belief that the material will be "un-get-over-able" as far as opponents of the Bible are concerned. When the articles are completed, I will welcome any comments or criticisms you may have on the material presented.

Today we have many scientific facts that have been acquired because of the modern equipment invented by man in the past two or three centuries. And even though much of the equipment becomes obsolete, as other and better equipment is provided (the telescope, for example) the facts discovered by the first inventions are only the more fully established.

The facts about many of the sciences of our day (Astronomy, Meteorology, Oceanology, etc) were known and affirmed by men in the Bible thousands of years before scientific proof was recorded by scientists. Who could know these things except the one(s) who created them? How could men like Job, Isaiah, and Solomon know about such things? Job, for example, was a chieftain of the land of Uz. Isaiah was a statesman, and Solomon a king. But let's observe some of the knowledge they possessed about scientific facts.

First of all, Isaiah recorded the fact that the earth was round when he wrote, "It is he that sitteth upon the circle of the earth. . ." (Isaiah 40:22). Solomon in Proverbs 8:29 tells us that the sea has boundaries. "When he gave the sea his decree (boundary, JTS) that the waters should not pass his commandment."

Then Job records a number of facts for us in Job 26:7. "He stretcheth out the north over the empty

space, and hangeth the earth upon nothing." Both of these Bible facts are now scientific facts. Also Amos and Solomon made known the fact that the water goes in cycles from the sea, to the clouds, to the rivers, and back to the sea again. "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again" (Eccl. 1:7); ". . . he that calleth for the waters of the sea and poureth them out upon the face of the earth: the Lord is his name" (Amos 9:6).

The apostle Paul affirms that which has been discovered by man in the last century, that all men are of one blood. Both Amos and Paul point out how this came about. "God that made the world and all things therein, seeing he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth . . ." (Acts 17:24-26).

Both Amos and Paul affirm that all these things were done by The Lord. But how did they know about them? "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit" (2 Peter 1:21).

In view of the evidence shown in this article, who can deny that the only one who could know the workings of the heavens, the earth, and mankind, would be the one who made them!

SALVATION IS INDEED BY FAITH

A. C. Grider

Huntsville, Alabama



We can read in Romans 4:5 that faith counted for righteousness. In Gal. 3:26 we read that we are all children of God by faith. In Rom. 5:1 we read that being justified by faith we have peace. Paul said in Eph. 2:8-9 that we are saved by grace through faith. Peter tells us in Acts 15:9 that hearts are purified by faith. Paul declared in Rom. 3:25 that God set forth Christ to be a propitiation through faith in his blood. We learn from Acts 26:18 that we receive forgiveness of sins and an inheritance by faith. Paul said in 2 Tim. 3:15 that salvation was through faith in Christ. Rom. 5:2 says we have access by faith into the grace in Christ Jesus. And in Heb. 11:6 we learn that without faith it is impossible to please God.

I have cited TEN PASSAGES which predicate salvation on faith. Of course we could cite ten more! But what would THAT prove relative to repentance? What would THAT prove relative to baptism? Nothing!

Of course we are justified by faith, saved by faith,

sanctified by faith, purified by faith, and are children of God by faith. The same is true with reference to the blood. Nobody denies that it is the blood of Christ that justifies and redeems us. Of course we are redeemed by the blood, cleansed by the blood, washed in the blood, and purchased by the blood. But what does that prove relative to repentance? What does that prove relative to baptism? Simply nothing at all!

The denominationalist says we don't have to be baptized because we are saved by faith, by grace, and by the blood. Suppose I say we don't have to repent because we are saved by faith, and by grace and by blood? You see, what I would say along that line would make no more sense than what THEY say about the matter. What either of us would say would make no sense.

We ARE saved by faith and by grace and by the blood. But THAT doesn't mean we don't have to repent! Jesus said for us to repent and that unless we did we could not get into the kingdom of heaven (Luke 13:3, 5). He said we would perish unless we repent.

We ARE saved by faith and by grace and by the blood. But THAT doesn't mean we don't have to be baptized. Jesus said for us to be baptized and that unless we are born of water and the Spirit we cannot enter into the kingdom of heaven. So, let's be sensible about this matter. Let's read and heed the scriptures.

Jesus said go teach and baptize the people (Matt. 28:19). Jesus said he that believeth and is baptized shall be saved (Mark 16:15-16). Peter said baptism doth also now save us (1 Pet. 3:21). Peter said repent and be baptized for the remission of sins (Acts 2:38). Paul said we are baptized into Christ (Rom. 6:3). Paul said we are baptized into the body (1 Cor. 12:13). Ananias said baptism washed away sins (Acts 22:16). Paul said we are raised up from baptism to walk a new life (Rom. 6:4). Paul said God quickens us in baptism (Col. 2:12, 13). Peter said EVERYONE of you should be baptized (Acts 2:38).

The real truth is that we contact the blood of Christ when we are baptized into his death (Rom. 6:3). Baptism is a part of faith (Acts 19:1-5). These people were told that they should BELIEVE on Christ. And when they heard this (that they should believe) they were baptized. Read it. The way to be saved by faith, by grace, and by the blood, is to believe and be baptized (Mark 16:15-16). May God help you to do it.

Help Us in 1980

Would you do something to help us in 1980? What can you do? First, you can show your copy of this paper to a friend. Ask if that friend receives a good paper regularly. Second, subscribe for your children who are married, in service or away from home in school. Third, you can help us greatly by renewing on time and saving the expense of second notices. Will you help us?

**MARRIAGE, DIVORCE AND REMARRIAGE
THE LLOYD MOYER POSITION
PART II**

**Robert A. Bolton
504 Goodwin Dr.
Richardson, TX 75081**

(This is a continuation of the text of my lecture delivered in the Crescent Park Lectureship, Odessa, Texas, November 6, 1979. May I suggest that you reread the first part as printed in last month's edition of "Searching The Scriptures," for which this serves as the concluding section. —Robert A. Bolton).

ARGUMENT: Mental divorce after unscriptural divorce and remarriage frees both mates.

QUOTATION: "If two Christians get a divorce with no cause of fornication involved, and they remarry, can they live with their second spouse? My answer is, if the first mate now puts them away for the cause of adultery. Then that loosed the bond and the innocent one can now remarry according to 1 Corinthians 7:27-28. And that would also free the guilty." — (SLD — 136).

QUOTATION: "When an innocent woman is divorced, this divorce is, in the sight of God 'no divorce.' He does not recognize it! The innocent woman is still married in God's sight and the husband who 'divorced' her is still married to her in God's Sight. Their marriage has not been dissolved and as far as God is concerned she is not 'put away' (Apoluo). When her husband remarried he committed adultery. I contend that the innocent may then 'put away' her husband. Reason? That is exactly what Christ said she could do!" — (BCD-GA-301).

QUOTATION: "Historically, the divorce under consideration in Mt. 5:31; 19 3-9 had the effect of severing completely the marriage tie (Deut. 24:1-4). Mere separation from bed and board is nowhere to be found in the context. To the Jews, lawful divorce (Apoluo) resulted in (meant) totally dissolving the marriage bond and not mere separation from bed and board." - (BCD - GA - 367).

ANSWER: In these quotations it should be obvious that at least two different meanings are attached to the word "Apoluo-Divorce." In the argument, the married couple obtains a divorce (Apoluo); this is the first divorce. Then the man marries another and is guilty of adultery. Now, the woman can put-away (apoluo) the man from whom she has already been divorced (apoluoed). That would be a second divorce. But, according to this "one loosed, both loosed" argument, if divorce (Apoluo) meant totally dissolving the marriage bond and not mere separation from bed and board, why would the woman have to wait for her husband to commit adultery before she could "put him away," inasmuch as their marriage bond had been totally dissolved (Apoluoed)? The only logical answer I can come up with is that, in reality, this second divorce is simply some form of mental action that the woman takes. They have already divorced once, and in spite of

what the theory contends, of necessity they have separated. So what is there left to be done except some mental action being taken on the part of the woman? Although legally and actually divorced, they are still married and will be until the woman who has been put away already by her husband decided to mentally divorce him. And so, until she mentally divorces him, he is "living in adultery" with his second wife. Question please? What if she never decided to mentally divorce him? I heard of just such a case one time. A man divorced his wife, who was not guilty of infidelity, and married another woman. In spite of it all, his first wife maintained that she still loved him, still considered him her husband, and always would, and would gladly take him back when and if he should return to her. Thus, she never intends to "mentally divorce" him. Therefore, according to this argument, the man will be "living in adultery" (something that those who champion this theory deny is possible) with his second mate as long as he remains married to her. If not, why not? Just what would that man have to do to make his second marriage right with the Lord? It would be interesting to hear one of these "one loosed, both loosed" advocates tell us, wouldn't it?

ARGUMENT: The guilty put-away fornicator doesn't have a spouse, so to avoid fornication he is permitted to have one, that is, to marry again.

QUOTATION: "Now what condition is the guilty put-away fornicator in? Does he have a spouse? . . . No, he doesn't have a spouse, then he would like to have one. 1 Corinthians 7:2 . . . 'To avoid fornication, let every man have his own wife' . . . ! Let him have his own spouse There is certainly nothing in the scriptures that would forbid him having one." — (SLD - 167).

QUOTATION: "The guilty, put-away fornicator doesn't have a spouse, and thus could not commit adultery if he married one who was not a spouse of another." — (BCD - GA - 328).

ANSWER: This argument is based upon the reasoning that the one put away for fornication is no longer married and thus, no adultery could possibly be committed in a second marriage. The thing that is wrong with this reasoning, as plausible as it may sound to some, is the false assumption that "husband" and "wife" or "spouse" refers to one who is presently in a marriage relationship, and if a divorce has occurred, no marriage exists, thus, one is not the "spouse" of another. Now since adultery is defined by W. E. Vine as denoting "one who has unlawful intercourse with the spouse of another," the argument is that the one divorced is not married, that is, is not the spouse of another, therefore, no adultery could possibly be committed in any subsequent marriage. Certainly, the word "spouse" or even "husband or "wife" may refer to one presently married, but it may also refer to one who is bound though not married. Consider again, Mark 6:17-18 and Romans 7:2-3. In Mark 6 we are told that Herodias was married to Herod but referred to as the wife of Philip. Thus, she was married to one man but the spouse" of another, that is, married to Herod but

bound to Philip. In Romans 7, the woman is married to one man but "wife" or "spouse" to another. She is wife or spouse to the man to whom she is bound, yet married to another man, thus an adulteress. So it is obvious that the manner in which the Bible uses the terms "husband" and "wife", or as the theorist prefers the word "spouse" as being synonymous with either, these words do not necessarily refer to those who are presently in a marriage relationship. Therefore, the argument as presented is really no argument at all, based as it is upon a false assumption. Thus, the truth still stands that, as per Matthew 19:9 The unfaithful mate who is divorced by the innocent partner commits adultery in any subsequent marriage to another, not because he or she is married to the first mate, but rather because, in God's sight, he or she is still bound.

ARGUMENT: The word "loosed" in 1 Corinthians 7:27-28 includes the guilty party who has been put away, and who, thus, may remarry with divine approval.

QUOTATION: "Who is loosed? The widows and the virgins are loosed, 1 Cor. 7:28. The widows are loosed, 1 Cor 7:39. The innocent party is loosed, Matt. 19:9 . . . the guilty party doesn't have a spouse, either . . . he was put away for the cause of fornication . . . those that are not bound can marry without sin. The virgins are not bound; widows are not bound; the innocent are not bound; and, the guilty are not bound. The Bible says if you are not bound, you do not sin if you marry." — (SLD - 168-169).

ANSWER: In 1 Corinthians 7:27-28, Paul said, "Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife. But and if thou marry, thou hast not sinned." Proponents of the "one loosed, both loosed" theory make the passage read something like this: "Are you divorced from a wife? Seek not a wife. But and if you marry again, you have not sinned." Now, the question is, may the word "divorced" be substituted for the "loosed," and does the word "marry" refer to a second marriage and the word "wife" a second wife? According to Lexicographers, the word "loosed" in the second part of this passage simply means not tied or fastened, that is, free. It does not mean "divorced." Arndt and Gingrich, Thayer, and the Expositor's Greek Testament all define the word as meaning "free from a wife;" that is, "not bound to a wife;" "spoken of a single man, whether he has already has a wife or has not yet married, and that it "applies either to a bachelor or widower." But, we are told that Paul says to those "bound" not to seek to be "loosed," therefore, divorce has to be under consideration, for how could a "bound" one be "loosed" without divorce? Thus, when Paul asks in the second part, "art thou loosed?" It must of necessity mean, or at least include, "divorced." My friends, such reasoning overlooks the fact that in 1 Corinthians 7:27-28, two different Greek words are used which are translated by the one English word "loosed." In the first instance, "loosed" is translated from a Greek term that does refer to divorce this once

in the New Testament. But, in the second instance, an entirely different Greek word is used, which, as we have pointed out, is defined by the scholars as simply meaning "free" or "unattached." Thus, the word "divorced" and the word "free" do not mean the same thing. And so the guilty party who has been divorced does not come within the scope of the passage. It simply includes the never married or widowed.

ARGUMENT: Either the guilty party who has been divorced by the innocent is free to remarry because he is loosed, or he must pay a penalty by remaining celibate the rest of his life, which penalty is imposed by man and not God.

QUOTATION: "I have two choices to tell that guilty, put-away fornicator . . . he damned his soul, but I have two choices to tell him. He is either free to marry, because he is loose, 1 Cor. 7:27-28," or "I have the choice to tell him that he must pay a penalty . . . We're talking about the penalty that the brethren are going to put upon him . . . He has committed an awful sin and he has damned his soul, and we're going to make him pay for it . . . The only reason why he cannot go out and marry is because he's got to pay penance?" — (SLD - 169-173).

ANSWER: Now, my friends, no one among us questions the fact that the guilty party may obtain forgiveness of his or her infidelity. Such is the obvious teaching of the Scriptures, when the required conditions are properly met. But the fact that the guilty party may not remarry with divine approval is not based upon the principle of penalty, or punishment, or penance, as per this argument, but rather on the absence of any such right or privilege being revealed by the Lord in the New Testament. The right and privilege of remarriage for the innocent who has divorced the guilty is implied, if not expressly stated, and may be necessarily inferred from Matthew 19:9. But, nowhere in the New Testament is any such provision revealed for the guilty to remarry with divine approval. Such assumption is based, not upon what the scriptures actually teach, but rather upon flimsy inferential supposition and reasoning that is too inadequate to afford any assurance of comfort and safety to the guilty. In reality, I contend that marriage is a privilege, designed by an infinite God, for the benefit and happiness of his creature, man. When a person violates his vows before God, by unfaithfulness toward his innocent mate, and is thus put-away, although upon meeting divinely imposed conditions, he may obtain forgiveness, the privilege of marriage has been forfeited, and in the absence of any revelation on the matter, no subsequent marriage may be entered with divine approval. If this be "paying a penalty," so be it! But, it seems inconsistent to make no such claim for the innocent parties involved in some divorces, those who have been put-away without scriptural cause, but who must remain unmarried or be reconciled lest adultery be the result. This argument is just another emotional smoke-screen designed to justify the "one loosed, both loosed" theory. After all, brethren, sin is deceitful and "the way of the transgressor is hard."

My friends, the New Testament teaches that marriage is a serious matter, not to be entered into with frivolity, and binding for life. When a man and woman, who have the right and privilege to marry, make a solemn agreement with one another, and covenant before God and man, to live together in the holy bonds of matrimony until parted by death, God joins them together and man dare not put them asunder. According to the scriptures, there are only two reasons why those in the marriage relationship, having been joined together by God, may be permitted to marry someone else: death and fornication. In either case, only one of the parties to the original marriage has the privilege of remarriage. In the case of the death of one of the mates, the surviving partner is free to be married to another. In the case of fornication, the innocent partner, who has divorced the guilty, is free to be married to another, undoubtedly because the sin of fornication is viewed by God as serious enough to permit the innocent to divorce the guilty, if desired, so that the severing of the relationship is considered as permanent as if the guilty had actually died. No other reasons for remarriage are sanctioned by the scriptures. Now, certainly this is the force of the statement of Jesus in Matthew 19:9 as understood by the disciples, for they replied in verse 10, "if the case of the man is so with his wife, it is not expedient to marry." It is absolutely impossible for me to conceive how the disciples would have made such a statement if they had understood Jesus as teaching what the proponents of the "one loosed, both loosed" theory argue!

Now, I readily recognize that people can get themselves so entangled and involved in marital relationships that sometimes it is most difficult, if not actually impossible, to know with certainty how to apply the scriptures to their particular circumstances. But, unless we are seeking justification for something, or someone, in questionable, if not sinful, circumstances, we will never have any problem understanding exactly what the Lord says. But, when, by sophistry and specious reasoning, we attempt to circumvent what the Lord has said, we show our disrespect for Bible authority, deny the Lord and Master, and open up a whole "Pandora's Box" of immoralities and problems.

Those of us who do not accept the "one loosed, both loosed" theory are often charged with being inconsistent, not applying what we teach to those who are guilty, by failing to withdraw from those in so-called adulterous marriages or refusing to demand such marriages be dissolved. And I am certain that all too often the charge has great merit, although it is hardly our responsibility to sit in judgment on other men's souls. The Bible says, "fornicators and adulterers God will judge" (Hebrews 13:4). But those who make such charges against us are even more inconsistent than we, and certainly more reticent to accept the consequences of their position. As an example, I have in my possession copies of letters of withdrawal made against a man and a woman, who though married to others, neither of

whom were guilty of fornication, announced their intention to divorce their mates and marry each other. Then at a future date, come before the church, make confession and repent, seeking forgiveness, so that they might continue in their adulterous relationship. They were simply following the logical steps of the position under review, but, the local preacher and elders who teach this very position, were unwilling to accept the consequences of their own teaching, hence, the action of withdrawal. I am happy to report that the couple so involved, did not divorce their mates and remarry, but rather repented and were forgiven. Yet, it should be obvious that their actions in this matter were simply the logical consequences of the "one loosed, both loosed" theory. Does it not seem to you, under the circumstances, that it ill behooves these fellows to charge us with inconsistency? Where is the honesty and sincerity in such action when they refuse the logical consequences of their own teaching? But, as I indicated in my opening remarks, not all who hold this position are honest and sincere. Witness the statement of one who is a champion of this theory. At the close of a recent debate on this question, in which he acted as moderator for the "one loosed, both loosed" advocate, he was asked the question, "when are you brethren going to give up your false doctrine and start preaching the truth on this subject?" As reported, his paraphrased answer was, "if what you brethren are teaching on this subject is the truth, you can have it!" My brethren, such an attitude is entirely unworthy of one who calls himself a gospel preacher, and simply serves as further confirmation of the fact that the "one loosed, both loosed" theory is just so much immoral rubbish, rotten to the core.

Friends, to insist upon faithful observance of the law of the Lord regarding marriage, divorce and remarriage, even to the point of dissolution of adulterous unions, will not cause nearly as much sorrow, heartache, and problem as has invaded the homes of our great nation which have been broken by unscriptural divorce and remarriage. To each of you here, and to those preachers among us who are contending for this pernicious doctrine, may I ask, why not spend your precious time trying to impress upon men and women, both young and old, that marriage is a sacred and permanent relationship, a divine contract for life, rather than attempting to continually find loop-holes in what Christ and the apostles have said? Little good it does to teach against adultery and then attempt to defend the adulterers. May God help us to see the folly in human wisdom!

In closing, may I state that I am not disposed to answer every twist and turn of reasoning designed to bolster the "one loosed, both loosed" theory. Neither am I inclined to debate every challenger of truth on this issue—and in this connection, may I speak my peace, whether any one agrees or not. I regret that on both sides of this issue there are those who feel compelled to go out of their way to propagate their position by setting themselves up as "champions of

their cause," through continuous challenge to the opposition nationwide. Personally, I will not be drawn into or embroiled in a discussion with some self-styled antagonist on the east or west coast, who because of an over-exaggerated sense of his own soundness and importance, feels disposed to make an all out effort to come before my brethren at Walnut Street in Dallas or anywhere else I might preach, to "set the record straight" by answering what I teach in the local congregation where I labor. If such men desire to preach such ungodly, immoral doctrine in their local congregations, that is their responsibility and business, and I feel no compulsion whatsoever to demand "equal time" in their "diocese." Neither do I feel compelled to grant them liberty or license, to say nothing of an audience, to propagate what I conceive to be the gravest error. If editors of religious journals or elders of local congregations desire to provide such "equal space" and "equal time," so be it! But, as for me, I fully intend, as I have always done, to continue to do my own teaching, in my own way, at my own local level, and wherever I feel I should answer an invitation to speak, such as here in Odessa, minding my own business, without feeling I must be forced to dignify every challenger to that work by acquiescing to every challenge. And I verily believe with all my heart that the cause of truth and the unity of brethren would be better served if all would follow the same course.

CAN MAN BELIEVE IN GOD? (2)

Royce Chandler
3915 Franklin Rd.
Nashville, TN 37204

The human mind cannot believe that which is unbelievable; logical minds do not reasonably accept that which appears to be illogical. Before believing a proposition, one must possess enough evidence to convince him of its believability. This axiom is true in all fields of study, including those of science and religion.

Faith is not opposed to reason; reason is not antagonistic to faith. One can have no faith in a proposition until he sees enough proof of its rationality, so that his faith is built upon evidence and reason; faith cannot exist apart from those two essentials.

Biblical faith demands proof. Believers in God hold their faith because of evidence, not in spite of it. The abundant evidence available makes belief in a divine Creator rational: more rational, in fact, than disbelief.

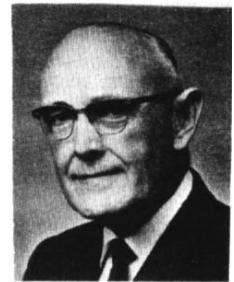
For faith to be had, then, its logical grounds must be seen and intelligently weighed, for faith is the end-product of sound reasoning upon sound testimony according to this order: (1) a proposition is presented for belief; (2) evidence is submitted to produce belief; (3) reasons weigh the evidence; (4) a judgment regarding the evidence's strength is reached; (5) if credible, the proposition is accepted; if incredible, it is rejected.

One cannot believe in God if the evidence does not make it rational to believe. Likewise, if the evidence is seen to be strong and incontrovertible, an honest man cannot help but believe in Him.

In Romans 1:20 it is argued that the Gentiles were "without excuse" for their atheism: "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse." In articles to come we want to consider some of the evidences which should convince us beyond any rational doubt to believe in God and in all that pertains to Him.

WHO THEN CAN BE SAVED?

Irven Lee
P.O. Box 866
Hartselle, AL 35640



While I was preaching on a daily radio program, this question was called in by a listener: Will Methodists and Baptists be saved? It is a good question because all should be concerned about themselves and others in the matter of salvation. Before answering the direct question was called in by a listener: Will Methodists groups, the Jehovah's Witnesses, the Lutherans, the Presbyterians, the Mormons, the Christian Scientists, and all so-called Protestant groups. We might broaden it still further by asking if all the many factions and parties among those groups are going to be saved. We all know that within each of the older denominations some are premillennial and some are not; some are modernistic and some are not. We also hear of General Baptists, Freewill Baptists, and Primitive Baptists. Many congregations are breaking away from the conferences and associations as the denominational machinery comes under the control of modernists and supports schools with teachers who deny the virgin birth, the miracles, and the inspiration and authority of the Scriptures. These professors would make Christ only a man and the Bible just a book, not the book.

While we are asking questions, we might broaden the original question still more. Are Catholics to be saved? Would that include the Greek Orthodox as well as the Roman Catholic? The Roman church is going through a crisis now more serious than at any other time since the Reformation. Are the more liberal and more conservative elements both acceptable?

While we are asking who will be saved, we might ask about devout Mohammedans, Buddhists, Jews, and other so-called non-Christian religious people. I would, with all sincerity and courtesy, like to ask the one who called to ask the question and all others who have reason to wonder about the same to grapple with the questions I have asked which are parallel to the

question sent to us.

Let us join with the apostles in asking, "Who then can be saved?" (Matt. 19:25.) These questions are in order, and we need to think much more on the question of salvation than the typical American does. Our age has decided that one could hardly miss the way. The Bible uses such expressions as, "Let him that thinketh he standeth take heed lest he fall;" "Give diligence to make your calling and election sure;" and "Work out your own salvation with fear and trembling" (1 Cor. 10:12; 2 Pet. 1:10; Phil. 2:12). An excellent suggestion which is found in the good book is in 2 Cor. 13:5, and reads as follows: "Examine yourselves, whether ye be in the faith; prove your own selves." This suggests that the individual should become very concerned about his own condition and search the scriptures as suggested in Acts 17:11.

Whatever I say will not be the final word, "For 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" (2 Cor. 5:10). Let me offer this comment: Every detail suggested concerning the church by Christ and the Spirit-directed apostles has been changed by one group or another in the broad spectrum of denominationalism as mentioned above. Does Christ care? If the baptism, the name, the Lord's supper, the worship, and the work of the church do not matter, then does anything matter? How many changes will the Lord allow? If nothing matters, He could have given a brief New Testament in such a case which would have read something like this: Let every man do that which is right in his own eyes.

I have preached among churches of Christ for several decades, but I do not claim that any single church, as such, will be saved. No church is going to be saved as a collectivity. The judgment is to be individual in nature. It does not guarantee that a body of people is acceptable to God because it writes on its building that it is of Christ. I have been asked what churches of Christ teach on this subject or that. An answer that I have often given is that members (at least nominal members) teach both sides of every issue. Some are premillennial, some are not; some go out for the church support of entertainment and other aspects of the social gospel, and some do not; some are worldly and hypocritical, and some are the salt of the earth; some attend very little and are as lukewarm as the church at Laodicea, and some are fervent in spirit; some will stand for nothing and are blown about by every wind of doctrine, and some will contend for the faith once for all delivered to the saints. I have had very pleasant association with wonderful people, but I am willing to admit imperfections among us and within each one of us. We must all depend on the blood of Christ and the grace of God.

If one is what he ought to be he is not self righteous, egotistical, or conceited, but each is to be interested in his own salvation and in the salvation of relatives, friends, and neighbors. We are taught to exhort one another daily lest any be hardened through the deceitfulness of sin (Heb. 3:12, 13). One may be humble, unselfish, kind, and well informed as to what the Bible

teaches and at the same time point out errors that are common in the land. We are not to be ashamed of the gospel. We are not to be ashamed of the passages of scriptures such as Eph. 4:1-6 that speaks of one Lord, one faith, and one baptism. It is not bigotry for one to shout the truth from the house top, for the truth can make us free (John 8:31, 32). The gospel is God's power to save the soul (James 1:21). One who tells you the truth is not your enemy (Gal. 4:16). I can be helped by further teaching, and so can you.

It is my honest impression that the sin most often condemned in the New Testament is the sin of teaching the wrong doctrine. Please consider this idea with an open Bible before you. Our Lord said, "Beware of false prophets" (Matt. 7:15). Look at that verse and study the context. He taught more on this in Mark 7, Matthew 15, Matthew 23, and many other places. John explained that we should not believe "every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1). Peter added some very serious information concerning false teachers in 2 Peter 2:1-3. He pointed out that they would bring in damnable heresies, that many would follow their pernicious ways, and that the way of truth shall be evil spoken of. He admitted that covetousness would lead these false teachers to make merchandise of the souls of men. Religious racketeers are grievous sinners. Men speak that which they ought not for filthy lucre's sake (Titus 1:11). The same Holy Spirit that guided Peter and John warned through Paul that any man or even an angel would stand accursed if he did not teach that which had been given by revelation. Please read and study Galatians 1:6-12.

The Lord prayed for unity (John 17:20-23). The apostles taught and worked for it. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10). That is heaven's standard or goal that is set before us, and we need to press toward it. Let one seek humbly to uphold any point of Bible teaching without being thought of as a bigot. This Bible teaching is not suggesting some form of ecumenism where groups unite by compromise and through lack of conviction. Maybe a word is being coined when I say that the ecumenical movement is unity on nothingness. We are to walk by faith.

If men organize a new church in 1980, every unique feature will be unscriptural. If its doctrine and practice could be found in the New Testament, it would not be a new church nor would its features be unique or new. Men have started many churches that were to a great extent based on the errors of the founders of these churches, and they are in competition with the plan and pattern laid down by Christ in the New Testament. This is a fact, and we should face it. None will reach perfection, but every one should press toward the mark for the prize of the high calling of God in Christ Jesus.

Subscribe for a Friend

"WHAT HATH
THE LORD SPOKEN?"

Johnie Edwards

168 Lawndale Dr.
Plainfield, In. 46168



God has always made known His will to man. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1:1-2). Thus, God has spoken to different people in different ways in the past, but today God speaks to us by Jesus Christ.

In determining truth today many ask, "What does the College say, or what do the religious papers say, what do the elders think, does our preacher believe it that way?" We really need to ask. "**WHAT HATH THE LORD SPOKEN?**" (Num. 23:17).

Reasons for Listening to Christ 1) Christ spoke with authority. "And Jesus came and spake unto them, saying, All power (authority) is given unto me in heaven and in earth" (Matt. 28:18). While Jesus was on earth people were astonished at his teaching, "For he taught them as one having authority, and not as the scribes" (Matt. 7:29).

2) **Has God's approval.** God said concerning Jesus, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5). When God puts his approval on one, then we need to listen!

3) **Jesus is the way to the Father.** When Thomas asked how one could know the way, Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (Jno. 14:6). If we fail to hear Christ we are refusing the only way to the Father!

4) **He has the words of life.** At a time in the life of Jesus, when many of his disciples went back and walked no more with him, Peter said, "Lord, to whom shall we go? Thou hast the words of eternal life" (Jno. 6:68).

5) **God's only way of speaking to us.** As the Hebrew writer has told us, God, "hath in these last days spoken unto us by his Son. . ." (Heb. 1:2). The only method that God uses today to let us know His will is as we read the words of Christ as recorded in the New Testament.

6) **Hear or be cut off.** Look at the consequence of failing to hear the Lord. "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet shall be destroyed from among the people" (Acts 3:22-23). Come the judgment day, each of us will be judged by the words

of the Lord (Jno. 12:48) so we had better listen to what he has to say!

Some Things He Has Spoken

Since we have Bible reasons for listening to what the Lord hath spoken, let's now take a look at some things he has said:

1) **What hath the Lord spoken about sin?** All we know about sin is revealed in the Word of God. Sin separates man from God (Isa. 59:2). Sin is universal in that all have sinned (Rom. 3:23). When we transgress God's law we are sinners (1 Jno. 3:4). Sin, when it is full grown, brings death (Rom. 6:23; Jas. 1:14-15).

2) **The Lord speaks about salvation.** Christ died that men might be saved (1 Jno. 2:1-2). Salvation is in Jesus Christ (2 Tim. 2:10) and is a personal matter (1 Tim. 4:16). Salvation comes about when men have enough faith to obey the Lord (Heb. 11:6; Heb. 5:8-9).

3) **We are told about the church.** We are told that Christ is the builder of the Church (Matt. 16:18); that he is the foundation (1 Cor. 3:11); Jesus is the head and savior of the body (Eph. 5:23).

4) **The Lord has spoken about the judgment.** The judgment will be for all (2 Cor. 5:10). Each of us will be judged by the gospel of our Lord (Rom. 2:16). The judgment will be final (Matt. 25:46).

Surely, we need to know that the Lord hath spoken!

THE LORD'S SUPPER

A Study Guide For All Christians by Dick Blackford

Designed for a 13 week class study with following lesson headings:

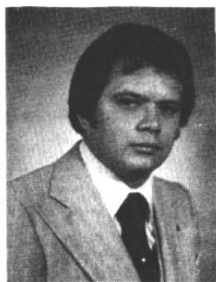
1. Introduction - The Death of Christ
2. The Lord's Supper Instituted
3. A Study of 1 Cor. 10:16-21; 11:17-34
4. Significance of the First Day of the Week
5. The Frequency of Partaking
6. Denominational Ideas About the Elements
7. Denominational Views - Who Shall Partake?
8. False Benefits of the Lord's Supper
9. One Cup - One Bread
10. May Christians Commune on Sunday Evening?
11. Unity and the Lord's Supper
12. Miscellaneous Questions About the Lord's Supper
13. Review

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IS BEING RELIGIOUS ENOUGH?

John H. Hitt
2219 Buckeye Drive
Jeffersonville, IN 47130



Many people, and even religious leaders of our day believe that God will accept any and all forms of worship as long as it is done in honesty, and from sincere hearts. Thus they conclude that being religious is sufficient to the saving of souls. Such is not the case in reality.

God demonstrated his displeasure with unauthorized forms of worship many times in the Old Testament. One such case is that of Cain and Abel in Genesis the fourth chapter "And the Lord had respect unto Abel and to his offering: But unto Cain and his offering he had not respect" (Gen. 4:4-5). The Hebrew writer says "By faith Abel offered unto God a more excellent sacrifice than Cain" (Heb. 11:4). Both sacrifices were offered with sincere and honest motives; but one was accepted while the other was rejected. The reason was that Abel's was by faith. "Faith comes by hearing and hearing by the word of God" (Rom. 10:17). Thus Abel's sacrifice was according to God's instruction wherein Cain's was not.

Many people who profess faith in Christ and recognize Jesus as Lord and Saviour fail to honor Him because they do not follow the proper instructions. The observance of the commandments of men results in vain worship. Jesus said, "For in vain do they worship me teaching for doctrines the commandments of men" (Matt. 15:9). We find on every hand today those who claim to worship God in spirit and in truth; yet they are observing the

commandments of men. We must do Bible acts in worship to God and those only in the Bible prescribed way.

Jesus emphasized the need of following the instructions of God, showing that good intention without obedience to his word is not enough. "Not everyone that saith unto me, Lord, Lord, shall enter the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). Not only this but in the day of judgment many religious people who have done many wonderful works in all their sincerity are going to be lost eternally. "Many will say to me in that day Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity" (Matt. 7:22-23). The wonderful works that these religious people will have done will have been wonderful in man's eyes. The key to their condemnation is in the nature, in which they performed these wonderful deeds. They did them in iniquity, or otherwise translated lawlessness. The Greek word is anomia (without law) — "The condition of one without law,—either because ignorant of it or violating it" (Page 48, Thayer's Greek Lexicon). Hence the souls of those mentioned in Matt. 7:21-23 will be lost because they did what they did without instruction from God.

For worship to be accepted of God today we must act in accordance with the law of Christ, to fail in this is to sin (1 Jn. 3:4). Every doctrine, act of worship, and religious practice must be found within the New Testament. If not it must be abandoned. Christ didn't come to make the world religious. It was religious when he got here. He came to make the world religiously right. What about your religion?

When you renew, why not subscribe for a friend? All new subscriptions are \$7.

THE NEWS LETTER REPORTS

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

WILSON ADAMS TO HANDLE NEWSLETTER REPORTS

Beginning with the April issue of the paper, Wilson Adams of Roanoke, Virginia will handle this section of the paper each month. We urge all concerned to send their news items, newsletters, reports of baptisms, restorations, work programs, growth and development such as the appointments of elders and deacons, etc. to: WILSON ADAMS, 317 Trinkle Ave., N.E., Roanoke, Virginia 24012. If you have an item you wish to call in, you may call his home at 703-563-1550 or office at 703-982-0466. We have every confidence that he will handle the column well and that our readers will be encouraged from the news in other places. If he is not already on your bulletin list, please add him to it.

FREE TRACTS WHILE THEY LAST

The series of articles by J. T. Smith on GOD'S PATTERN

which appeared in installments in this paper last year have been put into tract form and will be sent free to any who request it as long as the supply lasts. This was an excellent series and should do much more good with this extended circulation. If interested, then write to: J. T. Smith, P.O. Box 572, Dyersburg, Tennessee 38024.

NEW LOCATION IN MANHATTAN, KANSAS
WILLIAM C. SEXTON, 1937 Judson, Manhattan, Kansas 66502 — The Manhattan church began meeting on December 2 in the recently purchased property at 1112 Pierre Street in Manhattan. We are located two blocks south of the City Building which is on Poyntz St., the main east-west street through Manhattan which is also highway 18. We were able to purchase this building on contract for which we are grateful. Although it is a house, we feel we can turn it into an acceptable and adequate meeting place. We had been meeting since June in a rented realty

office. We were required to set up seats and take them down and store them away. We could hang out a sign during services but had to store it away at other times. We hope that any coming to this town, to Fort Riley or Kansas State University will remember us and visit us while here.

GARRETH L. CLAIR, 3549 E. Crocus, Phoenix, Arizona 85032 — Just a note to inform readers about the work progress in Tempe, Arizona, a city of 110,000. We are bounded on one side by Mesa and to the west and north by Phoenix. The property purchased on Price Road off University is almost free of debt (we expect to have the land paid in 4 to 5 months). There have been two baptisms and two restorations here recently. We continue to meet at 1290 Mill in Tempe until our building program is completed. Visitors to this area are invited to meet with us.

INFORMATION NEEDED

JACK H. KIRBY— 1325 Panlener, Las Cruces, New Mexico 88001 — Churches standing for the New Testament order are scarce in New Mexico. We are attempting to locate conservative brethren in or near to the principal cities here that have no faithful brethren meeting to our knowledge. If any readers know of such in the following cities, please contact us so we can establish communication with them, and seek to establish a faithful church in that city. Carlsbad, Clovis, Farmington, Gallup, Grants, Las Vegas (N.M.), Ruidoso, Santa Fe. Write to the above address or call 522-8660. We are pleased with the work here and enjoying steady growth. Four have been baptized recently.

NEW CONGREGATION IN SAVANNAH

GLENN R. REDMOND, 11808 Middleground Rd., Savannah, Georgia — We are pleased to announce that another sound congregation of God's people is meeting in Savannah, Georgia. We are located at 11808 Middleground Road in the southwest portion of the city, just six miles off of I-95, up the "Gateway to Savannah" exit, highway 204. For further information call 925-1719; 925-2458 or 925-1479. We extend a welcome to all to worship with us when you are in the Savannah area. We meet on Sundays at 10 and 11 AM and 6:30 PM and on Wednesday nights at 7:30.

PRINTING EQUIPMENT FOR SALE

DENNIS C. ABERNATHY, P.O. Box 1226, Gladewater, Texas 75674 — The church here wishes to sell the following printing equipment; IBM Selectic Composer, AB DICK 321 Off—Set Press, Paper Jogger, Heavy Duty Paper Cutter, AB DICK 52 Folder, Addressograph equipment (plate maker, etc.) File Cabinet (address plates), Odds and ends supplies for this equipment. Total price for the above listed equipment—\$4,000. Write to . North Main and Gay Church of Christ, P.O. Box 1226, Gladewater, Texas 75674. Or you may call 214-845-2816 (office) or 214-845-6139 (home)

RAY F. DIVELY, 425 Dippold Ave., Baden, PA 15005—The year 1979 was another busy year for me. Besides the local work, I was privileged to preach for 19 congregations in 12 states. Also I preached in Canada, England and made my sixth preaching trip to India. If any congregation would like to have a personal report on the Lord's work in India, I will be more than willing to make such report. Please contact me.

CONTACTS SOUGHT IN WILLIAMSTOWN, NEW JERSEY AREA

DORRIS V. RADER, 729 Westside Dr., Tullahoma, Tennessee 37388—A husband and wife I baptized have moved to Williamstown, New Jersey and report they have been unable to locate a sound congregation in that area. Bob Bunting who lived and worked in New Jersey a few years ago did not know of such a work in that area either. Would you put a note in Searching the Scriptures to see if any of the readers might know of Christians in that area with whom this family could get in touch in the hope of establishing a congregation there? Write to me at the above address and I will put you in touch with this family in Williamstown.

PREACHERS NEEDED

CLEARWATER, FLORIDA — H. E. PHILLIPS The Northeast church of Christ in Clearwater, Florida desires to secure the services of a good man to labor with them in the gospel. This church is only a few years old and is located in a fast growing part of the city. They have a small but adequate building in the first stage of growth. There are many opportunities and good prospects for a healthy growth with this church. The Northeast church is presently unable to fully support a man full time, but can provide a good portion of his support. Roland Lewis, Dean of Florida College, has been preaching with this church since its beginning. I am presently interested in this work because my mother and three of my brothers and their families are members of this church. Anyone interested in working with them may contact H.L. Phillips, 2226 S. Curtis Dr., Clearwater, Florida 33516. Telephone: 813-531-2984.

RAYTOWN, MISSOURI — The church meeting at 5825 Sterling in Raytown, Missouri is in need of a full time preacher. Raytown is in the Kansas City, Missouri suburbs. We have a remodeled building in a middle-income housing area. We have been meeting at this location for 5 years and are self-supporting with excellent growth potential. If anyone is interested he may write to: Church of Christ, 5825 Sterling, Raytown, Missouri 64133 or call Marion O. Morgan at 816-358-1688.

APOLOGIES FOR LATE MAILING

We deeply regret the inconvenience to our readers from the late mailing of our December issue. Problems in the printing plant were responsible. We have tried very hard to have this paper in the mail by the 10th of each month and with few exceptions this has been done. Thanks for your patience. We will try to keep it on schedule as much as possible.

CORRECTION

In the editorial in the December issue, entitled Editorial Stew, we has an item about the new bound volumes. Early in the item we said the price for Vol. 19-20 would be \$10.00. Then later in the item we gave the price as \$9.50. Obviously both cannot be right. \$9.50 is the correct price. These will be ready by April 1. The editor takes the blame for this mistake.

IN THE NEWS THIS MONTH

BAPTISMS	206
RESTORATIONS	115
(Taken from bulletins and papers received by the editor)	