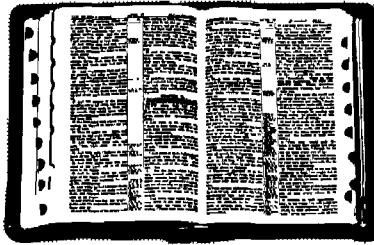


SEARCHING *the* SCRIPTURES

"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

APRIL, 1980

NUMBER 4

Using Great Plainness of Speech

J. T. Smith

3433 Studebaker Road
Long Beach, CA 90808



EVIDENCES — THE OLD TESTAMENT

In my last two articles on this subject, it was shown, I believe, beyond shadow of doubt to the person who is willing to honestly weigh the evidence, that the Bible is in fact the Word of God, that Jesus was born of a virgin and is therefore the Son of God. The scientific facts revealed in the Scriptures could only have been known by the person or persons who created these things, or (as the situation was, and is) for the ones writing the things to have had them revealed to them by the one who did create them — in this case Jehovah God (Acts 17:24-26). Also we were able to show through secular history that Jesus did, in fact, live upon this earth, and by Divine history that he was born of a virgin.

Now, those who claim to believe the Bible deny many of the miracles of the Old Testament, but claim they believe the New Testament and want a "red letter edition" because "they say" they believe in Jesus and what he said.

In the Old Testament we read of the flood that was brought upon the whole world (Genesis 6). We also read about Sodom and Gomorah being destroyed by fire and brimstone that God rained down from heaven, and Lot's wife disobeying God as she left the cities in which dwelt her kins-people and friends, and looking back in violation to what God had ordered, turned to a pillar of salt (Genesis 16:26). We also read of Jonah and the great fish that God prepared to swallow him and the story of how he stayed three days and three nights in the fish's belly and then was vomited up by the fish (Jonah 1:17). Or you might turn to II Kings chapter five and read about Naaman

the leper and how God told him to go dip seven times in the Jordan river and he would be cleansed, and it was so.

But many will say, "Oh, these are just myths. They are not actually real occurrences." However, anyone who claims to believe in the words of Christ cannot discount any of the above things, as well as many other events in the Old Testament, for Christ "puts his stamp of approval" on all of the above and many more. For example, what about the flood? In Matthew 24:37-39 we read where Jesus said, "But as the days of Noah were, so shall also the coming of the Son of man be. For in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

"But what about the story of Sodom and Gomorrah and Lot's wife? What about that myth" someone may ask? "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife" (Luke 17:28-32). Thus Jesus adds respectability to this Old Testament occurrence by showing that that which was to happen concerning his coming was just like something about which they were very familiar.

Then, there is the "story" of Jonah. This particular story brings to my memory an explanation given by a woman in Punta Gorda, Florida a number of years ago. When asked if she believed the Bible, she replied that she did not believe that many of the happenings in the Old Testament were more than myths. She said that she had asked her Episcopal priest about the case of Jonah, for example. He told her that she should ask his wife, that she knew more about such matters than he. When the preacher's wife was consulted, she observed that these things

were just sayings. What kind of sayings, you may ask? "Oh," the preacher's wife replied, "kind of like our saying 'he's in a pickle' when we are in trouble" she replied. I recall telling the lady that I thought the preacher's wife was in a "whale of a pickle" on that one in view of what Christ said concerning Jonah. When the Scribes and Pharisees asked for a sign from Jesus, "He answered and said unto them, an evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah: For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12:39-40). That's how much credibility Jesus gave to the "story" of Jonah, the Episcopal preacher's wife notwithstanding.

Finally, what about Naaman? Is it possible that a man who was a leper could be cleansed of his leprosy by dipping seven times in the Jordan? Obviously, there were no others mentioned as being able to do this and be cleansed. This is, in fact, the very point that Jesus made when he was discussing the situation. "And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian." Thus, these "happenings of the Old Testament" are not just myths, but real occurrences about which both Jesus and the people knew.

OUR DEPARTED

B. G. Hope

We sadly report the death of a faithful and much loved brother, B. G. Hope, who passed away on March 8 at Glasgow, Kentucky. He did exceptional work in Tennessee and Arkansas and spent the last 30 years of his life in Kentucky with 12th St. in Bowling Green, Beaver Dam and Westwood in Glasgow.

Brother Hope endeared himself to many with his sound judgment, faithful preaching and much sought counsel.

Funeral services were conducted by his long-time friend, Roy E. Cogdill, assisted by Earl Robertson and Robert C. Welch on March 10. A large crowd gathered for the service.

Our prayers and best wishes go to his beloved wife who stood by his side through the years, and to their children.

We shall miss him but rejoice in the promises of the gospel.

CWA

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Editorial

Connie W. Adams

P. O. Box 68
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"DELIVER SUCH AN ONE UNTO SATAN"

The church at Corinth had a problem. Evidently, they did not regard it as such, for they had done nothing about it and there was manifest a sense of arrogance and support for a brother who was engaged in immoral behavior. I Corinthians 5 gave inspired instruction as to what to do about the matter. The future standing of that church before God was at stake. In view of the fact that similar situations arise among the churches with varying reactions (if any), we thought it good to consider the problem here.

The Situation at Corinth

In verse 1, Paul said "It is reported commonly that there is fornication among you." This was not just a matter of idle gossip. The evidence was clear and was generally known. No such instruction as that contained in this chapter would have been given purely on the basis of hearsay. Neither Paul nor the Holy Spirit which guided his writing would have ever so acted. Not only did fornication exist, but it involved a case of incest wherein "one should have his father's wife." This was not to be passed over as simply a case of changing social mores. It was not a sickness. It was not an "alternate life-style." It was fornication. It was sinful. But it was also shameful before God. Verse 2 reveals that the brethren were swelled with pride and there had been no expression of mourning nor reflection of sorrow over this.

The Prescribed Remedy

Paul said he had "judged already _ concerning him that hath so done this deed" (verse 3). The apostles were to sit on thrones, judging the twelve tribes of Israel (Mt. 19:28). The apostles delivered divine judgment or teaching designed for all of God's holy nation, which now is spiritual Israel, the church. Paul was not just passing out good advice. This was divine judgment directed by the Holy Spirit.

The action to be taken was public. The sin was publicly known. It was "reported commonly." Therefore, their response was to be of a public nature. They were to act "when they (ye) are gathered together" (Verse 4).

Now, what is it that they were to do when they were gathered together? Paul said they were "to deliver such an one unto Satan" (verse 5). Paul did not tell them to do something which he did not practice. He said of Hymenaeus and Alexander, "Whom I have delivered unto Satan, that they may learn not to blaspheme" (1 Tim. 1:20). Whatever this

phrase meant, Paul taught it and practiced it and now urges this upon the church in Corinth.

What do you do when you "deliver such an one unto Satan"? Other expressions in the passage help to explain it. Verse 2 says "that he that hath done this deed might be taken away from among you." Something was to be done which would isolate and ostracize this brother so that he would not be considered as **among them**. In verse 7 Paul said "Purge out therefore the old leaven." This was an evil influence with the potential of spreading as leaven to contaminate "the whole lump" (verse 6). They could not afford to ignore it. The safety and well-being of the whole congregation was at stake. Sin, harbored, defended or tolerated has an evil effect on others in the congregation. Would to God that all might understand this. Then in verse 11, Paul further explained what it means to "deliver such an one unto Satan." He wrote "But now I have written unto you **not to keep company, if any brother** be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." They could not regulate the world at large, but they could, within the congregation and in their social dealings with one another, avoid such individuals. No equality was to be granted to them in the social circle. Such would have indicated approval or endorsement of their unrighteous conduct. They were not to "keep company" nor even eat with them. This was called in verse 12, judging "them that are within." Then, in verse 13 Paul closed this section by saying "Therefore put away from among yourselves that wicked person." Can there be any doubt but that delivering one unto Satan is clarified by these contextual statements or admonitions?

It was called "deliver (ing) . . . such an one unto Satan" because the brethren cut him off from them. The brother had made a choice which was incompatible with righteousness. It was a choice which gratified the flesh and honored Satan rather than God. By putting him away from among them; purging him out, keeping no company with him, they simply recognized his choice and turned him over to it with all its frightful consequences. He could not serve Satan and receive their hand in fellowship.

Other passages bearing on the subject of corrective measures for the wayward indicate that such public denouncement and putting away should be prefaced by prayerful and careful effort to show the brother (or sister) the terrible nature of sin and what it does to the soul. In the matter of personal offenses, our Lord taught that the efforts of the individual wronged should be exerted in the hope of affecting repentance. That failing, then the influence of others as witnesses should be called upon. Should that fail, then the matter was to be made known to the church that a larger circle of influence should be brought to bear to bring unto them "as an heathen man and a publican" (Mt. 18:15-17). This accords with Gal. 6:1 which says "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Brethren who fall into sin are to be ap-

proached "in the spirit of meekness" and every righteous effort ought to be exhausted before it becomes necessary to "deliver such an one unto Satan." This rules out hasty, vindictive action. It also rules out this business of accumulating a large backlog of apostates and then after some teaching on the subject, summarily reading a long list of names or deleting their names from the next directory of members. Some good that does! No, brethren, first, do everything possible to bring about repentance. All the while, it should be recognized that should such efforts fail, then the drastic measure of 1 Cor. 5 must be carried out.

Why?

Some rationalize that this will do no good. That is not our business. In fact, that attitude in the face of divine instruction is not far removed from unbelief.

The first reason this must be done is because the Lord said so. That is always the best reason to do anything. Why be baptized? The Lord said so. Why eat the Lord's supper? Because he said "this do." Why "deliver such an one unto Satan?" **Because the Lord said so.** But; someone objects, that will just "run him off." No, no, my brethren. He is already "off." His sins have separated him from his God. God does not sanction his action and neither should we. The public action of the church is simply to take recognition of where he is spiritually. He has chosen Satan. He indicates no repentance. Good and faithful brethren do not drive or "run" people into serving the flesh and thus serving Satan. But sadly the time comes when we have to face reality and turn such an one over to his own choice. But faithful brethren also have to indicate a choice. If they choose to please God, then they must repudiate such conduct on the part of those who have enjoyed with them the sweet and sacred fellowship of the saints of God.

Our passage shows that this action is calculated to bring about "**the destruction of the flesh**" to the end that "the spirit may be saved in the day of the Lord Jesus" (verse 5). The action prescribed in this passage is strong medicine. It is meant to shake and awaken the erring to his senses so that he may bring his passions under control thus bringing about "the destruction of the flesh." If the desired effect is produced then the ultimate good of it all will be his final salvation at the coming of the Lord. I firmly believe that the knowledge that my brethren were about to cut me off from their hallowed and revered associations would do more to bring me to my knees than anything I can imagine. How could one who ever cherished the blessedness of walking in the light, of tasting the heavenly gift, and the uplifting influences of those of "like precious faith" ever be the same again when this is withheld? If there is any faint recollection or fond memory cherished of those grand and glorious days when this brother once stood tall and unashamed among the people of God, should not this severe measure bring shame and grief to his spirit which in turn will spark genuine repentance?

This action must be taken in cases of the unrepentant for the good of the church. Paul said "A little leaven leavens the whole lump." It is a painful

decision to amputate a finger, an arm or a leg. It would never even be considered were it not essential to save the life of the body. Likewise, such uncorrected spiritual disease as that which prevailed at Corinth is an affront to the sensitivities of every faithful child of God. It cannot be endured. It must be corrected, or else the drastic measures of this passage must be applied.

A Happy Ending

For all those who challenge the practice outlined in this chapter by an inspired apostle, it needs to be shown that the action was taken and that this did result in "the destruction of the flesh" so that the brethren were called upon to forgive the repenting brother lest he be burdened with "overmuch sorrow." Read 2 Cor. 2:1-11. Harken to these words, all who doubt that it does any good to carry out such corrective action: "Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow" (verses 6-7). This is a clear reference to the action of 1 Cor. 5 which was "inflicted of many." The brother had repented. Paul would never have urged them to forgive and comfort him as long as he practiced this sin and thus served Satan.

Like Corinth, there are many congregations which need to do some house-cleaning. Such would put sin in its proper light, manifest the indignation of the righteous against it, get the word out among all to whom such misconduct may be reported that the congregation does not approve of ungodly behavior among its members, and may result in saving the souls of those who are caught in the snare of the Devil.

----- 0 -----

THINGS TO COME

The excellent series on Baptist doctrine by Eugene Britnell will be continued next month. This month, see the article by Ken Green for more teaching against this growing but false religion.

Articles on Military Service

Readers may recall that in the editorial ("Tough Decisions") in the March issue, we offered to carry an article by a representative brother on opposite sides of the question of the right of Christians to participate in military service, and if so, to what extent. We are pleased to announce that two of our regular writers have agreed to do this for the study of our readers. Both of these men have written for *Searching the Scriptures* for a number of years and their offerings are appreciated by a host of readers. They hold differing views on this matter. Each will prepare his article without seeing the other's material and will seek to establish the position he holds from a scriptural base. Ken Green is of the conviction that a Christian may perform combat duties in time of war. He has engaged in one written debate on the subject (Green-Thrasher Debate) and also had an exchange several years ago in the

Gospel Guardian with another brother, Eugene Britnell is convinced that a Christian may perform some duties in military service, but that he may not kill for his country in war. Both of these men are abundantly able to present their respective views. We will carry their articles as soon after our August special issue as possible. Watch for it.

August Special

The theme of our August special issue this year will be "Challenges to Faith." Subjects have been chosen and writers have been contacted about contributing material for this issue. We will announce all subjects and writers for this special, 32 page edition beginning in the May issue.

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1 COR. 7:15 IN THE GREEK

Edwin P. Knapp, Sr.
P. O. Box 1408
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Over the past few years I have read numerous articles which were written by some renowned gospel preachers attempting to enlighten the brotherhood as to the Apostle's position on the believer's marriage status when her unbelieving husband departs the marriage. Most deny that the Apostle is adding desertion to the list of exceptions for a scriptural remarriage. Most also deny that a scriptural divorce is here intended which of course would free the believer to wed again. Much has been said about the word "bondage" and its Greek meaning. Many even quote some of the old timers and argue their comments regarding the verse.

I think that **one opinion** is about as **good as another** which is about all I have heard and read regarding the subject. I often **wondered why God would favor the unbeliever** in his departing and allow the believer to suffer the consequences of desertion and abandonment without the freedom to remarry as is the case of the innocent partner in Matt. 19:9. It is obvious from comparing verses 11 to 15 that God treats the Christian much differently than He does the unbeliever. Now if the freedom is not the right to divorce and remarry then whom has God favored? Some argue that the only exception to the divorce rule is found in Matt. 19:9; therefore the Apostle cannot add another one. I cannot believe that God would not allow the Apostle to make another exception to the rule when a different situation was faced. It seems to me that Paul is doing exactly what Jesus did. He is freeing the innocent. If all of the Greek scholars cannot agree on just what the Greek says on the word "**BONDAGE**", why don't they look up the Greek word for "**DEPARTETH**". It can be explained in Thayers Greek Lexicon on page 674 and the word is "**KORIZO**", It means "**DIVORCED**".

(Editor's Note: Be sure to read Weldon E. Warnock's response to this which follows. You may wish to reread Brother Warnock's two articles (November and December, 1979 Issues) reviewing the book, *Not Under Bondage* by James D. Bales.)

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I COR. 7:15 IN THE GREEK -
A REVIEW



Weldon E. Warnock

491 E. Woodsdale
Akron, Ohio 44301

My brief remarks are in response to the short article by Edwin P. Knapp, Sr. that appears in this issue of STS. Brother Knapp believes it is not fair for God to favor the unbeliever in divorce and remarriage over the believer. But this is a concoction of his own imagination. I do not read anywhere where God favors one over the other. I do not recall in the New Testament of two sets of marriage laws—one for unbelievers and one for believers.

Brother Knapp assumes that the unbeliever who deserts the believer is free to remarry, and this desertion gives the believer the right to remarry also. He writes: "I often wondered why God would favor the unbeliever in his departing and allow the believer to suffer the consequences of desertion and abandonment without the freedom to remarry." It is strange how people can read into a passage something that is not there. Brother Knapp does this. Nothing whatsoever is said about anybody in I Cor. 7:15, sinner or saint, being free to remarry.

Knapp's version of I Cor. 7:15 would go something like this: "But if the unbeliever divorces a believer he is no longer bound to the believer and he may remarry. A brother or sister is no longer bound by the marriage bond to the unbelieving deserter, but is free to remarry." This manner of rendition takes unjustifiable liberty with the verse and forces preconceived notions into the text. This is called "wresting the Scriptures."

Observe how subjective brother Knapp is. He says: "I cannot believe that God would not allow the Apostle to make another exception to the rule when a different situation exists." Instead of accepting what God says (this is the only way any man can know how God feels), Knapp puts himself in God's place and says, "I cannot believe that God would, etc., etc." How would Knapp or anybody else know what God would or would not do, except by what God revealed?

Concerning the word "bondage" in I Cor. 7:15, Knapp jumps to the conclusion, as others do, that the marriage bond is meant. The Greek word is *dedoulotai*, third person sing. perf., ind., pass, of *douloo*. The word *douloo* is defined by Thayer: "to make a slave or reduce to bondage—to be under bondage, held by constraint of law or necessity, in some matter" (p. 158). Arndt-Gingrich define the word: "make someone a slave (*doulos*), enslave, subject—to bound (as a slave)" (p. 205).

The noun form of *dedoulotai* is *doulos*. W.E. Vine

says that *doulos* means "originally the lowest term in the scale of servitude, came also to mean one who gives himself up to the will of another." Therefore, according to these Greek authorities, the word "bondage" in I Cor. 7:15 has no reference to marriage at all, but rather has reference to slavery, to be bound as a slave; servitude.

However, when speaking of the marriage bond, Paul does not use this word for bondage. He uses the word, *dedesai*, perf. pass. ind. of *deo*. Twice in I Cor. 7:27, 39, and once in Rom. 7:2, when writing about the marriage bond, Paul chose *deo*. But, in I Cor. 7:15 Paul used the word *dedoulotai*, from *douloo*, a word never used in connection with the marriage bond, unless I Cor. 7:15 is the exception. But I Cor. 7:15 is not the exception. When Paul meant slavery, he used *douloo*. When he meant the marriage bond, he used *deo*. It is just that simple.

Brother Knapp writes that if there is not agreement among the Greek scholars on "bondage," why don't they look up the Greek for "departeth." Well, brother Knapp, they have and you quoted one by the name of Thayer. (The Greek word is *chorizo*, brother, and not "korizo.") Thayer says: "to leave a husband or wife: of divorce, I Cor. 7:11, 15" (p. 674). Arndt-Gingrich state: "separate (oneself), be separated of divorce" (p. 898).

But what brother Knapp fails to see is that a divorce in the Bible is not always a loosing of the marriage bond. The word *chorizo* (separate, divorce) in I Cor. 7:15 is the same word in I Cor. 7:10-11. In verse 10 the wife is told not to depart (separate, divorce) from her husband, but if she does depart (v. 11), let her remain unmarried. Is the wife freed or loosed from her husband in verses 10-11? Remember, Paul uses the same word in these verses as he does in v. 15. And, brother Knapp suggests that they are DIVORCED (not bound) in v. 15. Logic would require the same interpretation in verses 10-11. So, according to Knapp's reasoning, a believer deserting a believer is also grounds for remarriage. But Paul says the deserter is to remain unmarried.

The Bible teaches a man and a woman may be married, but not bound. Compare Mk. 6:17 of Herod and Herodias. Romans 7:2-3 shows us that a woman might marry another while bound to her living husband. The marriage is adulterous, but nevertheless, it is called a "marriage." The Bible uses marriage and divorce sometimes in an accommodative sense. We could say that God accommodatively acknowledges all marriages, but He does not sanction and approve all marriages. God only approves those marriages that are joined together by Him through His Will. Also, God may accommodatively acknowledge a divorce, but that does not mean He has sanctioned it or loosed the bond of the couple involved in the divorce.

Ladies and gentlemen, there are only two reasons, biblically, for remarriage: (1) Death (Rom. 7:2-3) and (2) Fornication (Matt. 5:32; 19:9). May we respect what the Bible teaches on this matter, as well as all other subjects, and have the courage to stand on our conviction.

Things Most
Certainly
Believed

Julian R. Snell

632 Montclair Rd.
Frankfort, KY 40601



REMINISCENCE of W.A. CAMERON

(No. 1)

(Author's Note: William Alan Cameron, about whom these lines are written, is the great uncle of the writer. Upon the death of his first wife, Maude, he courted and married the youngest sister of my paternal grandmother, Alberta Westbrook. Sis. Cameron now makes her home with her daughter and son-in-law, Mary and Bob Stoner, living at 6164 34th Ave. N., St. Petersburg, Fla. 33710. On January 5, 1980 she was 96 years old. It is my hope these lines will bring fond remembrance of her as well as Uncle "Billy" and cause our readers, their friends and ours alike, in remembering a faithful and valiant preacher of yesteryear to resolve to serve more diligently that we may be numbered together finally. Like Abel of old, bro. Cameron "being dead, yet speaketh.")

Mr. W. A. Cameron
4761 1st Avenue North
St. Petersburg, Fla.
(last earthly address)

Dear Uncle Billy,

It has been a long time since we corresponded, in fact about 25 years. Even so, I remember clearly many of the things about which you wrote over the years. The observations about your own life as a preacher and the advice given to me as a young preacher continues to benefit.

No doubt jet age preachers of today would find it hard to appreciate the extent of your travels. In fact some of the records are amazing, over 30,000 miles before 1907 preaching and teaching is enviable even today. Had the people of Stockton, Georgia known the son born on that Sunday, August 14, 1870, was to preach the gospel of Christ for more than 60 years no doubt they would have to a man acclaimed the event.

Uncle Billy, I never told you this, but I have always admired you above all other of my kinsmen, taking what I hope is understandable pride in your accomplishments to the glory of God. True we were always separated by a number of years, you being 55 years my senior, and by many miles most of the time, yet the gospel formed a bond which spanned both the time and distance. Your letters always reflected that closeness and appreciation and meant and continue to mean much as I struggle in faith and hope.

Reminiscing from 1980 back to 1892 spans almost 100 years. The coming of F. B. Srygley to Valdosta, Ga. will no doubt ever be a red letter day in your life. I would like to have heard bro. Srygley preach since reading of him is so stirring. He surely must have a place in history's hall of fame as one of the truly great gospel preachers. What a memorable day, March 2, 1892, as we mark the date upon which you and your wife were baptized for the remission of sins. I can almost hear that confession, "I believe Jesus Christ to be the Son of God," as you go down into the water to be buried by bro. E. J. Griffen. You set an admirable example, one which many today would do well to follow, speaking at prayer meeting that very night. Why Uncle Billy, we have men in the church today who have been members for years and they have yet to even wait on the Lord's table or lead prayer, let alone speak on Wednesday night or any other time for that matter. How do you explain that? Is it a lack of faith and commitment or just plain laziness?

I guess times haven't changed all that much when we consider the preacher's need to sustain himself and provide a living for his family. You mentioned to me the frequent need to work with your hands all the while preaching wherever and whenever you could. Paul is remembered as a tent maker. In your case there are many secular activities to be remembered, railroad man, undertaker, embalmer, furniture shop operator, specializing in repair and re-finishing and perhaps some things I can't recall. All of which go to illustrate the desire to preach will not be thwarted even though the practical demands of life have to be satisfied in other ways. Times of inflation such as in our day may very well necessitate preachers working with their hands at other jobs to provide adequate living where brethren among whom they labor cannot or will not provide. Such now as with you does prove to be a deterrent to the potential good that might be done but need not be a barrier.

Some 25 years or so back when I wrote you for advice about entering full time preaching work you reflected upon your own decision to do the same in 1901. I have always appreciated the practical, down to earth, observations and picture you at that time presented to me. One who has walked in the valleys and climbed upon the mountainside always has something worthwhile to share with those who will listen. You mentioned early years when brethren paid you less than \$20 for the entire year of preaching efforts, remembering times when returning home broke you would have to borrow and/or go immediately to work to earn enough to buy food for your family. And then, there were the mountainsides, those moments of brightness produced when the power of truth was recalled and goodly numbers obeyed the gospel call. Thanks for the honest appraisal which enables me even today to recognize that the Lord's work as I engage in it is much the same as it was with you, both valleys and mountainsides, disappointments and joys.

(to be continued)

Insight

Dee Bowman
2229 West Clare
Deer Park, TX 77536



JESUS OUR EXAMPLE: HOW JESUS DEALT WITH PERSONS

Our English word "person" is from the Latin "persona," and originally meant an actor's mask. It came to mean the taking on of a character and later, a person, one who has assumed his own role in life; one who becomes a distinctive individual. The Bible states the principle of life graphically in Genesis 2:7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life." God affirms that he is a person in his magnificent statement in Exodus 3:14, "I AM THAT I AM."

Jesus and Persons

Jesus was a person. He was a distinct entity, an individual just like every other person. He was possessed of very personal traits and characteristics which made up his own personality. Furthermore, Jesus, who before had been God, became a person in order to save persons (Phil. 2:5-ff; Jno. 18:37, etc). The reason? God so regarded the dignity of being that he determined in his own mind to save and preserve it (Eph. 3:10-11; Jno. 3:16). Such concern is radiated in Christ's estimate of the soul. He asks, "What shall a man be profited if he shall gain the whole world and lose his own soul. Or what shall he give in exchange for his soul?" (Matt. 16:26) The word "soul" as here used has to do with the life principle, the being of man. He further illustrates his regard for that being in the enormous price he willingly paid for man's redemption. Hebrews 2:9 says, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man" (Cf. Lk. 19:10; I Jno. 3:16; Jno. 10:17-18).

A further demonstration of his respect for living and his regard for life is seen in the lessons he taught. He stressed the motive, not just the act. He showed the value of purity of life over popularity or power. He showed that the heavenly provision was more to be coveted than worldly accumulations. All of his instruction shows how highly he regarded life and the state of being. We would do well to remember such teachings and to apply them to our lives.

Jesus and His Family

Jesus dealt with all manner of persons from almost

every walk of life. He dealt with the rich and the poor, the educated and the illiterate, the highly respected and the debased, those who were good and those who were evil.

His dealings with his family are characterized by love and concern. Little is said about his early family life, especially that period between adolescence and the beginning of his personal ministry. But all that is said about his life with his family attests to the constancy of his love, the consistency of his care, the never-ending devotion he had for his family. He obviously loved them very much. However, while his affection for his Mother is shown clearly in his provision for her at his death (Jno. 19:25-27), still he had already shown early in his life that his family should not seek to detract from his heavenly mission (Lk. 2:48-50), a fact reiterated early in his personal ministry (Mk. 3:31-35).

Jesus and His Friends

Jesus had friends (Jno. 11:11). He loved his friends. Such love is shown in his constant association with a host of companions. There are few instances recorded in his life when he was not in the presence of those whom he loved; he was constantly surrounded by those who loved him. He was truly a friend to man. His affection for his friends is illustrated in the statement of those who observed his conduct at the tomb of Lazarus. Said they, "Behold how he loved him!" He lovingly trusted his friends, even committing the care of his Mother to his friend at his death (Jno. 19:27).

Jesus always treated his friends fairly, honestly. He encouraged them when they were deserving and it was appropriate (Matt. 16:17-18). He rebuked them when it was necessary (Lk. 22:31). His actions toward his friends were always characterized by courtesy, consideration, humility, and genuine kindness.

His patience with his friends is wonderful to observe. It is beautifully seen in his dealings with John the Baptist, the personal harbinger of his new kingdom. He never loses his confidence in and respect for this great friend, even though it seems that John had lost his confidence in him as the Messiah. He is not cross, nor impatient, nor is his answer acrimonious to John when he has been asked if he is truly the Anointed One. Rather, in an open show of patience and love, he says of John, "of man born of woman, there hath not risen a greater" (Matt. 11:11).

His loving, fair, compassionate, benign, and patient attitude toward his friends is certainly worthy of our careful consideration and emulation.

Jesus and His Enemies

Jesus could not have taught the revolutionary principles of the new kingdom without disquieting and disconcerting some people. He found some who opposed him; he made some enemies. The principle that "all who live godly in Christ Jesus shall suffer persecution" was first proven in the life of Jesus himself (II Tim. 3:12). And yet his attitude toward those who sought his demise is absolutely astounding! True, he unashamedly admitted to their existence; rebuked them openly concerning their

hypocrisy; showed their iniquity in promoting their own traditions above the laws of God; even drove them out of the Temple, lashing out at their making of merchandise in the house of God. And through it all, he never stopped loving them! It is he who said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you (Matt. 5:44). And while he realized that he could not convert them all (Matt. 23:37), he sought after a reconciliation until just seconds before his death. Those Pentecostians, who had before slain him and nailed him to the cross at Golgotha, must have been impressed as his bleeding heart cried out selflessly, "Father, forgive them, for they know not what they do." These same Pentecostians were to come to be his devoted followers, an open demonstration of the principles of truth he applied to his relationship to his enemies. Such a disposition toward those who would align themselves against us today is recommended for us by him who illustrated it so perfectly in his life (Col. 3:13; Eph. 4:32; Rom. 13:17-21). What a Saviour!

The Methods of Jesus

The methodology of Jesus in his dealings with persons is worth our serious consideration. It is obviously the best. His attitude toward all with whom he had any dealing was of the most sublime sort, no matter the station in life of that person, nor matter the kind of relationship he had with them. I call to your attention several things that impress me greatly about Jesus and his handling of persons.

First, he recognized individual differences in persons. He teaches this fact in the parable of the talents and he amplifies it in his actions as he deals with all manner of persons. His handling of such diverse personalities as the woman at the well, Nicodemus, Zacchaeus, the rich young ruler, the Mother of the sons of Zebedee, and a host of others all show how he regarded and appreciated the distinctiveness of their personalities and how he adapted his teachings to appeal to these differences in every situation. Can we not learn from his example?

Secondly, he recognized that before he could demand self control from his disciples, he must first become its illustrator himself. I read once that "admiration precedes imitation." Jesus pays his respect for this principle in his dealings with people. He believed it! Thus, his temptation in the wilderness, his washing of his disciples feet, even his death at Calvary. His life was the very picture of everything he enjoined in his teachings. He constantly showed his contemporaries his teachings in a well-regulated life. We should certainly deal with our peers in the same way he did.

Thirdly, he recognized the need for impartiality. It was said of him that he "regardest not the person of men" (Matt. 22:16). He treated all men as important. Never was there a withholding of the truth out of respect for a friendship or because of a person's standing. And never does the record speak of his having overly applied the punitive part of the truth to one considered to be his enemy. He loved the truth; he loved men. And never once did he align

them against one another. What an example of an unbiased mind! We should follow his pattern.

And he recognized the effectivity of education as opposed to coercion as the tool for change (Jno. 8:32; II Tim. 2:2). True, his work was revolutionary, his mission calculated to disrupt and change. But he recognized that changing the mind is necessary before the changing of the actions will take place. We, even today, are often guilty of seeking to force truth (even with our subtle verbal assaults!) without giving proper time for its recipient to contemplate it, decide about it, and observe its effectiveness through an application to his life. Jesus did not seek to "force-feed" his hearers, but brought them along confidently, carefully, lovingly, so as to give them sufficient time to assimilate the truth and to observe its beauty as it worked in their lives. We can gain great good from copying such a noble example!

Jesus Our Example

Jesus' dealings with people was flawless. There can be no better pattern to regulate our contact with other persons than that given by the lowly man of Galilee, Jesus. "To whom (else) shall we go?" (Jno. 6:68). Whose attitude was ever better? Whose teachings were more perfectly applied to the situation? Whose ideals were ever more noble, whose mission higher? And whose promises were ever more sure? Truly, "he the great example is, and pattern for me."

THE PRIVILEGES OF SONSHIP

Romans 8

(No. 2)

Wilson Adams

317 Trinkle Ave. N.E.
Roanoke, VA 24012



From the previous article we noted that in the great eighth chapter of Romans there stems forth two important words which constitute the whole train of thought: "children," and "heirs."

The Spirit Himself bears witness with our spirit that *we are children of God, and if children, heirs also*, heirs of God and fellow-heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him, vs. 16-17.

It would seem that the word "children" is used to represent the position of a child as such, signifying what is to be expected from him in that regard. The word "heirs" is used to convey the position of a child in the family, denoting the blessings received. We saw that God expects from His children a Spiritual Life, Spiritual Walk, Spiritual Mind, Spiritual Growth, and Spiritual Talk in order to have a Spiritual Adoption. In a moment the blessings received as "heirs" will be considered.

It should be pointed out just here, that we CAN know whether or not we are children of God by the two tests here given (vs. 16-17). First, Paul says we CAN know if "the Spirit bears witness with our spirit." We understand from this that two spirits are under consideration: (1) the Holy Spirit, and (2) our own spirit, and that the two must agree. However, the pertinent question often asked is, "How does the Holy Spirit bear witness with our spirit?" From this eighth chapter we know that the Holy Spirit bears witness the same as He (1) indwells (vs. 11), and (2) leads (vs. 14). Yet, how is this accomplished? From passages such as 1 Jno. 5:6-7; John 6:63; 17:17; 2 Tim. 2:15 and a multitude of others it my conviction that the Holy Spirit bears witness with our spirit THROUGH THE WORD! We see also that the two must agree. You can't have the feeling (emotion) without the Spirit (reason), nor can you have the Spirit (reason) without the feeling (emotion). The two MUST agree and when they do Paul says you CAN know that you are a child of God. Second, he affirms we CAN know "if we suffer with Him," (vs. 17). Our sonship is made conditional upon our willingness to suffer. Being so Paul says we CAN know "we are children, and if children, heirs also."

Heirs of God (vs. 17)

First as a member of God's family we receive a **family discipline**, vs. 18. To compare the sufferings encountered here with the future glories is but an exercise in futility. The apostle himself left his family tradition, reputation, prominence — FOR WHAT? Suffering! The other apostles left everything to follow Christ — FOR WHAT? Suffering! Christ left the glories of heaven — FOR WHAT? Suffering! What about you and me? Choosing Christ often times involves many losses and sacrifices — FOR WHAT? Suffering! Now let us pose the question — "Is it worth it?" "Is it worth it Paul?"

"For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us" (vs. 18).

"Is it worth it Peter?"

"... share the sufferings of Christ, keep on rejoicing; so that also at the revelation of His glory, you may rejoice with exaltation" (1 Pet. 4:13).

"Is it worth it Lord?"

"Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven" (Matt. 5:10).

Yes, my friend it is worth it! We may not understand it all but it is all accomplished in order to discipline and purify our souls and make us long for the "city which is to come."

Second, as heirs of God we receive a **family freedom**, vs. 19-25. This is admittedly a difficult

section of scripture. There are apparently two creations under discussion in these verses: (1) the "creation" (vs. 19, 21), and (2) the "whole creation" (vs. 22). Understanding that the church is the "new creation" of Christ (2 Cor. 5:17; Eph. 2:15) the passage is made clearer. It would seem that the "creation" would have reference to the church, while the "whole creation" would refer to all humanity. What is the point? Paul is simply writing to encourage the Christian who is experiencing suffering telling him that he is not alone for not just the Christian but all humanity is subject to suffering, death and decay. Yet, Paul says that they suffer ("whole creation") and have no hope. You suffer (the Christian) and do have hope. Now we are under the bondage of suffering and because of such we groan. But soon we will be set FREE as we obtain our "adoption as sons, the redemption of our body," and "as we long for the day when with Him we shall be glorified." What a beautiful picture of hope is painted in these verses for the child of God.

As heirs of God we also receive a **family harmony**, vs. 26-28. This too is a difficult section of scripture but it's difficulty should not detour us from a careful study. It is the belief of this writer that the human spirit and not the Holy Spirit is under consideration in verses 26-27. The point being that our spirit expresses feelings that we may contain, but that words cannot properly express, to Christ who intercedes for us (vs. 34). And what a comforting thought is to be found in verse 28, wherein "all things" work together for our good. What are the "all things" under consideration? Remaining in context we see from previous verses that Paul speaks of the groanings and sufferings of this life. All of our afflictions, trials, persecutions and sufferings work together for our good (salvation). How so? They teach us the truth about our transitory condition and in doing so help us to look to God for support and to heaven as our home. This is a blessing we have (1) if we love God (John 14:21; 1 John 5:3; 2 John 6), and (2) if we are called according to His purpose. What is His purpose? Simply, to save all who want to be saved. What is His call? The gospel of Christ:

"And it was for this He called you through our gospel, that you may gain the glory of our Lord Jesus Christ" (2 Thess. 2:14).

Thus, those who answer His call are the called (2 Tim. 1:9-10).

Paul furthermore proclaims that as heirs there is granted unto us a family likeness (vs 29). Being predestined according to the gospel, and in obeying that gospel, we are conformed to the image of His Son. In the human family there is often no likeness among children — but not so with God's family for all will have the likeness of the Son. Paul declares that when we are baptized we "arise to walk in a newness of life," requiring a continuous walk in the steps of the Savior. He is our example in life, in death, yea even in all things. May we follow His example and subscribe to His teaching.

Next we see that as heirs we inherit a **family**

security (vs. 30-39). Realizing that it is by the gospel that we are predestined and by the gospel that we are called, we see that we are also "justified" (forgiven) and "glorified" (eternal life). However, can we ever lose our salvation once attained? Notice that God won't take it from you (vs. 33), Christ won't take it from you (vs. 34), and all these externals can't remove this great blessing from your grasp. There is only one way that you can lose eternal life and that is if YOU lose it. It cannot be lost externally, only internally. For you see, YOU can refuse to bear witness with the Spirit (vs. 16), and thus lose eternal life. YOU can refuse to suffer (vs. 17), and thus lose eternal life. Finally, YOU can refuse to love God (vs. 28), and thus lose your salvation. And who is to blame? No one but yourself. However, if you remain faithful and true to Him who has called you then the comforting security, pictured in a chapter that begins and ends with security, is yours. And in times of despair, trouble and distress to read that, "if God is for us, who can be against us?" is truly a blessing without price.

Romans 8 is a predominant passage used by those who follow the persuasion of John Calvin to prove (?) their erroneous doctrine. Yet, here in the very passage used to uphold Calvinism we see it destroyed. Romans 8 destroys Inherited Depravity in verse 3. Romans 8 destroys Unconditional Election in verse 28 when coupled with 2 Thess. 2:14 and 2 Tim. 1:9-10. And Romans 8 destroys the doctrine of the Perseverance of the Saints (verses 16-17, 28, 30-39).

Finally, back in verse 17 Paul assures us that as heirs we have the right to lay claim to our family reward. It is such a reward that refuses comparison and denies cataloging. Paul tried to catalogue the inheritance in 1 Cor. 3:21-23 but found that such was an impossible task. For you see, after this veil of tears has been trodden we will have a new dwelling place, a new body, and a new home. There will be no tears, no death, no mourning, and no decay. There will be no light needed, for God will be the illumination. And yet perhaps the greatest expectation for which we await is that we will be "heirs of God." We will inherit the presence of God. And we will reign with Him forever and ever for "we are His children; and as children, heirs also."

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Rodney Miller

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It has been 2 years since my father, James P. Miller, passed away and just now I finished unpacking 8 cardboard boxes of his books. As I began the task of unpacking them, it was an experience that for a few moments I would like to share with you. It was somewhat of a surprise to see what was in each box when I opened it. I do not remember what was packed in them, or even if I helped pack most of them at his death. Most of the books were in terrible condition. They were all old to begin with, and after journeying around the country during all his preaching years, each move had taken its toll. They had been stored away in damp, mildewed rooms for some time. Everything he had worked with was in these 8 boxes. Of course, there should have been more, but not only the moving had measured its toll, so had the borrowing brethren. One young preacher called my mother some time ago to say that he had "borrowed" over 20 volumes of dad's books without asking. Confession is fine, but as yet we have not received any of them back.

Therefore, most of the books which were left were either in too poor a condition for people to be interested in, or were just personal notes and papers. And, concerning the notes and papers, there were reams of them: Debate notes with everyone ranging from baptism to the institutional question. Folder after folder of poorly typed pages full of misspelled words made up most of the eight cardboard boxes. As I piled them out on a big table, it was sad to feel that these pages did not represent hours, hours and hours of work, but the work of a life time! The product of a life time of study, teaching, and preaching piled up on a table from 8 cardboard boxes. Work done in Philadelphia, sermons preached in Akron, debates held all over the country, now mildewed, torn, disorganized and packed in 8 cardboard boxes. Were they important? To him they were more than important. They were his life! Other than my mother and myself, there was no other life for him. Yet, that which was his life, shipped, packed and unpacked, pilfered through, and waiting for some 2 years before I could even get a place to put it, has now come to light again. But for how long? It would be too long until I will have to fold the tents here in Orlando and go somewhere else, and from the looks of these books, most of them won't make another move. Precious to him? Yes. A life of work? Yes. Packed in 8 cardboard boxes. As the early morning thought began to clear, it

became more and more apparent that really these 8 boxes were not the product of his life. The product of his life was not tangible or material in any sense, and he would be ashamed of me for thinking it to be. That was the one point upon which I was raised to know better! The produce of his life was not the books, the papers, the notes, or the file folders, but the Gospel of my Lord sown in the hearts of men! What he left could not be contained in 8 cardboard boxes, or in a million cardboard boxes. What he left were the hearts of men who worshiped the Lord, because his only goal in life was to preach to them Jesus Christ and Him crucified.

So be it, brethren. life is not the abundance of what we have or what we leave materially for others. He left no fortune, not even enough for a widow to live on in today's world, but he did leave more than 8 cardboard boxes worth of souls for the harvest. Will we do as well?

Restoration Footnotes

Earl Kimbrough
2212 Malibu Drive
Brandon, Florida 33511



"NOT LIKE A HEN AFTER A HAWK"

On December 7, 1862, the venerable Jacob Creath, Jr., delivered a sermon to his home congregation at Palmyra, Missouri, on proper behavior in worship. It was designed to teach the brethren how to conduct themselves in their religious assemblies. The lesson was based on 1 Timothy 3:14-16, and a line from the Psalms: "Holiness becometh thy house, O Lord, forever."

After speaking of sacred places, persons, and things mentioned in the Bible, Creath proceeded to give several rules that, in his sage judgment, should be observed at all times by Christian worshipers. Some of these are interesting because of their archaic quaintness, while others simply remind us that some questionable attitudes have been around for a long time. Here are the rules he specified:

"1. All persons who go to a place of worship should religiously and conscientiously endeavor to be in the place before the service begins...."

"2. It is expected of all orderly persons that they will approach the place of worship in a becoming manner, seriously and soberly, not laughing nor joking, not boisterously, but sedately, as though they had some knowledge of the Being they are going to worship.

"3. After entering the place of worship, and being seated, there should be no talking or laughing, nor whispering, as though we had come there for chit-chat, or to hear and report all the news of the week past, and like we had met in a ballroom or a theater, instead of a place of worship No wonder, then

(the worshipers) return as they came, without benefit, full of levity and frolic, as if they had been to a circus or a horse race.

"4. When the benediction is pronounced, we should retire silently and orderly, not fly up like a hen after a hawk when he has taken off one of her chickens, and thereby shake off every impression made by the sermon as effectively as ducks shake off the rain that falls on them Meeting houses were not built for chit-chat, but for the instruction, devotion, prayer, praise, worship, reading the Scriptures, and preaching"

"5. No well bred persons will carry their dogs to places of worship. Even the heathens would not allow dogs to enter their temples No persons of good manners will carry cigars or pipes near a place of worship, much less stand in the door or in the house and puff them. This marks the person a rowdy. No orderly person will whittle sticks or pare his nails with a knife during the hours of worship; nor chew tobacco, nor spit the ambier juice on the floor, or walls, or pulpit . . . nor sleep during preaching." P. Donan, *Memoir of Jacob Creath, Jr.*, pp. 183-187.)

If the citing of these rules by Creath presupposes irreverent behavior on the part of some brethren more than a century ago, then it seems that very little improvement has been made in this department in the intervening years; we still have a lot of irreverent behavior, in my opinion. Of course, a few reforms have come to pass: Most brethren leave their dogs at home these days (or frequently stay there with them, in some cases); there is hardly ever any spitting of ambier juice on the floor, walls, and pulpit any more; and whittling is now almost a lost craft, in or out of the services.

But whatever slack has been left by the passing of these old customs has been more than taken up by chewing gum, nail clippers, and uncontrolled children. Even preachers sometimes help take up the slack. Some have become skilled in preventing the "seriousness and soberness" of the worship from becoming too burdensome on the brethren by keeping them tittering on the brink of hilarity with a procession of stale jokes, or "one-liners" tossed out at stated intervals with the dexterity of a stand-up comic on a TV talk show, and with no apparent redeeming social value other than to keep the audience awake and happy and the speaker popular.

One thing can be said about our brethren: Some of us will simply not be outdone by spiritual refinement.

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QUESTION: If one of a family has been disfellowshipped (1 Cor. 5:11), what should be done in view of the prohibition "no not to eat," if when the church has a get-together after services, the withdrawn attends and eats? Please explain. —T.G.C.

ANSWER: Perhaps a few observations on the verse in question will be in order before answering the above question. I believe that our querist is right in applying the expression "no not to eat" to that which is done on a social basis. Some think that it refers to the Lord's Supper. However, verses nine and ten show that the "company" which Christians are not to keep, and which includes the prohibition "no not to eat," is that permitted and frequently kept with the world. Therefore, the "company" (including the eating) under consideration is social.

I suppose that our querist means by "when the church has a get-together after services" that the "get-together" is arranged for and provided by an individual or individuals of the church and not by the church as such. Such social functions are no part of the mission of the church. However right and needful such may be for individuals, it is not a responsibility of the church. This, however, is another issue and involves a study of the mission of the church.

In the light of 1 Cor. 5, both the church and the individual Christian have a duty toward the brother in question. The church is not under obligation to police its assemblies. The person in question may enter the building, listen, study, sing—even partake of the Lord's Supper, but not with the endorsement of the church. No doubt, this is the reason for the public action of verses four and five. The public announcement serves to mark such an one as being without church approval.

If the invitation to the social "get-together" were extended on the basis of a public announcement or to people in general, there would be no obligation to police the "get-together" or the functions thereof. The person in question may attend and participate, but such would not necessarily imply social acceptance or endorsement of his spiritual condition. Such association, however, should be on a limited basis and as much as possible of the nature of admonishing him as a brother (2 Thess. 3:6, 15). If, however, the disfellowshipped brother attended a social "get-together" of Christians on the basis of a personal invitation, then the responsibility for his participation falls on the Christian or Christians who arranged for such, and who have thereby violated 1

Cor. 5:9-11. I would not knowingly attend such or share in that which implies endorsement of the guilty—either the disfellowshipped or those responsible for his presence.

If Christians were more careful to practice the social ostracism demanded in 1 Cor. 5:11, many more of the disfellowshipped would be moved to turn unto the Lord and seek not only His favor but also the fellowship of saints. Unfortunately, some allow personal feelings and sentiment to thwart the divine objective (1 Cor. 5:5).

I think it wise to add that I do not hold that the husband and wife, parent and child relationships or that of relatives fall into the category of the "company" under consideration. Such relationships do not imply social acceptance or rejection. Duties prevail here regardless.

JACOB, JOSEPH AND EMOTIONALISM

Brent Hunter
10406 Connecluset
Tampa, FL 33617

The brothers of Joseph were in a dilemma. They had sold their innocent brother into slavery, and now that the cruel deed was done, they had to in some way cleverly disguise their evil deed. Fearing their father's wrath should he discover what they had done to his beloved son, they felt it necessary to distort the truth. They would feign concern over their brother's welfare, and deceive their father into believing a lie. The inspired details of their plan can be found in the book of Genesis chapter thirty seven.

In short, Joseph's coat was taken and dipped in the blood of an he-goat so it would appear he had been killed. The brothers then proceeded to ask Jacob (supposedly in all innocence), "This we have found; know not whether it is thy son's coat or not" (Gen 37:32)? Jacob fell for their deception and concluded that "an evil beast hath devoured him, Joseph is without doubt (*emphasis mine BH*) torn in pieces." How unfortunate. Jacob made the sometimes fatal mistake of making a decision before all the evidence was in. He accepted the story as a definite truth on the basis of flimsy evidence. Perhaps the reason why he accepted it so readily was because he was blinded by the love he had for his sons and did not want to question their sincerity. Whatever the reason, he accepted it as truth and emotionally reacted. Notice Gen. 37:34. "And Jacob rent his garments, and put sackcloth upon his loins, and mourned for his son many days." So great was his grief that all his sons and daughters could not comfort him for "he refused to be comforted and he said, For I will go down to Sheol to my son mourning, and his father wept for him" (Gen 37:35).

For years and years Jacob held remorse in his heart over his son and was apparently emotionally upset, not because Joseph was *really* dead, but because he *thought* he was dead. Jacob had been

deceived! He believed a lie and therefore reacted emotionally *as if he had actually seen* Joseph torn asunder with his own eyes. So established was this belief that when years later his sons tried to tell him that he was in fact alive and well in Egypt, "His heart fainted for he believed them not" (Gen 45:26). Interesting—he heard a lie, believed it, and reacted emotionally and dramatically to it. Now Jacob hears the truth, but he refuses to believe it, and consequently, there is no emotional reaction. It was not until "he saw the wagons that Joseph had brought to carry him" that "the spirit of Jacob their Father revived" (Gen 45:27). Finally, Jacob gave up his previous false belief, accepted the truth, and reacted appropriately.

Paul said that "these things were written for our admonition" (I Cor. 10:11) and "for our learning" (Rom 15:4). What is the lesson? **OUR EMOTIONAL REACTION TO A MESSAGE HAS NOTHING TO DO WITH WHETHER THAT MESSAGE WAS TRUE OR FALSE.** How many people in the religious world, when error is pointed out to them, reason— "But it can't be wrong (or false) because I *felt* so good when I asked the Lord into my heart, or when I began to speak in tongues, or when I sang in the choir, or played the piano," or whatever. In doing personal work over the years I have heard them all. This example from the Old Testament demonstrates that emotions, no matter how sincere or pronounced, are not the standard by which one can determine the truth. Just as Jacob was sincere but deceived because he did not fully investigate before he came to a decision, such is the case with many people today. And, like the brothers of Joseph, denominational teachers appear to innocent listeners to be sincere bearers of truth, but in reality cleverly distort truth and sell their followers into the "slavery of sin." False teachers today often feign concern for their listeners welfare, convincing them that they will please their Heavenly Father by following the doctrines of men. Sadly, they will displease God by following error and therefore suffer their Father's wrath as a result. For, "Whosoever goeth onward and abideth not in the teaching of Christ hath not God" (II Jn 9) nor His beloved Son.

Satan is "the Deceiver of the whole world" (Rev 12:7) and "a liar from the beginning" (Jn. 8:44). And small wonder, what a better way to keep people from the word than to isolate certain passages, twist them, (as Satan did in the second temptation of Jesus in Matt 4:6), and in so doing convince the deceived that because they *felt so good* when they believed, or began to practice error, they must have been right to begin with! I believe that if one obeys, or is obeying the truth, he ought to feel good about it, but only *after* he is assured that he truly *has* obeyed God by fervently and objectively studying the scriptures remembering that "the sum of Thy word is truth" (Ps 119:160).

Every child of God would do well to realize that where feelings are exalted ignorance will prevail. Jesus said, "You shall know the truth and the truth shall set you free" (Jn 8:32). Pilate asked, "What is

truth" (Mt. 18:38)? The answer is given in the gospel of John, "Sanctify thyself in truth; thy word is truth" (Jn. 17:17). The Bible teaches that the word is the standard by which we will be judged (Jn 12:48). To claim our *feelings* or *anything else* as the standard is *heresy*.

The story of Jacob and Joseph demonstrates well the folly of emotionalism. Beware. He that standeth on his emotions—take heed lest he fall!

Using the SWORD OF THE SPIRIT

Ken Green

2920 New Hartford Road
Owensboro, Kentucky 42301



ANSWER TO A BAPTIST PREACHER

John R. Rice is a name that most people in religious circles recognize. The Sword of the Lord of which he has been Editor for forty-five years, reaches over 100,000 homes each week. Mr. Rice is in his eighties and has long been a leader in Fundamentalist ranks.

In the January 11, 1980 issue of The Sword of the Lord there appears a lengthy letter from Mr. Rice captioned, "Answer to a Church of Christ Preacher." Space will not suffer a detailed review, but we believe a few points of rebuttal are called for.

The "Church of Christ preacher" is not named and only short exchanges of his letter are quoted or referred to, so we shall not concern ourselves with what Mr. Rice said that he said. We shall look at some of the misrepresentations and false allegations of Rice himself.

He begins by alleging that "**... the church of Christ is a false cult in that, as I see it, it is wrong on the essential plan of salvation . . . the preachers have told me that I am unconverted and I am going to Hell because I have not been baptized by a Church of Christ preacher.**"

If we are indeed wrong on the essential plan of salvation, then we are a false cult. On the other hand, if Mr. Rice is wrong on the essential plan of salvation, he is a false teacher, and a member of a false cult. I for one do not believe he is unconverted because he has not been baptized by a Church of Christ preacher. I believe he is unconverted because he obviously does not understand the plan of salvation. If he accepted and obeyed the truth, it would be of no consequence who baptized him.

Salvation By Faith Only

It is stated that: "**He (the Lord) has plainly said again and again in the Bible that all who come to Him for salvation receive it.**" John 6:37, "... him that cometh to me I will in no wise cast out" and

Romans 10:13, ". . . For whosoever shall call upon the name of the Lord shall be saved" are given as proof-texts.

The rich young ruler came to Jesus for salvation (Matt. 19) but did not receive it. Reason: He rejected the conditions that were announced. Therefore one must come in the right way, on God's terms. Calling on the name of the Lord apparently involves more than merely believing in Christ, or praying "the sinner's prayer." Jesus said, "Not every one that sayeth 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).

Mr. Rice states: **"I say that when a man honestly turns from sin and trusts in Christ, he is saved. You say that, no, after he trusts in Christ, he is not saved until he is baptized."**

We know what Mr. Rice and others of his persuasion say. What we are most concerned about is what the scriptures teach. If they mention other conditions as being essential to salvation, then one is not saved until he submits to those conditions.

He says, **"Unfortunately, any group, such as the Church of Christ group, which adds to God's plan of salvation, often confuses the issue . . ."** So again and again he alleges and assumes the very point in dispute. Yes, if anyone adds to what God has said, he is wrong. But one is not wrong if he teaches and demands just what God has clearly revealed.

Mark 16:16

Mr. Rice denies that there are two conditions here. Such cannot be, according to him, for **"there is only one condition in John 3:16, John 3:18, John 3:36, and in many, many other Scriptures . . ."** We are then treated to a wonderful new rule of hermeneutics: **"Whatever God says in one verse, if there were not another verse in the Bible, is still true and can be trusted...to make God giving different plans of salvation in different verses is wholly foreign to the nature of God and to the integrity of the Bible."**

Well, how would that work if we applied it to Acts 22:16 which specifies baptism as essential to the washing away of sins and says nothing of faith, repentance, trust, or anything else. What if I should base a doctrine of salvation by baptism only on that verse? God, of course, does not give different plans of salvation in different verses. He does plainly reveal different conditions of salvation, each of which we must obey.

Acts 2:38

Here we are told that **"no Greek teacher in the world"** thinks that Acts 2:38 means we must be baptized to be saved. This is because if "for remission of sins" meant "in order to", **"it would have used the Greek word *hina* instead of the little Greek preposition *eis*."**

He says, **"But the Greek word *eis* is never translated for, meaning "in order to." Even in English one is paid for work, not in order to get a man to work, but because he has worked. A lady is praised for her beauty which she already has."**

Mr. Rice goes on to say that *eis* "is an indefinite

preposition of reference and is variously translated to, for, unto, at, toward, etc. . . It has the general meaning of 'in view of,' or 'looking to,' or 'at,' or 'toward,' or 'with reference to.'"

We hate to accuse someone of handling the word of God deceitfully and being out and out dishonest, but surely Mr. Rice knows that he is being less than honest in these matters. For starters, regardless of what "for" (*eis*) means in Acts 2:38, "repent" is "for" the same thing that "be baptized" is "for." There's but one "for" in the verse. If repentance is essential to remission of sins, according to this passage, so is baptism. If baptism refers to remission of sins that have already taken place, then repentance refers to the same thing. It is grammatically impossible for a word to have two different meanings in the single usage of the word.

Certainly the English preposition "for" sometimes means "because of." But the Greek word which means "because of" is *dia* and it is not used in Acts 2:38.

The Theological Dictionary of the New Testament, edited by Gerhard Kittel, is probably the most monumental work ever published on New Testament Greek. It says of *eis*: **"More common in the N.T. is the temporal and final use in which an action is performed or a state of affairs is maintained or sought with a view to some appointed end."** It then gives Matt. 26:28 (Jesus sheds his blood for (*eis*) the remission of sins) and Acts 2:28 as examples.

It's truly a shame that translators and other scholars have not understood the truth (according to Mr. Rice) on this matter. The English Revised Version of Acts 2:38 says "unto the remission of sins." So does the American Standard Version. I cannot find one translation that renders the word as Mr. Rice contends it should be translated.

Galatians 3:27

A bit further on, Mr. Rice contends, **"The Holy Spirit used that little preposition (*eis*) in a similar passage (to Gal. 3:27) in I Cor. 10:2, 'And were all baptized unto Moses in the cloud and in the sea.' The word *into* in I Cor. 10:2 is the same Greek preposition as the word *into* in Galatians 3:27. So if it is really literally 'baptized into Christ' in Galatians 3:27. So it is really literally 'baptized into Christ' in Galatians 3:27, then it must be literally 'baptized into Moses' in I Cor. 10:2."**

No one that I know of maintains that one is literally put into Christ when he is baptized. I think we all understand that **relationship** is under consideration. Thayer observes that to be in (Greek, *en*) Christ or God means to be in a condition in which one **"is wholly joined and to whose power and influence he is subject, so that the former may be likened to the place in which the latter lives and moves"** (p. 211). To enter into Christ or Moses would mean to enter into that kind of relationship. I Cor. 10:1, 2 does not mean Israel merely did something with reference to Moses. That could mean anything! It means, and it says quite plainly, that they were baptized unto Moses, i.e., into a relationship or union with him.

Acts 22:16

The most unbelievable fact of Mr. Rice's entire article is in this section. Those who have read books and articles from him in defense of the verbal inspiration of the scriptures and an inerrant Bible will stand amazed.

He says, "Notice that this is a divine account of what Paul said Ananias said. But God's account of what Ananias said is given in Acts 9:17. . . In Acts 9:17, Ananias calls Paul, 'Brother Saul'. . . Ananias called Saul brother, because he did think Saul was saved, of course. You will note in that account that there was nothing said about Paul needing to be baptized to be saved. . . When the Bible says that Satan said a certain thing, then Satan said it. That does not mean that what Satan said was right. . . Paul was a good man, and what he said he intended to report what Ananias said rightly (sic). . . If God quotes a good man, the good man may be telling the truth, or he may intend to tell the truth but not say it exactly with the detailed accuracy as if his statement was divinely inspired."

Whew!

There is very little to be said. It is pathetic to see a man who has fought for the infallibility of the sacred text as John R. Rice has, forced to such a position. He cannot deny that the passage plainly teaches that sins are washed away when one is baptized. But it is obvious that Mr. Rice does not believe Paul accurately represented what was said by Ananias. It is conclusive that Mr. Rice does not believe Paul was divinely inspired as he delivered this speech! Yet Jesus had promised his disciples that they would be inspired when they offered a defense before their accusers (Matt. 10:19, 20).

Let it be noted that in Acts 22:1, Paul called his enemies "brethren." This did not mean they were saved. They were brethren in the Jewish community.

Is it not significant that while there are two accounts of Ananias' conversation with Paul, Mr. Rice accepts the one that fits his doctrine as "the divine record" and places question marks all over the other? This is a reflection of how he deals with the subject of baptism all along.

He, and other Baptists, base their doctrine of salvation by faith only upon those scriptures that mention only faith. Then they reject the passages that demand baptism by reasoning: "These do not mean what they say, else they would contradict these other passages."

But the only thing they contradict is Mr. Rice's doctrine. There is no contradiction between faith and baptism. They are both necessary for salvation.

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CAN MAN BELIEVE IN GOD? (4)

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It is axiomatic that nothing produces nothing; we cannot get from something a thing that is not there. Everything in our experience comes from a source possessing the same qualities as the thing that is reproduced: e.g., animal life comes only from other animal life, and oak trees come only from other oak trees. It is impossible to get oaks from cows or kittens from lumps of coal. All admit these facts in nature, but many deny them in explaining our world's origin.

Order in our universe could not have come from disorder, for chaos has no capacity for orderliness. Intelligence could not possibly have sprung from senseless, non-intelligent matter. Reason was not born from gases and chemicals with no capacity for logic. While these facts should be self-evident, many "intelligent" persons deny them in an effort to deny the work of an intelligent, orderly, reasoning, life-giving God who made the world and all that is in it.

Life comes only from a life-source; whatever produces life must have the capacity of life within itself. Seeing human life with its myriad qualities of personality (reason, will, emotion, aesthetic sense, etc.), which distinguish it from all other forms of life, how can one logically believe that these came from non-living, non-personal sources?

And what source is sufficient to explain man's innate sense of morality? Does the plant or animal kingdom teach us right from wrong or even that concept? As morality is a part of our essential nature, it had to come directly from whatever caused us to exist, for something cannot come from nothing. Our "cause," then, had to possess the same characteristics imparted to us.

Seeing these exist: order, intelligence, reason, life, morality; and seeing that all exist together in every human being, what source can be looked to as an adequate explanation? The only logical answer is that of a Personality with the same attributes and with the power to make us after His own image: that Personality and Creator we know as the God of the Bible.

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THE NEWS LETTER REPORTS

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

SEND NEWS ITEMS TO WILSON ADAMS

Beginning with the April issue this column will be written each month by: Wilson Adams, 317 Trinkle Avenue, N. E., Roanoke, VA 24012. Send all news items to him. If he is not on your bulletin or newsletter mailing list, please add him to your list. Others are interested in the work where you live and would be edified by knowing of your progress. Wilson Adams preaches for the Georgia Avenue Church in Roanoke, Virginia and is the son of the editor. We appreciate his help with the paper and look forward to the news columns he will submit each month.

NEW CONGREGATION IN ELIZABETHTOWN, KENTUCKY

TERRY GREEN, Elizabethtown, KY — A new work for the Lord has begun in Elizabethtown. We will be temporarily meeting in the building of the Opportunity Workshop on College Street. This is within two minutes of I-65. Exit on the Hodgenville/Western Kentucky Parkway off-ramp. Take "By-Pass North" (Exit 136). Exit on Hwy. 62 and go left to the first light, which is College St. Turn left and you will find the building one block on the right. We meet at 9:30 and 10:30 AM and 6 PM on Sundays and at 7:30 PM Wednesdays. If you plan to visit the Lincoln Jamboree, or should just be passing through, encourage the work by your presence. If any help is needed call me at 358-9459 or Ron Jackson at 737-8379.

NEW CONGREGATION IN FULTON, KENTUCKY

ALFRED E. SHANNON, 315 East State Line, Fulton, KY — A small group of sound Christians is meeting in our home at the above address in Fulton. On Sundays we meet at 10 and 11 AM

and 7 PM. On Wednesdays we meet at 7:00 PM. If you are visiting in this area we welcome you to worship with us. Tell friends and relatives in this area about us. If we can serve you, feel free to call us at 901-479-3969.

INFORMATION SOUGHT ON CHURCHES IN NEW JERSEY

BOB AND DOT PRICE, 5004 Smith Farm Rd., Virginia Beach, VA 23455 — We are seeking to locate a sound congregation in the Bridgeton, Salem, Malaga, Shilow or Millville area of New Jersey. Also in the Middtown, New York area. If any reader knows of faithful brethren meeting in any of these places or nearby, please contact us at the above address.

PREACHER MOVING

JOE F. NELSON, P.O. Box 2092, Pascagoula, MS 39567 — I will finish my work here this spring when school is out. Since coming here several have obeyed the gospel and several have been restored to their first love. If any working congregation is interested in my services they may reach me at the above address.

WIDOWS OF TWO FILIPINO PREACHERS NEED HELP

Within the past few months the work in Mindanao, Philippines has suffered heavy loss in the deaths of two giants in the faith. I speak of Ruben C. Notarte and of Romulo B. Agduma. Brother Notarte's illness accumulated a number of medical bills which the family is struggling to pay off in installments. Times are very hard now for sister Notarte. It should also be noted that Ramona Agduma, the widow of Romulo B. Agduma, is now beset with similar debts occasioned by the funeral expenses for her late husband. Both of these widows are determined to continue their own work of teaching the word of God to women and children. Their maturity and experience in this work and as faithful

companions to such outstanding men well equip them for doing much good. These families have stretched themselves beyond measure time and time again in helping the needy among their Filipino brethren and in extending the most gracious hospitality toward American brethren who have visited that nation. Many brethren in this country have had a strong interest in the work over there for many years and we are confident that we have but to let it be known of the plight of these godly sisters to see that the need is met. You may write them as follows: Mrs. Ruben C. Notarte, Bansalan, Davao del Sur 9503, Republic of the Philippines; and Mrs. Ramona S. Agduma, Kidapawan, North Cotabato 9323, Republic of the Philippines. (Editor).

RETIRING FROM INDUSTRY TO PREACH

BILL L. BENGE, 87 Plass Road, Poughkeepsie, NY 12603 — I am retiring from industry with the intent to devote the rest of my life to full time teaching and preaching. Is there some small spot in the vineyard that I might help? I will not require a salary but housing would be needed. If interested, write to the above address or call 914-452-3268.

J. DANN WALKER, 16324 Lassen St., Sepulveda, California 91343 — After five back operations in 32 months, and because of the prayers of many saints and the grace of God, I have returned to full time preaching. Thanks to all those who prayed for me. Now let us thank God for his answer. My family and I moved to Sepulveda in September 1979 to work with the church which meets on Lassen Street. Since then we have had 12 baptisms, 10 restorations and 9 identifications. We are truly glad to be back to work for the Lord in preaching and give all praise and glory to him for the fruit borne. We are just minutes from L.A., so stop by and worship with us when in the area.

W.J. PENNINGTON, GOSPEL PREACHER

April 2, 1923 — January 28-1980

BARRY M. PENNINGTON, P.O. Box 726, Pinehurst, Texas 77362 — My father, W.J. Pennington, passed away after a four month struggle with cancer of the liver. He was working with the Cloverleaf congregation and was buried just a few blocks from the meeting house. Dee Bowman directed congregational singing. Princeton Simons, a son in the gospel to my father, read the obituary, scriptures and made appropriate comments. Bill Fairchild spoke about a time to die from Ecclesiastes 3, and Warren King, a son-in-law, gave sobering admonitions. The opening and closing prayers were led by two brothers-in-law. The entire Pennington family has been overwhelmed with many expressions of kindness from a host of friends and brethren. We will all miss him. (Editor's note: We sorrow to see another gospel preacher lay down his armor and extend our sympathies to sister Pennington and all the family.)

DATE SET FOR THAYER STREET LECTURES

The elders at Thayer Street church in Akron, Ohio announce that their annual Fall Lectures will be conducted September 15-18. As in the past, evening services will begin at 7:30 on Monday, Tuesday and Thursday. Morning services begin at 9:30 on Tuesday, Wednesday and Thursday. Afternoon services begin at 1:30 on Tuesday, Wednesday and Thursday. A list of speakers and subjects will be provided later.

LOREN T. STEPHENS, 710 Meadowbrook Drive, Seymour, Indiana 47274 — The church in Seymour meets not far from I-65, midway between Louisville and Indianapolis. Many travelers stop and worship with us. In the past three years the congregation has continued to grow, with six baptisms, twenty-three restorations and twenty identified with us. We also had thirteen people to move away in this time. Average attendance has grown from 70 to 82 and the contribution has grown from \$284 to \$370. We have been able to reduce the outside support for the preacher by \$50 a week. Perhaps the most important events to occur have been the completion in the organization of the congregation according to God's pattern. On October 7, 1978, three men were appointed to the office of elders: Lester Cole, Robert Deweese and myself. Then on Feb. 17, 1980 the following three men were appointed as deacons: Max (Tony) Anderson, Herman Norris and Larry Renfroe. There is much rejoicing with these appointments. Men who have spoken in meetings here the past three years include Del Winger, Johnie Edwards, Raymond Harris, James E. Cooper, James Hahn, Robert Crawley, Dave Lawson, Tom Stockton, Julian Snell and Jerry Parks. We invite all travelers on I-65 or U.S. 50 to stop and worship with us. We meet just south of U.S. 50, on the first road west of I-65. On Sundays we begin at 9:30 AM and 6 PM and Wednesdays at 7:30 PM.

PREACHERS NEEDED

INDIANAPOLIS, INDIANA — The Belmont Avenue church, a long established congregation in Indianapolis, Indiana, is looking for a full time preacher with at least one year's experience. Interested preachers please call 317-634-7252 or 317-298-3081.

HOBART, INDIANA — WENDALL M. POWELL, P.O. Box 275, Hobart, IN — After almost 7 years with the good church in Hobart, my family and I are moving to Savannah, TN. Our work here will end on June 3 and begin on or around June 10 with the Savannah Heights congregation. The work in Hobart has been a very pleasant and rewarding one. The church is in excellent unity with brotherly love and kindness prevailing. Any faithful gospel preacher desiring to move to Northwest Indiana should contact Bob Kelley (219-942-3455), one of the fine elders of the church here.

BERWYN, ILLINOIS — The congregation here is seeking a mature, experienced gospel preacher to begin working with us about June, 1980. The congregation has about 100 members and is self-supporting. Donald P. Ames is the present preacher but is going to help establish a new work. Those interested may call 312-771-1715 in the evenings from 8 - 10 P.M.

IN THE NEWS THIS MONTH

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