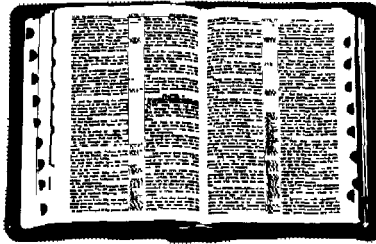


SEARCHING *the* SCRIPTURES

"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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Perfecting Holiness in the Fear of God

Gary P. Henry

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Gulfport, MS 39501



LOVING THOSE WE LOVE

Common sense says that we ought to treat best those whom we love most. Unfortunately just the opposite is often true. When we should be reserving our very best behavior for those dearest to us, we seem to give them only what is left over after we have tried to please everyone else. In our homes, especially, family love ought to cause us to do and be the best we can for each other, but too much of the time it is there that we reserve the right to lower our standards and carry on in ways that would be unthinkable outside the home. Why is that?

What is it, for example, that will make a husband the very model of gentlemanly courtesy in the presence of his employer, but turn him into a first-class clod when he comes home to his wife? What will make him dress neatly even when he is going among total strangers, but allow him to look and smell like a caveman when he's alone with the woman who cares for him more than all the world? Why will he politely guard his words in conversation with his preacher or next-door neighbor, but bark irritably at his own children as if they were little more than inconveniences in his busy life? What accounts for his good manners, his well-groomed appearance, and his friendly speech in public and his rudeness, his sloppiness, and his gruffness at home with his family?

What will make a wife rise at the crack of dawn to prepare a feast for the visiting preacher, but never prompt her to set her best table for her family alone? Don't her husband and children rate at least an occasional 'special' meal? Why will she spruce herself up for a PTA meeting, but not even run a brush through

her hair in anticipation of her husband's arrival home from work? Why will she fret if the house is not in order when unexpected guests drop in, but be perfectly content for her family to exist week after week in a domestic disaster zone of debris and dirty dishes?

And youngsters. What prevents them from speaking to their parents and brothers and sisters with the same respect they feel for their best friends at school? What makes them save up their raunchiest attitude for display at the family dinner table?

Perhaps no one simple answer can be given to all these questions, but there is one thing which at least comes close: thoughtlessness. We simply are not thinking. If we were, it would be obvious to us that our families love us most dearly—and they deserve the very best we have to offer. It is certainly true that home ought to be a place where we can relax and dispense with some of the formalities that are necessary on the outside. But the informal and relaxed atmosphere of home does not confer on any of us the right to be discourteous, slovenly, and unkempt. Informality is one thing—inconsiderateness is quite another.

A look at some of what the Scriptures say about family relations is enlightening. For instance, in describing the "excellent wife" whose "worth is far above rubies," the Book of Proverbs says that "her children rise up and bless her; her husband also, and he praises her, saying: 'Many daughters have done nobly, but you excel them all'" (Prov. 31:28,29). Husbands and children: how often has it been that you have expressed appreciation, either by your words or your actions, for the woman who loves you like no one else in this world? And wives: how hard have you been working at being the sort of wife, mother, and homemaker your family will WANT to appreciate?

The apostle Peter wrote that husbands are to live with their wives in an "understanding way" (1 Pet. 3:7). At the very least that would mean treating them with gentlemanliness and thoughtful respect. Men need to guard against taking their wives for granted and becoming thoughtless in their speech, dress, and manners, and thus quenching that spark of romance that means so much to a woman. Lots of husbands need to think again about that promise they made to love and CHERISH their wives.

Wives need to be reminded that they are to love their families (Tit. 2:4). If they have gotten out of the habit of ACTING like they love them, they had better re-learn the habit and begin showing how much their families really do mean in their lives. The worthy wife demonstrates her love for her mate, "she does him good and not evil all the days of her life" (Prov. 31:12).

Children, for their part, are not only to obey their parents, but also HONOR them (Eph. 6:1,2). Young people: a little respect and courtesy for the two human beings who lovingly brought you into this world and are doing their best to help you become a well-adjusted adult would do wonders. A little straightening up of the mess in your bedroom would do even greater wonders. Your parents love you and they mean well. And, in all honesty, you actually do love them. Why not let it show now and then?

Paul said that "love has good manners" (1 Cor. 13:5, Phillips). Most of us normally are careful to be mannerly and thoughtful in the presence of friends and even strangers. But regrettably we are not as careful about this aspect of love within the family circle. Husbands, wives, children—all need to observe mutual courtesy. Together, families need to rediscover their love for one another and determine that they will do nothing but good for those they hold most dear.

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Editorial

Connie W. Adams

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OUR AUGUST SPECIAL: CHALLENGES TO FAITH

Beginning in 1974 we have printed a special issue of this paper during one of the summer months. These have been well received and have enjoyed a wide circulation. These "specials" have been aimed at issues and questions which we felt were badly needed. Several have suggested that we ought to have such specials more often. Since *Searching the Scriptures* is a monthly, then too frequent publication of such editions would cease to be "special." We prefer to confine these editions to one each year. We have dealt with "An Unchanging Kingdom in a Changing World", "The Family Under Fire", "Morals Under Fire", "Bringing in the Sheaves", and "The War Against the Works of the Flesh." The subject for our special 32 page edition in August, 1980 will be "Challenges to Faith."

The theme is broad enough to allow treatment on a wide range of subjects which do, indeed, challenge the faith of every Christian. The following subjects and writers will be presented:

1. Faith and Morals—Connie W. Adams
2. Foundations of Faith—Julian R. Snell
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11. Religious Challenge: Denominationalism—J. T. Smith
12. Religious Challenge: Oriental Philosophies—Gary P. Henry
13. The Challenge of Entertainment Without Morals—Eugene Britnell
14. Living Soberly, Righteously and Godly in This Present World—H. E. Phillips

A quick glance at these subjects should be enough to convince the reader that we are going to deal with very

real and vexing issues of our time. The men who will write these articles are all well known to our family of readers. Their preaching experience ranges from 12 years to over 40 years and accumulates to 350 years of work in the kingdom. All of these men are careful Bible students, yet each one is awake to the religious, educational and social currents which directly affect the lives of Christians today. We believe this special issue will open the eyes of many as to what is happening to shape the thinking and behaviour of multitudes in today's world, including many within the body of Christ. Many parents are crying for help in trying to grapple with attitudes in their own children which they do not really understand. This material will help greatly in coming to grips with what causes many of the younger (and older) generation to think and act as they do.

We hope brethren everywhere will see the need for such material and will do what they can to put it into as many hands as possible. Our printing and publication costs continue to soar but we will do the best we can to offer this larger-than-usual edition at a reasonable price. This year's special will sell for \$60 per 100 copies, \$40 per 50 copies. All orders of less than 50 copies will sell for \$1 per copy. Although this issue is planned for the August mailing, advance orders will be accepted now and may help us determine to some extent the number to have printed. Why not see to it that every family where you worship has a copy? Order now from:

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You may pay for your order in advance or we will bill you at the time of mailing. We are grateful to our readers for helping to circulate previous special issues.

Correction

The April issue carried a fine article by Rodney M. Miller entitled "Eight Cardboard Boxes." The picture carried with the article was that of Ronny Milliner and not Rodney Miller. Our apologies to both men for the mistake.

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

(No. 4)

Eugene Britnell

P. O. Box 5624
Little Rock, Arkansas 72215



This is our fourth lesson in review of this material, and we now come to question four and the Baptist answer:

"4. 'Are the disciples of Christ ever called Baptists in the New Testament?' No. They are simply called churches without any distinguishing name, as all churches then were of one faith and needed no name except the church of Jerusalem or Antioch or Corinth or the churches of Judea or of Galatia or of Asia. But let the reader bear in mind, too, that no New Testament church is ever called a Christian church; that the name Baptist came from God, while the name Christian came from the heathen; and that the name Baptist was first used in Judea, during the personal ministry of our Lord, of His forerunner, while the name Christian originated 10 or 12 years after the death of our Lord at the heathen city Antioch."

In his answer, Mr. Taylor makes an honest admission and then follows with a dishonest effort to justify a false conclusion. He admits that the disciples were never called Baptists by the Lord or any inspired writer of the New Testament. We must conclude then that the name and practice, when applied to anyone other than John, originated with someone after the New Testament was completed. It is also true that the apostolic churches had no "distinguishing name" in the form of denominational or ecclesiastical titles, and that they were all of "one faith." That should be true now, and if it were it would be meaningful to speak simply of "the church" or the churches of a city or some area. There is one faith and one body or church (Eph. 4:4, 5).

We are in agreement that the term Baptist (when applied to disciples) did not originate in the New Testament. Then where and when did it originate? Baptist historians can provide the answer. I have in my library a book (from the library of Joe H. Blue) entitled "English Baptist Reformation" written by George A. Lofton, D. D., published in 1899. We quote from it:

"Thomas Crosby, the first Baptist historian, (Vol. I, pp. 265-278), gives an account of the origin of the first Baptist church in English history, organized 1609 A. D. It originated with John Smyth and his followers at Amsterdam, Holland, whither they fled in 1606 from persecution." (page 29) "John Smyth founded a church upon the Baptist model, believers' baptism and a regenerate church membership; and, organically speaking, this was the 'beginning' of the present denomination of Baptists, though begun with an

unscriptural form of baptism. The principle, however, was right, and the form was corrected in 1640-41." (page 254)

Another famous Baptist historian was Henry C. Vedder. He said: "The word Baptists, as the descriptive name of a body of Christians, was first used in English literature, so far as is now known, in the year 1644. The name was not chosen by themselves, but was applied to them by their opponents. For the fact that the name Baptist comes into use at this time and in this way, but one satisfactory explanation has been proposed: it was at this time that English churches first held, practiced, and avowed those principles ever since associated with that name. There had been no such churches before, and hence there was no need of the name."

Our friend is right in saying that no New Testament church was ever called a Christian church. The name Christian was applied to the individual disciple, never to a church, home, school or nation. But the name of Christ was used in describing churches. When Paul was closing his epistle to the saints in Rome, he said, "The churches of Christ salute you." (Rom. 16:16) Every plural includes the singular. If many churches were churches of Christ, what would one of them be? It would be the singular, or church of Christ. If we could find anywhere in the Bible the expression, "The Baptist churches salute you" we would know that any one of them would be the Baptist church in that location, and, therefore, that would be a scriptural term for the church.

While they admit that no reference is made in the Bible to the Baptist Church or to Baptist churches, Baptist writers and creeds recognize that "church of Christ" is a scriptural designation. In "The Standard Manual for Baptist Churches" by Edward T. Hiscox, we find the following statements: "A body of Christian disciples may fail to meet some of the requirements of the gospel, and still be a true church of Christ, providing it fulfills the fundamental conditions of a Scriptural faith and practice." (p. 12) "We believe the Scriptures teach that a visible Church of Christ is a company of baptized believers ..." (p. 69) Speaking of persecution and apostasy in the early church, we are told, "then religion, in its prevailing forms, lost its simplicity, its spirituality, and its power, and a temporal hierarchy took the place of the church of Christ." (p. 155) By their frequent use of the term "church of Christ" they admit that it is a scriptural description of the true church. We agree. And don't forget: we all agree that there is no mention of the Baptist Church or Baptists in the New Testament.

Remember that the material which we are reviewing appeared in "The Baptist Challenge." On the front page of the June, 1968, issue of that paper, there is an article by Frank Beck entitled, "Was the Church of Christ a Baptist Church?" Consider these statements from the article: "We call our church a Baptist church. We admit such a name for a church does not occur in the Word of God. Let me pause and ask you a question. Would you rather have a church with the proper title, yet full of error, unbelief, and worldliness; or would you rather have a church where the Word of God is

preached and practiced with a name, or denomination, not expressly found in the Scriptures?" Well, that's about like asking if I would prefer to be put to death by hanging or by electrocution. Not either, thank you! In the first place, I deny that the church of Christ is full of error, unbelief and worldliness, I know one thing, we don't teach that one can live in sin and still be saved, as many Baptists teach. But look at the statement again on the point under consideration. That Baptist paper admits that "Church of Christ" is "the proper title" for the church, and also admits that "Baptist Church" is not found in the Word of God. We rest our case!

I deny that the name Baptist, when applied to the followers of John or Christ, is from God. I vehemently deny that the name Christian is of heathen origin! If Baptists believe that it is, they do not talk like it. I find the word Christian eight times in the first short chapter of Hiscox's Manual — and always in a good sense. Speaking of God's grace, he says "it is the foundation of Christian assurance." Does he mean heathen assurance? On page 69 he says, "We believe the Scriptures teach that Christian baptism is the immersion in water of a believer in Christ ..." Is he speaking of heathen baptism?

"And the disciples were called Christians first in Antioch" (Acts 11:26). The word "called" here is from the Greek *CHREMATIZO*. In his Greek-English Lexicon, Joseph Henry Thayer, a famous Greek scholar, says of the term: "to give a divine command or admonition, to teach from heaven ... to be divinely commanded, admonished, instructed ... to receive a name or title, be called: Acts 11:26; Rom. 7:3." In Romans 7:3, Paul says of a woman who marries without scriptural right, "she shall be called an adulteress," Does he mean only that heathen people will call her that? Of course not! She shall be called an adulteress by God. Was Paul trying to persuade Agrippa to be something of heathen origin? (Acts 26:28) Was Peter teaching that one can glorify God in a name of heathen origin? (I Peter 4:16.) It is amazing what men will say when trying to justify an unscriptural name or doctrine or when trying to deny what the Bible plainly teaches.

I believe that the people who obeyed the gospel from Pentecost on were Christians, but the name was not given until the Jews and Gentiles were accepted in the one body. Even if we should grant for argument's sake that the name was of heathen origin, it would only prove that the people of the world could see that the disciples were followers of Christ and should wear his name. But we note with interest that neither God nor the heathen people ever called the followers of Christ Baptists!

Now to question five and the answer:

"5. 'If so, where?' Nowhere. They are called disciples or believers or brethren or saints or sheep by the Master and the Apostles."

That's some admission from a man who is deprecating the name Christian and wearing the name Baptist. He is assuring us again that the disciples of Christ were never called Baptists in the New Testament. That is so obviously true that it cannot be

denied. Why then will people insist upon wearing the name today? How can a church be scriptural in name when it is not named in the scriptures? (We shall continue in the next issue.)

MY SERVANTS THE PROPHETS

Rodney Miller
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Orlando, FL 32804



NEHEMIAH LEADERSHIP: THE NEED FOR RESTORATION

This work of rebuilding Jerusalem's walls in the post-exilic era provides rich and fertile ground for lessons on leadership. The reason for relevance of this period is found in the similarity of circumstances between their day and our day. In many ways this period of the rebuilding of Jerusalem represents our day more than any other in all of God's word. Much of what was written in the epistles was to new converts and newly established churches that needed to know the doctrine of Christ. On the other hand, in the post-exilic period we find those who were for generations God's people and knew His teaching and who assembled regularly for worship. Their problem, as well as ours, was the rebuilding of what they knew to be God's order and a restoration of spiritual priorities in their lives. They outwardly honored God with their lips, but inwardly sought their own materialistic pleasures. So it is today. We are in second and third generation Christianity, which in many cases is no more than a social club with religious overtones. Yet, before we heartily agree in condemning the social gospel philosophy, with its fellowship halls and ball teams, we need to examine our own congregations where oftentimes evangelism is dead and where spirituality is but a corpse. Evangelism is relegated to two meetings a year and our idea of world evangelism consists of "support" of one or two men at \$25.00 a month. This, we ardently call "outside" support. Yet, all the while we drive new cars and live in luxurious homes (by world-wide standards) and enjoy 2 color TV's. This picture is not universal, but all too frequent nonetheless. The work of the Prophets was restoration! Restoration of the Temple, of the city with its gates and walls, and of the people to their unique place of a separated and sanctified bloodline for the Messiah. Our task is restoration as well! Our task is to restore the early church of the New Testament. "Oh, it has been done," you say? Has it now? Are we really ready to stake our souls on the completion of this task because that is in fact what we are doing? The Pharisees saw no need for Christ because in their arrogance they felt no burden of failure on their part. We need to be careful lest we as well feel no need for

change because we feel no burden.

Let us look at the New Testament church in three brief areas, and ask if we have restored it today across the brotherhood?

1. In Growth. In Acts 2:41, we find out how 3,000 souls became obedient to the truth. By the time Peter had preached on Solomon's portico, preceded by the miracle of raising up the lame man, we find the number of men had increased to over 5,000. The Jerusalem church had now grown to a conservative estimate of over 13,000 members! Then, in Acts 6:7: ". . . the number of disciples continued to increase greatly. . . and a great many of the priests were obedient to the faith."

Are we now so ready to affirm that the work of restoration has been completed? We may have the worship restored, but have we really restored the growth? You be the judge.

2. In Evangelism. In Acts 5:28 we find why they grew as rapidly and forcefully as they did. They preached the word! Here in Acts 5:28 Peter and the apostles stood before the Sanhedrin for the second time and the council was so angry they were ready to kill them on the spot. Listen to the council speak in verse 28 and it should terrify every spiritually-minded child of God. "

you have filled Jerusalem with your teaching, and intend to bring this man's blood upon us." Just think of it! They filled Jerusalem with their teaching of the resurrection of Christ! These words were not from the local church's bulletin, telling how great the local work was progressing. These words came from the mouths of their bitter enemies! "You fill Jerusalem ----" This, Brethren, is the New Testament pattern for evangelism. This is to be our goal today. How many congregations have restored the New Testament church in regard to evangelism? How many have filled the city where they live with the gospel? Brethren, I, personally, know of one church that has actually filled its community, and it is a church that we would call "liberal!" Have we restored the New Testament church until the enemies of truth cry, "Stop Preaching!""? You be the judge.

3. In Commitment. In Acts 4:33 we find financial commitment where Barnabas sold all he had and laid it at the apostle's feet. In Acts 5:40 we find personal commitment as the disciples are flogged for Jesus Christ. In both areas, the early disciples put us to shame and disgrace concerning financial commitment. We tithed the waitress and tip the Lord, because we want the material possessions for ourselves. Concerning personal commitment, we feel we have given all if we attend on Wednesday night and a night or two during a gospel meeting. Preachers go without support because we want material goods and the church hoards up bank accounts rather than spend it teaching and preaching. We face the impossible task of finding a group of godly men and women to teach Bible classes because we work too many long hours on our jobs, while the Lord's work lies in ruins.

Now, we ask one more time, "Are we the New Testament church?" Simply making the claim doesn't make it so. Israel and Judah claimed for years to be

God's people while they pleased themselves instead of Him. They stoned every prophet which raised his voice to say we need to change our HEARTS. Such is the need today for God's people to seek Him with the heart. We, like the Jews of old, go through the motions of religion with our hearts far from God. Micah spoke to this type of religion in the long ago (Micah 6:6-8). The real question Micah raised is what does God really desire from man? Man is expected to respond today, as in the long ago: God wants external deeds. While obedience has always been necessary, what God really wants is a heart that loves Him above all else. Without that type of heart, all the external deeds are worthless and vain. Micah asks, "does God want thousands of rams to be sacrificed?" "Does God want rivers of oil or even the life of a first born son?" No, none of these things, no matter how high the price, can take the place of a heart that does justice, loves kindness and walks humbly with God. All of their sacrifices meant nothing because they were mere external deeds from an uncaring, unloving, and self-righteous heart. Our danger today is that instead of genuine restoration, we simply re-dedicate our externals and thereby pompously proclaim that "we are God's people."

Brethren, we need to work on restoration just exactly as did the post-exilic prophets of God. As we learned in Haggai, the key to this reform is the leadership. This lesson screams at us from every page of these Old Testament scriptures. The response of those who have voiced their thoughts, have also with one heart said concerning the lessons of Haggai on leadership, "Amen." Therefore, we will turn our attention to the work of Nehemiah and his teaching on leadership in future articles. Here in the dusty script of Old Testament history we find the answers to today's problems. It is only because we have neglected them too long that we find ourselves in the predicaments that we do.

We must restore the leadership, and then we can more assuredly restore the New Testament pattern. We have taken the first steps in restoration by restoring the purity of doctrine and restoring the New Testament pattern of worship, but we must open our eyes to the continuing need for restoration or be led into destruction. The next issue will be on Nehemiah and the characteristics of leadership.

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**REMINISCENSE—W. A. Cameron
(No. 2)**

(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 Avenue 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").

(Letter continued from Last Month)

Uncle Billy, it is thrilling to read and learn of your activities as you summarized those early years in south Georgia and north Florida. Hardies Chapel, among those congregations established through this early preaching, continues to be a good church. 36 meetings here is a pretty good record; either they needed lots of preaching or liked good preaching, a combination of both I suspect. You probably remember the first meeting here above all others. I believe you said it was sister Molly Peacock who by long distance telephone set up the meeting. Seems rather trivial to reflect upon your first long distance telephone call of 175 miles in an age when one can span the globe by phone. This call was responsible for your stopping over on both ends of the trip to college of Embalming in Augusta, Ga. As I remember, this was in July and August of 1900. Going to the college you preached nine sermons and coming back you preached sixteen and taught three special lessons on how to conduct the Lord's Day services, according to my records, Twenty-three men and women were baptized and on August 5, 1900, the congregation, as you put it, was "set in order" with twenty-four members. You noted they handed you \$5.95 for your labors among them and that you left as happy as any preacher ever left a place.

However, to me the most interesting of all your activities during these early preaching years was the meeting in Bradenton, Florida in 1902. This was where you rented the building from the women of the Episcopal Church, wasn't it? As I remember, you said that meeting lasted about a month with good

interest, in fact it was extended for a second period of two weeks beyond the original schedule. You note the jailor of the town, his wife and a prisoner, who was later executed, were baptized. Shades of Paul and Silas at Philippi. And to think this was the nucleus of the church in Bradenton and the beginning of the West Bradenton congregation. While I mention these two works specifically, I do not intentionally slight the scores of others started through the efforts of you and Uncle Casey. (Howard Casey Shoulders also married a sister of the author's paternal grandmother, the oldest, Lula).

Uncle Billy, we share your sorrow in the death of your first wife, Maude. Perhaps in a later time childbirth for her would have been easier with the advanced medical techniques. We rejoice that Fanny Maude lived and that in the providence of God a sequence of events began at this point to unfold which brought our lives together and entwined our hearts in the work of the gospel. The Lord surely does take care of his own, doesn't he? How else could we explain bro. H. C. Shoulders and his wife, Lula, moving into your home so that aunt Lu could be your housekeeper and then through this tie your meeting aunt Bertie, who became your wife.

I don't think I shall ever forget that story. Seems like I can almost hear you ask aunt Lu if she had any sisters. Either she was pretty good at describing her or you had a good imagination. At any rate, her description provoked a seven months correspondence with the younger sister and a trip to Warren County, Kentucky to meet her. The fact your courting began under a chestnut tree in a cow pasture didn't seem to be too much of a problem. Neither the presence of the girl's younger brother, Burch, who joined you for the greater part of the afternoon. Guess we will have to give him credit for bringing a watermelon though. True love must have run smoothly for you and aunt Bertie were married Tuesday, November 3, 1908. I know you could have found no better wife and mother for little Fanny Maude. What a blessing to later have Mary added to the family circle and then for her in marriage to add Bob Stoner, who has ever been more than just a son-in-law. Their care and abiding concern epitomizes what godly children should be in relation to aging parents. But I digress, with some justification, I hope.

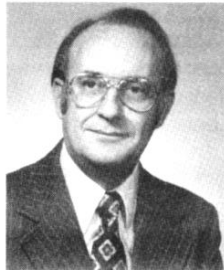
That first trip to Warren County, Kentucky, ten miles out of Bowling Green, (in what is now called the Barren River Community) in 1908, was a bit before my time, but there were others more recent which I faintly remember. Summer meetin's, going to hear bro. Cameron preach at Price's Chapel, Park and 13th, Rich Pond, and other places the years have caused to fade. Uncle Billy, I have a vivid memory of you in a white suit, string black tie, and the white hair which had a way of becoming tousled when you put a little life and feeling into your preaching. I can still remember the swelling within my chest when you, a dignified preacher from far off Florida, had a little something to say to little old Julian at the meetin'. I have tried to keep that impression in mind and be equally considerate to the kids of today wherever I go. Thanks for the lesson. Say, I can remember the time (maybe because it has been told

on me so much) when my family got to services after preaching had started and I broke away at the door to come on up in the pulpit with you. I didn't want to preach then but to give you one of the cookies I had in my pocket. This interruption didn't seem to bother you much, you just said "go back and sit with your mother, Julian, and save me some cookies." It did Mother me some though, after the services mama tended to me with a "hickory." Who would have thought twenty years later I would be back in that pulpit, this time to preach the gospel we had come then to hear you preach. It is indeed a small world. To be continued

EXPOSITION: TEXT and CONTEXT

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CROSS-CENTERED RELIGION

Because of Jesus' crucifixion the cross has a predominant place in the New Testament. Today, the cross has come to symbolize Christianity, at least, so-called Christianity. In this study we shall consider the cross in three different aspects: (1) the historical cross, (2) the theological cross, and (3) the metaphorical cross.

The Historical Cross

All four Gospels mention the physical cross on which Jesus was executed (Mt. 27:32ff; Mk. 15:21ff; Lk. 23:26, Jn. 19:17ff) as well as other New Testament letters. Crucifixion was the most barbaric mode of execution known of man.

Roman citizens were excluded from crucifixion. It was reserved for the slaves, particularly those guilty of treason, sedition, assassination, robbery, piracy, etc. It was practiced until Constantine outlawed it as an insult to Christianity. Crucifixion was also familiar to the Egyptians, Greeks, Persians, Babylonians and others. It is said that Alexander the Great crucified 2000 Tyrians after the fall of Tyre.

There were different forms of crosses. One was shaped like our letter T. Another was like our letter X. The one on which Jesus was put to death was, evidently, the dagger-type, where the upright beam projected above the cross-piece. The fact that inscriptions were placed above his head indicate this.

The *I.S.B.E.* gives the following gruesome description of crucifixion: "The suffering of death by crucifixion was intense, esp. in hot climates. Severe local inflammation, coupled with an insignificant bleeding of the jagged wounds, produced traumatic fever, which was aggravated by the exposure to the heat of the sun, the strained position of the body and insufferable thirst. The wounds swelled about the rough nails and the torn and lacerated tendons and

nerves caused excruciating agony. The arteries of the head and stomach were surcharged with blood and a terrific throbbing headache ensued. The mind was confused and filled with anxiety and dread foreboding. The victim of crucifixion literally died a thousand deaths . . . The sufferings were so frightful that 'even among the raging passions of war pity was sometimes excited.'" (Vol. 2, p. 761).

It is no wonder that Jesus prayed: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Mt. 26:39).

The Theological Cross

The apostle Paul uses the word "cross" in a religious or theological sense. He wrote: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Cor. 1:18). Cf. Ga. 5:11; 6:12, 14; I Cor. 1:17. The cross to Paul was the gospel. By the death, burial and resurrection of Christ, God's saving power is manifested. The cross stood for all of this. Hence, by the cross the following was accomplished:

(1) **Redemption.** Paul wrote: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13). The Greek word translated "redeemed" (*exagorazo*) in this text suggests the "price paid" for redemption. By the cross Jesus paid the price or debt for our sins.

Another word for redemption is *lutroo*. This word means "actual deliverance." Paul uses the word both in Eph. 1:7 and Col. 1:14. Through the cross, or by Jesus' shed blood, we are delivered from bondage.

(2) **Reconciliation.** Man, alienated from God by sin, is brought back to God's friendship, yea, reconciled to God, by the cross. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death...(Col. 1:21-22). Both Jew and Gentile are reconciled in one body by the cross (Eph. 2:16).

(3) **Peace.** Sin makes man an enemy of God. Friendship of this world is enmity with God (Jas. 4:4). There is estrangement, terror, fear and distance. But all of these disappear when we come to God by the way of the cross. We read: "And, having made peace through the blood of his cross . . ." (Col. 1:20). To have peace with God is to have right relationship with him. This we have through Christ.

(4) **Purchase of the church.** It was through the cross that the church was purchased. Paul told the Ephesian elders to "feed the church of God which he hath purchased with his own blood" (Acts 20:28). The same apostle told Titus: "Who gave himself for us, that he might redeem us from all iniquity" (Tit. 2:14).

From heaven He came and sought her
To be His holy bride; With His own
blood He bought her, And for her life
He died.

(5) **Abolishment of the law.** At Calvary the Mosaic law was abolished. No man could be justified by the law (Gal. 2:16; Rom. 3:20). It was given to magnify sin and act as a tutor to the Jews until Jesus came. In order to inaugurate a better system, Jesus abrogated the law of Moses and instituted the New Testament.

The handwriting of ordinances that was against the Jews and contrary to them, Jesus nailed to his cross (Col. 2:14).

In light of the great and glorious blessings that we realize through the cross, we can say in unison with Paul: "But we preach Christ crucified . . . the power of God, and the wisdom of God" (I Cor. 1:23-24).

The Metaphorical Cross

The word "cross" is also used in a metaphorical or figurative sense. Listen to Jesus: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Lk. 9:23). Cf. Mt. 16:24; Lk.14:27. Jesus chose this figure, perhaps, because he was to be crucified.

Jesus bore his cross. No one else could bear it for him. Each disciple of Jesus must bear his own cross, and that day by day.

Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me.

Analyzing the passage in Luke, let us notice four things:

(1) **The cross is voluntary.** Jesus said, "If any man will come." The Lord does not force us or coerce us, but we follow Jesus by our own volition. When the burdens become heavy and the way groweth weary, let us not fret and complain. We made the decision to follow. Rather, let us ask for strength to persevere.

(2) **The cross means self-denial.** As the text states he who follows is to "*deny* himself, and take up his cross." This entails a disowning and complete denial of oneself. This is not just giving up some of the bad habits or outward practices, but is a turning off altogether of **SELF**, that is, sinful self. When Christ's will becomes the disciple's will, then he is ready for cross-bearing.

(3) **The cross must be borne.** A disciple must take up his cross and this is to be done daily. The responsibility of being a disciple of Jesus is a constant thing, regardless of the hardships that may be encountered. Cross-bearing is a readiness and willingness to bear and endure all things for Jesus' sake.

(4) **The cross is a test of discipleship.** Jesus exhorts any would-be disciple to follow him. This denotes faithfulness and fidelity. But prerequisites to following Jesus are cross-bearing and self-denial. In Lk. 14:27 Jesus said that a man cannot be his disciple unless he bears his cross and comes after him.

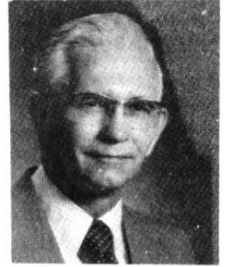
Geldenhuys makes the following comments on Lk. 9:23: "He who desires to become His disciple and servant will every day have to be willing to put his own interests and wishes into the background and to accept voluntarily and whole-heartedly—the sacrifice and suffering that will have to be endured in His service. The 'cross' is not the ordinary, human troubles and sorrows such as disappointments, disease, death, poverty and the like, but the things which have to be suffered, endured and lost in the service of Christ" (*Commentary on the Gospel of Luke*, p. 276).

In view of what Jesus did for us at Calvary, and all that we have received through the cross of Christ, let us take up our cross daily in His service.

Behaving Oneself in God's House

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ETIQUETTE IN THE CHURCH SERVICES

"... that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God..." I Timothy 3:15.

In a previous article we emphasized the necessity of a proper behavior pattern in the church. I was born and reared in eastern Virginia at a time when social etiquette was a way of life. Those who did not regard it were social outcasts. Some things were "proper" and some things were "improper". The men were chivalrous toward the women. The aged were revered. Courtesy was characteristic of those who wished to be regarded as ladies and gentlemen. Youth deferred to the elderly. Dignity and propriety were virtues not to be disregarded by anyone. To do so would be to stigmatize oneself in the eyes of the community.

Going to church services was always a special thing at our house. Whatever was our best, we put it on. Shoes were shined on Saturday evening out on the back porch all ready for Sunday. Trousers were pressed and shirts were starched. Dresses and blouses were ironed to perfection. We were going to worship God. It was **special**, so our **attire** was also **special**. It is a reproach on our generation, I believe, when some dress for worship as if they are going fishing, camping, or just "hanging around". We have gone crazy over being casual about nearly everything. **Brethren, worshipping God is not and cannot be casual.** Let us show even by our apparel that worship is a special occasion. Blue jeans, T shirts, tennis shoes, and pants suits may have their proper place but we associate them with the ordinary and not with that which is **special**.

I remember as a lad attending two or three weddings. We really spruced up for that. It would have been an insult to the bride and groom and their families to have come to their wedding improperly attired. Today there are many who still recognize this propriety and always wear garments suited to the occasion. It always offends me to see people disregard such. Even so, I have seen some attend weddings so sloppily and casually attired as to stand out in the crowd. Did not our Lord make reference to one who came to a wedding without a wedding garment? (Matt. 22:13) In this he not only showed regard for proper custom but he taught a lesson about spiritual garments for those who are members of the bride of Christ, the church. The spiritual attire for the Christian is a robe of righteousness. He must not be found without it.

We have seen brethren show more respect for the

dead than at the worship services. When there is a death, friends and relatives dress themselves in somber clothing or robes of mourning. This is out of respect for the dead and the sad occasion. Yet some who have known a month ahead that they would be serving at the Lord's table get up before all dressed as if they were going on a hike in the woods right after services. They feel nothing **special** about the memorial of the death of Christ for our sins. They show it even by their manner of dress. Something is wrong somewhere. Most of them have "dress up" clothing. If they did not have such, then whatever is our best ought to be worn.

It is a reflection on our times when there is more respect shown in manner of dress for a wedding, funeral, or social function than for the worship of Almighty God.

Not a few preachers have joined the world according to their appearance in the pulpit and in the classroom. There was a time when preachers regarded their standing before an audience to proclaim the unsearchable riches of Christ as an occasion to be characterized by great dignity. It was reflected in their appearance, speech, and manner. I remember brother Franklin T. Puckett as he would stand in the pulpit or before a class of his "preacher boys" at Florida College. He was articulate in both his manner and his dress. He was the picture of dignity and propriety. It was a proper example. Alas, it is not that way with some today who preach, both young and old. Brethren, if you are going to preach, lay aside the street talk, the street manners, and above all the street attire. If the preaching of God's Word does not demand this, then I must have been reading from the wrong book.

Brethren, let us give some consideration to the improvement of our spiritual etiquette.

APOSTASY'S ATTITUDE

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THE SPIRIT AND THE WORD is a booklet which was published in 1905 by Dr. J. C. Holloway of Indiana. As the title implies, the booklet engaged in a discussion of the nature and work of the Holy Spirit. At the time of writing, the division in the church which was brought about by a lack of understanding and an improper regard for Divine authority, and evidenced in missionary societies and instruments of music in worship, had largely crystallized and these innovations were permanent fixtures in the Christian Church as present practice testifies. This loose construction with reference to the Scriptures which made the corruption of the organization and worship palatable to their spiritual appetites, also reflected itself in their attitude toward the plan of salvation and the operation of the Spirit.

But such has always been so. When people gain the consent of their minds to ignore even a part of God's will and deviate from His authority in even the slightest degree, other departures and farther departures will follow in rapid succession. As a case in point, some of those among us who, in the early fifties, took unholy liberties with the word of God and advocated "Centralized Control" of the churches' finances through the "Sponsoring Church" arrangement, and the support out of the church treasury of unauthorized projects of every nature, have departed to the point of claiming the direct operation of the Spirit and the speaking in tongues. And some of those who helped sow the seeds of this apostasy by disregarding Scriptural authority now stand in stunned disbelief at the far-out departures of those whom they helped to launch in this direction.

In this article, we are not concerned with the discussion which ensued in 1905 regarding the operation of the Spirit, but we are interested in the attitudes manifested by those who took exception to certain things which the author had to say in the above mentioned booklet, as well as the type of proof offered to substantiate a certain point. He wrote:

"When the Author of this work wrote a series of articles in the *Christian Leader* and *The Way* on the 'Personal Indwelling of the Holy Spirit,' there sprang up quite a sprinkling of those who are supposed to be adherents of A. Campbell, and reproached and slandered us equal to the most orthodox. But this class of writers we chiefly ignored, attributing their sectarian views to the want of a clear understanding of the Scriptures, or to the lack of Faith in God's Holy Word."

What this writer says about the attitude of those in his day who "reproached and slandered" him because he dared question their belief and practice relative to the operation of the Holy Spirit, leads us to the conclusion, in view of like attitudes among some brethren today, that in spite of boasted progress, a good many brethren from a spiritual point of view are about where they were 75 years ago.

The writer of the booklet further says: "I now propose to show by quotations from the pen of Mr. Campbell himself, that I am not such a heretic after all." Why go to the pen of Mr. Campbell in order to establish that he is "not such a heretic after all?" Why not prove it by the word of God, if such can be done and if not, all the appeal to human wisdom would be utterly worthless. Any effort to absolve one of the charge of heresy by appealing to the writings of other uninspired men, seems to us a waste of time. Suppose the author could abundantly establish that his belief and practice was entirely compatible with that of Campbell's, what would that prove in regard to the Scripturalness of his position? How would agreement with Campbell enhance his stand insofar as his relationship with God is concerned? Only if Campbell had been infallible, which he was not, could agreement with him, per se, be of any spiritual value. An effort then to prove one's position to be Scriptural by calling up the past to obtain human acquiescence of human practice, sounds very much like some of the

purported proof tendered now by those whose affliction is the same as that suffered by the digressives of the past century. They seem to think they can prove themselves Scriptural now by establishing their orthodoxy by past accepted practices of the brethren. So, the expression, "Why, we have always done it" may mean nothing more than that "we have always been wrong" even if it could be established that "we have always done it." It matters not how many human testimonies may be adduced, how highly treasured human traditions may have become, and in what great esteem the witnesses may be held, none of these things prove anything to be acceptable to God. the controversialist who proffers such for proof, needs converting to the Divine principle that "my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isaiah 55:8, 9).

Dr. Holloway says some other things which are very apropos to our time and which no doubt failed to improve his "heretical" position with his readers. In fact, he may have been branded an "Anti" after he wrote: "The masses were so eager to grasp a rational conception of God's Truth, that their preaching (Campbell, et. al.) was everywhere received with glad and thankful hearts. It spread like the flames of a prairie fire and mowed down all forms of error which result from human tradition. But, alas! Many could not stand prosperity. So it was resolved that a new order of things was to be adopted. The public was notified 'that first principles' had been dwelt on long enough; that it was now high time that 'love' and a 'sweet spirit' be cultivated. So they laid down their arms, threw up their hands and surrendered! They at once began to throw love-kisses to the 'called and sent' clergy; then they began to exchange pulpits with them; then to adopt their 'expedients' and all other measures calculated to bring them into public favor as one of the orthodox denominations. They succeeded admirable in their efforts and are today so recognized." If we were called upon to give a definition of "apostasy's attitude" reflected in practice, we could not do a better job than was done in this quotation from Dr. Holloway at the beginning of this century.

Anyone acquainted with church history of the past century will easily recognize the above quotation as a brief description of God's people falling away from the truth, and arising to take their place among the denominations as a sister thereof. But what is even more distressing is the fact that the dust which was raised by their going down the road of apostasy had hardly settled when those of our time, who are the direct beneficiaries of the battles fought by those who then contended earnestly for the faith, began traveling the same road, pursuing the digressives of a century ago at a much more rapid rate than their predecessors in apostasy ever traveled, and in many instances, with the exception of the mechanical instruments of music in worship, have overtaken and outrun them. Will brethren refuse to learn from either

history or the Bible? Will our digressive brethren of the 20th Century learn too late, as Pharaoh of old, that what looks like an easy path to success may suddenly become their sea of destruction?

At this late date, we feel helpless to aid and are left with nothing but a slight hope, which is no more than wishful thinking seeing the distance that brethren have digressed from the truth, that they will learn and that in time. We can appreciate Paul's prayer in Romans 10:1-3: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

SET FOR THE
DEFENSE OF
THE GOSPEL

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PREACHING THE WORD

Paul wrote Timothy, charging him "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 3:14-4:8).

Observe that in verse 2 of chapter 4 Paul said "preach the word." The great need of today is the

" plain, positive, uncompromising preaching of the word of God. Much of what is preached today is not "the word" but the opinions of men. Preaching the word of God will give much assurance coming from the pulpit. Preaching the opinions of men will produce doubts, maybes and uncertainties. The word will produce certainty.

Various Descriptions of "Word"

In the books of First and Second Timothy there are different references to "the word." These terms or references all point to the same word of God. Please observe these. (1) In I Tim. 1:3 reference is made to doctrine, as well as in I Tim. 4:16, 5:17 and 6:3. (2) The "word" is called "sound doctrine" in I Tim. 1:10 and 2 Tim. 4:3. (3) Paul speaks of it as "good doctrine" in I Tim. 4:6. (4) The "glorious gospel" describes "the word" in I Tim. 1:11 and "gospel" in 2 Tim. 1:8, 10 and 2:8. (5) The apostle calls it the "truth" in I Tim. 2:4,7; 6:5; 2 Tim. 2:25; 3:7 and 4:4 and the "word of truth" in 2 Tim. 2:15. (6) The message called "the word" in 2 Tim. 4:2 is called the "mystery of the faith" in I Tim. 3:9, "the faith" in 4:1 and "words of faith" in 4:6. (7) Paul speaks of "the word" as being the "scripture" in I Tim. 5:18 and 2 Tim. 3:16 and the "holy scripture" in 2 Tim. 3:15. (8) Paul calls "the word" "wholesome words" and the "words of our Lord Jesus Christ" in I Tim. 6:3, the form of sound words" in 2 Tim. 1:13, the "word of God" in 2 Tim. 2:9, the "word" in 2 Tim. 4:2 and "our words" in 2 Tim. 4:15. (9) When Paul mentioned the "testimony of our Lord" in 2 Tim. 1:18 he referred to "the word." (10) When Paul told Timothy to commit unto faithful men "the things that thou hast heard of me" (2 Tim. 2:2) he was telling him to preach "the word."

These terms all refer to the same body of teaching, received from heaven, and preached by Christ and the apostles. No different messages were preached. When men preach different messages today, it is evident that the word of God is not being preached. Paul said "there is one faith" in Eph. 4:5 — one message. With so many different messages being proclaimed today, it is evident that many are preaching something other than the word of God.

Contrast

While various terms are used to denote the word of God in the books of First and Second Timothy, there are also some terms used in contrast with "the word."

(1) When Paul mentioned "other doctrine" in I Tim. 1:3, he warned of doctrine different to the word of God. (2) The "doctrine of devils" mentioned in I Tim. 4:1 was not the word of God. (3) When Paul said "neither give heed to fables and endless genealogies" in I Tim. 1:4 he was contrasting these as opposites to "the word." (4) When Paul said "refuse profane and old wives fables" in I Tim. 4:7, he was not telling them to refuse the word of God. (5) "Questions and strifes of words" mentioned in I Tim. 6:4 was not "the word" Paul told Timothy to preach. (6) Paul mentions "perverse disputings of men" in I Tim. 6:5 which was not "the word." (7) "Words to no profit" mentioned in 2 Tim. 2:14 certainly were not "the word" of God. (8)

When Timothy was told to avoid "profane and vain babblings" in 2 Tim. 2:16, Paul certainly wasn't telling him to avoid "the word." (9) Avoiding "foolish and unlearned questions" mentioned in 2 Tim. 2:23 was not avoiding the word of the Lord. (10) When some turned to "fables" in 2 Tim. 4:4, they were turning from the truth, not to the truth.

Why Turn?

What causes men to turn from that which 2 Tim. 4:2 calls "the word"? Paul sets forth several reasons for this. Observe what they are.

(1) **"They will not endure sound doctrine"** (2 Tim. 4:3). The time will come when men will not endure "sound doctrine." It is a sad day when men want error preached rather than the truth. The truth will make men free (John 8:32). Error only enslaves. When men will not endure the truth, they are soon to be enslaved by and to error. This makes it all the more important that we have a love for the truth (2 Th. 2:10-14).

(2) **"Having itching ears"** (2 Tim. 4:3). When men will not endure the truth, the word of God, they begin to have spiritual itching ears. Their ears itch for something besides the word of truth. Thus, they heap around themselves religious teachers who will scratch their ears. When people's ears itch, for a price, they can always find those that will scratch those ears. The supply has always exceeded the demand. There are many false teachers. Most religious teachers are false, teaching error.

(3) **Turn From Truth** (2 Tim. 4:4). Paul said when men having itching ears heap around themselves teachers, these teachers will turn them from the truth. It is easy to lead men astray when they want to be led that way. We need to be impressed that men are turning from the truth. Such is a tragic move, but many have made the journey.

(4) **"Turned Unto Fables"** (2 Tim. 4:4). Paul said when men turn from the truth they "shall be turned unto fables." A "fable" is fiction. It will not save. It is interesting that when men turn to fables, they become more important to them than truth is. That which is not true is more important than that which is the truth. How sad it is when men put such a value on error; yet many do.

In giving the reasons why men turn away from the word for fables, Paul begins with their attitude toward truth and ends with their having completely abandoned truth. This shows us the need for always guarding our attitude toward truth and keeping it what it should be. If our attitude toward the word is not what it should be, we may well leave truth and embrace error without realizing that we have done so.

Error or a fable is not God's power to save the soul for the gospel is that (Rom. 1:16-17). It will not purify the soul for only truth will accomplish this (I Pet. 1:22). Error will result in the damnation of souls (2 Th. 2:11-12).

Men Who Turned

Paul has (1) identified the truth for us in First and Second Timothy. He pointed out (2) the **contrast between truth and error**. Then we have looked at (3)

why men will turn from the truth to error.

Also, Paul tells us that men who teach error, leading men astray **(4) could be identified**. Such men could be so identified in Paul's day. They can be so identified today.

(1) Hymeneus and Alexander were men who Paul said "concerning faith have made shipwreck" (I Tim. 1:19-20). Paul was not ashamed nor afraid to name these individuals. Neither should we refuse to name false teachers today.

(2) Phygellus and Hermogenes were men who had turned away from Paul, which in turn meant they had turned away from Christ (2 Tim. 1:15). Paul did not have a bad attitude in mentioning their names.

(3) Paul warned that Hymeneus and Philetus were individuals who had words or teaching that would eat as a canker or cancer, who had erred from the truth and who had been responsible for overthrowing the faith of some (2 Tim. 2:17-18). Paul was not being unkind when he warned of such false teachers. To warn would be to prevent them from having an influence on others if they would listen.

(4) Paul said "Demas hath forsaken me, having loved this present world" (2 Tim. 4:10). Paul called the names of those who taught error and who practiced such. We should follow his example.

(5) Alexander did Paul evil and he said so (2 Tim. 4:14). Paul as he was guided by the Holy Spirit did not think it was wrong to call names. He believed false teachers needed to be identified so people could know who they were, what they were teaching and to beware of them.

When Paul wrote Timothy and called the names of false teachers, identifying them so all could know them, he was doing so to save the church from error. When preachers today call the names of false teachers, both in and out of the church, they are doing what Paul did. They will hinder the work of those false teachers. And they will be pleasing to God since Paul was. When we develop better methods and manners of dealing with false teachers than Paul and the other apostles of Christ had, we have become more affected by error than we realize. Paul did not call names to be mean and neither should we.

The need of the church today is for gospel preachers to preach in no uncertain terms the message of salvation as revealed upon the pages of the word of God, pointing out truth and exposing error and calling the names of false teachers both in and out of the church. Such will not make one popular with the world and with some of the brethren. However, it will save the church from error and the souls of men from hell. It will bring the appreciation of brethren who are trying to live for the Lord and go to heaven. It will give the preacher a clear conscience that the word of God has been preached and the will of God has been done (Acts 20:20, 27; I Cor. 9:16). Brother, "preach the word."

Please Renew Promptly!

Using Great Plainness
of Speech

J. T. Smith

3433 Studebaker Road
Long Beach, CA 90808



EVIDENCES—THE RESURRECTION OF CHRIST

Having shown in our preceding articles evidences from within and without the Bible that the Bible is in fact the Word of the Living God, it would be a simple thing to just state that since the Bible says that Jesus was raised from the dead that settles the matter. However, there is abundant evidence from the record of His burial and resurrection that He was raised from the dead.

In Matthew 27:57-60 we read, "When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed." From this reading we observe a number of interesting evidences.

First of all, the place where Joseph placed Jesus was in "his own new tomb." Luke adds to this, "wherein never before man was laid" (Luke 23:53). It appears to me that this is a very significant point. The fact that no person had ever been buried in this tomb would negate the possibility of a "a mix-up" on how many were in the tomb when Jesus' body was placed there and whether or not they were all there after Christ's resurrection. There could be no doubt as the situation was, for no body had ever before been placed in the tomb.

Secondly, we note from the reading that the tomb had been "hewn out in the rock." Since the tomb was hewn out in the rock, then there was no chance of anyone digging into the tomb and stealing the body. If any came into the tomb, the only way they could enter was by the door. But note also that a great stone was rolled to the door.

The Jews were not satisfied with the situation as it was. They wanted other precautions to be taken concerning the matter. Matthew tells us in Matt. 27:62-66, "Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, after three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say

unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch." They realized that if the body of Jesus was missing in three days what the consequences would be. Thus they placed a seal on the rock that was placed at the door of the tomb, and also placed soldiers to guard the tomb.

From history we learn that the placing of a seal was done by stretching a rope across the rock. Each end of the rope was fastened and wax was placed on each fastened end and the seal or imprimatur of the one who had authorized the sealing of the tomb, was placed in the wax. So, the Jews now had it just like they wanted it. They were going to make sure that the "last error" (that the body of Jesus was missing) was not going to substantiate the "first error" (Matt. 27:64), that is Jesus' claim that he would rise again the third day. But there was just one thing to which the Jews had not given serious consideration—that **Jesus actually was who he claimed to be.** (Next Month, Jesus' claim fulfilled).

FLED FOR REFUGE

O. E. Watts
Box 895
Craig, Colorado 81625

Old Testament

People seek security. God's faithful looked to Him for protection. The many verses speaking of Jehovah as "refuge" are listed in Strong's "Exhaustive Concordance". This book shows that five different Hebrew words were used for "refuge". The different special meanings each of these had are interesting indeed.

"The eternal God is thy refuge," states Deut. 33:27, where ASV reads, "thy **dwelling-place**". We feel safe at home. Another term for refuge (2 Sam. 22:3,b and Jer. 16:19) indicates a **retreat**. It was from a word which meant, "escape". A third word used repeatedly in Psalms has the idea of **shelter**, as from storms and other dangers (Isa. 25:4). Still another (Ps. 9:9 and 46:7) refers to a **high place**. This reminds us of the crags and towers of Israel, and of the history of our famous Cliff Dwellings.

The fifth word is very expressive. It indicates security, especially under protective wings (Ps. 36:7 and 91:4). It is found in Ruth 2:12, which concludes the statement of praise by Boaz. He said, "Jehovah recompense thy work, and a full reward be given thee of Jehovah, the God of Israel, under whose wings thou art come to take refuge." In this connection we quote from, "**Refugee Mother**":

Faithful daughter-in-law of Naomi
Was the damsel from Moab named Ruth.

**She had left her own people and country
To know God and to serve Him in truth.**

Under His wings **she** had come to take refuge. "Now thy God is my God," **she had** said. She became an ancestor of Jesus, Who helps those who for refuge have fled.

New Testament

In each of two Scriptures a different form of a compound Greek word occurs. It is KATAPHEUGO and means, "flee for refuge".

Acts **14:6** At Iconium resistance to the gospel became intense and was about to become physical. Gentiles, Jews, and rulers combined in opposition to the preachers and planned "to treat them shamefully and to stone them." That meant, "to **kill** them". So the refuge for which Paul and Barnabas fled was shelter, not only from humiliating abuse, but from death itself. "They became aware of it. and fled unto" other cities.

Hebrews **6:18** It was with both the promise and the oath that God assured that "we may have a strong encouragement, who have fled for refuge to lay hold on the hope set before us."

We fled from sin and from the wrath to come. We sought shelter, the safety of home, the security of the high place, and, as did Ruth, protection under the wings of God.

In memory we hear again the dear old congregation. At a baptism in 1921 they sang at the water's edge, "How Firm a Foundation". Their voices rang with, "What more can He say than to you He has said, You who unto Jesus for refuge have fled?"

Having been blessed with this assurance and protection, let us abide in it. We are thrilled and exhorted by the song which ends with, "Under His wings my soul shall abide, safely abide forever."

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CAN MAN BELIEVE IN GOD? - #5

Royce Chandler
3915 Franklin Rd.
Nashville, TN 37204

Only two sources of knowledge are available to man: his five senses and revelation from a source outside man and nature. Atheists deny the second source and leave us only the first, saying there is nothing man can know except what he perceives through touch, smell, taste, sight, or sound. Obviously, a blind man can never experience colors or physical beauty. One born deaf can never understand or appreciate sound. Without one of his senses, man is lost absolutely to a knowledge of those things associated with that sense and is unable to create the sensations by himself.

Now with which sense do we perceive the religious concepts of sin, atonement, priest, sacrifice, altar, grace, and redemption? With only his five senses, man can no more conceive, on his own, of those spiritual concepts than the deaf can be enthralled by beautiful music. Among the plants and animals, what teaches us religion? Which natural phenomenon teaches us the concepts? Just as surely as something cannot come from nothing, so it is impossible for man to find those spiritual ideas through any of his natural senses, for nature neither contains nor suggests them. Their logical explanation is that they were taught us by a source outside both nature and man—and the only alternative is that of a revelation from a Personal Being able to inform us of our purpose for existing, of our failures, and of His means of remedying our fallen condition.

Where do we see, touch, hear, smell or taste morality? Did man create it out of nothing? Did he learn it from plants and animals? By himself, man was incapable of creating or inventing such ideas.

Thus, the only rational explanation for man's spiritual nature is that his origin is spiritual. As our senses cannot teach us religion and morality, that knowledge had to be communicated to us from an "outside" source possessing those characteristics. But communication, morality, and religion demand a Personality—One who imparted His own spiritual nature and ideas to mankind, His creation. That Personality is revealed to us in the Bible as Jehovah, the Great I Am, whose power and divinity are revealed in every facet of nature, so that all unbelievers are "without excuse" (Romans 1:18-23).

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

INTO GRATEFUL HANDS OR INTO THE TRASH?

Ron Halbrook
1021 Welford Dr.
Xenia, Ohio 45385

What do you do with bulletins, gospel papers, mimeographed lessons, and other printed teaching materials after reading them? After one use, often such material is thrown out or laid aside. Why not put such materials to good use? We are on this earth to do all the good we can, by whatever means is at our disposal. After we benefit from using teaching materials that come into our hands, we should give thought to sharing that benefit with others. This is one way to plant the seed of truth along the way in life. Freely we have received good from the word in print, and freely we should extend that good to others.

Our family and friends could learn from these lessons in print. Brethren in foreign lands, such as in Africa and in the Philippines, are begging for such material. Eyewitness accounts have come of such printed teaching material being passed from hand to hand, village to village, and town to town until it literally falls to pieces! As a song says, why so thoughtless do we linger while the fleeting days go by? Too often we neglect the simple things we can do, and excuse ourselves by talking about things we cannot do.

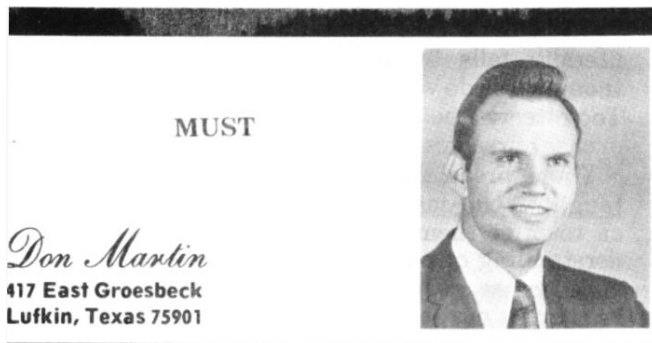
Young preachers like myself can benefit from lessons taught in the past, if someone would be so thoughtful as to offer them to us. We do not "inherit" an understanding of past battles, losses, victories, failures, and successes—and older saints are sometimes heard lamenting our lack of perspective about such things. The printed page helps younger men to learn from the struggles of past years, but that printed page in the possession of older brethren is often buried in boxes, stored in trunks, or stashed up in attics where no one can use them. Ultimately, they will be thrown out or burned up in "spring cleaning," perhaps by someone else who has no interest in such things.

For instance, the Bible Banner published in the 1940's can give insights and perspectives to many of us who were only born in that decade, or since then. Older brethren who took and saved those papers may not think to offer them to younger men now, and in many cases have even forgotten having them stuck back somewhere. When I mentioned this to an older brother a couple of years ago, he said, "You know, now that you mention it, I think I have some of those out back in the chicken coop." Sure enough, he did. And, he was glad for me to have them, droppings and all! I was glad to get them, droppings or no droppings! I'm still searching for all of Foy E. Wallace, Jr.'s original *Gospel Guardian* (1930's) as well as most of the *Bible Banners*, and would be glad to hear from some reader. But this article is not intended to simply increase my files. If some older reader has a stack stuck under the bed or in the garage (where they are doing no one but the rats any good), why not offer them to some

younger man who will be thrilled and benefited from something only going to waste now.

Quite a few older readers have back issues of papers printed in the last 25 years, but most young men born within that time cannot obtain those issues. Good lessons can still be learned from old copies of the *Gospel Guardian* (I am still searching for volume 4), *Searching the Scriptures* (anyone have volumes IX, 6; X, 1-12; XI, 4 through 6, and 12?), and *Truth Magazine* (wish I could find volumes I, 3,6,7 and 11,5). Many brethren have these papers stacked or boxed up for years back, and do not know what to do with them. Upon asking, a number of times I have been taken by some brother to the dusty attic of an old garage to look through magazines that ultimately will end up in the trash. While you have the chance to put these into the hands of someone who will use them, why not do so? Mention what you have not only to younger preachers but also to any younger men who are active in the Lord's work. Not everyone will be interested, but those who are will not be able to thank you enough!

While on the subject of sharing the printed page, many of you can also do someone good by sending *Searching the Scripture* to them.



Many people do exactly what they themselves want to do! They resent restraint and authority. This rebelling disposition can be seen in law enforcement as well as in most other civil and secular areas. Not a few also possess this selfish desire to paramourntly please themselves and do exactly what they want to do when it comes directly to the realm of religion. Educators tell us we should not use such words as "must," "necessary," and "you have to" in trying to motivate people — people resent authority and being told they have to do anything. However, there are certain things that God has said are necessary for man to do if man is going to enjoy the approval of God and heaven after awhile. The word "must" is expressive of God's authority and man's absence of choice to submit to God if man is going to be saved.

The word "must" (the word we shall examine) in the New Testament comes from the Greek "dei." Thayer defines dei (must) as follows: "It is necessary, there is need of, it behooves, is right and proper," (*Thayer's Greek-English Lexicon*, pg. 126). Now let us consider some occurrences of the word "must" and see what man must do.

MAN MUST DO SOMETHING TO BE SAVED. After the Lord had appeared unto Saul of Tarsus and

told him it was hard for him (Saul) to kick against the pricks (rebel against God's authority), this conversation took place: "And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do" (Acts 9:6). Observe the Lord told Saul it would be told him what he must (dei) do (all emphasis throughout mine, dm.) After Saul went into Damascus, as the Lord had instructed him. (Acts 9:6-8), a gospel preacher named Ananias came to Saul and told him what he must do, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

The alien sinner must be baptized for the remission of sins (Acts 2:38, 22:16). The act of baptism is preceded by faith, repentance, and confession of Jesus' deity (John 8:24; Acts 17:30; Rom. 10:10). The Lord told Saul (later known as the apostle Paul) but at this time an alien sinner) that in Damascus it would be told him what he must do. In Damascus Saul was told to be baptized. Hence, man must (dei, it is necessary, there is need of, it behooves, is right and proper) be baptized after he has believed, repented, and confessed!

MAN MUST BE SAVED IN THE NAME OF JESUS. "Neither is there salvation in any other," Peter exclaims, "for there is none other name under heaven given among men, whereby we must (dei) be saved" (Acts 4:12). To be saved in the name of Jesus is to submit to the authority of Jesus (cf. vs. 12 with vs. 7). Individuals who pervert, substitute or flagrantly reject the teaching of Jesus will not be saved (Matt. 7:21-27; Rev. 22:18, 19; 2 Jn. 9; Gal. 1:6-9). Man must be saved in the name or by the authority of Jesus. Hence, Paul wrote, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus. . . ." (Col. 3:17).

MAN MUST WORSHIP IN SPIRIT AND IN TRUTH. Jesus taught, "God is a spirit; and they that worship him must (dei) worship him in spirit and in truth" (John 4:24). Friend, it matters not how you want to worship God or how I want to worship God — we must worship him in spirit (fervently) and in truth (according to the teaching of his word). Denominationalism is the result of different men rebelliously worshipping God in the way they prefer to the exclusion of the way God has commanded. Every act of homage to our God must be rendered to God out of sincerity and because his word commands it — whether it be "private" or "public" worship (in this vein of thought where is the authority in the New Testament, Jesus' doctrine and covenant (2 Jn. 9), for mechanical instruments? Compare Eph. 5:19).

AN ELDER MUST BE BLAMELESS. Elders are to rule and lead God's people (Heb. 13:7; 1 Pet. 5:3). It is God's will that every local church have elders, overseers, bishops, pastors, presbyters, or shepherds (Acts 14:23; Tit. 1:5). Understandably, as leaders and examples for God's people they must possess certain qualifications. "A bishop then must (dei) be blameless. . . ." Paul commands (1 Tim. 3:2).

Actually, the word "must" is involved in each of the qualifications (cf. 1 Tim. 3:1-7; Tit. 1:6-9).

Just as the alien must do certain things to be saved, men must meet these qualifications in order to be scriptural elders.

MAN MUST STAND BEFORE THE JUDGMENT SEAT OF CHRIST. The judgment is inevitable and necessary. Each individual shall be judged by Christ on the basis of what he has done and /or has not done "For we must (dei) 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).

Concerned reader, it matters not how man resents authority and being told he must do something — God requires certain things of man. This requirement is often expressed and reflected in such words as "must." Man must do something to be saved, must be saved in the name of Jesus, must worship in spirit and in truth, elders must be blameless. . . , and man must stand before the judgment seat of Christ. Therefore, the only thing man can do — if he wants to be pleasing to God — is what God has said he must do!

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THE NEWS LETTER REPORTS

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

Send all News Items to: Wilson Adams, 317 Trinkle Ave., N.E., Roanoke, VA 24012

SOUTHSIDE LECTURES

DEE BOWMAN, 808 Fresa Road, Pasadena, TX 77502. This is to announce the SOUTHSIDE LECTURES at the Southside church of Christ, 808 Fresa Road, Pasadena, TX (Houston area). The dates are June 2-5. Housing arrangements can be made by writing Bro. Fred Gore at the above address. The following is the schedule of the lectureship:

THE CHRISTIAN: HIS LIFE
MONDAY, JUNE 2

9:30AM "THE CHRISTIAN: HIS LIFE"
—Connie W. Adams 10:30 AM

"THE CHRISTIAN: HIS CHOICES"
—Harry Pickup, Jr. 7:00 PM

CONGREGATIONAL SINGING
—Directed by R. J. Stevens 7:30

PM "THE CHRISTIAN: HIS MORALS"
—Homer Hailey 8:30 PM "THE

CHRISTIAN: HIS GROWTH"
—David Edwin Harrell, Jr.

TUESDAY, JUNE 3

9:30 AM "THE CHRISTIAN: HIS ABILITIES"
—Homer Hailey 10:30 AM

"THE CHRISTIAN: HIS TIME"
—David Edwin Harrell, Jr. 7:00 PM

CONGREGATIONAL SINGING —Directed
by R. J. Stevens

7:30 PM "THE CHRISTIAN: HIS RECREATION"
—Connie W. Adams 8:30 PM

"THE CHRISTIAN: HIS FAMILY"
—Harry Pickup, Jr.

WEDNESDAY, JUNE 4

9:30 AM "THE CHRISTIAN: HIS WORK"
—David Edwin Harrell, Jr. 10:30 AM

"THE CHRISTIAN: HIS WORSHIP"
—Harry Pickup, Jr. 7:00 PM

CONGREGATIONAL SINGING
—Directed by R. J. Stevens

7:30 PM "THE CHRISTIAN: HIS POWER FOR
VICTORY"

—Homer Hailey
8:30 PM "THE CHRISTIAN: HIS MONEY"
—Connie W. Adams

THURSDAY, JUNE 5

9:30 AM "THE CHRISTIAN: HIS RELATIONSHIPS"
—Homer Hailey 10:30AM "THE

CHRISTIAN: HIS HOPE"
—Connie W. Adams 7:00 PM

CONGREGATIONAL SINGING
—Directed by R. J. Stevens 7:30 PM

"THE CHRISTIAN: HIS REWARDS"
—Harry Pickup, Jr. 8:30 PM "THE

CHRISTIAN: HIS ATTITUDES"
—David Edwin Harrell, Jr.

WEST COAST SPANISH REPORT

MELVIN ROSE, 8221 Somers Dr., Anaheim, CA 92804. More than a year ago we initiated procedures to bring Jose Luis Arroyo from Mexico to work with us in the Spanish work in Southern California. I am happy to report that Bro. Arroyo has received his visa and plans to arrive around April 1st. The Arroyos will be a great help in the local work. Bro. Arroyo has been preaching the gospel some 12 to 15 years, so his experience will greatly aid the Spanish work in Orange County. Also things continue quite well in the Spanish speaking church in Tustin Santa Ana. As for me, I have had as many as five classes a week during the past month. However, despite our busy schedule I was able to go and see Bro. Alvarado in Tijuana. I had the privilege of preaching twice in English, at the West Covina and Lancaster congregations. Any time brethren in the area would like me to speak for them, I can do it, because I am free on Wednesday nights, plus both morning and evening services on Sundays (we meet from 12:30 to 2:30 p.m.). Phone: (714) 893-5279.

GLENN SEATON, 170 Brunswick, Paducah, KY 42001. During the month of February the 32nd Street church in Paducah ran 20 thirty second television commercials on the local N.B.C. affiliate. This idea was taken from the Lockland congregation in Cincinnati which had great success with similar program. The commercial offered a free Bible Correspondence Course and was shown once each day, Monday through Friday, between 9:00 a.m. and 3:30 p.m. The results were simply amazing! At this writing we have had 94 requests for the course. We have had requests from four states and as far as 70 miles. Out of the 94 requests, 41 people have finished the first course and are now working on additional material. I am now in my fourth lesson in a home study as a result of the commercial. Two other classes are being arranged at this time. Details are also being worked out for a possible Bible Class at the Kentucky State Prison at the request of one of the inmates. Our plans are to visit and try to study personally with every person that has requested the study material.

The total cost for this project was about \$1,200. This included 20 commercials, production, and a telephone answering machine. This congregation was so pleased with the results that we are considering dropping our bulletin and using the money to run these commercials once each year. This information is passed on with the hope that many congregations will look into the feasibility of television advertisement in their area. I personally feel that television is the best medium available in many areas to contact people who are interested in a study of God's Word. Why not open up many doors of opportunity in your area through this successful medium? I will be happy to supply any additional information or help to any congregation interested in a similar project. Phone: (502) 554-3044.

THE WORK IN GERMANY

JACK MILLER, PSC Box 7989, APO NY 09012. There is now a faithful church meeting in the Sembach area of Germany. This is about 15 miles from Kaiserslautern, W. Germany. There are currently five families meeting from house to house. We are looking for a place to rent for a more permanent meeting place. We are determined to worship in spirit and truth after the New Testament

order and welcome all that would want to meet with us. The following people can be contacted:

Andy Croley, PSC Box 3358, APO NY 09130 Sembach Military 7081/7325.

Dennis Poyner, PSC Box 519, APO NY 09130 Sembach Military 7201/7015.

Fred Gosnell, PSC 2281, APO NY 90130 Sembach Military 7889.

PREACHER AVAILABLE

DONALD LEE, 14651 Flair Dr. Houston, TX 77049. Preacher 46 years of age with 20 years of experience would like to relocate this summer. Interested in the states of Texas (Gulf Coast), Kentucky or Alabama. However, I would consider other states of the south. If interested please write me at the above address.

PREACHER VICTIM OF FIRE

CHARLES ANDREWS, Rt. 3, Box 338, Perry, FL 32347. Bro. Andrews preaches for the Spring Warrior church and recently saw his house burn, along with his library. He asks if any preachers have duplicate books to please send him a list and prices. He desires very much to rebuild his library.

KNOW ANY ROLAND SUTTON'S?

(Taken from the Imhoff Avenue Messenger of Truth, Port Arthur, TX.) We are happy that Roland R. Sutton obeyed his Lord in baptism on Friday the 25th of January. He is 70 years old, has lived in this community for years and never attended services at any church. He made up his mind he was going to attend church services somewhere and so one Sunday morning he walked into our services and asked if we would teach him the truth. With an open heart like that he was a 20th century Cornelius. But my point is, how many Roland Sutton's live in your neighborhood? How many are still in ours? We were fortunate ... he came to us and asked for the gospel. Many, just like him, will die before they get around to asking. We must "seek and find" them—Rick Lanning.

RONNY MILLINER, P.O. Box 371, Middlebourne, WV 26149—The church here has concluded a most edifying week (March 24-30) in which Connie W. Adams preached in a gospel meeting. This was the first time the church here had tried day services. Theme for these morning studies was "The Home." The enthusiasm and interest shown in these studies showed that it was well worth the effort. A brief question and answer period followed each lesson. The average attendance for the morning services was 62. Interest from the morning sessions seemed to carry over into the evening periods. Attendance for the meeting was the highest here in years with an average evening attendance of 140. We rejoiced to see three baptized and two restored during the week. Brother Adams did an excellent job preaching the gospel. Our next extended effort will be a Summer Bible Study June 16-20 with the general theme "Lessons From History." We invite readers in our area to visit with us. May God be praised in all our efforts.

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(Taken from bulletins and papers received by the editor)