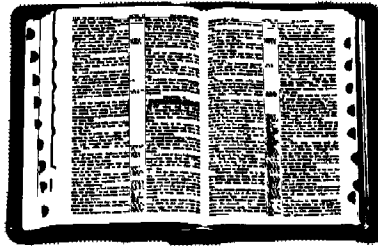


SEARCHING *the* SCRIPTURES

"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

SEPTEMBER, 1980

NUMBER 9

THINK ON
THESE THINGS

H. E. Phillips
P.O. Box 17244
Tampa, Florida 33612



WHY THE SAVED ARE IN THE CHURCH

In this present age the great majority of people believe that salvation from past sins and the promise of eternal life is in no way connected with the church of our Lord. They teach that one may be saved and never be in any church, especially in the church the Lord built. Of course, to these people all churches are permitted by Christ and are all equally acceptable to him. None are important to the remission of sins, according to these people. This is either true or it is false. If the scriptures teach that one must be in the church of the Lord to enjoy the blessings of forgiveness of sins and the hope of eternal life, not one single soul outside of the church can be saved. All the saved are added to the church at the time they receive remission of sins.

Obviously, the reason for this doctrine is to try to get someone into heaven who died out of the body of Christ, which is the church (Eph. 1:22, 23). If church membership is totally unrelated to the remission of sins and eternal life, then one who dies belonging to no church has as much hope of eternal life as the best member of the Lord's church. Or membership in one church is as good as membership in any other church. Notice some of the promises made to those who are in the church, and by implication these promises are never promised to those who are not in the church.

1. The BLOOD of CHRIST saves. I know of no prominent denomination who contends that one could be saved without the shedding of the blood of Christ. It is true that modernists now preach that the merits of the blood will not accomplish what the scriptures say of it, but for the most part the religionists of the world still believe in the importance of the shedding of Christ's blood.

"And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Heb. 9:22). "For it is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:4). Jesus said: "For this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28). "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18,19).

All these verses clearly show that redemption is by the blood of Christ, and it is impossible for one to the saved who has not applied the blood of Christ. Now listen: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the CHURCH of God, which he hath PURCHASED WITH HIS OWN BLOOD" (Acts 20:28). The blood of Christ is in the church, and to claim to be saved out of the church is to claim to be saved without the blood of Christ. Impossible!

2. Most all religious people admit that **reconciliation** in Christ is absolutely essential to be saved. To be reconciled simply means to be made friends again; it means to be placed back on acceptable terms with God. This is done by Christ. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (2 Cor. 5:18, 19). Three things are clearly stated: 1) God is reconciling us unto Himself by Christ; 2) He does not impute the trespasses unto those who are reconciled; 3) This is done by the word of reconciliation. Now, where are those who are reconciled? Are they in the church or out?

"And that he (Christ) might reconcile both (Jew and Gentile) unto God IN ONE BODY by the cross, having slain the enmity thereby" (Eph. 2:15). The reconciliation of both the Jews and the Gentiles are accomplished by Christ IN ONE BODY. If we go back to the last two verses of Ephesians one, we read: "And hath put all things under his feet, and gave, him to be

the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:22,23).

The church is the body—"that he might reconcile both unto God IN ONE BODY.. ."—therefore, no man can be reconciled unto God by Christ outside that ONE BODY which is the church.

3. Most all religious people admit that the **new birth** is absolutely essential to be in the kingdom of God or the family of God. To Nicodemus Jesus said: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3). "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). The kingdom and the church are the same (Col. 1:13; Matt. 16:18,19).

The new birth—"born again"—puts one into Christ. It is the "newness of life." "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). A birth indicates one is born into a family relationship. That is the very purpose of the use of the term. Now read: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim. 3:15). This passage permits no doubt as to the church and the family of God being the same. And there can be no mistake about the relationship of the "new birth" and the family of God, which is the church.

No man can read these verses and seriously contend that the church of the New Testament does not contain all the saved. Therefore, the church is essential in that all the saved are in it and no saved are out of it.

Searching The Scriptures

Volume 21

September, 1980

Number 9

Published Monthly at
BROOKS, KENTUCKY

Second Class Postage Paid at Brooks, Kentucky
and at an Additional Mailing Office
USPS-487-440

CONNIE W. ADAMS, Editor

Office of Publication
52 Yearling Drive
Brooks, Kentucky 40109
Phone (502) 957-2257

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Editorial

Connie W. Adams

P. O. Box 68
Brooks, Kentucky 40109



A WARNING ASSESSED—AGAIN

Elsewhere in this issue we carry an article from our good friend, Ed Harrell, in which he responds to my editorial of the June, 1980 issue in which I took exception to some of his conclusions and recommendations in his article carried in that same issue. Also, in this issue, we carry an article from Wallace H. Little in which he responds to the first Harrell article. In Ed's first article, brother Little's name was called a few times and the nature of his work and recommendations in the Philippines was seriously questioned. It is only fair that he have space to reply. Brother Little was in the Philippines at the time brother Harrell wrote his "warning" and a copy of that article was forwarded to brother Little. Since the Harrell article was also carried in *Truth Magazine* along with my response, Mike Willis, the editor has offered to carry brother Little's response, a review of that by brother Harrell and also a shorter rebuttal article by each of those men. I plan to have nothing more to say in *Truth Magazine* on this subject and thank brother Willis for the space he has already allotted me. Since a more lengthy exchange will be granted between brethren Harrell and Little in *Truth Magazine*, then we intend to bring the matter to rest in this present issue of *Searching The Scriptures*, unless other developments unforeseen at this time should make such necessary. We request the reader to turn to the articles by brethren Harrell and Little before continuing with this one.

Other Criticisms of the Work

Brother Harrell correctly points out that some of the brethren who have visited and worked in the Philippines have sounded warnings and suggested that movement be made in the direction of helping that work stand entirely on its own. We pointed out essentially the same thing in our article of June, 1980. All of those of us who have visited and preached there have warned of excesses and abuses. I also agree with the comment of the brother from whose letter Ed quoted that "it is not wise to push our American brethren into providing continuous support for those men." But there is something to be said for working while it is day, for striking while the iron is hot, gathering the harvest while there is opportunity. American brethren have supported American men in fields which were far less fruitful, costing much more money and over a much longer time span, than has been involved in the Philippine work. When you consider the number of souls that have been reached,

the number of churches established, the growth and development many of them have made, then it appears to me that a great amount of good has been accomplished by the support of American churches. If these brethren will do some research on how much money has been spent transporting American families and maintaining them for 30-40 years in the same countries it would be interesting to know how much has been spent. I am not critical of that. I believe it is scripturally right to send and maintain brethren to preach all around the world. Yet, in the short span that American churches have been involved in supporting native men in the Philippines, untold good has been accomplished. Yes, there have been abuses. Yes, there have been some unworthy men uncovered. But in spite of that, there have been scores of congregations planted, thousands have obeyed the gospel, a number of preachers have been developed and a good number who were formerly denominational preachers have learned their error and obeyed the truth. I know personally of several cases in which the men who left their denominational error did so at great financial sacrifice.

Judging Character or Competence

If brethren Harrell and Poarch did not go to the Philippines to "judge the moral character or competence of particular Filipino preachers" then I would hate to think what they would have said if they HAD gone for that reason. Their whole appraisal left a thick, black cloud over that whole work. Not only so, but they called in question the competence of everyone of us who have labored in that country to reach a correct evaluation as to the character and competence of the preachers there. It is my settled conviction that those of us who have gone (even for short term visits) and have traveled among the churches and worked side by side with the native men are in much better position to reach such conclusions than brethren who did neither.

At this juncture it is in order to comment on the question of brother Harrell's "competence" in this matter. He said "Really, what brother Adams questions is our competence." Brother Harrell is correct. Now, even I have better sense than to question his credentials as a researcher, historian and in the academic world. His qualifications there are imposing and widely recognized by his colleagues. But his "serious library research" and "considerable exposure to Asian culture" do not compensate for the fact that he is totally inexperienced in the work of the gospel in the Philippines. That is the question of essence here. His year in Asia was in India, not in the Philippines, and while there may be similarities there are also many differences. Brother Harrell says he has "received briefings from the State Department on Asia (including the Philippines)" has "interviewed Asian ambassadors," has been asked to make a lecture tour of Asia by the United States Information Agency, and that he has done considerable library research on Asian economies and culture. He says he thinks he has "a fairly sophisticated grasp of what money means there." Sounds good. But the fact remains, that Ed Harrell has NO practical experience preaching and

working among the Philippine churches nor alongside the native men. He could not learn from ambassadors, economists, State Department officials and cultural experts what the simplest gospel preachers have come to know by experience out in the provinces and barrios where congregations are planted and growing. There is often a wide gap between "book learning" and practical experience. And it is precisely in that area that I do indeed challenge the competence of our brother to correctly assess this matter.

There are many gospel preachers in the USA who are being supported by churches which have reached their decisions to provide such support on the strength of recommendations from those who know them and have been willing to commend them. That does not mean we know everything about them. Some of the American preachers who are being supported in foreign fields are not personally known by all the churches supporting them, but the churches have acted on the recommendations of other brethren whom they do know and trust. We believe that is a sound principle and I take note of the fact that brother Harrell did not call it in question.

Sources

While brethren Harrell and Poarch acted on the best information they could gather the content of much of what they said about the behaviour of some of the better known preachers in the Philippines is of questionable origin. Some of us have been involved in unraveling a serious plot which was laid some years ago to destroy some good, able and influential preachers. When such evil men were exposed, they began a vendetta and circulated scurrilous materials against the men who were the objects of their malice. The evil deeds of these men have long been known by those who have had any sustained contact with the work and it is disconcerting to see some of their charges word for word in these reports and "warnings." You would not get to the bottom of such matters from the Labor Attaché, nor the Personnel Director of the Department of Labor, nor from the Director of the Office of Education, nor from professors of economics. Had brethren Harrell and Poarch made some visits and worked among the brethren very long they would have been able to see through all of that. Here again, their inexperience and lack of knowledge of the work itself shows through.

Work in Other Places

My comments about brethren in South Africa and the preachers who receive a working fund from which certain expenses are paid before counting the rest as family living expense, was not intended as a criticism of those men or their work. I offer no criticism of these men and the work they are doing. A number of them are close friends. They have worked hard and well. My point was that brother Ed was not as lenient with the Filipino preachers along this line as he apparently is with the Americans in South Africa. "God is no respecter of persons" (Acts 10:34).

A Wide Gap

Under the heading "American Support is Substantial" Ed said "No one knows how much." Then later he said some people in the Philippines "simply

could not believe it when we told them the amounts of money being sent by American churches." Now brethren, which way is it? If "no one knows how much" then how did you know what amounts to tell those you astonished so? There is a wide gap between what Ed suspects and the accumulated data which Wallace Little has in hand. Regardless of what Ed may think of Wallace and his work, he is a stickler for facts and figures and has more documentable evidence on the Philippine work, the preachers, their families, the size of the churches where they preach, how long they have been Christians, how long they have been preaching, and the sources and amounts of their support than anyone else. We urge our readers to consider carefully what he has to say along that line.

We can also confirm much of what brother Little says about the standard of living of professional people in the islands. I, too, have been in some of their homes and can assure you that they did not maintain their standard of living on \$150 a month. Labor statistics to the contrary notwithstanding. I have also been in the homes of the two preachers to whom the Harrell report referred as close personal friends of brother Little. The clear insinuation of that report is to the effect that serious favoritism has been shown. I consider both of the men in question good personal friends as well. Their ability and far reaching efforts for good over the years are most impressive. I have seen no evidence of affluence whatsoever in either place. I have learned from any number of brethren that these men have sustained them and their families when they had nowhere else to go. It is tragic that one of these men has lost his support as a result of the Harrell article.

Scriptural Principles and Personal Judgment

While some brethren may differ as to the best way to establish self-supporting local churches in foreign lands, there are some scriptural truths which should not be overlooked. "God is no respecter of persons." It is right for brethren to recommend those they know to brethren who do not know them (Acts 9:26-27; 3 Jno. 5-8). It is right for a congregation to support a preacher in another field (Phil. 4:15-16). It is right for more than one congregation to support a preacher in another field (2 Cor. 11:8-9). It is right for a preacher not to accept wages from the church where he labors if he so chooses (Paul at Corinth). It is right for a preacher in his support to sometimes "abound" and be "full" (Phil. 4:11-12), as well as for him to be "abased" and "hungry". We hold these as undeniable truths and stand ready to defend them against any who may wish to gainsay them, including our friend, Ed Harrell.

Since additional space will be allotted in *Truth Magazine* for further exchanges between brethren Harrell and Little, we deem it best to close down our part of the discussion with this article. It is my hope, and I am sure that of brethren Harrell, Poarch and Little, that these articles have served a useful purpose in giving friends and supporters of the Philippine work food for thought and information which will be helpful in deciding what course to follow in whether, or how long, or how much, to support that work.

We do not normally devote this much space to such matters and thank the readers for their indulgence.

THE PHILIPPINES—A WARNING REPEATED

Ed Harrell

Tommy Poarch and I have read brother Adams' comments on our article and feel that a brief reply is called for. We appreciate the spirit of brother Adams' remarks; we appreciate his service in the Philippines in the past and his work elsewhere; and we shall try to be brief in our reply. Tommy and I have agreed that it would be better for me to answer some of the questions raised (as being the party more directly involved), but he has read and agrees with the contents of this article.

SOME IMPRESSIONS CORRECTED

1. **The Views of Other Men.** I think it would be a mistake to try to hold a popularity contest on our disparate views, but I want to make it quite clear that all of those who have been to the Philippines in the past do not disagree with me and agree with brother Adams. I have discussed this matter with quite a number of the men on brother Adams' list and I know that many of them have come back from the Philippines deeply troubled by the present pattern of support. I shall take the liberty of quoting from a letter written in 1979 by one of the brethren on Connie's list; in fact, the one who has had the longest continuous association with Filipino preachers: "It is my humble opinion that the sending of U. S. money is the cause of many such problems in the Philippines. I say that with fear toward God and with respect to my beloved brethren who disagree with me. Having lived and worked with some of the Filipinos for one year, I am convinced that it is not wise to push our American brethren into providing continuous support for those men. On the other hand, I am not recommending that we go to the other extreme and cut off their support all at once. Possibly, a plan in which a preacher's support would be decreased on a regular basis, until such support would be completely stopped would be fair and expedient." I agree totally and so do our recommendations. Other brethren long associated with works in underdeveloped societies have made similar judgments. Such decisions are not easily reached, but Tommy and I are by no means the only people who have reached these conclusions.

2. **The Purpose of Our Trip.** I shall reiterate that the purpose of our trip was not to judge the moral character or competence of particular Filipino preachers. We understood that could not be done in two weeks; I doubt very seriously that it can be done in two months; I wonder whether it can be done in two years. We did not presume that we could do in two weeks what we judged others could not do in two months. We went to the Philippines to corroborate the economic evidence which we had accumulated through serious library research and through my considerable exposure to Asian culture. I am prepared to defend and document the economic recommendations we made on the basis of that investigation.

3. **Sources of Our Information.** Brother Adams has outlined our itinerary and implied that we made our recommendations on the basis of cursory discussions

with a limited number of preachers. We did indeed visit a few of the preachers being supported by churches in this area, but our recommendations are not based on our discussions with any **Filipino preachers**. Our research in the Philippines included interviews with the Labor Attaché in the United States Embassy in Manila; the Personnel Director of the Philippine Department of Labor in Manila; the Director of the Office of Education in Manila; professors of economics at two universities; representatives in Philippine employment agencies; and experts in local travel expenses. If one wants to judge how thoroughly we did our job, he will have to consult the body of statistics which we collected.

4. **Paternalism and American Preachers.** As to whether it would be useful for American preachers to settle permanently in the Philippines, we believe that American churches would do well to support good men anywhere in the world. We have serious reservations about the "recommending" system in underdeveloped societies. If, however, it appears to be absolutely essential in the minds of some brethren, we believe it makes good sense for the recommending to be done by brethren who are permanently in the country and who have knowledge based on more than sporadic visits.

5. **The Work in Other Places.** We commended the work in South Africa particularly because we believed the men there had used commendable discretion in their appeals for money for native preachers. If Connie or others know of abuses in the patterns of support in that area, I would be the last to object to a discussion of them.

OUR OBSERVATIONS, JUDGMENTS AND COMPETENCE

Below are summarized the observations, judgments and recommendations made in our report and a brief defense of our competence in each case. Really, what brother Adams questions is our competence. He has every right to do so. Brethren will have to make their decisions on the basis of their own evaluations of this issue.

1. **Corruption in the Philippines.** No one disagrees that there has been and is corruption in the Philippines. I did not learn that from someone in the Philippines; I knew it long before I went. The "constant turmoil" there, to use the words of the work's most avid supporter, is a fact. The only question is how much there is and how American churches should react to it.

2. **American Support is Substantial.** While it does not matter how much money is involved, we know no one who will question that the amount is substantial. **No one knows how much.** Those most closely involved with the raising of support have told me that they were unaware of what some Filipino preachers were reporting to the United States. It is easy to document falsifications on the basis of reports to American churches.

3. **A Maximum Wage Should Be Set.** We believed American churches needed some informed guidelines about a society which was quite strange to them. We researched this question quite thoroughly and we are convinced that the \$150 per month recommendation

we made is generous and ample for all circumstances. Clearly, some Filipinos should not receive that much. We are confident that none should receive more. We also want to make it clear that we considered all of the duties which might fall upon a preacher such as travel. We did not make this assertion without an overwhelming body of evidence to support it, some of it available in American publications. We shall be happy to share a complete dossier of that evidence with anyone who wishes to see it. The evidence was not gathered from disenchanting preachers but from competent authorities.

4. Reasons for the Termination of American Support. We made two judgments about when American support should be stopped. First, we do not believe churches should send money into the Philippines (or anywhere else) when they are not sure they are supporting reputable people. I believe it is very important that American churches increasingly act on that principle. If you do not know where your money is going on the basis of good information, do not send it. Money can do harm as well as good.

Second, we recommended the immediate cessation of support to those who have been receiving exaggerated salaries. We know a substantial number of Filipino preachers who have been reporting incomes of from \$300 to \$700 per month and I am sure there are many more we do not know. Knowledgeable people in the Philippines simply could not believe it when we told them the amounts of money being sent by American churches.

I feel perfectly comfortable with the recommendations that American churches should have the highest confidence in the moral integrity of those whom they support and that they should not continue to support those who have received inflated salaries in the past.

5. Gradual Withdrawal of American Support from the Philippines. We recommended that American churches slowly terminate (over a three year period) all of their support for Filipino preachers because of the problems there and because of the danger that money poses in underdeveloped societies. That clearly is the most sweeping recommendation we made; it is also most clearly the product of my own personal judgment. I know many brethren who share this general view, but I also do not question the right of conscientious brethren to disagree with my judgment.

But on what basis, aside from the things that seem to have gone wrong in the Philippines, can I make such a recommendation. I do not claim to be an expert on Asia and other underdeveloped cultures, but I have been through and come out the other side of the experience known as "culture shock." I have lived for approximately one year in Asia; I have received briefings from the State Department on Asia (including the Philippines); I have lectured at universities in four Asian countries (including the Philippines); I have interviewed Asian ambassadors; I have been asked to make a lecture tour of Asia by the United States Information Agency; and I have done a substantial amount of library research on Asian economies and culture. I think I have a fairly sophisticated grasp of what money means there. I

know that in a society where most people have no shirt a man with two shirts is rich. I know that materialism (which we associate with the West) is rampant in underdeveloped countries. I know that paying a preacher more than he can earn with his hands in such a society is an invitation to disaster. I know that the cause of Christ grew in this country without such funding. In short, I think I know a good deal more about the problems of working in such a culture than many American brethren and I believe it is my obligation to publicly declare my best judgment.

AMERICAN CHURCHES SHOULD KNOW

I am sure we all have great sympathy for the leaders in American churches who shoulder the responsibility for trying to decide how to use the bounty they have at their disposal. They have a right to all of the information we can give them. I am not sure that it is a very good solution for churches to lean on "experts"—whether it be brother Adams or me. All of us should try to cultivate a more intimate relationship with the work we support. But, circumstances being what they are, our report is an effort to supply a wider base for judgment. Both brother Adams and I recognize that this can only be beneficial.

I think it is important that we do not lose sight of the fact that responsibility cuts two ways in such undertakings. It is the Lord's money that is being sent to the Philippines. I have encountered an attitude of late (not from Connie) that constantly denigrates American Christians and churches and argues that even wasting the Lord's money is justifiable because the churches would do nothing constructive with their funds otherwise. Such suggestions are insulting and degrading to American churches. American churches have probably been liberal to a fault (like the American nation), betraying a gullible willingness to have fellowship with those whom they should shun. I have traveled extensively among American churches and I know their generosity. They perhaps need to learn more about responsibility.

CONCLUSION

I want to say again that I appreciate brother Adams' spirit and his work. I hope this article will clarify the judgments we made and the reasons we feel they are just. Perhaps we are wrong; perhaps there is something in my background that makes it come out that way. I am a historian and I know well the difficulty of overcoming subjectivism. And perhaps Connie is wrong, unable to see clearly what we say because of his deep emotional attachment to the Christians he knows in the Philippines. To err in either direction will have serious consequences.

You will have to judge. I asked from the beginning only that the material we presented in our original article be judged rationally. And remember, when all the debating is over, all we are talking about is money. We have not suggested the annihilation of any Filipinos, nor disfellowshipping anyone, nor marking anyone—only that the Filipino Christians should learn to live without American money. The worse that could happen is that the brethren would have to live as they did before they became Christians, and in the manner that all other Filipinos live. The worst that could

happen is that some men who have become "professional preachers" would have to go to work. Such things have happened in the past in this country with little ill effect. Money must be removed as the basis of our work in the Philippines.

**"THE PHILIPPINES—A REAPPRAISAL AND
A WARNING"
—MY REPLY**

Wallace H. Little

Brn. Ed Harrell and Tommy Poarch wrote under this title in *TRUTH MAGAZINE* and *SEARCHING THE SCRIPTURES*. They were very critical of the Philippine work and me. Before reading my response, please reread their article carefully, remembering the burden of proof is on them (2 Cor 13:01). They did not question my motives. I will not doubt theirs.

THE ACTUAL ABUSE AND DISHONESTY

I know of 75 instances of preacher-misconduct of ALL KINDS in the Philippines in 15 years. 45 were doctrinal. The men returned to their original religions. The remainder were dishonest. Some men were overtaken in a fault, later repenting and making restitution. In 1974, one misappropriated money sent for distribution to needy saints. He has since returned every cent. Another confessed in *SEARCHING THE SCRIPTURES*. This year, he told me he would make restitution.

I have positive proof of the dishonesty of 30 Filipino "preachers". The other Americans who have been there and myself tried to get the crooks to repent and make correction. If unsuccessful, we exposed the situations. The average is 2 crooks per year. Do we doubt we could duplicate this among Americans, by also drawing on 15 years' experience? Who does not know of men accumulating debts, moving without paying, leaving the local church or members of it to settle, to keep the congregation's name clear? For this dishonesty, do we demand cutting off the support of all Americans? I intend continuing exposing dishonesty, without regard to persons. Ed and Tommy evidently believe most men in the Philippines are over-supported. Hence, because of this, and "the danger of American money to the work" there, they want the support of all stopped. I will consider their charge of wide-scale over-support later.

"Evidence" cited to prove greed was the fact many Filipino preachers ask for additional items. These reflect neither dishonesty nor greed. The average Filipino believes all Americans are rich. So, why should the wealthy American object to helping a brother in Christ in the Philippines to further the cause both believe in? In reverse, all the American would need do is ask. Their culture requires the Filipino to help, even if he must borrow money to do so.

**THE THINGS CITED AS FACTS WHICH
ARE INCORRECT**

The basic article says, "it is a monstrous thing that has happened to us", that "there is a tremendous flow of American money" coming there, that there are

"probably over 500" Filipino preachers being supported, that "many of them are taking huge sums of money in the context of their culture", that "huge sums of American money (are) going into that country", that "a very large amount of money is going from conservative churches in this country (US) to the Philippines", that "we estimate the amount to be in excess of \$150,000.00 per month", that "perhaps that much more is being sent by individuals", that "before he died, Reuben Agduma (he means Romulo, Reuben's father-whl) reportedly estimated the amount to be around P1,000,000.00 monthly". These indicate the emphasis Ed and Tommy place on their estimates and the extent of their misunderstanding of the work in the Philippines.

I maintain a nearly complete record of Filipino preachers. My figures, which are NOT estimates, show 172 receiving support. The monthly dollar total from BOTH churches and individuals is \$22,156.00, averaging \$128.86 per man. The additional help they seek raises this to about \$150.00. Requests from unsupported men likewise average around \$150.00 per month.

Assume every supported preacher is receiving 100 percent more in "underground money". The total doubles to \$44,330.00. This is LESS THAN ONE-SIXTH of Ed's and Tommy's "estimate" of \$300,000.00. Ed and Tommy believe \$300.00 per month support is common. Their "estimate" would mean there are 1000 supported men in that nation. THERE ARE NOT THAT MANY PREACHERS, TOTAL, PERIOD! Ed's and Tommy's "estimate" and unsubstantiated charge of "pervasive over-support" has done the work in the Philippines and the preachers there a very great disservice. They left the impression that no Filipino can be trusted. Intended or not, this amounts to scare tactics. It does not represent the situation in the Philippines.

The article stated, as early as 1977, I obtained support of \$500.00 for "two friends and advisors". Neither of these men asked my help. I discovered their needs and acted on this basis, not on friendship. Both lived in the highest cost of living area there. One had 8 of his own children at home, plus the husband and child of one of these, three of his second wife's children and three adopted children. In view of the 1977 commodity prices, I still believe such a level of support represented his needs.

The other was in an even more precarious financial situation. 10 of his 11 children lived at home. He was deeply in debt trying to help others to whom he was close. In Filipino culture, those who are close, even if unrelated by blood, ARE ALSO YOUR RESPONSIBILITY. The Filipino word "pakikisama" which roughly translates, "plenty of faith and sympathy, and a desire to fulfill my responsibility to help" covers this. Even as an American, if you are close to a Filipino family, this is expected of you also. Failure to pay a just debt in the Philippines means a charge of "ESTAFADA", which implies intent to defraud. Evidence for conviction? Failure to pay. Conviction means prison. I did what I could to help, including using personal funds. I have likewise helped others who were NOT my close personal friends.

"Advisors"? The first advised support for only one man. I knew this man and had already decided to help him. The second has not advised me for more than 5 years. He was accused of having my ear, favoring only those who lined up with him. To stop this gossip, he ceased advised me at all, and still refuses to do so.

The "yearly benevolent" campaigns that have been supported by Americans": Ed and Tommy have been fed outright lies and gossip. No one can document that "abuses reach deep into every such effort" because it is not true. I oppose all abuse, and have thoroughly documented each case I exposed. Of the funds entrusted to me personally, I can account for virtually every cent, showing both the Scriptural pattern was followed and proper stewardship was exercised (Acts 11:28-30; 2 Cor 8:20, 21). Ed and Tommy, if you can't prove it, you ought not to say it (2 Cor 13:01). Even an unintended implication of dishonest can render me useless to help in future needs.

The economic situation in the Philippines: this is a labor-intensive economy. It over-employs 3 or 4 times what the work itself demands. Government professional staffs have, at most, 2 hours of work a day. An ice cream shop in Bacolod City, with 32 seats, had 8 waitresses, 2 cooks, 2 bus-boys and a woman behind the cash register. In a Cebu City market, there were 4 to 5 times as many stockers as in a US super-market 10 times as large. Other work situations, including those in government, parallel these. This explains why wages are so low at the bottom of the economic ladder, why so many preachers must work part-time to supplement their support, why so many young people continue to live with their parents after marriage, and the official unemployment of "under 5 percent".

Most brethren are rural—rice farmers, so do not have the advantage of even this low wage. Landowners (few brethren) are in the best situation. Lowland farmers with irrigation, next. Tenant farmers must pay landowners 25 percent of the crop off the top. Upland tenant farmers without irrigation (the situation with most rural brethren) are the most disaster-prone. Most work less than 2 hectares of land. If they can afford seed for "miracle rice", they may make 3 crops a year. A bad drought or hard typhoon will destroy a crop, wiping out one-third of their yearly income. Their options are limited: they can go to the "20 percent Club" (that's 20 percent interest PER MONTH) for money, or do without. Payback is either in cash or equal value in crops at the next harvest BEFORE THE FARMER GETS ANYTHING. Here, without money, you do without.

The basic precariousness of the economic situation and the position brethren occupy in it generate the repeated needs for benevolence. With our abundance, are we going to reject all appeals and let brethren die for lack of basic necessities? I do not want to explain to God in Judgment why I refused to help a starving saint because I knew there had been earlier abuse, and there was the possibility of more. DO YOU? And what is 2 Cor 8:14 supposed to mean, where Paul talks about the purpose of our abundance? It takes no prophetic ability to predict future benevolent needs in the Philip-

pires. There also may be more abuse. To prevent this, several years ago, I committed myself to be involved in massive benevolence only when I was the messenger. That way, I could guarantee the benevolence was handled Scripturally and with proper stewardship exercised.

THOSE ITEMS WHICH CAME TO ED AND TOMMY FROM DISHONEST SOURCES

Many of the faithful there and I can put Filipino "bad guys" names as sources of a number of the article's charges. I know the information sources are dishonest, because I know these evil men. I know who made the same disproven charges in earlier years in the same language against the same people. I want to learn who wrote Ed and Tommy claiming danger of death at the hands of the supported men, that I might evaluate the validity of their OTHER charges. I will not reveal their names. The death-threat charge itself, is just plain silly.

The past 15 years of work in the Philippines have been marred by envy of those who would advance themselves on the backs of others. They laid careful plans to entrap and disgrace men, seeking power, importance and prominence at the expense of the "fallen". All this has been thoroughly documented and exposed. Yet the charges involved in these earlier situations, charges which have been repeatedly disproven, especially extortion and fraud, are resurrected AGAIN by dishonest men using Ed and Tommy, to produce more damage and hurt. When his dishonesty was exposed, one of Ed's and Tommy's sources publicly threatened that if his support was not restored; he would see to it that the support of every man in Manila was stopped. Without being aware they are being so used, he has enlisted Ed and Tommy as advocates of his revenge.

To this day, we who were victimized by false accusers in the Philippines, have no idea how widespread the charges have been scattered, either in the US or PI. Our accusers won't face us. We have no opportunity to defend ourselves. I ask: how much faith should Ed and Tommy have placed in the source of a charge when the person making it consistently refuses to meet with those he has charged (Mt 5:23,24; 18:15-17)? And Ed and Tommy, in the absence of proof, why did you even listen to the charges?

ITEMS WHICH CAME FROM PREJUDICED AND UNINFORMED SOURCES

Basically, I mean some who are presently without support and envious of those with it. The 2 main gripes are, first, "the recommending system" and second, the so-called "Master list". Whatever others do in recommending, here is my procedure: I note all appeals. While in the Philippines, I learn as much as possible about the man. THEN I MAKE UP MY OWN MIND! From all I know, I try to select the men who in my mind represent the greatest DEMONSTRATED ability, opportunity and zeal. That I have made mistakes is without question. That I acted un-scripturally needs to be proven, not simply charged. With 172 men supported by 15 years' efforts of all of

us, and another 350 or more needing support, It is manifestly impossible for me to assist but a small fraction. It is easy to find discontent because our efforts have been able to help so few. We can scarcely maintain the list of supported men around the 170 mark, because of those who, for various reasons, lose their support. I am aware some in the Philippines have boasted of having "recommending power". Two implied they could insure support through me for anyone who lined up with them, I have listened to neither, and have rebuked the one who is still alive. I deny this practice is widespread. No one "has my ear" in that fashion.

The second point, the so-called "master list": **THERE IS NO SUCH THING!** There is no list determining who is supported and how much. I do not decide what a man should receive. The only list I know anything about is an alphabetical listing of all preachers. It shows what the man himself says he needs, plus biographical and work data. With it, those of us interested in this work have as much information as possible on the preachers there. I have sent Ed a copy for years. Any believing this is a controlling factor in determining support see in it more than I do, **AND I MAKE IT UP!**

THOSE THINGS WHICH ARE TRUE ONLY HISTORICALLY

These are no longer happening, or never were put into operation. Ed and Tommy object to my listening to some there they believe have the "power of recommending". Put that concern to rest. I have not placed heavy reliance on advice of others for a number of years. I listen to advice, but make my own decisions. These may be at variance with the advice. The writers cited an instance of a man seeking help. I asked letters of recommendations from 3 men there whose names I provided. Cecil Willis advised me strongly not to use that "system", saying regardless of my intent and actions, US brethren would see it as denominational. I dropped it, without trying to raise support for anyone based on it. Ed and Tommy, before using this as an example of what they object to in my current work, would have done better to read the date on the letter. That was many years ago.

THOSE THINGS WHICH ARE FACTUALLY CORRECT, BUT DO NOT REPRESENT THE REAL SITUATION

This is the article's most dangerous point. Ed and Tommy, you dug wide in your attempts to expose dishonesty. That is commendable. But why didn't you also dig deep? You missed so much of the very important. Examples from your article will illustrate. Note your figures from the **LIST OF POSITIONS IN THE MINISTRY OF LABOR WITH CORRESPONDING UPGRADED RANGE AND MINIMUM SALARY PER NATIONAL BUDGET CIRCULAR NUMBER 305**: This list represents **WAGES, AND FROM THOSE JOBS ONLY—NOT TOTAL INCOME!** Governments notoriously underpay their employees, and the Philippines is no exception. Note the school teachers: there is a bill before the Batasang Pambansa, their legislative assembly to increase all

teacher's wages. **The new LOWEST LEVEL STARTING SALARY** is P1000.00 (\$136.00) per month. Even with its very substantial increases, the bill is universally criticized as being grossly inadequate—by teachers, by its **opponents**, by newspaper articles and editorials, by letters **to the editors**, and even by its sponsors and **supporters**. **But** it is acknowledged as the only **bill to help teachers** with any chance of passage in this session. **And** some kind of immediate help is likewise universally recognized as critical.

The professionals: **I was in the hospital while there. Admitted through EMERGENCY, I was treated by the staff doctor on duty. His fee was P50.00. He was extremely busy, but let's assume he handled only 20 patients a day, worked only 5 days a week for a 4.23 week month. His monthly income would round off near \$2800.00. Another, on call at tourist hotels, charges P1000.00 per patient. In both cases, their income is far above Ed's and Tommy's salary figures, and more representative of doctors.**

Those who work for the government **are on sort of a retainer basis, without it being called that. They might work 2 hours a day on government work. They spend the remainder on private business, often right in their government offices, earning a great deal more than their wages. It is not uncommon for bureau chiefs to head 2 bureaus simultaneously, collecting wages AND ALLOWANCES for both. Those who do not, supplement their income by other means. Department heads, division leaders and even officers in charge in the provinces function in a system of additional allowances or honorariums. These provide an income in excess of wages. For example, in a government office where one of the saints works, the immediate supervisor is paid \$450.00 per month for every project under his supervision. He will always have 4 or more projects in work. So, in addition to his regular salary, which is that of a trial attorney, he receives an extra \$245.00 per month, MINIMUM!** The higher the office, the higher the allowances. In many government offices, this reaches down to the actual worker. In those it does not, much of the work is done by sending workers to the field, on an all-expense paid basis. The government is also increasingly involved in assisting its employees to purchase basic food items at 40 percent off retail, through the "Kadiwa", the rolling stores. And more and more units of government provide some medical care for the worker and his family as part of job fringes. In a nation where medical care otherwise comes only when one pays cash, this is not a small benefit.

Private business: In 1977, an assistance manager for personnel (whom I know), in a medium sized department store in Manila, received P1000.00 monthly basic salary—plus P2000.00 in non-taxable allowances. This is \$410.00. And he was a long way from the "high paid executive exemptions" Ed and Tommy mentioned. In Pagadian City (a port town of fewer than 50,000, thus a lower wage scale than larger communities), a municipal judge with 15 years experience receives P40,000.00 yearly, or \$454.00 monthly. *ASIaweek* a publication similar to *NEWSWEEK*, recently noted approval of

new judgeships for Manila. The starting salary at the no-experience level was \$450.00 monthly.

In Pagadian City, a part-time "dock-wholoper" working on a pickup basis gets P40.00 to 50.00 (\$4.50 to 6.80) per day—\$95.00 to 115.00 per month. Overtime is time-and-a-half. Stevedoring as a regular employee brings 10 to 15 percent more, plus fringes. A Jeepney driver in Manila clears P40.00 to 60.00 per day, or more, and often holds a second job.

The de la Salle professor: I cannot speak for the one Ed and Tommy mentioned, but I can for another. At 33, she is a full professor in another university ALSO, and a middle manager in government. Her income is more than \$1200.00 per month, and she is just beginning her career. Others have income as consultants, work in industry, have their own law firms, etc.

Ed and Tommy wrote: "one wonders how all the doctors and lawyers—much less the electricians and carpenters—have survived." One need not wonder. I WONDER why Ed and Tommy did not find out. All they had to do was look—at a lawyer, for example. Go to his \$50,000.00 house and see his \$16,000.00 car sitting in the drive; see the new \$850.00 refrigerator-freezer combination in the kitchen with its matching \$500.00 range; see the \$500.00 washing machine; see the color television costing \$700.00 or more (always plus import tax, for these are not manufactured in the Philippines, and the import tax runs 100 percent or higher); see the fine furniture which may range upwards of several hundred dollars a room (furniture is made here, so no import tax); see the tile bathroom with a real shower-head, flushing stool and possibly even a seat on it; see the hot and cold running water; see the appliances, the stereos and other things bespeaking of an income far, far higher than the government figures Ed and Tommy listed. By tradition, lawyers ALWAYS arrive at court by a chauffeured car rented for the occasion, or by taxi. Now go to their offices in the high-rent district area on or near Roxas Blvd. and see their 3 law research assistants. I have. On \$151.00 per month? Don't be silly. Having seen all this, then tell us how the managers, the professions are able to do it on the monthly wages information provided by Ed and Tommy. I would genuinely like to know.

Next, go to the homes of these electricians and carpenters, and see how they make it. In point of fact, they don't. Jog with me at 5 am, up Roxas Blvd, past Rizal Park, and see the thousands sleeping there. They also sleep in alleys, gutters and streets. They literally have "wall-to-wall people" in their "homes", sleeping on floors, on a thin straw mat, if anything. Put your feet under their tables, and eat as they eat. Use their comfort rooms, see how they live. Visit Tondo or Caloocan City, badly depressed areas of Metro Manila, and look around. Take a deep breath and learn what it smells like. In the poor Filipino families, the breadwinner is NOT an individual earning government pay scale wages. "He" is plural; the man himself often having a second job, his wife working and even the older children bringing in some income to contribute to the family's need. And with all that, they barely get by.

Our city brethren live as these non-Christians, Ed

and Tommy, how many homes of brethren did you visit? Consider the home of one you charge with being grossly over-supported. 8 of his children are living there, plus the families of 2 of his married daughters. They sleep 20. He provides food for all but 2 of his married children, pays the rent for another and assists yet another family of saints, whose income is inadequate to sustain them (these are NOT related by blood, but remember "pakikisama"? hence they are his responsibility under their culture, and 1 Tim. 5:08 DOES APPLY). Further, he pays most of the P700.00 (\$95.00) monthly rent on the place where the church meets. Now glance at the list of basic commodity costs (converted to US dollars at P7.35 to \$1.00). On 10 May 1980, I went to the market and read these from the commodities. Some prices are even higher than in the U.S. All are high in terms of income in the Philippines, especially considering your proposed maximum \$150.00 per month support for preachers.

Rice—.17/lb; carrots—1.23/lb; corn—.69/390 gm can; peas—.57/390 gm can; potatoes—.27/lb; tomatoes—.45/lb; cucumbers—.40/lb; beans—.41/lb; cabbage—.36/lb; beef—4.08/lb; pork—2.18/lb; chicken—2.18/lb; fish—.82/lb; hot dogs—3.70/lb; eggs—1.02/dz; bread—.50/550 gms; milk—1.74/qt; canned or powdered milk—1.95/lb; sugar—.19/lb; patis (fish sauce for flavoring)—.39/pt; jelly—2.17/lb.; peanut butter—1.29/lb; Tang (just to get an interesting comparison)—1.63/lb; noodles—.33/250 gms; toothpaste—1.36/large tube; bath soap—.41/small cake; laundry soap—.56/bar (most laundry is done by hand); toilet paper—.89/2 roll package.

Preachers have other expense. Their culture says the host is to feed visitors. Preachers get a superabundance of visitors. A large majority of the churches meet in the preacher's house, necessitating a larger house, thus higher rent. He has utilities, clothing, school costs, and medical expenses, just as we do. Ed and Tommy said transportation was both readily available and inexpensive. One preacher I know, each Sunday, spends P24.00 for bus fare to and from the two other churches where he also preaches, in addition to his home congregation. This is about \$14.00 monthly. Using Ed's and Tommy's maximum of \$150.00, he has already spend 10 percent of his income on transportation, and hasn't bought the first mouthful of food for his family. With another look at the commodity prices, how does the "over-sup-port" charge appear now?

The Philippine churches need to mature and give Scripturally, picking up their own responsibilities. I harp on that to brethren when I am there. I will not deny there has been SOME abuse of support, of reporting it, and of benevolence. But I deny the charge that the government wage scales Ed and Tommy published automatically mean preachers are receiving, "two, three, four and five times as much as upper-middle class wage earners". Ed's and Tommy's figures are salary (and hence, NOT TOTAL INCOME) and have been shown to be unrepresentative. How much reliance can we place on conclusions and recommendations they base on them?

Consider this real-life situation: There are 7 in this preacher's family; they live in a 1-bedroom apartment

with no running water. Rent—P700.00 (\$95.00) per month. Family transportation to and from the place of worship—\$16.94 monthly. Electric bill—\$2.72. Food costs averaged over the past three months prior to my arrival—\$134.65 (even drinking water must be purchased). I have eaten with them a number of times and their fare is very frugal. Their total expenses are now \$249.31, with no provision yet for school expenses, clothing or emergencies such as medical need. How adequate does Ed's and Tommy's maximum of \$150.00 per month sound?

Consider also the last three consecutive years with an inflation rate of more than 25 percent per year. Since these increases are not summed by simple addition, but are cumulative, the cost of living in the Philippines has doubled since 1977.

Let's look for evidence of wealth at the home of one of the "grossly over-supported preachers". As Ed and Tommy said, if he is dishonest, he will not spend the "extra" on the needs of others, but for himself and his family. The evidence ought to be easy to find. His house is rotten with termite damage. He has a black and white TV, 10 years old, purchased on installments beginning five years ago, and only recently paid off; a "second hand" refrigerator; all sleep on either "board beds" or the floor; they have several pieces of cheap furniture in the living room, also being paid for by installments. Downstairs has a living room plus a small bedroom and an alcove which serves as a kitchen and a place to eat. Upstairs is a single small room. They have a 2-burner LPG stove; there is a single light bulb in each room; their comfort room is a hole in the floor, PERIOD! During the rainy season (June through November), the water IN HIS HOUSE sometimes gets waist deep because of very poor drainage in that area (I wonder how Ed and Tommy would enjoy the odor then?); in their closet they have little beyond basic clothing needs, and certainly nothing even remotely hinting at being "grossly over-supported".

Ed and Tommy, ask your wives: of all the modern conveniences they enjoy, which would they be most reluctant to give up? My guess would be running water. Well, this brother and his family lack even that 'basic; all water must be carried in (drinking water must also be purchased). Basically, this describes most of the preachers' houses I have seen, and I have seen many. In the times I have been there, I have seen no evidence of wealth among supported preachers. I know of none in the PI today whose home evidences money beyond his need for daily living. If Ed and Tommy do, they ought to identify the man and provide the proof. My point: if this man, and others, are so grossly over-supported, where are the signs of such wealth?

SOME CONCLUSIONS

We all have prejudices. I have read from Ed other material concerning his judgment of supporting native preachers overseas. In a word, generally, he's "agin' it!" About bro. Poarch's beliefs, I know only what is in their article. When one holds a prejudice, all investigations, all "interpreting" of facts and all conclusions and recommendations are strained through it. This is the case with Ed and Tommy. Having predetermined money from the U.S. should NOT support

native preachers in the Philippines, this is what Ed and Tommy "confirmed" by their investigation, and this is the basis of their conclusions and recommendations. Further, knowing the proven dishonesty of the sources of much of their information, I know much of what Ed and Tommy reported as facts were not facts at all. So, how many of their recommendations based on these non-facts can be valid?

They quote from a brother I know there, that "... to this, a close SUPERVISION (emp mine-whl) to teaching and edification can be worked out among Filipino preachers and brethren in the churches". He wrote this after recommending several American families move there. Ed and Tommy endorse this. They said the system of recommendation I once tried to set up but never used, looked denominational. Perhaps so. But what of the supervision of Filipino preachers by Americans? How much more denominational can we get?

Space prevents answering each point they brought up (but these can be answered), but this response is sufficient to demonstrate how wrong Ed and Tommy were. Again, I do NOT question their motives. But I DO question their presupposition, depth of research, many of their "facts" and quite obviously, their conclusions and recommendations. I do not make light of their concern over abuse. I am at least equally concerned, and my "track record", with all its mistakes, proves this. And I believe my method of correction has an advantage over theirs; mine uses a scalpel instead of a meat-ax. It does not throw out the baby with the bath water—the innocent do not suffer with the guilty.

Ed did me the courtesy of sending me a copy of their article before publication. I am doing the same for him. I am also asking Noli Villamor, editor and publisher of the only paper there among brethren (*ANG KATOTOHANAN—THE TRUTH*), to publish both the original article and my response. I believe this would have a salutary effect in the Philippines.

MY RECOMMENDATIONS

For years, I have urged elders to visit the work there they support. None have done so. I plead again: please visit your work! The Filipino preachers would welcome such visits. If Ed and Tommy are right, see it with your own eyes. If I am right, continue your work, always insuring Scriptures are followed."

Accept no appeals from any in the Philippines claiming to be preachers needing support, or benevolence, without verification, from those of us who have been there. Verification is always possible.

Do not panic over charges such as bro. Harrell and Poarch made. Even though they are men of renown, they are definitely wrong here.

Finally, again, my thanks to the editors of **SEARCHING THE SCRIPTURES** and **TRUTH MAGAZINE** for permitting my reply. Both men are likewise concerned for the work in the Philippines, and have been for a number of years. I submit to them, and to you the readers for judgment, the basic article and my response. Your conclusions will have much to do with the future of the work of the Lord in the Philippines.

Consider carefully and prayerfully.

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

(No. 6)

Eugene Britnell

P. O. Box 5624
Little Rock, Arkansas 72215



"8. Does believing and obeying the gospel make one a Baptist or simply a Christian?' Believing in Christ makes him a disciple or Christian; obeying God's command to be baptized God's way makes him a Baptist."

Mr. Taylor here admits that one can be a Christian without being a Baptist. It seems that two separate processes are involved—one makes a Christian and the other makes a Baptist. If one can become a Christian without being a Baptist, why be a Baptist? What blessing could one possibly receive by being a Baptist that could not be received by being simply a Christian? According to Baptist doctrine, the only thing baptism accomplishes is to put one into the Baptist denomination. But they then teach that one does not have to be a Baptist in order to be saved. So, according to them, neither baptism which puts one into the Baptist Church nor the Baptist Church itself is essential to salvation!

When he says that "believing in Christ" makes one a Christian, he means faith only without any other act of obedience. But remember, that faith only does not save (James 2:24). When he speaks of being baptized "God's way" of course he has reference to Baptist baptism, for he says it makes one a Baptist. Question: Would he say that all people who have been "baptized God's way" are Baptists? Why not?

Were the people on Pentecost (Acts 2) baptized God's way? Surely no one would deny that they were, for they were following the teaching of inspired men. What did they do? They heard and believed the gospel (v. 37). At the point of faith, they asked the apostles what to do. They were told to "repent, and be baptized. . .for the remission of sins." Now that is baptism and conversion God's way! Were they Christians? Yes. Were they in the Lord's church? Yes (v. 47). Were they Baptists? Of course not!

"9. 'Can a man be saved without being a Christian?' Millions were saved from Abel's day on down who were never called Christians. Yet they believed in Christ and in that sense were Christians. No man can be saved without believing in Christ, but millions of Baptists, Methodists, Presbyterians and others, will be in heaven who never wore the name Christian."

This answer is truly pathetic! Certainly righteous people from Abel on down were saved, but according to the laws of God applicable to them in the age or era in which they lived. I deny that anyone before Christ could have been a Christian in any sense. A Christian is a follower of Christ.

He declares that millions of Baptists, Methodists, Presbyterians and others will be in heaven who never

wore the name Christian. What **proof or assurance** does he give? The teaching of the **scriptures**? No! The statement of Boyce **Taylor! The Bible says that there is salvation only in the name of Christ (Acts 4:10-12)**, and that is what I prefer to believe **about the name**. If people can be saved without **wearing the name of Christ**, or Christian, then **what is the value of being a Christian**?

Referring back to his **answer to question 8.1** wonder if he thinks that the Methodists and Presbyterians have received baptism "God's way." **If he does, then he must believe that sprinkling is as good as immersion**. And if he believes **that, why don't they sprinkle**? It's much easier. **And after all, they say that baptism is not essential anyway**.

Will people never learn that **it is possible for one to be a Christian without being some kind of hyphenated Christian**? If one is a Christian at all, he is a Christian only.

"10. 'Can he be a Christian without becoming a Baptist?' Yes, he can be a **Christian without belonging** to any church. All children of God **are Christians**, whether they ever **belong** to any **church or not**. We believe there are Methodist Christians, **Campbellite Christians**, and lots of other Christians who **are not Baptists** and never will be. But they are some of **the kind** that Paul says will be saved yet so as by fire (I Cor. 3:10-15)."

I agree with the first part of his answer. One can be a Christian without being a Baptist, therefore a Baptist is something other than and different from a Christian. He says that all children of God are Christians, and I agree. Would he say that all children of God **are Baptists**?

He says that one may be a Christian outside the church, and I deny it! Every Christian on earth **is** in the Lord's church. That's what the church is—the saved or called out from the world. Can one **be** a Christian outside of Christ? Who believes such? But to be in Christ is to be in his spiritual body which **is** the church (Eph. 1:22-23; Col. 1:24). If one could be a Christian outside the church, he could be saved without connection with Christ, for he is the head of the body, the church. Christ is the saviour of the body (Eph. 5:23), therefore the saved are in the body. If one can be saved out of the church, he can be saved without the blood of Christ, for he purchased the church with his blood (Acts 20:28; Eph. 5:25). If one is saved by the blood he would have to be a part of that for which Christ shed his blood.

When one says that he or she is saved but not in the church, I deny that anyone is that fast. What do I mean? Well, the Bible says that the Lord adds to the church such as should be saved (Acts 2:47). Since Christ is the one who saves, surely no one could be saved without him knowing about it. But if he saves one and knows it, then he adds that one to the church—the body of the saved. By the same process, and at the exact moment, that one is saved he becomes a Christian and is added by the Lord to the church. The trouble with Mr. Taylor and thousands of others is that they don't know what the church is!

I deny that there is any such thing as "Campbellite

Christians," but if there is, and they are saved as he implied, then why all this effort to show how wrong they are?

I never saw a Baptist preacher who understood I Corinthians 3:10-15. Does he mean that Baptists, those who have been "baptized God's way," will be saved without qualification, and all the other "Christians," will have less salvation and even get burned a little?

In those verses, Paul is not speaking of one's personal salvation, but rather he is warning gospel preachers to preach Christ and truly convert the hearers, for the judgment will test and reveal the quality of his works (converts) whether they are gold, silver and stone, or wood, hay and stubble. He is not teaching, as some contend, that a person's deeds or fruits in life can be wrong and fail the test of judgment and fire (see Matt. 13: 29-30) and yet he will be saved. Paul was concerned about the character and ultimate salvation of those whom he had taught, and he referred to them as "my work in the Lord" (I Cor. 9:1). (To be continued)

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LET US RISE UP AND BUILD: The Characteristics of Leadership As Seen In Nehemiah

Our last study centered around the call of leadership. This article, as well as the following articles will center around the characteristics of godly leaders.

The necessity for these characteristics is utmost if we are to rebuild God's kingdom in a modern society. Without quality leadership we were doomed to failure. Eugene O'Neil graphically said in one of his plays, "You cannot build marble temples out of mud and manure." So it is in the local church. We cannot build marble temples unto the Lord with inferior leadership. **I. A Virile Private Life With The Living Lord.**

Because of the public nature of the leader, whether they be Bible class teachers, preachers, elders, or personal workers, we often focus on the highly visible aspect of their lives. For the godly leader his visible public life is only the tip of the iceberg. The real making of a true leader is the quiet hours of solitude that prepares him for his flash of public exposure. There are two important aspects of a virile private life of the leader that we need to focus on in this study. One is clearly and graphically described by Nehemiah and the other by Paul.

A. God's Leaders Are Men Of Prayer.

As we have previously discussed, many call themselves leaders, but because of their failure to be what God commands, they could not lead marbles downhill. To be a godly leader one must be a person of prayer. Notice in Nehemiah 1:4, when he heard the disturbing news his reaction was to fall on his knees in prayer. In Verse 6, he says that he was praying "day and night on behalf of the sons of Israel. . ." These were not little memorized "spiritual jingles" which he had learned in rote and could quickly be said as he thought of every day activities. Here Nehemiah pours his heart out to God. Looking in the text, we find a beautiful order that will help us in our prayer life.

First, an **attitude of reverence**. Verse 5: "I beseech thee, O Lord God of heaven, the great and awesome God, who preserves the covenant and loving kindness for those who love Him. . ." He stands in reverential AWE at the majesty, superiority, and sovereignty of God. Today we need to speak, study, and meditate about the power of our God. Why is that such a great need? The reason is that: It is not the size of our problems that destroys our confidence, but our failure to comprehend, trust, or believe in the size or the power of our God. The Hebrew men before the King's

fiery furnace had the correct perspective of God. They knew He could care for them if it was His will. They didn't know what His will would be, but there was no doubt as to what He could do. We often fail because our God is too small in our own eyes, but such was not the case of Nehemiah. Oftentimes the leadership must make difficult decisions, and too often the God of the business meetings is so small he could not melt a snowball on the 4th of July! The leadership must spend time in private meditation and prayer about the awesome power and greatness of God who can do the impossible. Leaders must have the faith to view God as the "Mountain Mover". In Numbers 14, there were only 2 out of 12 who saw not the "giants", but the size of Jehovah. Preachers, elders, and men in business meetings, isn't it time that we placed our faith in God to carry out His promise to go with us to the ends of the world? Is it not time that we saw the size of God as great enough to "launch out into the deep?" Every great man of God in the Old Testament, — Noah, Abraham, Moses, Joshua, Gideon, and the prophets, were great leaders because they saw the greatness of their God. We will never evangelize our neighborhoods, much less the world, until we see the power of God.

Secondly, Nehemiah praises God with thanksgiving **for what He has done in the past.** Verse 5: God "preserves or keeps His covenant." He remembers and was encouraged by God's work with Israel in the past. The only reason the Jews were even in Jerusalem was because God had "caused" King Cyrus to let God's people return. By all human standards, they ought to still be slaves to a foreign power, but instead God released them. Why do we so soon forget our victories which God has given? Why did the 10 spies so soon forget the plagues in Egypt, or the Red Sea, or the military victories? Why then do we forget God's providence to the early church to help them grow in spite of persecution, trial, and distress? Why do we forget the abiding nature of His truth throughout all ages, which can **ONLY BE EXPLAINED BY GOD'S HAND?** When we forget what God has done for us in the past, the size of our God is our own abstract nonentity.

Thirdly, Nehemiah's prayer is based on the *Scriptural Promises* which God has made to His leaders (1:3-9). "Remember the word to Moses." He was knowledgeable in revealed truth. Nehemiah's knowledge of these ancient promises of God to assist His people represented the foundation of his faith. When we are ignorant of what God has promised the leadership is defeated. If we haven't internalized the power, sovereignty, and promises of God which are found in the book of Revelation, we cannot lead effectively in the face of opposition. Unless we see God working with the nations to accomplish His will in the prophets, we cannot visualize God as He ought to be seen. The foundation of our faith is the same as was Nehemiah's: the written promises of God.

Fourthly, his prayer contains **humility.** Verse 6:... "confessing the sins of Israel against thee... and I and my father's house have sinned." This is most revealing, when we consider that very possibly

Nehemiah was from the house of David. Israel has sinned, the fathers have sinned, and I **HAVE SINNED.** He did not blame God for his plight, or the plight of his people. He knew he was responsible and the people were responsible for their failures. God had not failed, but the people had failed. Why haven't we been victorious in growth and teaching today? Is it because God is not able to give the increase? It seems that many brethren believe that He can't. At least that's what their actions say because they are failing to spread His truth. Nehemiah did not blame God. He blamed himself. Verse 7: "We have acted very corruptly against thee and have not kept the commandments, nor the statutes, nor the ordinances." Sometimes the leadership needs to collectively bare their souls before the Lord and say, "Lord we have failed in the past and have sinned." But, as long as we allow our pride and ego to attempt to cover up our own failures, and we blame everyone and everything else, **EVEN GOD,** we will never march on. Some congregations will actually have to close their doors because they have dried up into nothing, rather than admit they have failed. Why? Pride and a lack of humility.

Fifth and finally, Nehemiah's prayer moves to specific entreaty. Verse 11: "O Lord may I beseech thee, may thine ear be attentive to the prayer of thy servant..." Notice that Nehemiah did not begin this prayer with a requisitional attitude, "Lord here's what I want, now if you don't mind, the sooner the better." There are certain things that need to be done in prayer before we ever get around to asking for help. Too often prayer is like Old McDonald's farm, "a gimme here, and a gimme, gimme there. . ." There are principles that we need to focus on before we are ready to ask for help. These are basically the first 4 points of this article. One of the most remarkable things about Nehemiah's prayer is that it parallels the outline given by the Lord Himself in Matt. 6:9-13. He not only organized his thoughts in a scriptural order, but he knew what his problem was, and he knew what he needed. Verse 11: "Make thy servant successful today and grant him comparison before this man." Nehemiah knew he had to stand before the king and ask permission to return to Jerusalem so it was for this specific need that he prayed.

The question to us as leaders in the Kingdom is simply this: Are we **TRUSTING GOD TO DO IN OUR LIVES THAT WHICH CANNOT BE DONE WITHOUT HIS HELP?** Elders, what work are we committed to that can't be done without the Lord's aid? Bible class teachers, what are we trusting God to do in His word in the lives of our students? Personal workers, do we **TRUST** in our slick, memorized, and commercialized methods, or in God's power to melt the ice of the human heart? Men in business meetings, what specifically are we trusting God to do, using **His Word and US as His instruments,** which **CANNOT** be done any other way? Nehemiah knew that without Divine help there was no way out of the palace. As difficult as it was to enter into the palace service, the ultimate as a place of trust ("cup-bearing to the King"), it would be even more difficult to leave. The

improbability of his leaving was so great that liberal scholars have seized on this point to show that the account is fiction and not fact. Nehemiah did specifically ask God to do the impossible.

In conclusion, in the private prayer life of Nehemiah we see the **FOUR MONTHS** before his answer came. Neh. 1:1, "the month of Chislev" and 2:1, "In the month of Nisan." Days and days go by, months and months go by, as Nehemiah prays this prayer. Not only does he pray it for 4 months, but he prays "**night and day**" for 4 months!

Are we now able to see the importance of prayer in the characteristics of God's leaders? Without it we are a fraud, a fake, and an impostor. Now can we see why in Acts 6:3-4 men were selected to do the work of the ministry so the Apostles could give themselves to prayer and the Word? Brethren, the early church prayed jail doors off their hinges and an empire off its throne. Until we return to being a people of prayer we are destined to fail.

The next article will look at the next aspect of a virile private life of leadership, as seen by Paul.

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CAN MAN BELIEVE IN GOD? -

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Nothing can produce something superior to its own essential nature. Parents can have children superior in intelligence and talent, but they still are human beings, nothing more. Vegetable life cannot reproduce animals, animals cannot reproduce humans, and humans, unassisted, cannot reproduce something superior to humanity. All things reproduce after their own nature—that is an undeniable, observable truth.

However, some try to convince us that man, with all his capacity for intellect, emotion, and reason, was reproduced from animals possessing none of those qualities. Can something come from nothing? And how do we explain man's conscience, his concepts of sin, grace, judgment and religion, and his longing for life after death? Did animals impart these to him? Which animals taught them? It is absurd to think not only that mere animals could reproduce something far superior to themselves (i.e., man's human nature), but also that they could impart to him qualities and concepts which they never did nor ever shall possess. Are we so gullible as to believe the evolutionary nonsense fed us by "intelligent" (?) men?

Logic tells us that man is what he is because Whoever or Whatever caused him to exist possessed exactly the same characteristics He gave to man, except that He had them in an infinite degree. Our intelligence requires an intelligent cause, and our morality requires a Moral-Maker. Rationally, then, our origin must be traced to a Being with the intellect, power, skill, and wisdom to create us and to impart to us His own nature and mind. That Being is the God of the Bible; logic allows us no other alternative.

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THE J. T. SMITH —
W. E. SMITH DEBATE

A. C. Grider

1820 Epworth Dr. NE
Huntsville, AL 35811



On the nights of May 5-6 and May 8-9 Brother J. T. Smith met Mr. W. E. Smith in debate at Dyersburg, Tennessee. I served as moderator for J. T., while Tommy Johnson moderated for W. E. Smith. There is no doubt that "SMITH" won the debate.

W. E. Smith is a retired Bishop in the Church of Jesus Christ. This is a kind of Holiness group. They dote on the name "Jesus Christ." They treated us with all due respect and kindness in their building where the discussion was held. At no time was there any disturbance whatsoever. The moderators had only to keep time.

The first proposition discussed was the number of persons in the Godhead. Brother J. T. affirmed that there were three — The Father, the Son, and the Holy Ghost. W. E. countered that there was only one — Jesus Christ. W. E. Smith suggested that "If Jesus is not the Almighty God he is no God at all." He said if Jesus is a member of the God-head, "there must be two other Gods." He argued that if Jesus was just a member of the Godhead, "there must be a second Almighty and a third Almighty." All of this sounds good to "Jesus Only" or "Church of Jesus Christ" people. But of course they have no conception of either God, Christ, or the Holy Ghost. The most ridiculous statement W. E. made was that "Jesus became a father by being born of the Virgin Mary." Of course he never tried to EXPLAIN how this could be done. W. E. was a little on the unkind side when he repeatedly referred to what he called "J. T.'s" little "robots". (He was referring to The Father, The Son, and the Holy Spirit).

J. T. showed that there were THREE that possess the characteristics of the Godhood or Godhead. He cited Phil. 2:6-7 where Christ was EQUAL with God. He cited John 17:5 where Jesus prayed to God that he would be glorified "with" God as he was before. John 17:20-22 was cited to show that God and Christ were ONE and the people who believed on Christ could be one EVEN AS the Father and Son were one. John 14:16 and a host of other passages were cited to show that there were THREE persons in the Godhead. Matt. 3:16-17 showed that Christ (that's one) was baptized and had come up out of the water. The Spirit (that's two) descended like a dove and lighted upon him. The voice from heaven, (that's three) said "this is my son."

W. E. flippantly replied that J. T. had now made one of his robots into a BIRD — a dove. And he likened the voice from heaven to the voice of God walking in the garden of Eden back in Genesis. It was apparent that

neither W. E. Smith nor any of his members knew anything about God, about Christ, or about the Holy Spirit. It was painful to listen to them as they blissfully (ignorantly) disposed of the scriptures that dealt with Deity. J. T. showed from the scriptures that God is IN Christ and Christ is IN God. He showed that WE are IN God and IN Christ and IN the Holy Spirit and that they (God, Christ and Holy Spirit) are in us.

The last two nights of the debate concerned the "ceremony" that is necessary when baptizing somebody. J. T. suggested that no ceremony is mentioned and that no ceremony is necessary to scriptural baptism. In support of this he cited several instances of baptizing with no ceremony in evidence. He suggested that if we had to SAY "I baptize you in the name of Jesus Christ" (the position of W.E.) to make the baptism scriptural, then if we meet in the name of Jesus Christ we would have to SAY we were so meeting. One of W. E.'s members came over and suggested that he would accept that and that from then on he was going to say "we are meeting in the name of Jesus Christ" every time they met.

W. E. contended sharply that Acts 2:38 was the ONLY SCRIPTURE in the Bible that tells how to baptize. He repeatedly suggested that on Pentecost at the baptizing Peter SAID "I baptize you in the name of Jesus Christ." He offered no proof, of course, that such was so.

W. E. argued that since John 5:43 says Christ came in his father's name that the Father's name was JESUS CHRIST. He offered no proof that such was so. But then he suggested that since the Holy Spirit would come in the son's name that would make the name of the Holy Spirit JESUS CHRIST. He didn't explain how the name of the Father could be brought DOWN to Christ while the name of the Holy Spirit could be brought UP to Christ.

J. T. concluded the debate while showing that W. E. DIDN'T find a verse that suggested a ceremony for baptism and that he DIDN'T find a passage that said the name of the Father was JESUS CHRIST. It was a good debate. J. T. Smith is one of our best defenders of the truth. I repeat that we were treated with the utmost kindness by the "Church of Jesus Christ" people. I think a lot of good was done.

August Special

Our August special - "Challenges To Faith" - has been moving well. We anticipated a good sale after people began receiving their own copies in the mail and we WERE RIGHT. We advertised it as a "32 page special" and it turned out to be a 36 page special instead. Though some material had to be edited out for lack of space, we went to the extra expense of adding 4 more pages. We are still selling it for the advertised price of \$60 per 100, \$40 per 50 and \$1 each for orders of less than 50. Hurry!

Articles on the Christian and Military Service

We announced in the April issue that we would like to have the two articles on this subject ready for this month's issue of the paper. We regret very much that neither Eugene Britnell nor Ken Green have had time to prepare their material for publication. Both are extremely busy men and Ken Green has been in process of moving to Huntsville, Alabama. We will have the material as soon as possible.

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, VA24012

PREACHERS AVAILABLE

KEITH STORMENT, P.O. Box 57, Corinth, MS 38834. I am a young man, 26, and married. I have been preaching part-time and by appointment for the past 11 years. I feel the Lord has given me the ability to preach and that I am wasting my time in secular work. Therefore, I am seeking a place to preach the gospel full-time. I have no preferences as to location, size of congregation, etc. I'm simply seeking a place where I can devote all my energies to the advancement of the Lord's cause. Anyone desiring references may contact Bro. Wallace Little (601) 287-6319 who preaches at the Meeks and Second St. church, where I am a member. I can be reached at (601) 287-6319.

BILL DODD, 1780 Rose Dr., Thomasville, AL 36784. I would consider relocating with a self-supporting rural work (preferably in the southeast) in January 1981. We will have been here four years in September, 1980. Phone (205) 636-5568. I am 39 and have a wife and two children.

BOB SMITH, 211 W. Pleasant St., Hillsboro, OH 45733. Since my wife passed away a few months ago I would like to locate with and help a congregation who cannot afford to pay a preacher full support who has a family. All my children are grown so I am free to locate in about a month or two. For more information call me at (513)393-4802.

NEW CONGREGATION ESTABLISHED

FAYETTEVILLE, NC—Efforts are under way to establish a sound church here. Fayetteville has a population of more than 100,000 which includes Fort Bragg and Pope Air Force Base. We recently moved here and are interested in contacting any Christians here. Contact W. Thomas Dickenson, 2823 Millbrook Rd., Fayetteville, NC 28303. Phone (919) 483-5723.

FOREIGN REPORTS

JAMES LOVELL, P.O. Box 875, 3600 Pinetown, Republic of South Africa. In June, 1980 we will have been in South Africa for seven years. These seven years have passed very fast. The Indian work in South Africa is one of the fastest growing works in the country. We are thankful to God for being able to be a part of His work in this country. Six churches have been started since we came. It is through the zeal of the Indian brethren that the work continues to grow today. In June of 1980 we are planning to make a trip home to the U.S. Our plans call for us to be in the U.S. for a period of six months. Six months will give us time to visit with churches that support us, and to talk with interested brethren. I would appreciate any help you could give toward our travel expenses. Please send it to this address and mark it travel fund:

James Lovell
1437 Wharton Ave.
Tarrant, AL 35217

I have not concluded my schedule for the six months I'm in the U.S. If you desire me to visit with you please let me know so I can put it into my schedule. I'm looking forward to talking with brethren about the Indian work in South Africa.

CARLOS ANDRES CAPELLI, Casilla #83, 1665 Jose C. Paz, Bs Aires, Argentina. This is to report that a new congregation has been established in the city of San Martin. Also we report that one was baptized into Christ at the Jose C. Paz congregation and one at the church at Deri. Please keep me in your prayers.

EFRAIN F. PEREZ, Casilla 1317, Valparaiso, Chile. We report that there have been three baptisms at the church at Vina Del Mar. We have an average attendance now of 16. At the present I have seven home studies going. Please pray for us because we need it very much.

TOM BUNTING, Storetvedtvein 1, 5032 Minde, Bergen, Norway. I have just arrived in Bergen and wanted to announce my new address. This will help greatly in letting people know we are here. If anyone will be traveling this summer in Norway they may want to meet with us for services. All correspondence must be sent by airmail.

PREACHERS NEEDED:

DANVILLE, IN—We desire a full-time minister to work with us. Full support and house furnished. Excellent rural community within 30 minutes of Indianapolis. Must have 8 to 10 years full-time experience. Send resume to Stanley Bumgardner, 1 Woodridge Dr., Plainfield, IN 46168. Or call (317) 272-3067 after 6 p.m.

MEMPHIS, IN—Preacher needed beginning October 1. Will furnish \$225 per week support. Contact Robert W. Smith (812) 246-5433 between 9 and 5, or (812) 246-5583 after 6. Or write, 320 Triangle Dr., Sellersburg, IN 47172.

ELK FORK, WV—The congregation here is in need of a full-time preacher. We can supply full support. This will be the first time the congregation has had a full-time preacher but the congregation is growing (attendance averages around 85) and very zealous in an area ripe for the harvest. We are located about 10 miles from the Ohio River in a country setting not far from Middlebourne, WV. Those interested may call Kerry Lemasters (304) 758-4355 or Lee Ferrell (304) 758-2203.

ENUMCLAW, WA—The church which meets at 28121 S.E. 448th Enumclaw, WA 98022. Will be interested in communicating with faithful brethren interested in preaching in Enumclaw. Write the church at the above address or call Rosco Taylor (206) 825-1342. Kenneth W. Main has ended his work here and has moved to 12172 Allard St., Norwalk, CA 90650.

BROOKSVILLE, FL—The church here needs a full-time preacher. We can support fully. If interested contact the elders—Brooksville church of Christ, c/o Frank G. Melton, 1004 S. Mildred Ave., Brooksville, FL 33512.

ANNAPOLIS, MD—The church of Christ in West Annapolis, MD is presently in need of an evangelist. The church is small (25 to 30) but the opportunities are great in an area whose population changes often, and especially in an election year. Please call (301) 326-4994 for further information. Or write the church at 1914 Crownville Rd., Annapolis, MD 21401.

LAS VEGAS, NV—The 10th and Bonneville church here needs a full-time preacher. We have a three bedroom house that is fenced and landscaped. We can also furnish most of the support. For additional information call Ken Schoentag, (702) 876-6456. Or write Box 1567, Las Vegas, NV 89101.

DOUGLAS, AZ—We would like to have a full-time preacher. We need someone willing to knock on doors and teach house to house as well as from the pulpit. Available young men please contact the church here c/o Charles F. House, P.O. Box 1031, Douglas, AZ 85607. Or call (602) 364-7357, or (602) 364-9649.

COMPLETE SET OF BOUND VOLUMES AVAILABLE

LESLIE E. SLOAN, 8413 Lou Court, Louisville, KY 40219. Bound volumes of STS for sale. Entire 20 volumes (1960-1979) in excellent condition. Write or call me at (502) 969-0110.

WILLIAM V. BEASLEY, P.O. Box 331, Oak Ridge, TN 37830. A large stack of old STS was recently given to me. After pulling out the ones I need I have many I would like to trade (or give away if trades are not available) to complete my set. The ones I need are:

Vol. I-all

Vol. II-#1-7 and 9

Vol. III-#1-2 and 10

Vol. IV - #2, 10

Vol. V-#11

Vol. VI-#11

Vol. VII-#2-4 and 8 Vol. VIII-4

Vol. XVIII-#1, 7, 12

The ones I have to trade (give) are:

Vol. VII - #1

Vol. IX - all, plus an extra #3

Vol. X - #1-2, 5, 10, 12

Vol. XI #1,11, 12

Vol. XII -all

Vol. XIII-all except #6

Vol. XIV-all except #7

Vol. XV - all

Vol. XVI-all except #5,9

Vol. XVII-all except #7

Vol. XIX-all except #1,3

Vol. XX - all except #5,9-12.

ART ODGEN, 212 Cherokee Trail, Somerset, KY 42501. The Southside congregation here has just concluded a series of meetings with Jim Cope preaching. This was Bro. Copes first effort at preaching in a meeting since he had open heart surgery in March. Interested brethren will be thrilled to learn that Jim Cope is "in harness" again and preaching his heart out. Though signs of physical weakness are evident, it is also noticeable that he is growing stronger every day. Those acquainted with the seriousness of brother Cope's physical condition prior to his surgery will be fully convinced that "God did take care of Jim Cope."

JIM WHIDDEN, 1111 Hickory Ln., Cocoa, FL 32922.1 have begun full-time work with the Merritt Island congregation at 512 Plumosa St. Attendance averages in the 50's and contribution \$300. I am in

need of \$675 a month until the work can become self-supporting which we are hoping will occur in one year. Visit with us when here and pray that the Lord's kingdom may continue to grow in this area.

LARRY R. DEVORE, 7872 Cleveland Rd., Wooster, OH 44691. The Burbank Rd., church here recently concluded a meeting with Bro. Jesse Wiseman of Globe, AZ doing the preaching. There were 2 restored before the meeting and 1 baptized since the meeting. Please note my new address. Our phone number is (216) 345-5330.

STAN ADAMS, 313 Joye Lane, Montevallo, AL 35115. I will have concluded 3 years with the congregation here at Elliottsville in Alabaster, AL. We are happy to report that during this time there have been 22 baptized, 33 restored, 18 placed membership, and 1 withdrawn from. The work here has grown from 16 to now around 85. Worship with us when in the area.

AN ENCOURAGING LETTER

RALPH BROUSSARD, 217 S. 1st Ave. Paden City, WV 26159. I have been in full-time work for one year with the church here at Paden City. I entered in this my first full-time work with plenty of reservations and a lot of time spent in prayer. One of the highlights of this past year was the beginning of a group visitation program. Many of the congregation have labored in this effort and because of such, it is a success. During the year two special classes were taught. One was for new converts, the other for the young people. The church here also has a thirty minute radio program each week on the Lord's Day. We are happy to report that in the last year there have been 17 restored, 18 baptized and 4 to place membership. I have helped brethren in six gospel meetings this year with 16 baptized and 5 restored. Also I was fortunate enough to have preached in the country of Haiti for one week. When I first decided to leave secular work and to devote my life fully to preaching God's word, I thought that there was no greater work that could be performed, nor was there any greater reward that could be received than that which comes from heralding the good news. I have not been disappointed in these expectations. I have been frustrated however by some brethren in their failure to use young preachers. I was fortunate. Paden City was ready and willing to give me, a young man, a place to preach. All they asked was that I "be willing to work." I have seen other young men who have not been so fortunate. Brethren, we need to encourage more young men to preach the gospel and utilize them, rather than place them on a shelf (or in a hard area where no one else will go) until they reach an age of "accountability." Some of my brethren seem to have imposed an age at which a man is suddenly old enough to preach. I realize that certain congregations need certain requirements at different times, however let us not neglect the young preacher. After all he has something to proclaim — the glorious gospel of Christ. Meanwhile, I will let Paul's words ring in my ears, "Let no man despise thy youth."

IN THE NEWS THIS MONTH

BAPTISMS	294
RESTORATIONS	107

(Taken from bulletins and papers received by the editor)