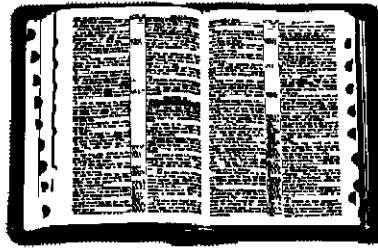


SEARCHING *the* SCRIPTURES

"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"

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THINK ON THESE THINGS

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LEMMON'S WHISPERING HOPE

The best Reuel Lemmons could see in Yater Tant's Open Letter was "the whisper of a hope" In his editorial in the Firm Foundation, January 19, 1982, Lemmons responded to Tant's Open Letter, which was carried in the same issue. Whether he knew it or not, brother Tant threw that "whisper of a hope" out the window when he said brother Lemmons' suggestion for a separate contribution, instead of the box-in-the-vestibule, "still does not solve the problem so long as the contribution is sent to the institution IN THE NAME OF THE CHURCH. He misses the point of those who are in opposition. . ." (Vanguard, editorial, April, 1982, page 3).

Lemmons' "Special Collection"

But brother Tant had just said, "Brother Lemmons certainly takes a step in the right direction when he suggests a separate contribution. . ." (Vanguard, editorial, April, 1982, page 3). He calls Lemmons' "special collection" a "separate contribution." If this is in THE RIGHT DIRECTION, any other direction would be wrong. Tant says, "It really makes little difference HOW the money is collected..." It sounds much like Lemmons and Tant have found the platform of compromise on how to get the funds. Lemmons did not like the box-in-the-vestibule, and proposed an alternate: a "special collection" which would be sent by the treasurer to the benevolent institution designated; and Tant said, "It really makes little difference HOW the money is collected. . ." I guess they are together on this issue.

I think I detect in brother Tant's suggestion that the "step in the right direction" in Lemmons' "separate contribution" is a contribution taken in the assembly, immediately following the "regular contribution," for "individual contributions" being collected in the same plates, to be sent to orphan homes. This is in lieu of the box-in-the-vestibule. This is what Lemmons had in mind, and brother Tant must be using brother Lemmons meaning of the expression.

Brother Tant has endorsed several times in editorials in the Gospel Guardian, from 1956 to the present time, a "separate contribution" or "special collection" after the regular contribution on the Lord's day, to be considered individual contribution for some orphan home or home for the aged. If this is challenged I will produce the quotes and the place of reference. This idea is so full of compromise and surrendering of Bible principles governing congregational responsibilities that it is frightening. It is a compromise which I am certainly not willing to make.

But why would Lemmons suggest a "special collection" or "separate contribution" instead of the box-in-the-vestibule? He knows that it is too obvious that the box-in-the-vestibule is tantamount to individual support of the orphan homes and other institutions, leaving out church support from its treasury. But his substitute plan for a "special collection" will equal church contribution or action. Lemmons, and those who stand with him, have no intention of yielding church support from its treasury to orphanages, missionary societies under sponsoring elderships, hospitals, social fellowship entertainment, etc., to individual support alone of such institutions by way of the "box-in-the-vestibule." Anyone casually acquainted with the writings of Reuel Lemmons over the years knows this to be true.

Brother Lemmons says he remains ready unto every good work. He has no problem with others differing with him, but he says he will not allow anyone to insist that it must be done his way. You see, Lemmons is still on the same old stump of "HOW" these good works are done rather than "WHO" should do them. If brother Tant thinks he is "narrowing the gap" by proposing a "box-in-the-vestibule," or even a

"separate contribution" as a "HOW" to support colleges, orphanages, sponsoring elderships, while ignoring the real dividing wedge of "WHO" supports these institutions, he has misread history and is making the greatest error of his life.

Lemmons' View of This Division

Lemmons thinks the division over "co-operation and orphans homes" is "the most uncalled-for, nonsensical division of them all." Then he says, "Petty little issues centered in methods become more immaterial as time passes." (Firm Foundation, editorial, January 19, 1982, page 4).

It appears to this scribe that Lemmons has about convinced Tant that the "uncalled-for, nonsensical division" was over METHODS, not institutions, and Tant continues to lobby for his "box-in-the-vestibule" method of collecting funds for the various benevolent, social, evangelistic, and eventually educational coffers that demand attention from churches. In fact, Yater has said that the vestibule box can be used for about any "individual" work, even the colleges; and churches can house the "boxes" in their meeting houses.

I am amazed that Reuel Lemmons would continue at this point in time to charge that the division was over a "method" of doing a good work, that did not involve Bible authority at all. Enough debating, preaching and writing has been done over the past thirty years to convince any open minded person that METHODS and PROCEDURES are NOT what the division is all about! The division came about as the result of demands made upon the CHURCH (not individuals), in the 1930's, TO CONTRIBUTE FROM ITS TREASURY TO COLLEGES. When the colleges did not make the grade, then the demand was made upon the CHURCH (not individuals) TO CONTRIBUTE FROM ITS TREASURY TO ORPHAN HOMES, HOMES FOR THE AGES, ETC. Now the list has grown to include: Homes For Unwed Mothers, Family Counseling, Half-Way Houses, Homes For The Handicapped, Day Schools, Sponsoring Elderships, all forms of social programs, and many others.

The division is not about "HOW" we will collect the money, but "WHO" will support these projects. But if we get the "who" all mixed up with methods of "collecting the funds" so the "HOW" can do the work "of the church," we have a mess that will only deepen the division. It does not make any difference HOW the church collects the money on the Lord's day that should go into the treasury, but the church MAY NOT SCRIPTURALLY collect any person's "individual" funds for "individual" work. Now brother Tant and brother Lemmons ought to know that the New Testament teaches that.

Neither the "box-in-the-vestibule," accepted or rejected, nor a "special contribution," accepted or rejected, will address the problem that has separated brethren for twenty five or thirty years. We can never "narrow the gap" by agreeing on these "METHODS" or "HOWS."

(Continued on Page 6)

Searching The Scriptures

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Editorial

Connie W. Adams

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SCRAMBLED VALUES

Solomon said "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). He further said "For as he thinketh in his heart, so is he" (Prov. 23:7). Paul clearly stated the objective of every Christian when he said "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:5). Set in array against these statements of the word of God is the philosophy known as Secular Humanism. It is a philosophy which vies with divine revelation for the hearts of men. To a larger degree than many realize, Humanism is prevailing.

Humanism is a philosophy of life with international implications. It is set forth as the true need of all humanity. Consider these quotes:

"The ultimate goal should be the fulfillment of the potential for growth in each human personality—not for the favored few, but for all of humankind. Only a shared world and global measures will suffice. . . . Humanism can provide the purpose and inspiration that so many seek; it can give personal meaning and significance to human life." "We affirm a set of common principles that can serve as a basis for united action—positive principles relevant to the present human condition. They are a design for a secular society on a planetary scale." (Humanist Manifesto II, pp. 14-15).

But spreading philosophies must have tools and agencies through which they are carried. In the case of Humanism, these agencies include politics, the mass media, liberal religion, entertainment and educational institutions.

One of the most potent and successful tools for the spread of Humanism in our society, is the so-called Values Clarification system now deeply ingrained in our whole educational structure, from kindergarten through graduate school. While this approach has been used a long time now, many parents and students are unaware of it and some teachers have utilized it without fully understanding exactly what they were doing.

What is "Values Clarification"?

It sounds innocent enough to speak of helping students in school at any level "clarify their system of

values." But remember that Humanism denies God, argues that there are absolutely no absolutes, no final answers, no such thing as right and wrong, except as the individual perceives a situation in light of his own supposed human needs. Here is a system which proposes to "clarify values" without any standard of authority except the will of the individual. Therefore, whatever values are determined will of necessity satisfy selfish ends.

This teaching technique is anything but innocent and harmless. It is the educational brainwashing of our children and grandchildren. It is the dividing wedge between child and parent, between child and religion, between child and moral conduct. It raises profound questions (and some silly ones) without any final standard to settle them, except human experience and desire. It subtly and gradually replaces faith with doubt. It even replaces patriotism with a spirit of rebellion and revolution. It adds nothing to the education of a child. When he has finished with all the "strategy" sessions, he still cannot read any better, write any better, spell any better, speak any more grammatically, type any better, count or figure any better. Further, these "strategies" can be taught under any subject by a teacher determined to use them.

A Contrast

The Christian's position regarding a standard for morality is absolute and objective. It is unchanging and independent of any human subject. That standard remains the same regardless of what anyone thinks, feels, desires or believes. But the Humanist's position on a standard of morality is relative and subjective. It holds that real right and wrong vary with place, person and circumstance and is dependent on the individual's beliefs and desires. The two systems are mutually exclusive.

Seven Processes

This system includes the following seven processes: "(1) Choosing freely, (2) Choosing freely from alternatives, (3) Choosing after considering the consequences, (4) Prizing one's choice, (5) Publicly affirming the choice, (6) Acting on the choice (7) Incorporating the choice into a pattern of life." (Mary M. Yanker, *VALUES CONCEPTS AND TECHNIQUES*, National Education Assoc, 1976.)

The textbook, *VALUES CLARIFICATION* by Simon, Howe and Kirschenbaum is a standard work used in universities and colleges throughout the nation to instruct teachers on how to use the "strategies" of "values clarification" in different teaching situations on all grade levels. Each division of the book is called a "Strategy" and there are 79 of them in this text. The subtitle of the book is "A Handbook of Practical Strategies For Teachers and Students." Throughout the book teachers are urged not to "moralize" or "sermonize." Some of the exercises are innocent enough. But it is significant how things of serious importance are placed alongside that which is frivolous. An exercise might give a student a list of questions including how he feels about toothpaste and

two or three questions later how he feels about pre-marital sex or homosexuality. Moral dilemmas are posed in which students must wrestle with the question of which six people out of ten will be allowed to enter a bomb shelter. The survivors may have to start up the human race again. Or there is the "Alligator River" strategy which is given in the text with both a "G-Rated" version (for elementary students) and an "X-Rated" version for high school and college aged students.

I have recently preached a series of ten sermons at Expressway in Louisville on Humanism, including one lesson on "Values Clarification." It was a revelation to many in attendance to learn from young people present, both those in elementary, high school and college, that they knew all about it. Many parents were alarmed and outraged. One little girl came to me and said "Brother Adams, I am in the fifth grade, and I had that "Alligator River" story last year in the fourth grade presented by a substitute teacher. Other strategies I read were familiar to other young people. The following week, a third grade student came home with a sheet entitled "Values and Friends." The first statement was "Values are what you think about things. There are no right and wrong answers." It then gave a list of seven items and asked the students to rate from one to seven in importance how to choose a friend. It was an exercise out of the text I am discussing. The mother had been attending my lessons and would not have understood what it was about otherwise. She approached the teacher who stated that she was a Baptist and certainly not a Humanist. She said these handouts were sent out of the office to all first through third grade classes in that school and that she did not realize what it was.

I do not believe that students can be exposed to such brainwashing from kindergarten through college without their faith and morals being in some way affected. Do you? School teachers among our readers, please observe: Values Clarification is a system devised by Humanists for the express purpose of advancing Humanistic goals through the public school system. In the text we just mentioned, credit is given to Louis Rath who was a disciple on John Dewey. John Dewey was the principle framer of our modern educational system in America, He was also one of the signers of the original Humanist Manifesto I, written in 1933. It is possible to be a party to instilling a false philosophy of life into the hearts of your students without even realizing what you are doing.

Objections to Values Clarification

This approach can be used to justify any and every moral position, even those which are contradictory. For instance, Hitler and the Nazis maintained that it was right was them to kill 6 million Jews. Notice the seven steps of values clarification in this regard: (1) The Nazis did this from free choice; (2) They chose from alternatives; (3) They were aware of the consequences; (4) They prized their choice; (5) They publicly affirmed it; (6) They acted upon it; (7) They repeated the action making it a pattern of behaviour. But the Jews

maintained it was wrong and their "value" also satisfies the seven criteria of values clarification. I asked an atheist how he could morally condemn me for hanging him. He said it would be "unpleasant for him." I asked "But suppose it would be pleasant for me"?

This system is responsible for moral upheaval in society now. Every moral decision becomes nothing more than an alternative — divorce, trial marriage, abortion on demand (8 million of them in the last ten years), pornography, homosexuality and you name it. The fruits of it are indeed bitter: It has made young people selfish; teenage pregnancy is epidemic, venereal disease is raging; lives are wrecked emotionally, physically and spiritually. It has created an almost impossible situation for the formation of clean courtships, decent dating and later happy marriages which lead to holy and harmonious homes. It is devilish in design and corruptible in results.

It asks youth to deal with such grave matters as life and death, war and peace, sex in and out of marriage, social and political issues with far reaching consequences and all without any standard except their own opinion and that of their peers. It is at the root of riots, marches and activist causes. It lures youth in our country into decrying free enterprise, law and order and preaches the holiness of revolution, socialism, communism and anarchy.

Its effects are both gradual and cumulative. It chips away, little by little, the religious and moral convictions taught by parents, preachers, elders and Bible class teachers. This is one of the reasons many young people do not obey *the* gospel and appear to be detached, uncertain, skeptical or downright bored with the religion of our Lord. It explains to some degree the gap between parents and children. This is one reason many college and university students are being lost while parents agonize over what happened to them.

Appeal to Parents

Go to your schools and ask teachers and principals if values clarification strategies are being used. If so, examine the materials yourself. Get someone to help you who is acquainted with the implications of this. Insist that your children be excused from such strategy sessions. Take extra time with your children at home and deeply instill in them a love for God, a reverence for his word and a respect for all that is noble and decent. Many parents are sound asleep and may awaken one day too late to salvage their own precious children. What do you have to lose? Only the souls of your children! "Awake thou that sleepest." Instead of clarifying values, this Satanic tool serves to scramble them.

(Editor's note: James P. Needham has put together what he calls a "Resource Center" of books and information on Humanism, including materials to use in opposing this Godless philosophy. This is a useful service and I hope our readers who wish to study this matter in greater detail will utilize it. You may write him at 106 Foxwood Dr., Brandon, FL 33511.)

Using the SWORD OF THE SPIRIT

Ken Green

2212 Jordan Lane, S.W.
Huntsville, Alabama 35805



SCRIPTURES FOR THOSE WHO PRESIDE

In my training workbook, "In His Service, A Study of Acceptable Worship" (Miller Publications, 1974), I suggested for those who take a public part in the serving of the Lord's supper, "A short Scripture reading is helpful. It doesn't have to be from Matt. 26 or 1 Cor. 11 every time. A reading from one of the accounts of the crucifixion, or of the resurrection, or of any of the numerous statements in the epistles that speak of those events, or a short reading from Isa. 53, or Psalm 22, or any other prophecy concerning the death, burial, and resurrection of Jesus will help the congregation worship in the proper spirit."

I recently compiled a list of some scriptures that I believe are suitable for this purpose. Perhaps brethren elsewhere will find such a compilation useful.

Isa. 53:3-9; Ps. 22:14-19; Matt. 26:21-27; 26:24-29; 27:26-36; Mark 14:25-37; Luke 23:44-46; John 3:16-18; 12:23-33; 19:16-18, 28-37; Acts 2:22-24; 3:12-18; 10:37-42; 13:27-31; 20:5-7; Rom. 3:24-26; 5:6-9; 6:5-11; 1 Cor. 1:22-25; 11:23-28; 15:1-4; 2 Cor. 5:17-21; Gal. 3:13, 14; Eph. 2:13-18; 5:1,2; Phil. 2:5-11; Col. 1:12-14; 1:20-23; 3:1-4; 1 Thess. 5:8-11; 5:14-23; 2 Thess. 2:15-17; 2 Tim. 1:7-10; Titus 2:11-14; 3:3-7; Heb. 1:1-3; 2:9-15; 4:14-16; 5:7-10; 7:24-27; 9:11-14; 9:24-28; 10:5-10; 10:19-25; 10:35-39; 12:1-3; 12:22-29; 13:8-14; 13:20-21; 1 Pet. 1:3-5; 1:10-16; 1:18-21; 2:21-25; 4:1,2; 5:10,11; 1 Jn. 3:8-11; Rev. 3:20-23; 5:6-14; 7:13-17; 12:10,11.

THE BURNT FOOL

Mark Twain said, "A cat burned on a hot stove will never jump on a hot stove again. But it will never jump on a cold stove either."

I suppose that's one of the differences between cats and men.

Man, who is created in God's image, mentally and spiritually, has the capacity to be warned by the burn of the hot stove, and yet to discern between the hot and the cold; the dangerous and the harmless; the good and the bad.

Paul prayed for the Philippians, "... that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent" (or "distinguish the things that differ" marg., ASV, Phil. 1:9, 10).

God's people must develop the perspective to distinguish between the desirable and the undesirable;

the important and the trivial; the urgent, which is seldom important, and the important, which often is not urgent.

Man has the capacity for such discernment. But here as in most everything, the great majority live on the animal level. They never press upward to higher ground. Discernment comes with spiritual growth. Those who partake of the strong meat of God's word "are of full age... who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:12).

Did I say the animal level? Oh, but actually man sinks far beneath the animal level when he ignores the Divine image within him. Kipling explained the inspired words of Scripture thusly:

"The dog returns to its vomit; the sow that was washed to the mire; and the burnt fool's bandaged finger, goes wabbling back to the fire."

Truly, "A reproof entereth more into a wise man than a hundred stripes into a fool" (Prov. 17:10).

KEEP THE MUSIC LOUD

A young lady from St. Louis wrote to Ann Landers: "My grandmother lives with us. She is stone deaf and her eyesight is failing.

"Last night my boyfriend and I were practicing some new dance steps, and Grandma came in. She couldn't hear the music and didn't realize we were dancing. We got a 15-minute lecture on 'morality' and then she ordered Donnie to leave.

"This morning my mother said she was very disappointed in me, and now Donnie can't come over for a month.

"What can I do to convince her nothing immoral was going on?"

The columnist suggested she behave in a way that will leave no room for doubt and make sure the music is turned up loud.

Knowing teenagers, I'm sure the music was turned up loud.

I suggest that if the young lady behaved in a way as to leave no room for doubt, it wouldn't matter how loud the music was.

"Let not your good be evil spoken of" (Rom. 14:16).

BACK IN PRINT

THE GODLY FAMILY IN A SICK SOCIETY

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Lemmons—Tant and Unionism

Lemmons writes that brethren who have disagreements over other issues can work together in the same congregation. He mentions several things wherein brethren differ and continue in the same congregation, and concludes that this can be done with the present division over the centralized cooperation and church supported institutionalism. If brother Lemmons believes it can be done and brother Tant believes it can be done, I have a good question they both must answer sooner or later:

Brother Lemmons, will you, for the sake of peace and unity among brethren, forego CHURCH CONTRIBUTIONS to all institutions for the purpose of doing benevolence, evangelism and edification; and agree, for the sake of unity, to do all this work by INDIVIDUAL CONTRIBUTIONS apart from the church? Now that is exactly the issue that separates you and Yater Tant. If CHURCH CONTRIBUTIONS to orphan homes, homes for the aged, and other eleemosynary institutions, is a matter of FAITH with you, how can you surrender it? If a matter of judgment, how can you hold to it to the point of dividing the body of Christ?

Don't talk about "narrowing the gap" if you are compelled to hold to something that is a matter of FAITH. Just prove it by the word! Don't talk about "narrowing the gap" if you are determined to cling to an expedient, even to the dividing of brethren in the Lord!

Brother Tant, will you, for the sake of peace and unity among brethren, agree to work and worship in fellowship with congregations which take funds from their treasuries to support orphan homes, homes for the aged, homes for unwed mothers, hospitals, sponsoring elderships in evangelism, and other like institutions? If you agree to do so, don't talk about "narrowing the gap"; there is NO GAP between you and these churches. If, however, you refuse to work and worship in fellowship with these congregations, please do not plant a decoy before them and pretend you are together by depositing monies in a "box-in-the-vestibule" for their human institutions. They know better and so do we! Kindly, but firmly, teach them the truth of the gospel that they might be saved. If they will not hear and repent, the "gap" can never be closed whatever you do. But the "gap" will disappear when the sin disappears in the lives of those who are separated.

Now if both answer, Yes, you have compromised your former convictions which in the past you fought to uphold to the point of division. If you both say, No, I challenge either of you to claim innocence in the division that happened nearly thirty years ago. If both of you say, No, you cannot "narrow the gap" because you stand unmoveable where you have stood for the past thirty years and if the "gap" is a mile wide and either of you finds a way to "narrow the gap" to half a mile, how are you better in respect to unity as Christ requires it? Whether the "gap" is a mile or a foot, there is still a gap, and no unity!

Is There Even a Whisper Of Hope?

Unless there is some "whispering hope" that one or the other will yield the positions held in the past, how is it possible to "narrow the gap" one inch? Of course, if there is the possibility that someone will learn that he is in error, and will be willing to repent and turn from that error, then the gap will disappear. But to "narrow the gap" while ignoring the problems that created the gap, is to compromise the truth. I know of no other explanation! But if one becomes convinced from the word of God that the other is right and he is wrong, you can eliminate the gap and stand together on the truth in Christ.

Lemmons tells us why he did not approve of Tant's suggestion: "When Tant's 'Box in the Vestibule' idea first appeared, we objected to it because it relegated a work of the church to a step-child sort of option in a box in the foyer. . ." He did not like it because it took the contribution from the church treasury and put it in an arrangement that seemed like the church was restricted from supporting such institutions. But his "special collection" as an alternative suggestion will not be what Tant calls for in his box-in-the-vestibule; he intends it to be from the church. Hear him in the same paragraph quoted above: "Funds thus raised have been dispensed by the church treasurer to mission fields, building contractors, etc., with no church splitting results."

"We would propose the special collection for congregations with a problem because it puts the work of the church back where we believe it belongs—in the assembly of the saints." (Firm Foundation, editorial, January 19, 1982, page 88).

Brother Tant, you have completely misunderstood brother Lemmons, or you are surrendering the principles upon which you have stood in the past with reference to the organization, nature and work of the church of our Lord. Which is it?

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"POPE ASKS PARDON FOR DEATH ROW INMATES"

We plan to give consideration to many of the old and basic doctrines of Catholicism, but we also desire to keep abreast of current teaching and events in the Catholic Church. Of course we realize that if we covered every news report concerning Catholicism it would take every page of this paper each month.

Under the above heading, a front page article (with a picture of John Paul II) appeared in a daily newspaper, the *Arkansas Democrat*, on January 16, 1983. The headline tells the story. The pope doesn't any more believe the Bible on this subject than he does on many others. May we quote a part of what was said:

"Pope John Paul II on Saturday asked the world's governments to pardon prisoners on death row, the first time a pontiff has spoken out against capital punishment.

"The pope also called on the United States and the Soviet Union to disarm simultaneously and said foreign interference in Central America aggravates tensions there.

" 'The Holy See recommends clemency, or pardon, for those who are condemned to death, especially those condemned for political reasons,' the pope said in French.

"Vatican spokesman the Rev. Romeo Panciroli said it was the first time a pope had criticized the death penalty.

"Pope Pius XII, in 1955, said the state should decide whatever punishments it deemed necessary for its citizens.

"Vatican City abolished the death penalty in the tiny independent city-state in 1966. Until then, anyone convicted of attempting to kill the pope could be sentenced to death.

"The pope, in a white cassock and skullcap and a red shawl, called for a reduction of nuclear and conventional arms and said 'peace cannot be constructed by one side without the other, unilaterally.'

We do not believe that people should be killed for differing with someone politically, but what about other things, such as murder? Almost from the beginning of man's existence on earth, God has commanded capital punishment for murderers—and He still does! It is not our purpose in this article to engage in an exhaustive study of capital punishment, but only enough to prove the "infallible" pope wrong

again.

"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Genesis 9:6).

"And he that killeth any man shall surely be put to death" (Leviticus 24:17).

Many argue that punishment is not a deterrent to crime—which is as unreasonable as it is unscriptural. In Deuteronomy 21, we find instructions concerning a rebellious son who would not be corrected. He was to be stoned to death, and one reason given was "so shalt thou put evil away from among you; and all Israel shall hear, and fear."

In Numbers 35, we read where the murderer was to be killed, and the reason given there was "So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it."

Instead of delays, appeals and pardons—such as we see in our land—Ecclesiastes 8:11 says, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

There is nothing in the teaching of the Lord and the New Testament which repeals, nullifies or modifies God's will on this subject. To conserve space here, the reader is asked to study such passages as Acts 25:10, 11 and Romans 13:1-7. There you will find that some deeds are "worthy of death" and that God has authorized the government to bear the sword "to execute wrath upon him that doeth evil."

There are those who say they oppose capital punishment out of respect for life. That is reverse psychology if there ever was such a thing! On this point, we quote from Professor Ernest van der Haag:

"A failure to terminate a murderer's life is not a celebration of human life, but exactly the opposite. Those who believe in the sacred right of an individual to live his life span uninterrupted by murderer cannot affirm their devotion to that principle by dealing frivolously with those who violate it.

"The proposition is best understood by stretching it out on a graph in a demonstration of *reductio ad absurdum*. A society that punishes a murder by giving him a jail sentence of one week is a society that sets little store by human life. A society that holds human life so sacred that it is prepared to execute anyone who takes another human life, is a society that believes deeply in human life."

It would seem that the pope, Catholic bishops and cardinals have joined with the misinformed, radicals, gays and Communists in advocating a deceptive peace movement. Yes, we are all concerned about nuclear arms, but we must also recognize that the Communists have no God and no standard of conduct or morality which would enable them to deal honestly with the United States, or us to trust their promises. With them, "might makes right." The United States will not attack Russia, but we must remain strong enough to defend our nation and protect our people as well as freedom-loving people of the world.

It is my opinion that James D. Bales is the best informed man in America on Communism. In a recent letter to the "Voices" section of the same newspaper, in response to others who has written on the subject, he said:

"I am for peace through strength: mental, physical, moral, spiritual and armed. There are those who are for negotiations which would result in limitation on armament. So am I, if there is on-the-ground inspection. . . Any peace movement which pressures our government without pressuring the Soviet Union weakens us and increases their relative strength."

"It is a fact that Communists are involved in the movement commonly called the peace movement. They are involved with the purpose of weakening us. This is a warning to others to try to conduct their peace movement in such a way as not to give the Communists an advantage over us."

"How can we be nurturing human life and improving democracy if America is conquered by communism? A strong defense is essential to enable democracy and freedom to flourish."

So the pope is wrong on capital punishment, and he has been deceived by the so-called peace movement of Communism. He was appointed the head of what is supposed to be a religious and spiritual body. He is not the head of nor spokesman for a nation or some kind of world government. We would suggest that he stay in his place. Of course, scripturally speaking, he has no place!

Behaving Oneself in God's House

J. Wiley Adams

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Warner Robins, Georgia 31093



PROBLEMS THAT ARISE

Elders have to deal with a diversity of matters that arise in the course of events in the local church. Their mettle is tested again and again as they diligently strive to deal with these matters with the best interest of the church at heart at all times. Those matters can be complicated, but they must not lose sight of the individual and his needs.

Background Of The People. Some problems that arise in some churches may never be a problem in other areas. The problems that may arise in a church located in an old, established town of whatever size might be quite different from those matters that might arise in a fast-moving, metropolis with people on the move and being transferred in their work to other areas ever so often. Another situation might exist around a military base where no one much is local and most of the members are very temporary. Such areas bring into the local church many single or young married people, full of pep and all geared up to move fast. The introduction of such zeal and vigor into the group can be very helpful provided it is tempered with knowledge and good judgment. Or, it can devastate the church. It all depends.

In an old established town or city where nearly everyone has lived all their lives, where the occupational patterns are set, where the economy is fairly stabilized, the tendency is for things to move slower and with more steadiness. This will overflow into the church affairs. The work program, the elders, and the flock are all geared to a more even gait. The problem may be that they will become too slow.

Then in the metropolitan situation the pace may be rapid in everything. The members want the church to keep pace with this accelerated tempo. The danger is becoming too fast and computerized and gimmick-crazy in carrying out the work of the church. In this regard the elders have to guard against the loss of the personal aspect in guiding the work. Warmth can disappear in this kind of situation if we are not careful. Cold-blooded efficiency is not all there is to it.

The military area is always unique in its own right. The kind of military base, the local nucleus (if any), the native people versus the transients (military or civil service) who may come from all over the nation, are all important factors for the elders to consider. It will affect what can be done and largely how to go about it best for all concerned.

PUBLIC RELIGIOUS DEBATE

APRIL 4, 5, 7, 8, 1983

PROPOSITIONS

"The Scriptures teach that water baptism, to the penitent believer, is for (in order to obtain) the remission of sins."

Affirmative: Eugene Britnell
Negative: Jesse R. Alexander

"The Scriptures teach that an alien sinner is saved at the point of faith in Christ before and without water baptism."

Affirmative: Jesse R. Alexander
Negative: Eugene Britnell

**Place: Cleveland Avenue Auditorium
CAMDEN, ARKANSAS**

For additional information, call Jeffrey Asher at 501-836-3209 in Camden, or Eugene Britnell at 501-225-4745 in Little Rock, Arkansas.

Elders who live in farming areas throughout the land where there are some of the finest congregations will nonetheless find the progress of the work and the problems that arise to be directly related to the daily circumstances of the people. This writer has found it advantageous when moving to a new area to spend some time learning about the background of the area and its people. All of this is to say that the kinds of problems that arise in a congregation stem largely from the background of the people who compose the local church. Wise elders will take all of this into consideration.

Types of Members. The members of any local church can be classified according to the level of spiritual development which they have achieved. Weak members require special handling, not only by the elders but by all the stronger members as well. Every effort should be made to teach and instruct them from the Word of God. They may often require extra sessions of instruction and a great deal of personal attention.

There are so many **domestic** problems that are brought to the elders. Not only younger married people but many older ones as well. Some seasoned and very sound couples are having some serious family problems. This can be a very delicate kind of problem and calls for a lot of prayer and wisdom to bring about a proper solution.

Emotional problems are very prevalent in our present society. They are often quite serious and always tedious. As on the domestic scene, problems of this kind demand and deserve a great deal of understanding as well as privacy. Elders need not become physicians nor mental health experts in order to help those with such problems. Sometimes it is beyond the capacity of the elders and they should recommend specialized help. However, a lot of these matters can be dealt with on a common sense level using the Scriptures as a base of operations as we seek to bolster their faith and spiritual strength. Progress can be very slow in some cases. A lot of tender, loving care is needed and a great amount of patience. The bottom line is that the persons must cope with their problems. Elders can help them to do this.

Newcomers move into the area and identify with the local church. Sometimes they are assets to the church and sometimes they are liabilities. Elders need to be on their toes in this area. Too often the hands of approval are laid on too quickly and trouble is the result. At the same time we do not want to be so cautious that valuable people and their abilities are disregarded. A reasonable looking-over period (mutual) is certainly not out of order.

Sometimes brethren come in like a cyclone and try to sweep the church off its feet. Nothing that is being done is right because "it is not like we used to do it where we came from." Whereas good suggestions should be heeded and needed changes ought to be affected, elders need to be careful about those who move in and seek to "revolutionize" the church before they hit the ground. Those who seek to do this will

need a following. Elders, watch out! Another unneeded congregation may be in the making before you know it and the work will be hindered at both places for years to come.

Often elders must deal with **false teachers**. They may arise from among the existing membership or may be piped in from another area. Acts 20:28-31 warns elders of wolves from afar and wolves from within. Neither will spare the flock. The circumstances for the spreading of false doctrine may never have been more ideal for the false teachers than they presently are. False teachers need to be checked and that in short order (Titus 3:10,11).

Teenage problems occupy much of the elders' time these days. All the efforts of the parents, the preacher, and the elders have not stemmed the exodus of our young from the ranks of the faithful. Elders who do not read and stay abreast of contemporary problems of youth are ill-equipped to be of any real help to the young people. Their problems today are legion for they are many.

The stress on every facet of life imposed by the advocates of humanism is taking its toll on our young church members and not a few who are older. They need a lot of help. Sometimes the elders turn this all over to the preacher. If he is successful they keep him. If not, they send him on down the road to be succeeded by someone who can help our young people. That responsibility originates in the home and expands to the church. The responsibility needs to be distributed among the members. To fail to do so is to promote what has been called a "generation gap". The church does not need to be classified in terms of the young and the old.

Selecting a preacher can pose some real problems. There have been too many contests, in which sample sermons are laid out, a half dozen men interviewed, then after the money runs low from paying travel expenses it sometimes ends up that the last man to come gets the "job" because he is fresh on the minds of the people and the elders. Shades of sectarianism! Talk about a waste of the Lord's money!

If ever elders are subjected to pressures from the members it will be in the matter of preacher selection. Sometimes after an older man leaves a church, his successor will inevitably be a young, very inexperienced man due to pressure of the people. Elders are not wise who allow their thinking to be overbalanced at such times. Maybe a young man is needed but they ought to remain clear-headed while deciding. When the young man has run his course and makes his quota of normal mistakes, the cry will be "we need a middle-aged man who can sort of understand all of us." Then later on the cycle will be completed when circumstances seem to call for "an older, more experienced man to get us back on our feet." Brethren, is there no better criteria than this for selecting a preacher? Surely there is. Elders will not be able to please everyone in this matter or in other matters. The Lord was not able to please everybody either.

Financial problems deserve their share of the

spotlight. Elders need to meet with the men of the church more often than many do. This gives the brethren a chance to express themselves in a healthy manner. Suggestions and criticisms need to be given due consideration. Not all can be put into motion but all need to be considered. Brethren need to know just what the money is being spent for. When budget time arrives they may have some very good ideas that the elders can include in the upcoming program of work. How much the local preacher is being paid can become a bone of contention if we are not careful. Remember it costs the preacher as much to live in your area as it does you, good brother. The area economy needs to be considered in a matter of this kind. Wise elders will arrange for cost of living increases on a regular basis as well as certain fringe benefits for the preacher. He needs these as much as the other members and sometimes he needs them more.

Nothing is more touchy than the **discipline question**. When disorderly members need to be withdrawn from, the elders lead the congregation in this action. The brethren need to back the elders in such matters. God has ordained that such be done in His Word. Many members, regrettably, nullify such disciplinary action by taking the part of the disorderly. Most often the cry of many is that they "did not like the way they went about it." In reality they do not believe in discipline at all and a method to suit them will never be found.

When withdrawal action is necessary the biggest problem can be kinfolks. Close friends can also be difficult and sometimes will either leave or sulk for several weeks. Elders who are worth their salt will "obey God rather than man" and let it remain firm as done. They should remain loyal to the Truth whatever may be the result.

Admittedly we have not nor cannot deal with all such problems with which elders must deal. We have sought to present some major and prevalent ones that do arise in churches of Christ. Do they sound familiar to you?

NEXT ISSUE: Rewards of The Eldership

From Creation to the Day of Eternity

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This latest book gives the best of the author's material on the divine plan of the ages, from the majestic throne-room of the eternal purpose of God, to the tree of life restored in the eternal garden of God. It is written in popular style, is easy to read and is the most militant of all of Hailey's works. It will thrill every truth loving reader.

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MISTAKES IN RESTORING THE NEW TESTAMENT CHURCH (Part 3)

(Note: The mistakes we are considering in these articles brought much harm to the cause of New Testament Christianity during the first half of the nineteenth century, but they have been a danger to later generations as well. Please read again the introduction to these articles in part one.)

The Failure To Recognize The Place of The Preacher

The restorers knew that gospel preachers are to preach the gospel and they fulfilled that role well, as the phenomenal number of their converts testifies. But in some ways they clung to denominational concepts of the ministry, rather than following the apostolic order. There was the belief, especially among Stone's associates, that preachers must be formally ordained by preachers who themselves had been duly ordained. The title "Elder" was given to ordained preachers and these were carefully distinguished from the "unordained preachers" and, in some instances, from another class of teachers called "exhorters". An ordained preacher frequently was looked upon as the overseer of a church. A report by John T. Johnson in 1832 is typical: "Bro. John Newton is the Bishop of the church at Sharpsburg". (*Christian Messenger*, op. cit., p. 284.) There was apparently also some confusion as to the difference between "elders" and "preachers". In 1827 the church at Flat Run recommended to the North of Kentucky Conference that a certain brother be ordained. The conference appointed brethren to attend to this "in the church of which he is a member". The report then says:

It was proposed for our consideration, By whom shall this brother be ordained? By the church? or by the church and eldership conjunctly? or by the eldership alone? After mature deliberation on the subject, it was agreed that. . . the elders alone with the recommendation of the church, had authority to ordain, when they concurred with the church in regard to the qualifications of the person to be ordained. (Ibid., 1827, p. 139.)

The "eldership" here refers to ordained preachers at large, not to the overseers of a local church. This misconception of the place of preachers in God's

plan contributed to other errors among the restorers. Because of it there was a failure in many places for the brethren to organize the church according to the New Testament order (cf. Phil. 1:1). One argument advanced for conferences of "elders and brethren" was that the elders assembled might ordain preachers recommended to them by the churches. Alexander Campbell contended for a distinction between preaching and teaching that occasioned a clearer, if nonetheless erroneous, distinction between elders and evangelists than was apparent in the thinking of the Kentucky Christians at the time. Evangelists, he argued, were to serve "abroad" in the world, while a plurality of local elders were to serve "at home" in the congregation. (*Christian System*, p. 79.)

Campbell's view was a hindrance in that it prevented a "settled ministry" of able preachers to work with local churches. While he was right about the number and place of elders, as a practical matter, limiting the local teaching to its own elders also proved to be a hindrance. The elders who served in many instances were poorly prepared to effectively edify their flock. The limitation on the work of an evangelist was a serious defect in Campbell's system.

Very naturally, under the circumstances, there sprang from this confusion about the place of the preacher a neglect in edification. Preaching was customarily done sporadically, in monthly appointments and in highly charged annual revivals. Stone compared the latter to "a flash of lightning". Churches were usually started in evangelistic meetings wherein the preaching was mostly on "first principles", with the congregation left to carry on without effective leadership. Campbell wrote:

Some who call themselves evangelists more strikingly resemble the ostrich than the first preachers. The ostrich drops its egg in the sand, and leaves it to the sun and sand. . . to take care of it; and then itinerates to the desert. . . You galloping itinerants, see your prototype, and reform. (*Millennial Harbinger*, 1835, p. 527.)

Errors pertaining to the role of preachers have persisted in one form or another to the present. While the place of elders and preachers is better understood and the churches are organized more closely after the New Testament pattern, there are still preachers who do not understand their place, or who refuse to stay in it. Some prefer to run the church than to work under elders, or at least they prefer not to be answerable to elders. Such men frequently hinder the appointment of elders when the matter comes up and work to restrict or nullify their oversight where they already exist.

"If you instruct the brethren in these things, you will be a good minister of Jesus Christ, nourished in the words of faith and of the good doctrine which you have carefully followed" (1 Tim. 4:6).

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WAYSIDE

GLEANINGS

James R. Cope

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PARENTAL ABSENTEEISM FROM CHILDREN

The amount of time parents should spend with their children is a moot question. Some would suggest that children should never be out of parental presence. On the other hand parental "hovering" may stifle a child to the point of destroying the youth's initiative and ultimately his independence. A "happy medium" must be found if the child is ever to "cut loose from mama's apron strings" and pursue his own course of study and achievement in the University of Hard Knocks. From where we view the situation we judge that there are relatively few children victimized by undue parental scrutiny and care when compared with those who are the victims of unconcern and neglect.

Business And Social Allurements

Modern transportation facilities and away-from-home business and accompanying social activities commanding the attention of both parents have increasingly removed one or both parents from the hearthside for frequent and extended periods leaving children to provide for themselves and "do their own thing." Often this absence from children is so repetitive that personal parental attention to children's emotional needs is practically non-existent. These outside interests often become so alluring that front line duties toward their own children distract parents from the traditional closeness which knit together children and parents and fabricate them into one understanding and loving unit. Country club life style, business circuitry of conventions and banqueting where one or both mates are frequently or regularly away from children and/or each other for more than one or two nights has undoubtedly been a contributing factor to the breakdown of traditional family life and therefore to family stability. The natural results of repeated and persistent parental absence from their children are loneliness, insecurity, instability and fear among children who direly need and long for abiding parental companionship with its accompanying assurances of love, understanding, security and stability.

The Hippyism Story

If our study of the "Hippy Movement" which flourished a few years ago is accurate, its birth was not on "the other side of the tracks" but on Main Street, U.S.A., in the homes of Mr. and Mrs. Middle Class

America. Here Hippyism was spawned, here it began its growth and from here by the hundreds and by the thousands teenagers, most of them between 14 and 17, made their trek to Hippy "Colonies" such as Haight-Asbury and Greenwich, where their lives were characterized by communal living, pot, poetry, song, and pregnancies among the young girls. Youngsters came home from school to empty houses purchased by their financially and socially affluent parents only to find a note on the kitchen cabinet which read, "Supper's in the Frige" or "Here's money for tonight's meal" with an additional line: "Daddy and I will not be home till late. . . Take Care." And take care the youngsters did! When they found themselves robbed of natural parental love they compromised with a kind of sensual love they could produce on their own. Rapidly these neglected, affection-starved children found kindred affection-starving spirits whose mutual disposition was to provide a perverted affection for each other which resulted in thousands of illegitimate babies, born in the midst of filth and venereal disease. Though there were multitudes of them lost in anonymity, strangely enough many of these immature communal explorers received regular checks from parents, enabling their lost children to perpetuate a lifestyle heretofore unknown in our country. In my judgment most of the youngsters identified with Hippyism were the direct products of a parentage so carried away in its own "affluent partying" that it gave little thought or time to the children it brought into this world. These same children passed their physical and emotional years unwanted, unloved and desolate except for the care they, as kindred spirits, brought each other.

The Great Depression Reaction

Though not identical with Hippyism or necessarily related to it, there grew out of the great economic depression years of the 1930's a sort of rebellion by the younger victims of that depression against ever allowing their children to suffer the economic deprivations that as teenagers they had experienced in the decade prior to World War II. Millions of them had known poverty and did not like it. "Our children", they reasoned, "shall never be allowed to be without material comforts and conveniences as were we if and when we can do anything about it!" So with the job openings produced for both males and females by the onset of the War, one-time poor people became a generation of "good livers", many of them wealthy "high flyers" during but especially following the War years. "We will make all we can and can all we make!" became a sort of unannounced yet descriptive attitude for millions of Americans. The purchasing of luxurious goods and services by the masses who had never known such prosperity became a "way of life" for millions. More and more as mothers left their homes for public works and the marketplace and hired full-time baby sitters at home or in day nurseries, more and more the sequel was that the true meaningfulness of motherhood was traded for material goods and services—"things" money would buy!

So it was that the personal time and care provided by young mothers for their own little ones also became "commercialized" as everybody made the grand rush for "things" money would buy. The War ended but the desire for material things grew stronger and stronger. The "Fifties" gave way to the "Sixties" and by the "Seventies" there was an avalanche of disregard for traditional values. Thus things with dollar marks on them ruled the home and hired help guided the minds, hearts and lives of developing children while mothers in office, factory and the general business world paid the bills for the "good life." Juvenile delinquency characterized by pot, pregnancy, protest and parental permissiveness ran rampant. These matters became the concern of preachers preaching to ever-growing-emptier pews. Lawmakers argued a little but appropriated much more of the taxpayer's money to build more day nurseries wherein more young mothers could park their babies for somebody else to be their "play mothers." All the while the young mothers spent the most meaningful years of their "mothering" lives away from the children they had borne. They were enlarging the family income so these "orphans of the living" and their parents could one day have more and better clothing, more and better housing, more and better furniture, more and better automobiles, more and better vacations, and more and better everything money could buy except motherhood itself! So it was and so it continues.

Amidst this rush for the god of gold and pleasure "orphans of the living" were and are growing into the fathers and mothers of tomorrow. These tomorrow parents will fill our local, state and national legislation and judicial bodies and from them will come tomorrow's governors, presidents, and military leaders. They will compose the faculties of all schools and colleges, control the moral structure of all communication media—TV, radio and printing press—artists, entertainers and economists along with the preachers and other religious and moral leaders of this generation's children and grandchildren if indeed the people of this great land continue our present form of government that long.

God Speaks

As we close this part of our treatise on the contributions present parents are making to the oncoming generations through our preachments and practices, it is well that we take to heart and reflect prayerfully upon both warnings and comfort of some ancient oracles. Said Isaiah:

"Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall

taint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint" (40:27-31).

The Psalmist asked,

"If the foundations be destroyed, what can the righteous do" (Psm. 11:3)?

An apostle wrote:

"But speak thou the things which befit the sound doctrine: that aged men be temperate, grave, sober-minded, sound in faith, in love, in patience: that aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed: the younger men likewise exhort to be sober-minded." (Tit. 2:1-7).

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THE "US" OF GALATIANS 6:10

I am in receipt of an article sent to me by one other than the author with the request that I review it in this column.

The article involves arguments in which the author labors to prove that Gal. 6:10 authorizes church action rather than individual action. For a long time liberal brethren have tried hard to establish this point. However, such efforts have failed of their objective. This effort is no exception, as we shall see.

The author affirms "Paul employs the expression 'let us do good,' which is one of four hortatory subjunctives occurring in the Galatian letter. According to the laws of Greek grammar, a hortatory subjunctive is always in the first person plural, and is an exhortation or command which includes the speaker and the person or persons to whom the letter or discourse is addressed. In this case, the letter is addressed to 'the churches of Galatia.'" I answer, So what? The fact that Galatian churches are addressed affords no evidence whatsoever of the kind of action involved in fulfilling the duty in question—whether it be individual or collective.

There is nothing wrong with the author's identifying "let us do good" as a hortatory subjunctive. There is nothing wrong with what he says about the laws of Greek grammar. What is wrong is his application and conclusion. Let me illustrate. When I am not away in gospel meetings, I stand in the pulpit of the Eastside church of Christ in Scottsboro, Alabama and preach every Sunday. My sermon is addressed to the church. However, within that sermon I may preach on duties that involve individual action, e.g., our duties as citizens of the U.S.A. or our duties toward all men in the realm of benevolence. I may conclude each point with a hortatory subjunctive, "In the future let us be better citizens" or "As we have opportunity, let us do good unto all men." Surely, in relation to the latter exhortation, the author of this article under review would not understand that I (being a conservative) would be exhorting the church to a collective work of general benevolence! The conclusion of the author simply does not follow—either from the laws of Greek grammar or English grammar.

As further proof that a hortatory subjunctive, according to "the laws of Greek grammar"—even when addressed to a church or churches—does not always

The Rader-Polk Debate

on
"Limited Benevolence"

This is a written debate between Donnie Rader of Louisville, Kentucky and John T. Polk, II of Cornersville, Tennessee. There are 12 articles contained in the debate with extensive use of charts. This is a book which you will want to study in your home and keep as a reference book. The book is well bound in plastic comb binding, so that all the material may be easily referenced.

Proposition 1: "Resolved the Scriptures teach that in benevolence, Churches of Christ may relieve only saints from their treasures."

Affirm: Donnie Rader
Deny: John T. Polk

Proposition 2: "Resolved the Scriptures teach that the local congregation as directed and overseen by its elders (Phil. 1:1), is obligated in benevolence to saints and non-saints."

Affirm: John T. Polk II
Deny: Donnie V. Rader

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denote church action, one has only to examine one of the other "four hortatory subjunctives occurring in the Galatian letter," namely, Gal. 5:26: "Let us not be desirous of vain glory, provoking one another, envying one another." The duties here enjoined involve a one on one situation. Notice the expression "one another." We are not to provoke one another. We are not to envy one another. This is individual action! Yet, the command or exhortation is a hortatory subjunctive in the letter addressed to the churches of Galatia.

The author further argues concerning Gal. 6:3-10 saying, "In verses 3 through 8 every command is a third person imperative. In verses 4 and 6, where Paul wishes to express a command to an individual, he employs a third person singular imperative. If he wished to imply a command to each individual in Gal. 6:10, why then did he not employ a third person singular imperative instead of changing to a hortatory subjunctive?" The answer to the author's question is very simple, namely, because the rules of grammar, according to the mood of the verb, demand it!

Rigdon's grammar says, "The subjunctive is the mode that expresses (a) doubt as to the agreement, or (b) certainty as to the disagreement, between the thought and the reality, as, —

(a) If the gate is open, the cows are out.

(b) If the gate had been open, the cows would be out" (Jonathan Rigdon, THE ENGLISH SENTENCE. p. 129)

Paul says, "as we have therefore opportunity" (Here is doubt—meaning: If we have opportunity) "let us do good unto all men."

Again, Webster defines "subjunctive" to mean: "Gram. Designating or pert, to that mood of a verb representing the denoted action or state not as fact but as contingent, possible, doubtful, desirable, etc." (WEBSTER'S COLLEGIATE DICTIONARY).

In verses 4 and 6 of Gal. 10 the action is factual—there is no contingency, doubt, etc. Therefore, the third person singular imperative is used. However, in verse 10, the action is contingent upon whether the opportunity actually exists. Hence, the change from the imperative to the subjunctive mood. The rules of grammar demand it! Paul's desire to include himself in the exhortation made it a hortatory subjunctive. This change, however, has nothing on earth to do with whether the action is individual or collective.

Thus, the author fails of his objective. There is no evidence of church or collective action in Gal. 6:10. The context shows the action to be individual.

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IS COMMUNION ON LORD'S DAY EVENING SCRIPTURAL?

In the Birmingham area several years ago a tract was published entitled *The Lord's Supper and Lord's Day*. The contention of the tract was that the Lord's Supper should be eaten on the Lord's Day, a thing no Christian would deny. However, because of a misunderstanding of what constituted the Lord's Day, some have opposed the Lord's Supper on the "evening" of the Lord's Day.

Position

Setting forth the position in the author's own words, he said of the Lord's Day "does it begin, and end at midnight? Not if the Bible is true" (page 4). Understanding the Bible to be true, the author did not believe the first day of the week began at midnight. He said, "the first day of the week must begin at 6 o'clock or around the rising of the sun, and it must end twelve hours later, at 6 o'clock, or when the sun goes down" (page 5). His concept was there were only twelve hours in the Lord's Day, not twenty four hours. Pentecost came on the first day of the week and the author of the tract said "the day of Pentecost began at 6 o'clock" (page 5). He further said "taking the supper at night. . . is wrong" (page 14). Thus, the position of this tract is that it is scriptural to eat the Lord's Supper only between the twelve hours of 6 A.M. to 6 P.M. on the Lord's Day and to eat it "at night is wrong."

In view of the fact that others are making a lot of the Lord's Supper "at night" it needs to be shown **by the Bible** that such is scriptural. The basic thing one needs to see **is that it is the Lord's Day after 6 P.M. on the first day of the week**. In order to do so, we need to have some concept of time calculations in the Bible.

Different Times

We need to understand that different people, in various parts of the world, in different ages, have calculated time differently. (1) The Babylonians counted the day from sunrise to sunrise. (2) The Umbrians counted their day from noon to noon. (3) The Greeks, Romans and Egyptians counted time like we do, from midnight to midnight. (4) The Athenians, Jews and others counted time from sunset to sunset.

The ancients divided both the day and the night into sections. They divided the **night** into (1) first watch till midnight (Lam. 2:19, (2) the middle watch till 3 A.M.

(Judges 7:19), and (3) the morning watch till 6 A.M. The day they divided into (1) morning till 10 A.M. (Ex. 29:41), (2) heat of day till 2 P.M., and (3) cool of day till 6 P.M. (Gen. 3:8).

Jewish Day

The Jewish Day or daylight hours were divided into four periods. (1) From 6 A.M. to 9 A.M., with 9 A.M. being the 3rd. hour of the day. "And it was the third hour, and they crucified him" (Mk. 15:25). (2) From 9 A.M. to 12 noon with 12 noon being the sixth hour of the day. "And when the sixth hour was come, there was darkness over the whole land until the ninth hour" (Mk. 15:33). (3) From 12 noon till 3 P.M. with 3 P.M. being the ninth hour of the day. "And at the ninth hour Jesus cried with a loud voice . ." (Mk. 15:34). (4) From 3 till 6 P.M. with 5 P.M. being the eleventh hour. "And about the eleventh hour he went out, and found other standing idle, and said unto them, why stand ye here all the day idle" (Mt. 20:6)?

Jesus raised the question in John 11:9, "Are there not twelve hours in the day?" and used the word "day" in contrast with "night" (verse 10). He did the same thing in John 9:4. We see the day light part of the day further noticed by our Lord in Mt. 20:1-6. (1) "Early in the morning" the householder went out to hire laborers. (2) At "the third hour" or 9 A.M. he hired others. (3) At the sixth hour or 12 noon and (4) at the ninth hour or 3 P.M. he hired other laborers. (5) Then at the eleventh hour or at 5 P.M. he hired still other laborers. When Jesus used the word "day" he did not use it meaning there were only twelve hours in the total or complete day, for he went on to mention "night" and "night" is part of the day.

Jewish Night

The Jews divided the night into four "watches." The *International Standard Bible Encyclopedia*, v. 2, page 798 calls them (1) even, (2) midnight, (3) cock crowing and (4) morning. **McClintock** and **Strong** calls them (1) twilight to 9 P.M., (2) midnight, (3) 12 to 3 A.M. and (4) till day break (v. 2, pages 702-703). (1) The first night watch was even or twilight until 9 P.M. "Jesus entered into Jerusalem, and into the temple; and when he had looked around about all things, and now the eventide was come, he went out into Bethany with the twelve" (Mk. 11:11). "Then the same day at evening, being the first day of the week . ." (John 20:14). (2) Midnight was from 9 P.M. until midnight. "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight or at the cock crowing, or in the morning" (Mk. 13:35). "And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants" (Lk. 12:38). (3) Cock crowing was from 12 midnight until 3 A.M. (See both Mk. 13:35 and Lk. 12:38). (4) Morning was from 3 A.M. till break of day. "Then led they Jesus from Caiaphas unto the hall of judgment; and it was early . . . (John 18:28). "And in the fourth watch of the night Jesus went unto them, walking on the sea" (Mt. 14:25). Of the word "watch" W. E. Vine says "among the Jews the night was divided into three watches, (see Ex.

14:24; Judg. 7:19) and this continued on through Roman times. The Roman divided the night into four watches; this was recognized among the Jews (see Mk. 13:35)" (v. 4, page 200). Thus, the Jewish Day consisted of twelve hours (John 11:9) and the Jewish night consisted of four watches (Mk. 13:35).

Jewish Day Included the Night

Moses said "Remember this day, in which ye came out of Egypt, out of the house of bondage . . . This day came ye out . . ." (Ex. 13:3-4). Jeremiah prophesied, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of Egypt..." (31:31-32). Paul quoted this in Heb. 8:9 as "not according to the covenant that I made with their fathers **in the day** when I took them by the hand to lead them out of Egypt . . ." Yet, Moses said "God brought thee forth out of Egypt **by night**" (Dt. 16:1). He further charged them to "remember the day when thou comest forth out of the land of Egypt . . ." (Dt. 16:3). The day of deliverance from Egypt included the night of deliverance.

New Testament Christians are not bound by Jewish law or time (Col. 2:14; Gal. 5:1-4). Yet if Jewish time were bound on New Testament Christians eating the Lord's Supper, if they ate at "night" they would be eating on the Lord's Day!

Roman Time

The New Testament does not bind either Jewish time or Roman time on New Testament Christians; it just takes recognition of the two ways time was calculated in the time of Christ and the Apostles.

The New Testament shows that the dark part of the day at evening is still the Lord's Day. In John 20:1 "the **first day of the week** cometh Mary Magdalene early, when it was yet dark . ." Later in John 20 we read in verse 19, "Then the same day at evening, being the first day of the week . ." Thus, **the evening was still the first day of the week**. From John 6:16-17 we learn "when even was now come . . . it was now dark . ." Of the word, **opsia**, translated "evening" Vine says "the word really signified the late evening, the latter of two evenings as reckoned by the Jews, the first from 3 P.M. to sunset, the latter after sunset; this is the usual meaning" (v. 2, page 44).

Thus, the Lord's Day, the first day of the week did not end at 6 P.M. It was the first day of the week "early" "when it was yet dark" and "the same day at evening" when it was "dark" it was still "the first day of the week." When New Testament Christians eat the Lord's Supper "at evening" when it is "now dark" they are doing exactly what Jesus told them to do on the Lord's Day, the first day of the week. A careful checking of the New Testament would not have the Lord's Day ending at 6 P.M.

Consulting brother Dick Blackford's excellent booklet, *The Lord's Supper*, page 58, one sees that Acts 20:7 is calculated according to the Romans and

not according to the Jews.

If Acts 20:7 is according to the Jewish method of calculating the day, Paul and the disciples assembled after 6 P.M. to break bread and Paul preached for them until midnight. Eutychus falls asleep, is raised, Paul eats and talked till day break and then waits until 6 P.M. so he can depart "on the morrow" according to the text.

Looking at Acts 20:7 from the Roman calculations of time, saints assembled and Paul preached to them at some point on the first day of the week until midnight. The next day arrives. Eutychus is raised from the dead, Paul eats and talked. Day break comes and he departs "on the morrow."

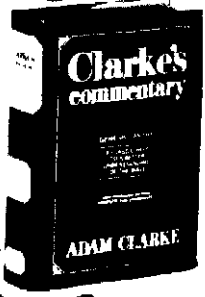
If people are going to oppose the Lord's Supper on the Lord's Day at night, they will have to do so on some basis other than the teaching of the word of God, for the word of God is plain that "evening" when it is "dark" is the "first day of the week."

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THE NEWS LETTER REPORTS

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

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FIELD REPORTS

P. J. CASEBOLT, 2803 4th St., Moundsville, WV 28041. I have made the move to Moundsville and ask that you please note my new address. I am trying to notify my correspondents of this address change but it is impossible to think of all the bulletins which come. My new phone number is (304) 843-1675. I can continue to receive mail at the Paden City address for the present, but would appreciate correspondents using my new address. The work here at Cedar Avenue goes well, in spite of past obstacles. Some are being baptized, more are being restored, and both old and new visitors are attending the assemblies. Brother J. Wiley Adams is to be with us for a meeting this Spring.

O. FRED LIGGIN, JR., P. O. Box 2445, Crystal River, FL 32629. In April, 1982, Fran and I moved to Crystal River, Florida, bringing to a close six years work with the Beach church in Panama City. Brother Mike Dubose is preaching there at this time. Since our move to Crystal River, there have been eleven responses (two baptisms, five restorations and four to place membership). The membership has grown from 36 to 43 during this time. We thank the Lord for this growth. The church here is made up of mostly elderly people who are retired. Yet, these brethren have a desire to work and I am sure that with their continued effort and the Lord's blessings we will grow. I am presently being supported by seven other congregations and am grateful for their help. If any of you know anyone in this area who is a member of the church, or have friends here, please let us know so that we may contact them. Also, should you find yourself in our area, please stop in and worship with us.

M. B. SCHWARTZ, 601 N. Dallas Avenue, Lancaster, TX 75146. The newly established church meeting at 601 N. Dallas in Lancaster, Texas, is happy to announce that Bobby Holmes has agreed to work with us in the preaching of the gospel. He comes to us from the Eastside church in Irving where he has been serving as one of the elders. Bobby is well known in the Dallas/Ft. Worth area as a capable gospel preacher who stands firmly for the truth. We look forward to a good work together.

THE WORK IN THE DOMINICAN REPUBLIC, PUERTO RICO, AND MEXICO

WAYNE PARTIAN, 806 Channing, San Antonio, TX 78210. Bill Reeves, Joe Soto and I went to the DOMINICAN REPUBLIC this month to preach. Joe made a tremendous contribution to the effort and will return there in March before going on to Puerto Rico in May. Since Bill Reeves and I were in the Dominican Republic last year, there has been a concentrated effort made by Silfides Matos Herasme and others to prevent our preaching any more in their country. These efforts were stepped up this fall as the time approached for our return. However, three churches invited us in spite of all the warnings. We preached at *Ensanche Enriquillo, Kilometer 13* and *Los Alcarrizos*. Also, a number of brethren came to these meetings from congregations that wouldn't invite us. One brother, Miguel Korval, strongly denounced the cowardice of the brethren at Espailat (where he is a member and one of the preachers) for being intimidated by Silfides. He attended every night when they didn't have services. Several preachers here can definitely be counted on for standing for the truth. These include Santiago del Villar and Luis Gomez (of Enriquillo), Antonio Blanco (Kilometer 13), Ramon Santana and Jose Rosario (Los Alcarrizos) plus others. While we were there, Ramon Cordero of La Vega and Prudencio Rodriguez of Puerto Plata invited all the preachers of the island to meet at La Vega to give us an opportunity to tell them first hand what the institutional issues are all about. Ramon did an excellent job of chairing the discussion all morning and until about 2:30 p.m. I was amazed at how they listened hour after hour. There were about sixteen present. Bill Reeves remained with Ramon while Joe Soto and I returned to Kilometer 13 where I was supposed to preach that night. Bill wanted to spend more time with Ramon since they had corresponded and Bill was very encouraged by his spirit of independence.

In PUERTO RICO, Gardner Hall and Pedro Rivera, who preach in Patterson, New Jersey, held a meeting at *Dorado* back in September. Pedro is from Puerto Rico and knows a lot of the brethren there. He had corresponded with Ramon Vargas who preaches at *Dorado* and brother Vargas has held meetings in the New York area recently. The brethren received Gardner and Pedro with open arms,

heard the truth on the issues and were very receptive. We followed up this meeting. Ramon arranged for Bill Reeves to debate Dwayne Shappley for two nights, and allowed the audience to ask questions. It was a tremendous success for the truth. Actually the Puerto Rican brethren are fed up with Shappley's domineering ways just as the Dominican Republican brethren are fed up with Silfides' domineering ways. All the "prohibitions," threats, warnings, etc., having backfired on them! The church at Dorado seems to be firm. We studied privately during the daytime with most of the men of the congregation. Also Herminio Isern who preaches at La Vega is very strong. I just received a letter from Ramon who says that he has preached at Mayaguez, and they have also accepted the truth. Lord willing, I will return to Puerto Rico in March while at the same time Bill will go to South America.

In MEXICO there is a deserving man in need of support. I have been increasingly selective in the matter of asking for support for men in the Spanish work, but in my judgment, Adolfo Cepeda of Matamoros, Tamaulipas (but who plans to move to Monterrey, Nuevo Leon soon) is worthy. Adolfo prepared himself to preach in schools operated by liberal brethren, but with the help of Mack Kercheville of El Paso, studied his way out of liberalism. Seven years ago he established a congregation in Matamoros (across from Brownsville, Texas) and has worked diligently to bring it to maturity. As he now moves from Matamoros, this congregation will carry on without a full time preacher. There are 46 active members here. They have bought their own property in a very central location and are about to finish their classrooms. Total price: 475,000 pesos. The monthly contribution runs from 16,000 to 18,000 pesos. Never mind the devaluation of the peso; most of these brethren do not think in terms of dollars, and these amounts are substantial for them. For some time they have provided what amounts to approximately \$50 monthly support for Adolfo.

We've worked closely with Adolfo, both in meetings in Matamoros and here in San Antonio. He works closely with other preachers on both sides of the border and is highly respected. His work speaks for itself. The challenge of Monterrey is being accepted now by Adolfo. Many of you who read this are familiar with Monterrey and realize how important it is that there be strong congregation, centrally located, in such cities. There is a congregation in Cd. Guadalupe on the east, and congregations at La Fama and Sta. Catarina eight miles west, but now there's a small group meeting in the downtown area on Montemayor Street, not far from the big arch on Madero Blvd. It was started by Jose Luis and Dominga Lopez, who were members at Matamoros where Adolfo preaches. They have rented and fixed up a good meeting place which is very accessible to those coming from any of the colonies of Monterrey. Adolfo has helped them from the start. He has made repeated trips to Monterrey.

There is no doubt in my mind as to the possibilities of this work. I know these people personally. I held a meeting in Monterrey last year and have visited them again this year. Adolfo and his wife, Elida, have worked closely with Jose Luis and Dominga for many years. They are persistent and effective personal workers. I believe they will get the job done. But Adolfo, with his family of four, only has \$75 monthly support. Yet, this brother is one of the most capable, mature, levelheaded and productive workers among us. Please consider him and Monterrey. The city has well over a million souls. Address him: Adolfo Cepeda, Guerrero 13 y 14 # 148, H. Matamoros, Tamps., Mexico. If I can be of further help, please feel free to write me or call me at (512) 333-0595.

NEW CONGREGATIONS

SHOALS, INDIANA—On July 11, 1982, the Main Street Church of Christ held it's first service. We are meeting in a rented building with borrowed chairs, donated song books and a love for truth. For some time there has been no faithful work in Shoals. The only other church in town has taken to following unscriptural practices. So the time came to stand for the truth. We started with nine in attendance. On September 9-11, a gospel meeting was held with brother Raymond Harris preaching. Attendance in the past two months has begun to pick up. There has been one baptism and one to place membership. We also are having visitors on a regular basis and are encouraged. We have purchased our own chairs and have started a building fund. Currently, brethren Roger Taylor (of

Shoals), Bryan Anderson, Van Beasley, Rick Adkins, Mark Maudlin (all of Pekin), Paul Guthrie (of Bedford) and Terry Sanders (of Shoals) share the preaching. At present we are looking for someone who would be willing to work and preach for us. We regret that we could not offer complete support as yet. If interested please contact Roger Taylor (812) 247-3279 or Terry Sanders at 247-2418.

STEELE, KENTUCKY—This is to inform the readers of STS that a new work has begun in Steele, Kentucky. This is the result of a withdrawal from Roy Hall and others at Feds Creek Church of Christ after much discussion and debate on marriage and divorce. A debate was held in Pikeville in October with Rick King representing those who left while Olan Hicks represented those who remained at Feds Creek. Anyone wishing a copy of the debate can send four 120 minute tapes plus return postage to Rick King, Crommona, KY.

After meeting in the Fire Station, we have obtained a building across the road from the station. Our attendance is in the thirties and forties at this time with 22 members. We are presently using borrowed chairs and any information on pews will be greatly appreciated. The building is located four miles up Feds Creek on Highway 366. We invite any brethren to worship with us when in this area. We also request the prayers of faithful Christians everywhere that the Word might shine victoriously in this community.

PREACHER NEEDED

LAKE WALES, FLORIDA—We will be needing a man in June. Our attendance usually runs 50 to 60. We have a three bedroom residence that will be provided. Some outside support will be needed. Contact Robert J. Cook at (813) 676-4159, or R. E. Pilsbury at 676-1350. Or write to the church c/o Robert Cook, 1916 Mountain Lake Cutoff Rd., Lake Wales, FL 33853.

TRENTON, FLORIDA—The Trenton Church of Christ is presently looking for a full tune evangelist to work with the congregation beginning the first of June. We presently have an average attendance of near 100 and will be able to provide full support. Trenton is located thirty miles west of Gainesville and ten miles north of Chiefland. For further information, contact Forrest Beach at P. O. Box 427, Trenton, FL 32693; or Doug Beach at P. O. Box 281, Trenton, FL 32693; or Kent E. Heaton at P. O. Box 296, Trenton, FL 32693.

BARNESVILLE, OHIO—The church at 235 West Main St. in Barnesville is in need of a preacher after March 1st. We have a three bedroom house and can provide full support. If interested, contact G. W. Stephens at 315 Hunts Avenue, Barnesville, OH 43713, or call (614) 425-2418 evenings; or Gary Lucas, Rt. 1 Belmont Ridge, Beallsville, OH 43716, or call 926-9170.

ALTUS, OKLAHOMA—The church in Altus, OK will be needing a preacher after March 1st. We are able to furnish a house and partial support. Those interested may call Arthur Hawkins at (405) 482-4629, or write to the church at P.O. Box 955, Altus, OK 73521.

W. L. WHARTON IS RECOVERING FROM HEART SURGERY

JAMES R. TRIGG, 1226 Highland Blvd., San Antonio, TX 78210—

On January 17th., brother W. L. Wharton, Jr., underwent triple by-pass heart surgery. The doctors assure him that this surgery should both relieve his heart pain and grant him longevity. He will have about a three month recovery period, and hopefully then be able to resume his meeting work with more vigor than before the surgery.

Brother Wharton does a super job in teaching and preaching the will of God. We need him in the cause of Christ for years to come. Let us all pray for his full recovery, and that he may have many more years of service in the proclamation of the word. You may send him a card or letter to 6739 Glen Fair, San Antonio, Texas 78239.

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