

# 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 XXVII

NOVEMBER, 1986

Number 11

## THINK ON THESE THINGS

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### SALVATION AT THE POINT OF FAITH

Albert Garner, a Baptist preacher, authored a little booklet entitled, *A Few Aspirins for Campbellism*. In 1974 I wrote an article in which I examined one particular point made by Mil. Garner. I herein give a review of the point made at that time.

Albert Garner calls the church "Campbellism." Whether he knows it or not, he is more nearly a Campbellite than I. He uses Alexander Campbell for proof of some positions he holds far more than I would ever dream of doing. Alexander Campbell was baptized by Mathias Luce, a Baptist preacher, which would make him a Baptist, according to Baptist doctrine. He was associated with a Baptist Association and according to Baptist doctrine he could not be lost even if he did leave and repudiate the Baptist Association.

With particular attention to the doctrine of Garner, that one is saved *at the point of faith*, I quote from chapter two, page five of the above mentioned booklet: "When you hear the charge that there are those who teach that one is saved by 'faith only,' you should take special notice. They make such claims either through ignorance or dishonesty. This you will find to be true: the fellow who makes such a claim will cite no representative man of *any* faith as having ever made such a claim. So far as I have been able to find there has never been any recognized minister of ANY RELIGIOUS FAITH OR GROUP who has ever taught that one is saved by 'faith only.'" On page seven Garner says, "No Baptists or any other group of Christians, to my knowledge, preaches that one can be saved by 'faith only.'"

"Ye see how that by works a man is justified, and not by faith only" (James 2: 24). Albert Garner knows that verse is in the Bible, and in order to avoid direct conflict with the verse, he simply changes the wording to say, "at the point of faith one is saved." There is not any real difference between "faith only" and "at the point of faith" when Garner explains his position. It would be quite interesting for him to give a detailed definition of what he means by "at the point of faith." Does he mean "before and without any works"?

But this is not the point of this article. He says that he knows of no "recognized minister of ANY RELIGIOUS FAITH OR GROUP" who has ever taught that one is saved by 'faith only.'" Garner is either entirely too uninformed to be writing on this subject, or he is deliberately trying to deceive and subvert people from the truth.

Let us see if "ANY RELIGIOUS FAITH OR GROUP" teaches that salvation is by "faith only."

"Wherefore, that we are justified by *faith only* is a most wholesome doctrine, and very full of comfort." (*Discipline of The Methodist Church*, 1960, The Articles of Religion, Article IX, sec. 69). The Methodists teach it! Did Garner know about this? or does he not consider Methodist Christians?

"... that justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any work of righteousness which we have done, but solely through faith in the redeemer's blood..." (*McConnell's Manual for Baptist Churches*, Declaration of Faith, Article V, page 18). *Webster's New Twentieth Century Dictionary* defines "solely" as: "alone, only, without another..." *The Standard Manual for Baptist Churches* by Edward T. Hiscox says the same thing on page 62. *Church Manual of Baptist Churches* by J. M. Pendleton says the same thing on page 48.

In order to find out what Baptists believe, one must go to the creeds of the Baptist Church. To find out what Methodists believe, one must go to the Discipline of the Methodist Church. This is true of all human denominations. Garner's claim that no religious faith or group has ever claimed that one is saved by *faith only* is shown to be completely false.

U.S. Postal Service  
**STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION**  
Required by 39 U.S.C. 3685

1. TITLE OF PUBLICATION  
**Searching the Scriptures**

2. DATE OF FILING  
 10-1-86

3. FREQUENCY OF ISSUE  
 Monthly

4. COMPLETE MAILING ADDRESS OF KNOWN OFFICE OF PUBLICATION (Street, City, County, State and ZIP+4 Code) (Not printer)  
 52 Yearling Dr. (P.O. Box 69), Brooks, Bullitt Co., Kentucky 40109-0069

5. COMPLETE MAILING ADDRESS OF THE HEADQUARTERS OF GENERAL BUSINESS OFFICES OF THE PUBLISHER (Not printer)  
 52 Yearling Dr. (P.O. Box 69), Brooks, Bullitt Co., Kentucky 40109-0069

6. FULL NAMES AND COMPLETE MAILING ADDRESS OF PUBLISHER, EDITOR, AND MANAGING EDITOR (This item MUST NOT be blank)

PUBLISHER (Name and Complete Mailing Address)  
 Connie W. Adams, P. O. Box 69, Brooks, Kentucky 40109-0069

EDITOR (Name and Complete Mailing Address)  
 Connie W. Adams, P. O. Box 69, Brooks, Kentucky 40109-0069

MANAGING EDITOR (Name and Complete Mailing Address)  
 Connie W. Adams, P. O. Box 69, Brooks, Kentucky 40109-0069

7. OWNER (If owned by a corporation its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the name and address of the individual owner must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual must be given. If the publication is published by a nonprofit organization its name and address must be stated.) (Item must be completed.)

FULL NAME	COMPLETE MAILING ADDRESS
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8. KNOWN BONDHOLDERS, MORTGAGEES, AND OTHER SECURITY HOLDERS OWNING OR HOLDING 1 PERCENT OR MORE OF TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES (If there are none so state)

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E. TOTAL DISTRIBUTION (Sum of C and D)	5405	5289
F. COPIES NOT DISTRIBUTED 1. Office use, left over, unaccounted, spoiled after printing	226	215
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G. TOTAL (Sum of E, F, and 2. should equal net press run shown in A)	5631	5504

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PS Form 3526, July 1984 (See instruction on reverse)

# Searching The Scriptures

Volume 27 NOVEMBER, 1986 NUMBER 11

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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Address supply orders to Religious Supply Center, Inc., 4001 Preston Hwy., Louisville, Kentucky 40213. Phone (502) 366-9014 (Ky. residents), 1-800-626-5348.

**POSTMASTER:** Send change of address forms to P.O. Box 69, Brooks, Kentucky 40109-0069.

In speaking of faith in Christ for salvation, E. Y. Mullins in *Baptist Beliefs* says, "It is the condition of all God's gifts to us in Jesus Christ. It is the condition of justification and pardon, adoption" can mean nothing but that faith alone is the condition of "justification and pardon, adoption and regeneration."

*The Confession of Faith of The Presbyterian Church*, chapter XI, Sec. 2, page 48, "Faith thus receiving and resting on Christ and his righteousness, is the alone instrument of justification..." Thus the Presbyterians believe in justification by faith only. I wonder if Dr. Garner knew this when he wrote his booklet.

Glenn V. Tingley of the Christian Missionary Alliance Church debated W. Curtis Porter in Birmingham, Alabama in 1947 and the proposition which Tingley affirmed was, "The scriptures teach that alien sinners are saved by faith alone before and without water baptism." (*Porter-Tingley Debate*, page 180). In his affirmative speeches, Tingley made almost the same arguments Garner makes in his effort to prove his claim for salvation "at the point of faith."

On page 7 of his booklet Garner says, "Next time you hear the chant of 'faith only' charged against Baptists, (Continued on Page 4)

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# Editorial

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## A TIME TO WATCH

The people of the Lord must always "watch and pray." Our adversary, the Devil, walks about "seeking whom he may devour." He is tireless in his attempts to pervert the right ways of the Lord and ingenious in his methods. He leaves us little time to relax between one round of battle and the next. In fact, it is often in those moments when we think a battle is over and the victory decisively won, when we are battle weary and our spirits long for peace and serenity, that Satan does some of his most destructive work. Often, through the avenues of wounded pride, or unrecognized ambition, our enemy makes his greatest progress.

As I view the passing scene and witness what is taking place among the people of the Lord, I am thankful for every sign of progress which appears. And I do see many. But I also see reason for deep concern in several areas. I speak for nobody but myself. I represent no school of thought nor brotherhood power structure, real or imagined. I am one man, pouring out the genuine concerns of my own heart. Some will appreciate what I have to say and others will not. Frankly, I have never thought it necessary for a faithful servant of God to feel the "pulse of the brethren" on any subject before speaking out. Truth is of much greater concern than polls and popularity. Now, with all that said, I will point out some areas in which there appears to me to be a great need for watching and praying.

The *Feminist movement* affects more Christians than some may want to admit. Every time I deal with it, whether in connection with sermons on the family, or the threat of humanism, I draw fire from career oriented women and sometimes from their husbands. If I am not teaching the truth, then I ought to expect fire. But, it is evident that some of the sisters aspire to realms of activity, even in the church, which are completely contrary to sound doctrine. I am hearing some strange sounding things from women (and from some men) about voting rights in congregational business decisions. There have always been problems from some women who sought to rule by proxy, but they always denied it. Now, the attitude seems to be "What is wrong with it?" Watch!

I am hearing some strange sounds about the *nature of man*. Calvinism is a serious error. Great care must be exercised when charging any brother with any degree of sympathy with this false system. Some have used the term carelessly and applied it to those who would repu-

diate every major tenet of the system. But when a brother publishes a syllabus to be used in private or public class study and says "Man, in his normal, unregenerated state, cannot know God (1 Cor. 2: 14) nor please (Rom. 8: 8) God" then that strikes at the very heart of the matter of corrupted human nature and that is where Calvinism starts. Here is more: "Then in simple terms, what is the plan of salvation? First, the regeneration (palingenesia) of the old, natural man who cannot please God (Rom. 8: 8) nor understand his word (1 Cor. 2: 14)." Did you agree with that? The "old, natural man" cannot please God "nor understand his word." Well, if this "natural man" "cannot understand his word" in his natural state, then something must happen to him to change him so that he *can* understand and we are ready then for a direct operation of the spirit upon his heart to equip him to understand. Some need to go back and read such things as *THE GOSPEL PREACHER* by Benjamin Franklin and his sermon on "The Adaptation of the Bible to Man" (Vol. 1, page 153). His thesis was true then and now when he argued that "the Bible as it is, is adapted to man as he is." Watch, Brethren!

Some sounds are being heard these days from unexpected sources which leave the door open for solos, duets and other *special singers in congregational worship*. According to some, the only impediment is the motive of entertainment. Well then, if some insisted that such motive was not present, then we could have it. And put it down, it will be done, if this kind of loose thinking prevails! To argue for a general practice based on a passage regulating special circumstances where spiritual gifts were in use in order to teach in an era of incomplete revelation, which gifts ceased when full revelation came, is not a valid reason for the contention being made by some. I am just one, *but I am one*, and I want to serve notice right here and now that I am set to oppose, with every ounce of strength in me, any movement in that direction. It was just such practices as that (together with many other things) which caused my family to leave the Christian Church many years ago. I have no intention of going back and plan to resist any efforts to open the door to pervert the faith and practice of any of my brethren in that direction. Watch!

We are hearing strange rumblings about *divorce and remarriage*. There have always been some problems in this area and brethren have not always agreed. But time and study have clarified many things for all of us. We must do everything we can to keep the "lock" in "wedlock." God made his law strict on purpose. We ought to allow whatever God allowed in his word and no more. If we are not careful we can spend so much time arguing about "exceptions" to the rule, that we forget *there is a rule*. Watch!

I do not advocate that we become reactionaries with itchy trigger fingers ready to fire every time someone says a thing a little differently than the way we might choose to say it. We have tried to follow a course of restraint and moderation in this paper when dealing with highly volatile issues. Most of our readers have recognized this and many have expressed appreciation for it time and again. But let none mistake that for

timidity or lack of resolve where grave issues with far reaching consequences are at stake. The following excerpt from Foy E. Wallace, Jr. summarizes my own feelings:

"To the Corinthians the apostle said: 'Watch ye, stand fast in the faith, quit ye like men, be strong.' " (1 Cor. 16: 13.)

"Here is the imagery of battle. The association of war and the issues of battle vibrate in every word of this exhortation. It is an appeal to the heart as stirring as the call of a commander to comrades in a critical period of battle. The opposing army gathers for battle in the distance, but the foe is hidden. His movements are concealed. From what quarter the attack may come is doubtful. So the commander's voice calls for vigilance — 'watch ye.' Watch for the hidden foe. But as the threatening masses form into the grim and ominous lines of attack, as the columns of the foe advance, in the moment of suspense before the storm of the conflict begins, the firm voice of the leader is heard to exhort — 'stand fast.'

"When the assault has begun, and the opposing lines bend to the shock of battle, like the meeting of angry tides, amid the storm and tumult the familiar voice of the captain is heard again to command — 'quit ye like men' — perform like soldiers worthy of the rank. And finally, when in the crisis of the imagery, it is the scene of doubtful outcome, when the ebbing and the flowing of the tide of battle is uncertain, we can see in this graphic language, the figure of a dauntless leader, lifting his banner and shouting — 'be strong' — do not waver; hold the line!

"This passage is Paul's graphic picture of surging issues in the church. Often the foe is hidden. Error is crouched in countless forms concealed. Christ calls for vigilance — 'watch ye.' But when error has been flushed out of the hiding, and forms into advancing columns against the church, Christ calls for courage — 'stand fast in the faith.' Then — when the lines are drawn tight, surging issues of truth and error are locked in the grim struggle for mastery — Christ calls for valor — 'quit ye like men.' Perform like a soldier of Christ, worthy of the name. Finally, when the crisis has come in the conflict of the faith, when men are seen to weaken and waver — Christ calls for heroism, the heroism of faith — 'be strong' and hold the line!

"The imagery thrills me. If it does not stir you as a member of the church to an earnest contention for the faith, your love for the truth has waxed cold. The famous general who made the stand at the battle of Thermoplae coined the warrior phrase: They shall not pass! Such scenes must have been present in the mind of Paul when he wrote this command to the Christian: 'Watch ye, stand fast in the faith, quit ye like men, be strong.' " (GOD'S PROPHETIC WORD, pps. 54-55).

To change the imagery, do I hear already the sound of hammers and saws building the props and setting the stage for another departure from the faith? Surely, I must be mistaken. I pray that I am mistaken. But, I think I'll just watch a little while longer. What about you, brother?

(Continued from Page 2)

stick this article under their noses; ask them if they can produce any authoritative evidence that *any one* believes he can be saved by 'faith only.' Thus you can help stop the mouth of these religious racketeers and promoters of the witch doctor chant that all except their little group are going to hell. Use this article and it will soon stop their lying and seeking followers by peddling the faith only falsehood."

I knew the "faith only" doctrine was a falsehood, but I never thought I would hear Garner admit it. Garner, like all Baptist preachers, needs to study his lesson before he rushes into print with these ridiculous misleading and inaccurate charges. It is so obvious that he is either grossly ignorant of what Baptists and other denominations believe and teach, or he is so deliberately dishonest in his statements that he will use any extreme to beguile the unlearned. The truth of the matter is, Albert Garner knows what the Bible teaches on this subject and what members of churches of Christ believe and practice, and he has to use this radical dishonesty to persuade his own people. He knows the Bible says we are NOT justified by *faith only* (James 2: 24), and he wishes to change his language somewhat to avoid the impact of this scripture. Let me suggest that the reader stick some of this information under the nose of Albert Garner and his cohorts and stop their mouths from these false and deceiving charges.

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THE SPIRIT***Ken Green*2212 Jordan Lane, S.W.  
Huntsville, Alabama 35805**THE AUTHORITY OF ELDERS**

Two members had been approved to serve as elders by the small congregation, said approval was given reluctantly by some. A few well chosen and appropriate remarks were made by the preacher as the assembly recognized these brethren as "officially appointed" bishops. On cue, each was asked to address the church as to his own aspirations and estimations. The first strode forward, hooked his thumbs in his belt, rocked back on his heels, and said, "I just want to say, if there's anyone that thinks we don't have elders now, just let him try to start something!"

Lloyd Nash related that incident to me. I forget whether he said he was that preacher or if he was just an innocent observer.

A lot has been said and written the past few years about the authority of elders. I was in a meeting with a church recently in which there were some members (including the elders) who felt the elders practically had carte blanche authority. There were others in this group who questioned the right of elders to even give a couple hundred dollars to a faithful preacher in need without calling a general business meeting.

It appears to me that men who would even nominally possess the qualities of character which are laid down for elders (or deacons) in God's word would be trusted with that kind of decision-making. If they are not, then there is either something wrong with their lives, or there is something wrong with the thinking of those who would challenge them.

M. Scott Peck, in the book *"The Road Less Traveled"*, expresses what I consider to be a deep and powerful insight on this question of authority. He writes of "the nature of power" (and I paraphrase) that there are two kinds of power. There is political power and there is spiritual power. Political power is the ability to coerce others to do as you will them to. It is power that comes by virtue of an official position, or by wealth. This kind of authority is totally unrelated to goodness or wisdom. One may be an ignoramus, a weakling, or evil incarnate and wield great power by virtue of office.

Spiritual power resides in the person, not the office. It is unrelated to any capacity to coerce anybody. It is earned by virtue of wisdom, integrity, and service.

Was it not political power that Satan offered our Lord when he tempted Him with "all the kingdoms of the world and the glory of them?" But Christ rejected this

kind of authority and spent the next three years earning by love and service true and lasting power.

The one kind of power does not necessarily contradict the other. One may have spiritual power and also occupy political office or have great wealth. But more often he will have neither.

Jesus now reigns as Lord of lords and King of kings. But before He entered into His present office, He taught his disciples the meaning of true power:

*"You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave —just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."* (Matt. 20: 25-28).

Isn't it rather obvious that it is spiritual power, not political power, that bishops must possess.

*"This wisdom I have also seen under the sun, and it seemed great to me: There was a little city with few men in it; and a great king came against it, besieged it, and built great snares around it. Now there was found in it a poor wise man, and he by his wisdom delivered the city. Yet no one remembered that same poor man."*

*"Then I said: Wisdom is better than strength. Nevertheless the poor man's wisdom is despised, and his words are not heard. Words of the wise, spoken quietly, should be heard rather than the shout of a ruler of fools..."* (Eccl 9: 13-17).

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## SIMPLICITY IN CHRIST

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### FAITH ON THE ROCKS

When writing to Timothy, Paul said that "some... concerning faith have made shipwreck" (1 Tim. 1: 19, 20). He also mentioned some who were guilty of over-throwing the faith of others (2 Tim. 2: 18). Like a ship, our faith is designed to withstand the storms of life, but it will flounder upon the rocks.

Paul had been shipwrecked three times, and had spent "a night and a day... in the deep" (2 Cor. 11: 25). I spent one night in a small boat, stranded on a South Pacific reef in the face of a gathering tropical storm, and it was an unpleasant experience. I'm persuaded that the shipwreck of one's faith would be fraught with even greater consequences.

Many circumstances may surround the shipwreck of our faith, but there is one basic, underlying cause. Since our faith comes by hearing the word of God (Rom. 1: 17; 10: 17), then our faith heads for the rocks when we cease to hear the word of God. It's that simple, and even the devil knows it. I'm surprised that more people don't know it too.

Jesus taught that when the devil succeeds in taking away the word from one's heart, it is like seed sown by the wayside (Lk. 8: 12). The devil knows that if he can hide the gospel from people, that they will be blind to the truth, and be lost (2 Cor. 4: 3, 4). The devil has more respect for the power of God's word than do some preachers. Satan may not like the truth, but he knows what it did to him, and what it can do for others.

There have always been efforts to destroy faith in the word of God, and we expect such efforts from the enemies of the truth. But, there are other disguised attempts to question the credibility of God's word, and will propel our faith toward the rocks just as surely as the calculated efforts of an avowed atheist or infidel.

I have just read where a group of scholars, by a vote of 16 to 10, have decided that the story of the Good Samaritan is true, but the one about the rich man and Lazarus is not authentic. Yet, it seemed to make no difference to these critics that Luke was inspired to write both accounts (Luke 10-16). The fact is, there are some who refuse to contemplate the reality of a place called hell, where the disobedient are tormented after death.

Others, under the cloak of theology or "science" (falsely so called), attempt to disprove the Bible account of creation, the birth, death, burial and resurrection of

Christ, and life after death. One article, no doubt with good intentions, endeavored to provide medical support for the Bible account of Christ's death, as opposed to the claim that he did not really die, but was only "resuscitated" after a period of semi-consciousness. This report was partially based on a pathological analysis of a shroud that reputedly belonged to the Lord. The word of God needs no such support based on tradition and relics of questionable authenticity. Too many such pronouncements are merely the shallow conclusions of some thesis written to procure a higher degree of human wisdom, or some paper presented by a degreed professor as a condition of continued employment.

But, such efforts as we have mentioned do not concern me nearly as much as those which originate within the body of Christ, which body is designated as "the pillar and ground of the truth" (1 Tim. 3: 15). It is not enough that we be on the watch for outside attempts to scuttle the ship of faith, but now we must face the reality that there are those of our own company trying to make shipwreck of our faith.

What other conclusions can we reach, when preachers among us contend that Jesus came the second time (Heb. 9: 28), at the destruction of Jerusalem in the year A. D. 70? And, influential teachers in colleges supported and attended by members of the church openly advocate the theory of evolution, and students are pressured into accepting such faith-wrecking doctrines. Others in the same institution have produced a hymnal for churches of Christ which deletes reference to "rural imagery" such as contained in the song "Bringing in the Sheaves." This idea would eliminate reference to the parable of the sower, the parable of the tares, the vine-yard parables, and the church as a sheepfold. How can we possibly avoid shipwreck of our faith, when portions of the word from which our faith is gleaned are deleted from our singing and teaching?

And while we are about it, those preachers who advertise sermons "without any scripture" are bidding God speed to the shipwreck of someone's faith. Faith doesn't come by the silence of the word, but by the hearing of the word (Rom. 10: 17). Others who aid and abet the cause of shipwreck are those who espouse the doctrines of Calvinism, or scoff at the idea of needing scriptural authority for the things which we do and say (Col. 3: 17). Close behind (or abreast), are their shipmates who deny that there is any divine pattern for the work, worship, organization or mission of the church.

Preachers need to get back to Bible preaching, including rural or "countrified" parables, and contend for the faith which begets faith (Jude 3). Only then can we avoid the rocks which cause shipwreck.

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## BREAD OF LIFE

"I am the bread of life. . . so he that eateth me, even he shall live by me." Jno. 6:35, 57.

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### PROBLEMS OF BREAKERS OF THE BREAD OF LIFE

Recently, I was on a lecture program with the assigned subject — "Problems of Preachers". This article is principally that lecture. I think, as others have suggested, that a wider distribution of this subject matter will be helpful.

It is axiomatic that problems will be faced by all who live here on this earth. (Job 14: 1; 1 Cor. 10: 13). People in various situations, places, and avocations tend to think their problems are greater than others. This, however, is doubtful. Every avocation in life has it's own peculiar problems. A doctor will have some problems he would not have if her were not a doctor. The same may be said of a school teacher, lawyer, craftsman, mechanic, manager, laborer, even a preacher. Some problems are the same in numerous realms. But, there are problems peculiar to, and come because of, preaching the gospel of Christ. These we refer to as problems of preachers or preaching. A knowledge of these and successfully meeting, overcoming, and solving them is the purpose of this study.

The apostle Paul was one of the greatest and most extensive preachers of all time. When he was being opposed and downgraded by false teachers in Corinth, he was forced into talking about his authority and activities as an apostle of Christ, though he felt foolish in doing so. In his writing of these matters he set forth some of the problems (perils of preaching). I have emphasized these with capital letters in the following verses.

"Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft: Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, — PERSECUTION — thrice I suffered shipwreck, a night and a day I have been in the deep; IN JOURNEYINGS OFTEN, in perils of waters, in perils of robbers, in perils in the city, in perils in the wilderness, in perils in the sea, IN PERILS AMONG FALSE BRETHREN; IN weariness and painfulness, in watchings often, IN HUNGER AND THIRST — (FINANCES), in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the CARE OF ALL THE CHURCHES (CONCERN). Who is weak, and I am not weak?

Who is offended, and I burn not?" (2 Cor. 11: 23-29).

### Problem of Persecution

Anyone who proclaims truth by word or example can expect persecution from the teachers and practitioners of evil (2 Tim. 3: 12). Jesus warned His disciples, in sending out both the seventy and the twelve, that they would go forth "as sheep in the midst of wolves" (Matt. 10: 16-18; Lk. 10: 3). He assured them that the world would hate them as it did him and would persecute them as it did him (Jno. 15: 18-20). They would make enemies by speaking truth (Gal. 4: 16).

Today, thanks be unto God for the liberty and freedom granted citizens of our country and others, preachers of the Word are spared the persecution that the apostles and early saints had to endure. None of us can speak of the times we have had "stripes" laid on us, been beaten with rods, stoned, or even imprisoned. Preaching the Word does not bring this kind of persecution in a free country.

There are, however<sup>1</sup>, various forms of persecution that must be suffered by the godly. Contending for truth and standing for righteousness may, and often does, bring on slights, insults, false accusations, discriminations in schools and business, and various other injuries. These must be faced with wisdom, patience, and fervent prayer.

Contenders for truth need to be careful not to deliberately provoke opposition and persecution, as a sign of soundness on their part. "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves" (2 Tim. 2: 24-25).

### Problem of "Journeying Often"

Evangelizing the world involves "going". The apostles, prophets, and evangelists of the New Testament journeyed often. The Jerusalem saints, when scattered because of persecution, "went everywhere preaching the word" (Acts 8: 4). Most every preacher is found "journeying often", some more than others; some a greater distance than others, but all often "go". It is something that brings on numerous problems.

There are the natural hazards of traveling. Paul was often in perils of shipwreck, robbers, etc. Even today traveling about exposes one to such hazards as car or plane crashes, disease, robbers, etc. More than a few preachers have lost their lives while traveling to or from preaching journeys.

Another threat "in journeyings often" is of a domestic nature. Frequent or prolonged absence from wife and family often makes one susceptible to temptation. The apostle Paul sounded a warning about this when he said to husband and wife "defraud ye not one the other, except it be with consent for a time... that Satan tempt you not for your incontinency" (1 Cor. 7: 5). There are too many cases of wife or husband becoming immoral while one is away. Not only is there a threat to marriage, but frequent and extended absence is also a threat to proper child upbringing, where a dual responsibility is often left to one.



Some preachers speak of a "a problem" in being frequently tempted to be immoral because of their often travels, placing them in numerous homes and situations of private contact with numerous women. I suppose it is possible for a preacher to have temptation placed before him from this standpoint. It happened to Joseph at Potiphar's house in Egypt. However, I think this would be a very rare thing, considering the type people with whom a preacher associates in his traveling about. During a half century of preaching, involving a great deal of "journeyings often", I am not aware of a single instance of "a pass" being made at me, or facing such a problem. Maybe I am too naive to recognize such a thing, or not as good looking as some preachers, but I just can't believe that this is a problem, unless a preacher allows himself to become too friendly or close to someone, making unguarded remarks of a suggestive nature, smiling or laughing at an immodest situation or shady joke. Such careless talk or actions may suggest that one would be open to further exploration. I believe preachers who claim to have a problem of this kind need to examine their own conduct, speech, and demeanor when in the presence of other women. Here may be found the springboard for a problem becoming more than a potential.

Connected with the problem area of "journeying often" are the frequent moves characteristic of preachers. Their wives and children certainly know this to be a problem. Often it is an unnecessary and even foolish problem one that could be avoided. I realize there may be times when a preacher is only at a place six months and it is too long. Others may preach in a place twenty years and it not be too long for he is still effective and productive. Some brethren, with a "hired hand" rather than "co-worker" concept of preachers, like the denominational practice of moving preachers about every two or three years. They tell us that "a new broom sweeps clean", so get a new one often. This may be true of a broom, but it is not true of a preacher. That new preacher may be faulty (in character and/or ability) and not nearly as dedicated and effective as the former one. Too, there are some preachers who are too lazy to continually work up sermons, so when they have used up the ones they have, it's moving time. There are many and various reasons for "making a change" and each must be evaluated on the basis of it's own nature and circumstances, but this matter of moving preachers about just for the sake of "change", "shopping about", of "pleasing some brother's whim" is a divisive and money wasting thing. Besides being expensive, there is the trauma of uprooting children's school program and personal ties. Truly there are problems in this area, some avoidable, some not; some self induced, some forced upon. The problem is not going to vanish away, but there are things that preachers and brethren can do to lessen the problems and help in avoiding them.

What does a church that often changes preachers get? If lucky, maybe they will get one as good as they had (assuming they are sound in the faith, dedicated, apt to teach, and behave themselves). A brother and friend called me the other day from another State, seek-

ing information about a preacher they were considering. In the course of our conversation, the brother said "You know, a church takes a great chance when obtaining a new preacher." I agreed that such is the case with both the church and the preacher. Frequent changes have within them the seeds of division and discontent (Some will be hurt about the preacher leaving. When trying out others, some will prefer one and some another, etc. ). I am convinced that problems in this realm are often needlessly brought upon themselves by both preachers and churches.

**TO BE CONTINUED.**

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**"KEEPIN' HOUSE FOR THE LORD"**

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Several years ago, I met an old friend, a fellow Christian, whom I had not seen for quite some time. After we had shared with each other the usual "How have you been?" and "How about the family?" etc., etc. I then asked him how the church was doing where he worshipped. His reply was, "Oh, we're keepin' house for the Lord." The thing that really got my attention was that he did not say this with tongue in cheek, nor was he being facetious. No, he was dead serious! More than that, he was even boasting! To him, any time a congregation is able to conduct their regular Sunday and Wednesday services in peace and harmony, and none of them is an "agitator" or "rocks the boat" by suggesting ways and means to generate more interest and zeal in the Lord's work, then what more could one want?

My friend is not alone in this concept of the work of the church. Indeed, such an attitude has given rise to all kinds of problems which do hinder the very purpose of the Lord's collective from being fulfilled in many places throughout this good land. You know, brethren, in spite of literally volumes which have been written and the many, many sermons that have been preached in recent years concerning the divine mission of the church, it is almost unthinkable that there is yet such a host in God's great family who believe that all there is for the church to do is to just meet for Bible study, worship—and then go home!

Frankly, I do believe that a vast segment in the Lord's church today would likely just give up and "quit the church" if they ever came to realize that they were falling so far short in their duty as members of a local fellowship.

What other conclusion can we reach when we see such



a large number who when it comes to their secular employment or business are ever so diligent and even aggressive; but in service to their Great God are timid, tongue-tied, and/or just plain unconcerned? We see on every hand those who are only nominal church members. Is there any wonder to you that there are so many capable preachers of the gospel who have given up full-time work in that which was always their first love and gone into the secular field completely?

Would it be too redundant of us just here if we took some space to refer to the Laodiceans in Rev. 3: 14-19? Read it: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. " Is it not just amazing how perfectly this describes so many church members today? To the church in Sardis the Lord said: "I know thy works, that thou hast a name that thou livest, and art dead" (Rev. 3: 1). In another time, the apostle Paul wrote, "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things)" (Phil. 3: 17-19). And I don't hesitate to say that I also have shed many tears over these very matters, brethren.

Tell me, dear reader, what is my duty as an evangelist? Am I being too harsh? Was Paul sarcastic when he said what he did in the above passage? Was Jesus being cynical when He wrote the church at Laodicea? Was it caustic of Him to say what He did to the church at Sardis? Is it not our duty to "Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine" (2 Tim. 4: 2)?

Let me ask you in all candor, dear brother or sister: Are you really involved in the Lord's work? or, are you just "keepin' house for the Lord"?

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## **REARING A GODLY FAMILY IN AN UNGODLY SOCIETY**

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Pornography, sexual promiscuity, homosexuality, rape, child abuse, drugs, alcohol, and the list could go on and on. All of these and more are having a devastating effect on the American family. Such problems, however, are not new. Each generation is faced with its own unusual set of circumstances, its own moral dilemmas.

Raising our children in these "perilous times" is no easy task. The wide eyed optimism of the childless couple soon turns to apprehension and despair. What seemed so easy in theory in reality is a genuine challenge. I am sure that I am not alone in my apprehension of parenthood. As I look at the world into which we must bring our children I wonder "How am I to rear my children to grow up to be responsible husbands and wives, mothers and fathers and above all else faithful Christians?" I know that I have laid awake nights wondering if I am doing all that I can, wondering if I am rearing my children right, wondering how they will turn out.

I don't consider myself an expert in the field of child rearing, at best I am a struggling father trying to follow God's word and raise a Godly family in an ungodly society. As such I would like to share with you some of my insights, gleaned from prayer, meditation and study regarding our awesome responsibility as parents.

### **Enemies of the Godly Home**

John in his first epistle (1 Jn. 2: 15-17) admonishes us to "Love not the world... ". Perhaps, no single problem so profoundly affects our homes as does *MATERIALISM*. It is not uncommon for parents to want better for their children than they had growing up. At the same time, however, if we take this practice to its logical end then we will have nurtured a generation of men and women who think the world owes them something. In our effort to provide the very best for our children we may be depriving them of something very important, the experience of learning what it means to do without and earning it.

Giving our children an *ALLOWANCE* is almost a universal practice, but what is the purpose behind such a practice? What is the allowance for, for being a member of our family, for being good, just exactly why do we give our children allowances? Let me suggest that if you are simply giving your child an allowance for being your child then you are doing them a decided injustice. You are teaching them something that just is not so. I know of no business that will reward you for simply coming to

work, they as well as you, know that if you are to receive any pay you will have to do more than just show up for work. Yet, we inadvertently teach our children that you can get something for nothing, would it not be better to attach to that weekly stipend some reasonable responsibilities? If the responsibilities are not fulfilled then the stipend is reduced accordingly? After all, is that not what happens if you miss a day at work? They reduce your salary accordingly. If our children are old enough to merit an "allowance" then they are old enough to begin being taught the meaning of responsibility.

When John in his first epistle enumerated the "love of the world" he wrote of the "lust of the flesh, the lust of the eye and the pride of life" such qualities as these are readily seen in the entertainment industry in the 80's. You turn on the television and you are assaulted by such shows as "Three's company", "The Love Boat", "Dynasty", "Knots Landing" and the like. Each filled with suggestive cinematography and language. Our children are subtly told that it's permissible to live together without the benefit of marriage or that it is perfectly acceptable to act and talk in certain ways as long as everyone else is doing it. Much of the material that is presented either on television or in the motion pictures paints a distorted picture of what "Love" really is. Our children are subliminally told that gambling, dancing, drinking and drugs are socially acceptable and that to behave otherwise is not socially acceptable.

Paul wrote in I Cor. 15: 33 of the devastating effects of improper companionship. As parents we must keep a constant watch over our children's friends. We must be aware that in many quarters peer pressure to conform is so strong that our children may be unduly influenced to behave and dress in a manner that is totally unacceptable to the conscientious parent. Here is where we "pay for our raising" when we must tell our son or daughter that they can no longer associate with that friend because of the adverse affect they are having on them.

Another enemy of the Godly home is *permissive parenting*. The concept of permissive parenting is that "corporal punishment only teaches the child to strike back when something doesn't please him." Nothing could be farther from the truth. The Bible clearly teaches that discipline is an invaluable tool in dealing with an unruly child (Prov. 22: 15). Yet, we must be cautious as we administer discipline to be sure that it is the proper kind of discipline for the individual and the offense. In disciplining our children we must keep one thing paramount in our minds, the purpose of discipline is not simply to punish but to instruct and correct. Any discipline that does not meet that criteria is destined to fail. We must remember that our children are not miniature adults and consequently will not respond as you or I might. Children by their very nature are irresponsible and forgetful. Can we in good conscience punish them for being children? Before we administer discipline it is important to ascertain that our children understand what they are being punished for and why. It would be both unjust and terribly cruel to punish a child for something he is incapable of being or doing or for some-

thing he did not even know was wrong. How often have we struck out at our children in anger, rather than love, in frustration rather than in an effort to correct.

Still another enemy of the Godly home is *divorce*. According to Dr. James Dobson over half the children under the age of 18 today are living in homes where either one or both of their parents are absent. Over half of the fathers of a divorce, after three years, never see their children again. While I recognize the scriptural provisions for divorce I am not convinced that where there is infidelity that divorce must be the natural out-growth. If that husband or wife were a drunkard or gambler and repented would the spouse not forgive him? Then why not forgive the sin of infidelity? Such circumstances as these lead to yet another enemy of the Godly home, *sexual promiscuity*.

In writing to the saints at Corinth Paul touches on the responsibilities that a husband and wife sustain toward one another. Paul tells them (I Cor. 7: 3-5) that marriage consists of body ownership and that each one is responsible to the other to fulfill their physical needs. When this is not done then sexual promiscuity could well be the ultimate outcome. It is difficult enough to rear our children to honor God's law regarding marriage in a society that revels in immorality, let alone attempting to instill in them values that emanate from a high plain when they live in a home where one of their parents is involved in a promiscuous relationship.

Dr. James Dobson in his outstanding book "THE STRONG WILLED CHILD" notes that the most formative years of a child's life are between the ages of birth to 3 years old. Further, from the time a child enters junior high school he is entering a phase of his life that is most critical to his future well being and it is imperative that he have proper adult guidance and supervision. This leads us to conclude that another enemy to the Godly home is the *working mother*. Now let me hasten to add that I am not opposed to mothers working per se, but only to mothers working during those periods in their children's development that are most critical. I believe that every mother and father needs to reappraise their priorities. Which is more important? A new car or a spiritually and emotionally sound child? No one said the decision would be easy, but for the dedicated parent the choice is evident.

### **Building a Godly Family**

In writing to the saints at Corinth Paul outlined in I Cor. 13: 4-8 the character of love. Love is the cornerstone upon which a Godly family is built. Everything that occurs in the framework of a home must emanate from love. When this occurs then we will be able to discipline our children, separating the displeasing actions from the personal worth of the child. How many children have had their spirits quenched and crushed by a father or mother who was not able to separate their child's wrong doing from his personal worth. Such statements as "You idiot, you're always doing stupid things" serves no useful purpose except to send a message to your child that he is lacking in intellect. Would it not have been better to have told the child "Now (name) I don't

like what you are doing and I will not allow you to continue to act this way. "? Thus dealing with the offense rather than the person.

There used to be a saying that went something like this, "The family that prays together stays together. " As antiquated as that may sound there is a great deal of truth in it. When a family takes time out of a busy schedule to spend a few moments with God in prayer and in searching His word then the family will be a closer knit unit.

Parenthood is a mixed blessing and a responsibility not to be taken lightly. May God grant each of us as parents the wisdom to rear our children in a way that is acceptable to our Father in Heaven.

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## DAD IS GONE

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The telephone rang; I answered it; mother said, "Your Dad is gone. " Lattie Glover Shewmaker, who was called Glover or L. G., was born July 7, 1900 in Arkansas. He departed from life August 14, 1986 at Long Beach, California, having lived 86 years 1 month and 7 days. He is survived by his wife, Grace, whom he married at Alton, Illinois August 10, 1929; a son Fred; a daughter, Marcella Bethel; 3 brothers, Troy, Otto and Aubrey; 7 grandchildren and 3 great grandchildren.

Dad had limited formal education, but he was well acquainted with the contents of the Bible. Nearly every day of his adult life he took time to read the word of God. It was a settled matter in his home that before bed time there would be a Bible reading and the offering of prayer.

Dad never was active in politics. One person told me that he was not interested in education. Nevertheless, he was the one who told residents of Stanford, Arkansas, about 45 years ago, "If you do not want to send your high school students to Beach Grove, now is the time to work to get a high school here. It can be done while "Doc" Self is the County judge. " Stanford High School opened for the fall term in 1941. As long as I can remember, Dad encouraged my sister and me to obtain a college education. As we grew up, one of his top priorities was to save enough to pay our college tuition. When circumstances required him to move to obtain work, during a school term, mother, sister and I would be left behind until that school term ended. Others also received his assistance in their efforts to obtain a college education.

I am altogether convinced that L. G. Shewmaker

loved the Lord, the truth, the church and the brethren. He was a friend to preachers. He enjoyed the preaching of the pure gospel. He also appreciated those who defended the truth in honorable debate. He enjoyed telling about various debates he had attended and the debaters he had heard explaining how a debater had used a certain passage to expose some error.

When I was a boy and we lived in Greene County, Arkansas, preachers who came for meetings at Croft College always stayed with us. Dad was not a preacher. Probably the longest speech he ever made to an assembly was delivered at Delaplane, Arkansas in 1939 or '40. Dad had been asked to "wait on the Lord's table" that Sunday morning. False doctrine regarding punishment after death was advocated by the preacher in his sermon. After serving the Lord's supper, Dad picked up his Bible and said, "There are some things I must say. " Then he began reading passage after passage from the New Testament regarding hell and punishment of the wicked. Having finished reading, he said, "These things force me to disagree with that which was taught in the sermon this morning. " The preacher arose and said, "When brother Shewmaker becomes as old as I am and has studied as long and as hard as I have, he will change his mind. " Immediately Dad responded, "I hope to God I will not live that long. "

Although Dad was not a preacher, he did baptize two people. Two young ladies requested baptism at Croft College on a Sunday morning. There was not a preacher present. Dad set out to find a preacher, driving around to the various meeting houses, but arrived at the appointed place for the baptisms without a preacher. One of the young ladies asked, "Why can't Glover do it?" Being unable to give a reason why he could not, he baptized them.

Dad was a man of convictions. He could stand on his convictions when no other man stood with him. At one place where he was a member of the church, it appeared that a brother, who had not attended services for an extended period, would be received back into full fellowship without making any acknowledgment of error nor expressing any repentance. Dad took his stand with firm and open opposition to that. The brother had a son who was a gospel preacher. He consulted his son and was told to repent and make acknowledgments of his error. He did and Dad welcomed him into the local fellowship.

It was during that same period of his life that Dad put his job on the line. As he and his fellow workers were in line to clock out on Saturday evening, their foreman came down the line saying, "Everybody back tomorrow. " Dad stopped him and said that he would not work on Sunday and miss worship. The foreman said that if he did not work the next day, he would not have a job on Monday. After attending worship on Sunday, Dad went to work Monday morning not knowing whether or not he still was employed. His time card was in the rack. He clocked in. Nothing was said about him missing work on Sunday until the workers lined up to clock out Saturday evening. Their foreman came down the line saying, "Everybody back tomorrow. " When he saw

Dad, he said, "Every body back tomorrow, except Glover."

During the years that I was growing up, Dad was a Bible class teacher. In later years it seems that he was content to have those with more formal education teach the classes. In the last two churches with which he was identified, it was his responsibility to select those who participated in the services. He used that position to encourage young men to take part in the services. He was motivated by his own experience as a young man to encourage them. He said that when he grew up, the older men did everything. Then the day came when all the older men had passed on and everything fell on the young men's shoulders. They were untrained and did not know how to carry on. Dad said, "We just had to do the best we could and there are those who lived all their lives without ever participating in a public way."

Zeal for encouraging the development of young men once led him to ask two service men to assist with the serving of the Lord's supper. They consented to help and did. When services ended that morning some one questioned Dad about the wisdom of using persons "who are not members of the church." The two young men had been regularly attending services and Dad had assumed that even though they had not identified with the local church, they must be members back where they came from. That did not dampen Dad's zeal for encouraging young men to participate in the public services. After that, he just made certain that a young man was a member of the church, before asking him to participate.

Dad often seemed gruff. He was not one to waste words. At times his manner caused people to think he was angry. An elder where Dad was a deacon once told me, "Fred, when I first met your Dad, I thought he had about the sourest disposition of anyone I ever came across, but, you know, as I came to know him, I began to realize that he has about the driest sense of humor a man could have." That is very close to the fact, but Dad also was tender-hearted, hospitable and generous.

Although I did not realize all that I am about to write at the time it happened, Dad revealed to me and others his tender heart one Sunday morning when I was still a small boy. He stood before the church with tears flowing down his cheeks asking forgiveness for his involvement in an incident that had resulted in talk against the church by residents of the community. I have never figured out how he could have avoided that incident, but that is of no consequence. His tears taught me the dignity of tears shed in concern for the cause of Christ.

Dad's hospitality was seen in his keeping preachers who came for meetings, which was mentioned earlier, but it went beyond that. He delighted in having guests. Many times his desire to show hospitality moved him to extend an invitation, before learning from mother that really she was unprepared to receive guests, but would honor his will.

The scope of Dad's generosity probably is unknown to any one outside of his immediate family. There was never fanfare about it. By American standards he was not exceptionally wealthy. Nevertheless, even after he

retired, he and mother supplied gospel preachers and struggling churches in the United States and across the seas with thousands of dollars in assistance. Neither Dad nor mother have been what could be called "an easy touch." They answered one request for a contribution, "We feel that what we can contribute to the work of the Lord should be given to directly assist the work of a local church or to directly support gospel preaching."

Dad never seemed to need the praise of men. I believe he was at peace with himself and our Lord. His trial by life on earth has ended. He will no longer be standing at the door of the Spring and Delta meeting house to greet you or help you find a seat when the crowd is large. "Dad is gone." His eternal destiny is sealed. We have full assurance in hope of his eternal welfare.

Lattie Glover Shewmaker's earthly remains were buried August 18, 1986 at Sunnyside Memorial Park in Long Beach, California. Speakers at the memorial service were Fred A. Shewmaker, son; P. S. Bethel, son-in-law and Don Wright, local minister at Spring and Delta. Don is a young man in his first located work. This was his first funeral. Mother viewed it as an opportunity for him to gain experience. Dad would have liked that.

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## TWIN BROTHERS

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When one thinks of Bible twins he usually thinks first of Jacob and Esau (Gen. 25: 24-26). As far as I know they are the only twins specifically named in the Bible. This lesson is about twins. It is not about physical characteristics, but spiritual qualities that are of the same seed. They are not identical, but like twins, have similar identifying marks. These twins are ENVY and STRIFE.

Recently I heard a preacher refer to these two iniquities as "twin brothers." This aroused my curiosity and I began a study of the two words. I have learned that usually strife ensues envy or envy precedes strife. Granted, this is not true in every case of reference, but there are some "twin passages" that alarm us of danger.

### Definition

ENVY is defined by Vine as,

"... the feeling of displeasure produced by witnessing or hearing of the advantage or prosperity of others; this evil sense always attaches to this word, Matt. 27: 18; Mk. 15: 10; Rom. 1: 29; Gal. 5: 21; Phil. 1: 15; 1 Tim. 6: 4; Tit. 3: 3; 1 Pet. 2: 1..."

Some translations use envy and jealousy interchangeably. Jealousy is used in Acts 13: 45; Rom. 13: 13; 1 Cor. 3: 3; 2 Cor. 12: 20; Jas. 3: 14-16 to distinguish from envy in that the latter does not want the advantageous to enjoy any of his property. The former desires to enjoy

the same advantages as his peer.

STRIFE is defined as the expression of enmity or contention. Synonyms here are such words as "contentious," 1 Cor. 1: 11; "debate" (A. V. ), Rom. 1: 29; "variance," (A. V.), Gal. 5: 20.

From the Greek ERITHIA, "faction" is another proper usage of the word. In Heb. 6: 16 of the A. V. a "dispute" is given. In 2 Tim. 2: 23 Paul warned Timothy of "fightings" or "quarrels" (NASV) resulting from "foolish and ignorant speculations. "

### The Heel

While we see similarities between these two, i. e., envy and strife, are they really "twins?" The Bible says Esau came forth first and hanging on to his heel was Jacob his brother. These boys were not identical twins as noted in their descriptions. They were, however, brothers, quite different, yet, nonetheless, twins (Gen. 25: 27-34).

Certainly this is not an intended allegory in these two representing two evils such as envy and strife. I do mention them as a parallel to the words in their close relationship. One "hangs on to the heel" of the other.

### The Relationship

As mentioned previously it is not always true that one precedes or ensues the other. There are some places, however, that they do and the results are always devastating.

#### 1) PROVERBS 17: 14—

"The beginning of strife is like letting out water, So abandon the quarrel before it breaks out. "

There you have it. Quarreling (envy) as used here and in 2 Tim. 2: 23 is the start of divisions and factions.

My grandfather did not believe in Bible classes. While I agree that they are an expedient method of teaching, and are thus scriptural, I also agree with grandpa who said:

"Church problems usually start in Bible classes. "

Perhaps that was his opinion, but I have seen it come so true among brethren. Like twin brothers, envy and strife, are soon born out of a class where "the beginning was like letting water out. " The "quarrel was not abandoned, " and strife ensued from envy!

2) ROMANS 13: 13—Paul speaks of the nearness of salvation, vs. 11, and warns to stay away from "deeds of darkness, " vs. 12. The Christian's behavior is then addressed, vs. 13, and three sets of "twins" are mentioned:

- \* carousing & drunkenness
- \* sexual promiscuity & sensuality
- \* JEALOUSY AND STRIFE

He concludes the thought by mentioning THE ONE we are to "put on, " Christ Jesus. We are to have no relationships with fleshly lusts. In fact we are to make "no provision, " i. e., do not even allow it to be born into your life. Your brother is Jesus, not any of the aforementioned "twins. " This same problem was prevalent among the Corinthians and Paul writes them saying,

"You are still fleshly. For since there is JEALOUSY and STRIFE among you, are you not fleshly, and are you not walking like mere men?"—1 Cor. 3: 3

3) PHILIPPIANS 1: 15—Preacher friend, wake up! Hear Paul's questioning of why certain men preach:

"Some to be sure are preaching Christ even from ENVY and STRIFE, but some also from good will, the latter do it out of love... the former... out of selfish ambition... "

Why are you preaching? Is it because you love the Lord and His truth? Is it for glory, popularity and "selfish ambition?" Paul says, "either way Jesus is preached and I am happy about that. " Are we who are preaching joined to our "twin brother" Jesus in manifesting His characteristics or are we related to the "twins: " Envy and Strife?

Many preachers have left the impression that their work is hampered by jealousy of other preachers. Brother, never lose sight of the fact that we are working for the Lord! A "Big Preacher" in the brotherhood may earn, yes, EARN, more notoriety, but his work is no more or less important than your own. Carefully consider Paul's culmination of this thought in the very next chapter:

"Do nothing from selfishness or empty deceit, but with humility of mind let each of you regard one another as more important than himself; do not merely look out for your own personal interests, but also for the interests of others. "—Phil. 2: 3-4

Isn't it interesting that he chose these words in the same context of 1: 15, i. e., why some preach?

4) 1 TIMOTHY 6: 3-10—In this text we have again the "twin brothers" listed not with the copulative conjunction "and, " but, one following the other in a list of iniquities. Consider verse five:

"... and constant FRICTION between men of depraved mind... "

This is the result, FRICTION, of those related to the "brothers" in verse four:

"... morbid interest in CONTROVERSIAL questions and DISPUTES about words, out of which arise ENVY, STRIFE... " In many of "our periodicals" I have read wrangling after wrangling over "controversial questions. " You see, the Bible acknowledges the fact that there IS ROOM for unsettled questions. Some, however, think they have to have an answer for any Bible question that might arise; and they will argue long and hard over it. While one must stand firm on the truth, he must also realize that some things do not have black and white answers. Squabbling over such issues and words alienate more sinners, weak brethren (and sometimes strong ones), than most anything else. Admit it. No one has all the answers, and arguing out of jealousy and envy brings no peace, only faction and friction!

### Conclusion

James has summed it well:

"But if you have bitter JEALOUSY and STRIFE in your heart, do not be arrogant and so lie against the truth... For where JEALOUSY and STRIFE exist, there is disorder and every evil thing."—Jas. 3: 14, 16 (NASV)

ENVY and STRIFE have similar characteristics. They are indeed twin brothers. They are not identical, but they are certainly from the same seed!

## GENESIS IN THE "BIBLE" OF JOSEPH SMITH

**Luther W. Martin**  
**707 Salem Ave.**  
**Rolla, MO 65401**

In the year 1833, the Mormon 'prophet' Joseph Smith announced his "New Translation" of the Bible. Other than a few brief excerpts, this 'translation' was not published until 1867; some twenty-three years after Smith's death.

Smith took great liberties with the King James Version, which served as his source Bible. This was especially true in his mishandling of the Book of Genesis. Incidentally, it ultimately became known among the Reorganized Latter Day Saint people as the "Inspired Version." But among the Utah Mormons, it is not recognized at either 'inspired' or 'authoritative.'

Genesis Chapter 1 Smith's version has thirty-three verses compared to the KJV's thirty-one verses. The KJV has the personal pronoun "I" only two times in Chapter 1. The Smith version uses "I", fifty-three times. In fact, the expression "And I, God,..." is used by Smith a total of thirty times in this one chapter. This same rather odd expression is used by Smith in a number of his other writings that are accepted as 'inspired' by both the Utah and Missouri Mormons.

Genesis Chapter 2 Smith's version has thirty-one verses, while the KJV has only twenty-five. In this chapter, Smith has God saying: "And I, the Lord God, said unto mine Only Begotten, that it was not good that the man should be alone." (v. 23). Therefore, Smith has the "Only Begotten" being spoken to by His Father, before the "Only Begotten" was born. Christ as "the Word" was with God in creation.... but NOT as the "Only Begotten."

Genesis Chapter 3 In this chapter, Smith expands upon the "Only Begotten," by referring to "my beloved Son" in verse 3. Smith has God mentioning His "Only Begotten" three times in this chapter. The KJV has twenty-four verses, while Smith's version has thirty-three.

Genesis Chapter 4 The KJV has twenty-six verses, while Smith's version has only thirteen. Smith has the "Holy Ghost" falling upon Adam in this chapter. (Verse 9).

Genesis Chapter 5 Smith begins this chapter: "and the Lord God called upon men, by the Holy Ghost, everywhere, and commanded them that they should repent;..." (Verse 1). "And as many as believed in the Son, and repented their sins, should be saved..." (Verse 2). So Smith has the plan of salvation of the New Testament age, introduced early in Genesis. The most unusual, and totally non-Biblical, insertion by Smith, occurs in this chapter in verses sixteen and thirty five. We copy as follows:

"And Cain said, Truly I am Mahan, the master of this great secret, that I may murder and get gain. Wherefore Cain was called Master Mahan; and he gloried in his wickedness." (Verse 16).

"For, Lamech having entered into a covenant with Satan, after the manner of Cain, wherein he became Master Mahan, master of that great secret which was administered unto Cain by Satan;..." (Verse 35).

Have you ever encountered such wild and imaginary expressions as the above? Think of it! Smith has inserted material in his version that is completely foreign to the Holy Scriptures. Smith has forty-five verses in this chapter, while the KJV has thirty-two.

Genesis Chapter 6 The KJV has twenty-two verses in this chapter, while Smith's version has seventy-one. In verse 6, Smith has the children being taught to read and write a pure and undefiled language. He has the people of God dwelling "in a land of promise." (Verse 15). In verse 53, Smith introduces "be baptized, even in water." Smith has men asking: "Why is it that men must repent, and be baptized in water?" (Verse 54). The "Only Begotten," the "Holy Ghost," the "Comforter," and the "Spirit of God"; are all mentioned in this chapter.

Genesis Chapter 7 The KJV has twenty-four verses, while Smith's version has eighty-five. "And he gave unto me a commandment, that I should baptize in the name of the Father, and of the Son, who is full of grace and truth, and the Holy Ghost which bareth record of the Father and the Son," (Verse 13). If this was true, then John the Baptizer would never have been the one to introduce the act of baptism, and thus be termed 'John who baptizes.' Further, if Smith was right, then the comforter had been given centuries before Christ promised Him to His apostles. (John 14: 26; 15: 26; and 16: 13). This chapter also mentions the "Only Begotten", the "Son of Man," and "Jesus Christ."

### Conclusion

The further one goes into Genesis, the more Smith rambles in his 'version.' Smith was NOT a 'prophet'; nor did he possess the knowledge of the Scriptures to even intelligently teach them, let alone 'translate' them. Isn't it a shame that so many good people have been hoodwinked and deceived by such false teaching?

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## SUBTLE EVIL INFLUENCES

**Kenneth E. Thomas**  
**401 24th St. West**  
**Bradenton, FL 33505**

Our great adversary, Satan, is the master deceiver of the human race. He attempted to thwart God's plan for man's salvation through Christ in the temptation in the wilderness (Mt. 4: 1-11).

Satan will appear at the most opportune time for him and when he is more likely to be successful in leading us away from God's will for us. I suppose our greatest problem in dealing with the devil is the different forms he takes many times as he appears to us. We tend to have in the back of our minds this sinister looking monster in a red suit carrying a pitchfork and having a pointed tail, etc. Surely we would always be able to recognize the devil if he looked like that. If he does, then none of us mortals have ever seen him! But brethren and friends, he doesn't! He appears in very appealing garb! Paul said even as an "angel of light" (2 Cor. 11: 14). He went on to say that "his ministers also transform themselves into ministers of righteousness" (2 Cor. 11: 15). Peter depicts a figure of Satan as a "roaring lion" walking about seeking whom he may devour (1 Peter 5: 8). That is something we all would recognize. Don't you suppose what Peter had in mind was the effect of Satan's work rather than how he looks as he goes about his dastardly work? I do.

### The Devil In Blue Jeans

Who among us hasn't heard Miss Gibbs sing her popular song, "The Devil In Blue Jeans"? I'm not recommending it as required or even desired listening for that matter, but for those who take little thought as to how they dress perhaps you'd do well to listen to Terry's song and think a little bit. Men can entice women too, you know! Matthew 5: 28 isn't exclusively for men. Neither is 1 Tim. 2: 8-9 exclusively for women! While you're doing your research into these matters, listen to the one that goes something like this, "heaven help us, baby's got her blue jeans on!", by a popular male singer, Mel McDaniel. The language of the above mentioned songs aren't so subtle, they spell it out in plain language. If we aren't careful, however, we will soon cease to see anything wrong with a constant diet of such lyrics into our minds and soon we will be singing right along with them.

Recently I was shocked to listen to my son Jason's fifth grade graduating class singing a song with many subtle humanistic thoughts dispersed in among some great thoughts and philosophies for living. I recognized in this a very subtle thread of thought which suggests that man depend on himself for direction and motivation for living. The prophet said however in the long

ago, "Oh Lord, I know the way of man is not in himself, it is not in man that walketh to direct his (own) steps" (Jer. 10: 23). This same song I speak of suggested that there was no hero or anyone suitable to look up to so one should learn to depend on self (me). So subtle is this song that even faithful, mature Christians missed its significance. The following are some of the words to this song.

I believe the children are our future. Teach them well and let them lead the way. Show them all the beauty they possess inside. Give them a sense of pride to make it easier. Let the children's laughter remind us how we used to be.

Everybody's searching for a hero. People need someone to look up to. I never found anyone who fulfilled my needs. A lonely place to be so I learned to depend on me.

I decided long ago never to walk in anyone's shadow; if I fail, if I succeed at least I live as I believe. No matter what they take from me they can't take away my dignity.

Because the greatest love of all is happening to me. I found the greatest love of all inside of me. The greatest love is easy to achieve. Learning to love yourself, it is the greatest love around.

I believe the children are our future. Teach them well and let them lead the way. Show them all the beauty they possess inside. Give them a sense of pride to make it easier. Let the children's laughter remind us how we used to be.

And if by chance that special place that you've been dreaming of leads you to a lonely place, find your strength in love.

This song is as Jason and his 5th grade class learned and sang at graduation at Ballard Elementary School, June, 1986 here in Bradenton, FL.

As Christians we should teach our children dignity as well as self respect and give them confidence not to be mere followers of their peer group. But we have the book and the perfect example to follow, the Bible and the Son of the living God. We are to love self, and our neighbor as self, but the greatest love of all was that which Jesus showed in giving himself for us. (John 15: 13 and Matthew 22: 39).

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## THE NEWS LETTER REPORTS

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

*Send all News Items to: Connie W. Adams, P. O. Box 69, Brooks, KY 40109*

### WRITTEN DISCUSSION

Agreement has been reached between H. E. Phillips and Marshall E. Patton for the forthcoming written exchange on one aspect of the divorce and remarriage question. They have both signed the following proposition:

**RESOLVED:** The Scriptures teach that the innocent person (free of fornication) who has been put away without Gods or his/her approval and against whom adultery has been committed may remarry. Affirmative M. E. Patton Negative H. E. Phillips

It is our present intention to begin this exchange of three articles from each man with the January issue. It will appear in January, February and March. None of the exchange will be started until the editor has in hand all of the articles. Should there be a delay, we will begin with the February issue. More time was spent than anticipated in working out a proposition that was acceptable to both men. Be watching for it.

**GAILEN E. EVANS**, 2118 Airdale Ave., Ventura, CA 93003—In August, 1984 I began working with the Buenaventura church in Ventura, CA. The facility we were meeting in was adequate, but the rent was burdensome. As of September 1, this year, we have moved to a less expensive facility. We now meet at 10730 Henderson Road in the Satcoy area of Ventura. We meet in the Easter Seal society building, located on the south side of the Santa Paula Freeway, mid-way between Wells Road and Satcoy Ave. We meet on Sundays at 10 A. M., 11 A. M. and 6 P. M. and on Wed. nights at 7:30. Phone (805) 647-9837.

**DENNIS E. ADAMS**, Rt. 5, Box 427, Carlisle, PA 17013—A year has passed since I began working with the Walnut Bottom church. Although eight individuals left because of our stand for the truth, we pray the year ahead will be more encouraging. With our efforts in seeking the lost through use of home Bible studies correspondence courses and newspaper articles, we hope hearts will be receptive to the gospel. Among the 35 who remain, there are those who have a stronger faith and maturity which will be a key to the growth of the church in the future. The church has also been benefited in the past two years by gospel meetings with Wilson Adams, Raymond Harris, Guy Roberson and Hubert Showalter. We welcome you to visit with us. We are located approximately 40 miles south of Harrisburg, exit 11 off of I-81.

**ANDY DIESTEL KAMP**, 812 W. Reynolds, Pontiac, IL 61764—On August 1st my wife Karen and I moved to Pontiac to work with the church here. Pontiac is a town of about 11,000 in the central part of the state, about 60 miles northeast of Peoria. There are 27 members with total attendance of about 45. Support has been slow in coming and any help would be appreciated. Phone (815) 844-5100.

### CORRESPONDENCE COURSE FOR PRISON INMATES

Two prison inmates, who are faithful Christians, have recently written a 12 lesson Bible correspondence course especially for prison inmates. This course deals with the special problems faced by prison inmates who want to follow Christ.

The authors of this course have been collectively incarcerated for more than 8 years in prisons ranging from minimum to maximum security and can relate well to the special problems of prisoners. The course is expected to be ready for use and in print by November 15, 1986. If you are a prison inmate (or know someone who is) and would like to take this course, please write to: Lockland Church of Christ, 419 W. Wyoming Ave., Cincinnati, OH 45215.

### PLEASE SEND DAVID HURST TO SOUTH AFRICA

**PAUL K. WILLIAMS**, 18 Fairlie Rd., Eshowe, 3815 South Africa—The David V. Hurst family of 2712 Byron Dr., N. W., Roanoke, VA 24019, has made the wonderful decision to move to Johannesburg, South Africa in June-July where he visited with gospel preachers and several congregations and had a very careful look at the security situation in the country. The Johannesburg brethren had in-depth discussions with him about moving to work with them at the Brixton congregation and discussed at length with him the matter of safety of people in this country.

On returning to the states he discussed his impressions with his wife. She made some telephone calls to preachers' wives in South Africa for more details. Together they decided they can best serve the Lord by coming to this country. David will be working not only with the Brixton congregation in Johannesburg, but with the four black churches in Soweto, the Coloured church in Eldorado Park, and will do much preaching in the rural areas of Venda and the Transvaal.

The Brixton church helped David decide how much support he will need and they are helping him with settling-in money and probably will help on his salary. David is 32 years old. He has a reputation as a faithful, earnest Christian. He impressed me with his preaching ability and careful scriptural reasoning. I think he is a good man for this work. He does not appear to be an "adventurer" but a man who wants to come because he loves the Lord.

Brethren, support this man. He thinks that churches may be reluctant to help because they think South Africa is blowing up. I was in the United States in August and understand the sensational reports which you are getting on TV. I beg you to listen to those of us who are here and to brother Hurst who made a careful investigation of the situation. No faithful preacher is planning to leave South Africa because of the "unrest situation." Nor are we reluctant to advise others to come here to preach. We believe the risks are minimal and the opportunities to do good are great.

Suppose churches told Paul, the apostle, that it was not safe for him to go into Galatia or Macedonia. Suppose they stopped his support because he ran into trouble in Lystra or Ephesus. Imagine that, if you can! Then parallel that with the attitude of churches which are afraid that maybe a preacher might get into physical trouble somewhere and have to leave. Such churches are counting their dollars of greater worth than the souls that can be saved. Suppose a preacher does have to leave after a year or so. What has been lost? Money has been spent, but has it been lost. Not so! It has been invested in souls who have heard the gospel. Brethren, it is an investment which is for heaven. Don't let earthly considerations rob you of the heavenly returns of such an investment.

**ARLOS CAPELLI**, Buenos Aires, Argentina—I was in a meeting July 19-27 in Barinas, Venezuela in which 3 were baptized and one restored. There are now 30 members here. On July 29 I arrived in Bogota, Columbia. Seven were baptized during this trip to Columbia. I was also invited to speak to two congregations associated with the liberal element in the U. S. At one place 150 people attended. I spoke on Bible Authority, The Silence of God and Congregational Autonomy. This resulted in an 8 hour debate on the autonomy of the local church. Santiago Castro and Nestor Bermudez did good work fighting for the faith. Back in Argentina at Jose C. Paz church, Gardner Hall from W. Patterson, NY visited August 21-24.

#### PREACHERS NEEDED

**BROCKWELL, ARKANSAS**—The church here needs a full-time preacher who can bring support with him. Randall Elrod, who was here for two years, has moved to Catoosa, Oklahoma. Those interested may write to the church in Brockwell, AR 72517 or call Louie Barnes (501) 258-7721 or 258-3103.

**MANY, LOUISIANA**—The Toledo Bend church needs a full-time preacher effective immediately. The congregation is young with attendance of 20-25. We are in a new building in a fast growing area of Toledo Bend Lake, west of Many. Our new building is paid for. We can only supply partial support. This area has a great potential for the teaching of the gospel. Anyone interested may call Bob Rushing (318) 256-9396 or write the church at HC 63, Box 538, Many LA 71449. You may also write Andrew Addison at 118 S. 3rd St., Leesville, LA 71446.

**SCIOTOVILLE, OHIO**—Self-supporting congregation of 50-60 needs a full-time preacher. We supply a house for the preacher. Contact William Lewis (614) 776-7527 or Gordon Hagerman 776-2019.

**LYNCHBURG, VIRGINIA**—The Westside church is seeking a full-time preacher to work with us. We are small congregation with two families meeting in a home in central Virginia where a congregation is so badly needed. Most support will have to be obtained from outside sources. If interested, please call Larry Powell at (804) 237-3445 or write: 1203 Westridge Cir., Lynchburg, VA 24502.

#### EDITORIAL LEFT-OVERS BAPTIST HOG DAY

I love my work. Preaching the gospel is my first love in life and I get to do a lot of that in many different places. An added blessing is getting to meet some of the finest people on earth. We are all unique. But some of us are "uniquer" than others. I have never known anyone quite like my friend of many years, R. E. Corns, of Gibsonburg, Ohio. Every year he makes it a special point to write and inform me as to when "Baptist Hog Day" will be in West Virginia. According to a recent notice from him, it was in October this year. Now how many of you knew that? Don't ask me what "Baptist Hog Day" in West Virginia is. I don't know. Brother Corns has never filled me in on that. But he never fails to let me know when it will be. I have come to expect his notice every year and he never lets me down. Oh yes, he is a fine Christian and has maintained his unusual sense of humor amid serious physical problems dating back several years. He has also done much to help circulate STS in northwestern Ohio. We thank him for that and for keeping us posted on "Baptist Hog Day", whatever that is.

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