

# 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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## LULLABY OR BATTLE CRY?

Larry Ray Hafley

"For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) Casting down imaginations and every high thing that exalted itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:3-5).

Thus, in militant military language did Paul describe the combat of Christians. To many modern religionists such tones and terms are appalling not appealing. But the "good fight of faith" is fraught with everlasting glory and gladness or ceaseless shame and despair.

### NATURE OF THE WARFARE

The nature and character of Divine warfare is based on three essential facts.

1. **THE WEAPONS:** The apostle informs us that "the weapons of our warfare are not carnal." The arsenal of an army reveals the inherent, intrinsic nature of its operations. The character of war cannot rise above the type of weapons employed. Carnal combat begets carnage where victory is written in blood on the enemy's breast. Contrary to and in contrast with human forces is the glorious gospel, the sword of the Spirit, with its attendant armor. The Devil may make dents with his dastardly darts, but they shall be quenched and quelled — "Happy art thou O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places" (Deut. 33:29).

2. **THE ENEMY:** One does not assail and assault a false foreign philosophy or a damnable denominational doctrine with a tank. The adversaries are not "flesh and blood" (Eph. 6:12), rather they are reasonings of men, "every high thing that exalteth itself against the knowledge of God." The warfare

conducted under the ensign and auspices of the cross is opposed to a far more deadly foe than a murderous man who can but kill the body. Nefarious and sinister are the means of the Tempter, but we are not unaware of his devious devices.

In the ranks of Christ there are only two courses — the bugle plays only two choruses — charge and retreat (Matt. 12:30). Ease and the ooze of compromise are traitorous. There is a marked difference between "talking down" and "casting down." The walls surrounding the enemy's fortress have never crumbled, crumpled and fallen around the bargaining table. Paul said "cast down," not "negotiate."

3. **THE OBJECTIVE:** The aim of the weapons is twofold, both positive and negative.

A. First, "pulling down of strongholds." The figure is of the grappling hooks of the gospel being clamped upon the walls of alien wisdom. This casting down is desolation and annihilation — nothing short of total victory.

B. Secondly, the positive aspect — "bringing into captivity every thought to the obedience of Christ." That which is captive is controlled; it is secured. This captive lends itself unto sanctification and salvation. The goal of the struggle — "every thought to the obedience of Christ" — is another sign and symbol of the quality and caliber of Divine warfare.

### CONCLUSION

With such a summons to combat, shall we sing a lullaby or ring out the royal battle cry? The answer rests within the bosom of every sainted soldier. Yes, there is comfort around the camp-fire of compromise, but there is hope and ultimate everlasting victory in the army of God. A day of truth, not truce, is coming when the Captain of our salvation shall stack the scarred scabbards and shields of his soldiers upon the plains of the paradise of God. The garland of life that is now before our eyes shall be worn as a wreath just over and above them upon the forehead of endless life. Grab your weapons, cast down your foes, and seize your prize.

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## EDITORIAL

H. E. Phillips, Post Office Box 17244, Tampa, Florida 33612

Early this year C. C. Chelf sent me a tract he had written entitled "Entering the Kingdom." I suppose he distributed this tract in many parts of the country and is seeking some kind of recognition and attention to this work.

I have read the tract and have been impressed by two distinct features of it. The first is the complete disregard for the textual setting of the verses used to prove his theory on "Confession", conclusions that are drawn from some passages that do not even relate to the same subject, making them all fit into the pattern to prove his theory. The second is the crude denominational expressions he uses. He repeatedly refers to the "Church of Christ Church", which is about like denominations speaking of "getting religion" or "getting baptized" or some other such expression. But I will give him the benefit of the doubt in knowing better than to use this expression and, therefore, will have to conclude that he is doing so in derision and in an attempt to ridicule the people of God today.

Howbeit, my purpose in calling attention to this small tract is not to review it, but to observe some of the ridiculous conditions stated in his **copyright** notice, which consists of both the inside covers of the front and back. This reminds me very much of a tract published several years ago by D. Ellis Walker when he lived in Jacksonville, Fla., entitled "Every Good Work". When he distributed this, it had a copyright noted that absolutely under no conditions could anyone review this work except by written consent of D. Ellis Walker. I wrote him and requested his permission to quote from the book in a review I intended to write. I received a letter from him refusing to allow me to quote any portion of it under any circumstances.

I have some knowledge of copyright laws regarding reviews and I wrote D. Ellis Walker that I intended to review his book, but since he refused to allow me to make any quotes from it, I would simply state in my words what he taught and would then review it, and that I did. I have been unable to get him to make any response to the booklet **Review of Every Good Work**, which I published in response to his booklet. The copyright of this tract by C. C. Chelf would not be of real significance if I wanted to review what he has taught because he sent me a manuscript for publication several years ago containing substantially the same material. This is not copyrighted and was sent to me for the purpose of publication and I would be at liberty to quote from it and make whatever review I wanted to make, but I do not want to appear to be unfair, and I really do not think the work deserves a review.

I suppose the "copyright" notice is not copyrighted and that one could quote his copyright conditions in quoting from his work in any review. I would just like to observe some of these ridiculous, childish, unreasonable, and absurd conditions set forth by one who considers himself a Christian to anyone who

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undertakes to review a work put out for the public to be read and studied.

Chelf assures us that this work was copyrighted in A.D. 1969 and, with the exception of quotations from the Word of God, there could be no reprint of any part of it; that it would be strictly forbidden without the expressed written consent of the author. But he offers to give consent upon six conditions he sets forth. Could you imagine somebody going through all of this to review such a work as this? And I can not conceive of any protection that he would get in any way from any of these conditions.

The first condition is to any publisher who publishes a nationwide publication that has national circulation. He would then grant permission to publish portions of it providing these portions do not omit any vital and necessary truth, that the author (Chelf) might not appear to be teaching half truths. The impression that this tract made upon me is that I would not know where to begin or to stop in quotations to have "half truths" or "whole truths", or how I could possibly keep him from misrepresenting himself and teaching half truths.

In addition he says that in doing this the publisher or editor of such a paper will have to give notice of his address and inform the people where this booklet may be purchased and the price of it. Since I am not quoting and since I am not subject to his conditions in this regard, I will just leave the

readers to find out where the tract may be secured if they are interested in reading it.

Now the second condition is a real wild one. He lays down the qualifications for the one who may review his work. Any person, he says, to do this must be a "representative" of what he calls "the present day Church of Christ" and this must be established by a written endorsement of at least twenty-five persons of prominence in the organization. He (Chelf) must be allowed to choose twelve of them and then he requires that the original written endorsements of the twenty-five be given to him prior to the review. But even in this they have to contact him and get the rules for the game. I guess he wants to check him out to be sure he is "representative". Perhaps I should require twenty-five original written endorsements from C. C. Chelf before reviewing his work. He even offers this condition to others than what he calls "the persuasion of the Church of Christ Church." Of course, they have to print his whole work in its entirety and then give assurance that he will be able to say all he wants to say in any way he wants to say it.

But rule number three is nearly as ridiculous. He requires that anyone who has gone through all this to obtain permission to quote from his book or review it, to then submit the publication to him for his inspection and "analyzation". Now how about that? First, you have to prove by twenty-five people of prominence in the church that you are a representative person, and he is going to pick twelve of them. This has to be in writing and you have to have permission from him! Then when the material is written it has to be sent to him for his inspection and "analyzation."

Here is rule number four. He requires that he be given equal or ample space, which means equal or more space, in the same issue of the publication that carries the review in order that he might respond to the review. In other words, he needs equal or more space in the same issue to try to explain what he can not explain or what he did not explain in the copyrighted material, the conditions through which nobody would want to go to even review it. It isn't worth it!

Rule number five. He requires ample time be given him for both "analyzation" of the review and for the preparation of his own rebuttal. He wants to review what you have said with plenty of time to analyze it and make his own rebuttal.

Then the sixth condition is that not one can be left out: Not one rule is to be construed to eliminate any other part. Then he gives his reason for requiring all these rules; he does not want to be misrepresented and he wants this booklet to get into the hands of as many as possible, unadulterated, so that no one can attack his style of writing or accuse him of making errors and smearing him because he made grammatical errors or because his phrases were not what they should be. All responsible writers should recognize their responsibility to be honest with the material of another and they know that criticism of grammar and style and such like does not answer or make arguments. If it did, he would have some real problems in this work. I am not criticizing copyrighted material. That is perfectly legal and right. But the general purpose of it is to protect the invest-

ment that one may have or protect his material from abuse and misuse. It is absolutely ridiculous for one to lay down all such rules of review of any work.

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## HOLY SPIRIT BAPTISM

Leslie E. Sloan, Waycross, Georgia

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The only reason I would attempt to write on such a difficult subject is that I feel a need exists for such. Although all the ideas in this article are not original with me, the conviction is mine. I have been persuaded for a long time, after spending many hours in study on this subject, that the "generally accepted" idea that two cases of Holy Spirit baptism in the New Testament is lacking in sufficient evidence to warrant such conclusion. I am persuaded that only the apostles of Christ (no one else) were baptized in the Holy Spirit. I believe a careful study of the New Testament teaching on this subject will reveal as much. Since I am seeking the truth, and only the truth, I am not in the least concerned that the contents of this article are contrary to the conventional. Nearly everything that I have heard or read prior to this time on the subject has been more or less acceptance of the idea that Cornelius, as well as the apostles, also received Holy Spirit baptism; but without presenting sufficient proof to sustain such a proposition. In fact, the arguments that I have read by those who advocate this turn out to be arguments against it, rather than in favor of it.

Let us consider the need or necessity for such a baptism. While the Lord was yet in the world and teaching His apostles, no need existed for such powers that accompanied Holy Spirit baptism. It was only after the Lord's presence was removed from them (apostles) that they were to be baptized in the Holy Spirit. While the Lord was with them, He was their teacher, and guided them in the way of truth. But after the Lord's death and ascension to heaven, the Holy Spirit (Comforter) would be their teacher and guide (John 14:16-17; John 16:13). The apostles were to be "witnesses" of the Lord to the whole world until the end of the age (Matt. 28:18-20; Luke 24:46-49). The baptism in the Holy Spirit that was promised the apostles just prior to the Lord's ascension (Acts 1:5), which they would receive "not many days hence," would provide the power necessary to this mission, and enable them to function in the office of "witnesses" to the whole creation. Since this power already resided in the apostles when Peter went to Cornelius as recorded in Acts 10, there was no need for such to be repeated in Cornelius. No purpose whatever could have been served by it, and no one is able to show any need of such baptism in the case of Cornelius. God accomplished His purpose for the Gentiles in Cornelius by giving him the Holy Spirit direct from heaven, but not in baptismal form.

Holy Spirit baptism was a promise made only to the apostles of Christ. "And I will pray the Father, and he shall give you another comforter, that he

may be with you forever, even the spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you" (John 14:16-17). Jesus Christ makes it clear in this text that the apostles were going to receive something (the comforter) that the "world" cannot receive. This was the baptism of the Holy Spirit. This promise, then, was exclusive to His apostles.

In any sense of the term, Cornelius would have to qualify as the "world," unless we are prepared to accept the denominational concept of salvation by prayer. Are men not inconsistent with their teaching when they include the world as recipients of Holy Spirit baptism when Jesus said the world cannot receive it? I think it interesting also that in debate with denominational preachers, our brethren forcefully stress the point that Holy Spirit baptism was promised only to the apostles, and this is an argument against the reception of it by Cornelius. How does one go about explaining the conflict between the Lord's statement, and the idea that Cornelius was also baptized in the Holy Spirit?

The **purpose** of Holy Spirit baptism on the apostles was different from the purpose of the outpouring of the Holy Spirit on Cornelius. Those who advocate a reception of Holy Spirit baptism by Cornelius also point out these different purposes. Yet this is an argument against the idea of Cornelius receiving Holy Spirit baptism. Since two different purposes were served by the two incidents, does it not follow that two different things occurred? The same thing would not be required by God in accomplishing His purpose in Cornelius, because there was a different purpose. The purpose of Holy Spirit baptism on the apostles was to provide the power to enable them to "witness" for the Lord — speak the truth as the Spirit revealed it to them, and confirm the word they taught (Mark 16:20; Heb. 2:1-4; John 16:13). In Cornelius, the purpose was to convince the Jews that they should preach to the Gentiles — that "all nations" were to be included as gospel subjects (Acts 11:15-17). Such powers as were required in the apostolic office surely were not required in Cornelius.

The **demonstration** which followed Holy Spirit baptism on the apostles was different from that which followed the reception of the Holy Spirit by Cornelius at Caesarea. We are told that evidence of Holy Spirit baptism was the ability of the recipient to speak in tongues. But I doubt there is a man who will accept the conclusion of this argument. If that proposition be true, the disciples in Ephesus (Acts 19) had received Holy Spirit baptism, for it is stated "they spake with tongues, and prophesied." Based on that proposition, all those in the early church who had the "gift of tongues" (I Cor. 12:10) had received Holy Spirit baptism. When the apostles were baptized in the Holy Spirit on the day of Pentecost, they were endowed with miraculous powers. They could lay their hands on others and impart unto them the Holy Spirit (Acts 8 & 19). Through signs, miracles and wonders, they could confirm the word they taught. They thus became the "agents" through which the Spirit revealed the truth to all mankind, as they "witnessed" to the resurrection of the Lord. It is indicated that the reception of the

Holy Spirit by Cornelius was only a "gift" and enabled him to only speak in tongues (Acts 10:46). Philip, who was not baptized in the Holy Spirit, demonstrated greater powers as recorded in Acts 8:6-7 than was said of Cornelius, yet Philip received what powers he possessed through laying on of apostle's hands (Acts 6:6). It does seem scripturally sound that if Cornelius had received the same thing the apostles received, he would have known as much as they knew, and could have performed the same things.

The strongest argument that can be made in favor of Cornelius receiving Holy Spirit baptism is found in Peter's statement in Acts 11:15-17. His statement in Acts 15:8 is not relevant to the issue, for all admit that Cornelius received the Holy Spirit direct from heaven. It is the "baptism of the Holy Spirit" that is relevant. It must be remembered that the statements Peter makes in Acts 11 concerning the reception of the Holy Spirit by Cornelius were made to "the apostles and brethren that were in Judea" (v. 1). Ever since Acts 2 (Pentecost), the gospel had been limited to the nation of Israel, but Peter re-counts his experience at Caesarea to prove to those in Jerusalem that the time has come to carry the gospel to the whole creation (Acts 10:34-35; 11:17-18). He tells his Jewish brethren that the spirit fell on Cornelius and his family "as" (in the same manner) it had fallen on the apostles at the beginning. That God had given the Gentiles the "like gift" (the ability to speak in tongues 11:17 cf Acts 2:4; 10:44-46) was a further illustration of God's acceptance of all nations. Then, Peter told these apostles and brethren, of which all the former, and surely many of the latter had been personal companions of the Lord and remembered His instructions to them prior to His ascension, that when he witnessed the Holy Spirit descending on Cornelius, he remembered the promise of the Lord that they (apostles) would be baptized in the Holy Spirit. This surely could not mean that what fell on Cornelius was the same thing that fell on the apostles. But rather, you remember that when Jesus promised to baptize the apostles in the Holy Spirit, He also told them they would be His witnesses in Jerusalem, Judea, Samaria and **the uttermost parts of the world** (Acts 1:5,8). It was thus clearly indicated to Peter that **the very purpose for their receiving Holy Spirit baptism** was now beginning to be completely carried out. Thus the reception of the Holy Spirit by Cornelius (Gentiles) reminded Peter of the **purpose** of Holy Spirit baptism on the apostles in keeping with the Lord's promise of the same to them. The fact that Peter "remembered" these things is certainly not evidence that Cornelius was baptized in the Holy Spirit.

If it be argued that Cornelius must have been baptized in the Holy Spirit in order to fulfill the "all flesh" part of Joel 2:28, be it remembered that Joel did not predict the "form" but the "fact" that God would "pour out" of His spirit on "all flesh." This is what Luke says happened in Acts 10. His account of the incident should satisfy even a literalist as to the fulfillment of Joel's prophecy. When all evidence on the subject has been correlated, there is much more against the idea of Cornelius' reception of Holy Spirit baptism, than there is in favor of it. Jesus

said to His apostles when He promised it to them: "... and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth: whom the world cannot receive;..."

## SOWING THE SEED of the KINGDOM



J. T. Smith, 1320 Gardiner Lane, Louisville, Kentucky 40213

### THE PURPOSE OF BAPTISM

Baptism is for the (in order to) remission of sins. It is the last, the final command, that the alien sinner must obey before receiving remission of sins. Jesus said, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mark 16:16). Hence, the believer who is baptized SHALL BE saved. Every passage in the New Testament that talks about baptism puts it squarely between salvation and damnation. To fail to do this is to fail to obey a command of God to the salvation of our souls.

### IN THE LIKENESS OF CHRIST

Just as Christ died and was buried and arose again from the grave, so we die (quit the practice) to sin, are buried in water and raised to walk in newness of life (Rom. 6:3-6). For, Paul says, if we are planted in the likeness of his death, we shall be in the likeness of his resurrection. Note, Christ was dead, not alive, when he was buried; but made alive and then raised from the grave.

### QUICKENED (MADE ALIVE) WHEN BAPTIZED

Just as Christ was quickened when he completed his obedience to God (by his willingness to "drink the cup of death" I Pet. 3:18), so we are quickened or made alive when we are buried with him in baptism (Col. 2:12-13).

### SPIRITUAL CIRCUMCISION

Under the Law of Moses the child that was born into the Jewish family was circumcised the eighth day according to the law. We too are circumcised today, but not with a circumcision made with hands. Now the cutting off is not of the foreskin, but the cutting off of the body of sin. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of sins of the flesh by the circumcision of Christ" (Col. 2:11). This same writer, Paul, tells us when this is done. He says in Rom. 6:5-6 that we are buried in baptism that the "body of sin might be destroyed." So, the body of sin is destroyed (spiritual circumcision) when we are buried with him in baptism.

### SINS WASHED AWAY

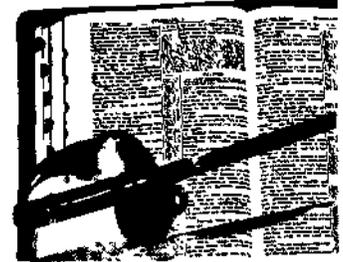
Our sins are washed away by the blood of Christ (Rev. 1:5). That is WHAT washes our sins away. But the Bible tells us WHEN they are washed away. Saul of Tarsus was told, "Arise and be baptized and wash away thy sins calling on the name of the Lord (Acts 22:16). So, the blood is the WHAT, and baptism is the WHEN. There is, however, no power in and of the water itself. The power is in obedience to the command of God.

### CONCLUSION

Christ "became the author of eternal salvation to all them that obey him" (Heb. 5:9). We have not obeyed him until we have been baptized in order to be saved as he commanded in Mark 16:16.

Next, some things baptism cannot do.

## Using the SWORD OF THE SPIRIT



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### THE PREACHER AND THE DRUGGIST

A very learned physician, unsurpassed in his field, carefully examined the baby of a preacher. The doctor gave the minister a prescription to be filled, and the preacher hurried to the pharmacist. While filling the prescription, the druggist said to the preacher: "Here is an item that the doctor has specified, but I do not think that it is essential, and the baby can probably get well without it."

But the preacher asked: "Do you have it there in your stock?"

"Yes," he said, "but I think it just as good not to put it in."

"No sir," the preacher replied, "I want you to let me have it just like the doctor prescribed."

"Well, I have another drug here which the doctor did not call for, but I think it is good, and I like it; shall I put it in?"

"No, sir, I insist that you let me have exactly what the physician specified; that and no more," demanded the preacher.

"Yes, but the doctor did not say not to use this other drug," said the druggist.

"I don't care, I can only accept the prescription as the doctor gave it and it must be filled that way or not at all."

The following Sunday the druggist went to hear the preacher deliver the prescription of the Great Physician for the healing of the sin-sick soul. In the course of his remarks he stated that although the Bible taught that all responsible people should be baptized, and that Peter commanded people to "be

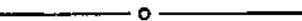
baptized in the name of Jesus Christ for remission of sins," he thought that one could be saved without being baptized. The preacher argued that baptism, although prescribed by Jesus and all of the apostles, was not an essential part of the prescription. Later in the sermon the minister declared that instrumental music, without a specific command of the Lord, was entirely safe and sound. And on and on he went; adding to and taking from God's commandments at his own discretion.

As the druggist shook hands with the preacher after the service, he quietly said, "Surely the legs of the lame are unequal."

This story describes a common attitude toward the word of the Lord. We hear preachers and others say, "It doesn't make any difference what one believes." That is not true. If it makes no difference what one believes, then it makes no difference what one preaches, does it? But the apostle Paul wrote, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). Jesus taught that following him and obeying his commandments might separate one from his close relatives (Matt. 10:34-37). A belief and practice which might separate me from my mother in order to please the Lord, is surely important!

We must accept Jesus and all of his will, or none at all. He said, "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46). That is as vain and foolish as it is for one to claim to believe in a doctor and then refuse to follow his advice and take his medicine. The Great Physician knows what we need, and every preacher is obligated to fill his prescription exactly as he gave it.

Yes, it makes a difference what you believe and practice. That is, if it makes a difference where you spend eternity!



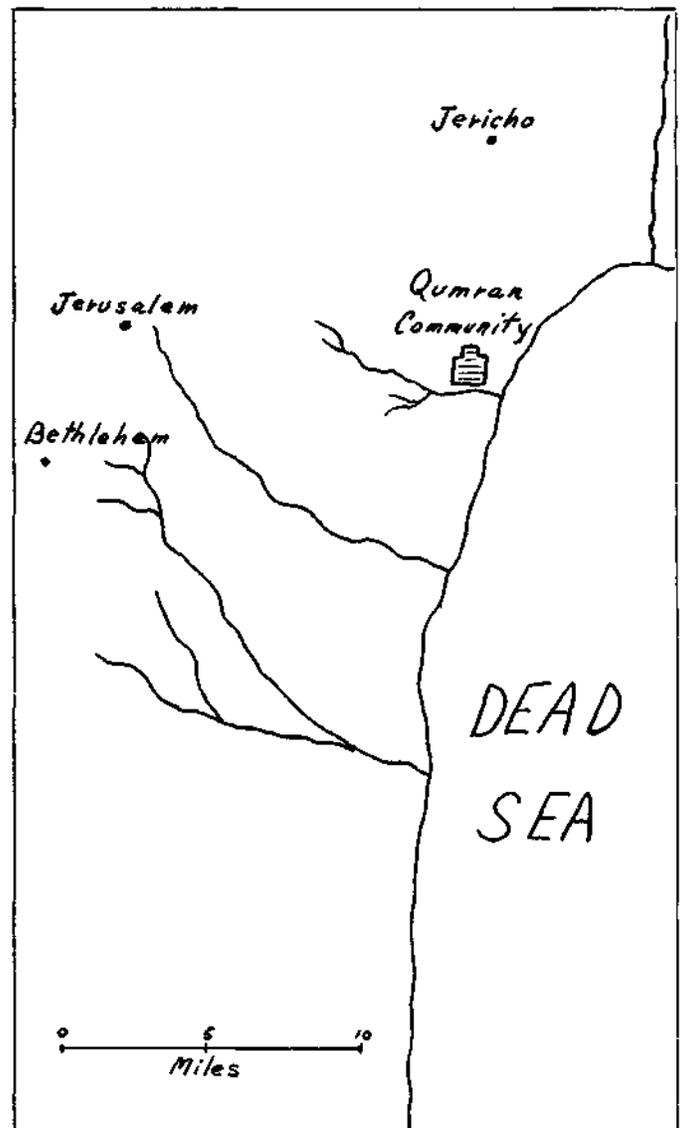
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Melvin D. Curry, Jr., 209 N. Willowick, Temple Terrace, Fla. 33617

(NOTE: In the July issue of *Searching The Scriptures*, figure 7 was unintentionally omitted from Brother Curry's article. For the benefit of any reference study we herein include figure 7 with our apologies to Brother Melvin Curry. See July 1970 issue, page 108.— Editor.)

THE WILDERNESS OF JUDAH



(Figure 7).

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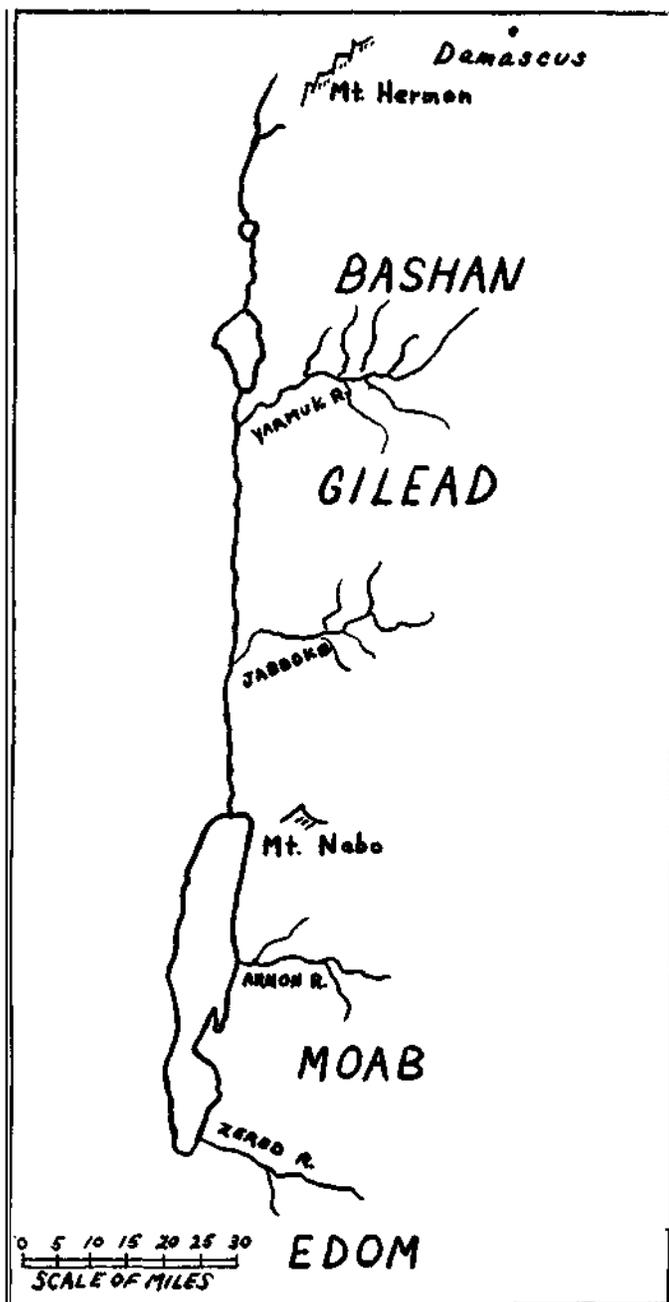


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## TRANSJORDAN

The geography of Trans Jordan may be thought of as follows: opposite Galilee lies Bashan; opposite Samaria lies Gilead; and opposite Judah lies Moab. These three districts will be considered one at a time from north to south.



(Figure 8)

### BASHAN

Bashan extends from Mt. Hermon southward some 35 miles to the Yarmuk River. A fertile plain called **Hauran** lies north of this river and is famous for golden wheat that grows rank and tall on its rich volcanic soil as well as for the "mighty bulls of Bashan" that fatten on its lush pastures. East of the

Hauran plain before the desert lies the region called Lejah (the Trachonitis of the New Testament). Its vast lava deposits reach out 350 square miles.

### GILEAD

Gilead is watered by the Jabbok River that rises near Rabbathammon (modern Amman). Dense forests covered the hills of Gilead in ancient times, especially north of the Jabbok. It was also noted for its orchards and spice gardens. This territory is quite high — one peak reaches better than 3,500 feet above sea level — and its mountains slowly taper off into low lying hills as they stretch east toward the desert. Gilead is one of the most picturesque parts of Palestine.

### MOAB

Moab lies directly east of the Dead Sea and is separated from Edom by the Zered River. Unlike Gilead it has no trees to speak of; it is a high and level plateau some 4,300 feet above the surface of the Dead Sea. The eastern fringe of Moab was well watered and quite productive — a land of wheat and cattle in Bible times. Its most famous stream is the Arnon River that cuts a crooked way through a precipitous ravine 2,130 feet deep. The Moabites who occupied this land descended from Lot, the nephew of Abraham.

### WHERE MOSES STOOD

Moses viewed the Promised Land from the plains of Moab when he climbed the summit of Mt. Nebo and gazed across the Jordan River into Canaan. On a clear day he could see nearly every extremity of the countryside from the desert to the Great Sea and from the River of Egypt to the snow-capped mountains of Lebanon.

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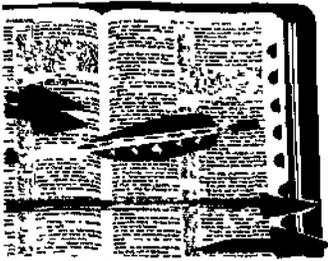
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Ward Hogland, Post Office Box 166, Greenville, Texas 75402

### "THE PENDULUM SWINGS"

It isn't unusual for a church to receive a request from a preacher for support. Perhaps this is as it should be. However, a letter came across my desk the other day which shows the pendulum continues to swing. It conveys the great transformation which is taking place in a confused brotherhood. The letter came from a preacher in Carson City, Nevada. He said they had about 25 or 30 in attendance and he needed some support. In order to let brethren know where he "stood" he made some unique affirmations. For example, he said, "We do not believe or support the speaking in tongue movement or the divine healing movement." This was to let us know that he did not accept the position of brother Pat Boone and others who are considered ultra liberal in the brotherhood. He went on to say, "We believe in the great commission and support the Herald of Truth. Each month we fully agree with the apostle Paul in Gal. 6:10 and exercise this privilege to help the less fortunate — individually and as the Body of Christ."

The unfortunate thing is that the preacher who wrote the letter misrepresented the great apostle Paul. Knowing that two divisions already exist he let us know that he was not part of the newly formed tongue movement. This preacher would be considered an "Anti" by the new group. So the chickens are coming home to roost. The group who for so long called us "Anti" are now being branded by their former colleagues. Yes, the pendulum does swing! If someone would have told me a few years ago that my brethren would some day plunge themselves into such a mess, I would have laughed them to scorn. However, I have learned the hard way not to chuckle at the activities of the denominations because my brethren will probably mimic them in a few years.

To let us know that he was still on the institutional bandwagon he said they supported the Herald of Truth. He didn't give any scripture for this but implied it was in the great commission. Great shades of Aristotle! He said they believed in the great commission. Now isn't that wonderful? I wonder how many folks he has found in the church who have said they did not believe in the great commission? Every innovator in the church from its inception until now has made the same foolish argument. They have justified their unscriptural practices by the great commission. He went on to say that he agreed with Paul. This is fine but I am afraid he tried to put some words in Paul's mouth. He implied

that Paul authorized giving help to all people out of the church treasury. He also implied that Paul authorized taking money out of the church treasury to support human organizations. Perhaps this preacher has better eyesight than I, but I have never read this in Gal. 6:10. Reams of paper have been used to show that Paul was talking about the individual and not the church in Gal. 6:10. I shall not go into that again in this article. However, for argument's sake, let us suppose he was talking about the church. Would that authorize sending money to a human organization? Certainly not. When the church did its benevolent work in Acts 6, it must be observed that the church itself did the work and not a human institution. Even if one could prove that the church was to take care of babies and sinners would it not have to be done according to apostolic example? The simple plan of God is to send to the needy church in benevolence (Acts 11:27-30) and to the needy preacher in evangelism (II Cor. 11:8). Brethren, let us stop dividing the precious Body of Christ and come back to the simple plan of God. Remember, gentle reader, we are not divided over what the Bible says but over what it DOESN'T say.

## LESSONS FROM YOUNG PREACHERS



### "ADVICE TO REMEMBER"

Mike Rogacs

Recently this writer marked the anniversary of two short years in proclaiming the gospel of Jesus Christ. Somehow, part of that day turned out to be one of reflection on those short years which to a young man desiring wisdom and knowledge with age and study seems to pass so slowly as he lives them and yet in irony seem to have passed so quickly when they are past living. The reflection I wish to share with you is on certain advice given by experienced preachers two years ago which could not begin to be appreciated until the school of "Hard Knocks" revealed their true message in experience.

#### STUDY AND PREACH

The first words of wisdom that fell on these ears were from a brother who advised, "Study and preach, then study harder and preach harder, then study some more." To even begin to think that one can preach God's message without diligence in study is ignorance to the highest degree. The more time one devotes to God's word the more he realizes the

less he knows. A gospel preacher is responsible for the exhortation of so many brothers in Christ and for the converting of the lost by the proclaiming of the pure and the complete word of God. Oh how, therefore, can a man proclaim that which he does not study? Did not Paul exhort young Timothy to, "give attendance to reading, to exhortation, to doctrine?" Soon we learn, as did Timothy, the intended message of Paul: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all."

These words express the degree of study involved. Meditation! The losing of one's self in the word of God. Oh how demanding, and yet how wonderful. Truly this is the giving of yourself **wholly** to the message of salvation. Is there any profit for a farmer who completely devotes his time to the work in the field? Of course there is: an abundance of fruit. In like manner is meditation. There will be much profit and this will be easily seen in a speaker; but so will the result of little study. It is necessary for a man to place great importance in this matter, for God has said, "for in doing this thou shalt both save thyself and them that hear thee." There is too much at stake for any levity here! Oh in what condemnation is the talker who is unconcerned for his own soul; but, oh Lord, how much greater is the judgment for he who overlooks "them that hear!" (I Tim. 4:13,15,16).

#### LOVE THE LOST

"... though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

So comes to mind the second bit of advice: "LOVE THE LOST." This goes hand in hand with study. A lot of good you are going to do with even the greatest of understanding if you do not love the lost. Perhaps this is part of the lesson God intended us to learn from Solomon's desire of wisdom. His plea to God for wisdom sprang from his love for Israel which was displayed in his concern over his inability to judge them rightly (I Kings 3:7-9). So must the preacher love the lost. Study is in vain if it is done in any other way.

Notice Paul's thought: one who has much knowledge and ability to do great things and yet lacks love, HE IS NOTHING. What a frightful thought to be "nothing" in the sight of God. Such "nothingness" was seen in the Pharisees who by tradition would have nothing to do with the "unclean" sinners and publicans and then condemned Jesus for eating with these same sinners whose souls needed salvation (Luke 15).

One has never experienced true love for the lost until he has prayed, worried, cried, and preached salvation for someone who was lost; and this can only happen when he has forgotten self, picked up the cross of Christ, and followed him into the field (Matt. 16:24). No, he has never experienced this true love until he has shed tears of joy and felt the fullness of compassion as he becomes part of the soul who has learned the truth of salvation and has been buried with Christ in baptism (Luke 10:17).

#### NEVER GIVE UP

Finally, a third reflection is in the words, "Never give up!" Fellow preachers, have you ever felt like giving up? Surely you have. Many have expressed such a thought even to me, and in just two short years I, too, have felt so low as to throw up my arms and call it quits. Why? Various reasons. When one is young, he feels the pains of that youth: the desire to be better than he is and often feeling that he never will be! Every preacher has been in need of more financial support in his efforts.

Oh, but who can understand the providence of God. Every time I have felt like quitting the vineyard, there have always been saints who have given timely words of encouragement, and from sources you would never expect. It is indeed sad to read about gospel preachers who have given up their full-time labours; but these very same reports have shown the folly of such ways. Certainly a preacher is plagued with troubled, but not one today can truly say that they have suffered as the prophets of old. These men and their actions have helped me more than anything else to realize the truth in the words of the Holy Spirit:

"Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." (Matt. 5:12; James 1:12; I Peter 4:16)

Preaching is hard, and yet there is no other way of life which can satisfy the man of God who truly loves God's word and has the ability to spread it. I worry over the possibility of preaching error, but study can prevent much of this. I worry over the seemingly uncountable who are lost, but if I work hard, God will comfort me. The divine message which every preacher must constantly recall is:

"For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel" (I Cor. 9:16).

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### OUTLINES OF FLORIDA COLLEGE LECTURES 1968

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## THE NEWS LETTER REPORTS

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

### REPORT FROM "CELIA"

Dear Sirs & Brothers:

The following report so that our brethren might know.

The storm Celia that did much damage in and around Corpus Christi, Texas on August 3rd, has left the church on Hwy. 9 in Corpus Christi, Texas with the following losses. We are thankful to report that we had no death or injuries among our members. However, with about 60 members representing 24 families we had two home owners to suffer complete loss of their property, and able to salvage only a small part of their furniture and personal things. Three families suffered a complete loss of their mobile homes and furniture. They did salvage a few personal items. Two other families, renting their homes, had at least one-half loss of their furniture and personal belongings. All such families have found places to live, even though under crowded conditions. We have been able to provide, with the help of others, food, clothing, and shelter at this time.

So many have contacted us directly and indirectly and asking what they can do. We are so grateful for so many thoughtful brethren and friends. In the very near future we will need some financial assistance over and above what our government, insurance and the Red Cross can provide. If any individual or a church would like to help us you could send money to our Elders for them to distribute as each family has need. Address your correspondence to: Elders, Hwy. 9 church of Christ, P.O. Box 3328, Corpus Christi, Texas 78404. You may address all personal mail to me at the same address. Our elders will acknowledge all such gifts, and give an accounting of disposal of such funds to all concerned.

My wife and I live in a duplex apartment and suffered very little damage to our place. Almost all families in the church were hit with various degrees of property damage and personal losses. We are most thankful to our Lord for those who came to our immediate aid. Our members practiced mutual aid and sharing, and shall continue to do so.

We are in the process of purchasing a nice comfortable worship building from a Lutheran church. We did have some damage to the building, but our insurance policy is taking care of that. We held services there last Lord's day, and shall continue to do so on a limited basis until repairs are made. Broken glass and the rain caused damage to our class rooms.

The church at Parkway here had no great property damage, and just slight amount to their building. At this point they have been able to care for their own where losses were sustained. The Spanish speaking church that meets in Meadow Park had considerable loss in property and personal things. Working, together we hope to supply all those in

need. There is enough food and clothing at our disposal to provide for all those in need of such things.

Some may want to contact the preacher at one of these congregations. We give their names and addresses.

R. D. Simmons, P.O. Box 3328, Corpus Christi, Texas 78404, preacher at Hwy. 9.

Elden Givens, 4230 Sherwood, Corpus Christi, Texas, preacher at Parkway.

Salvador Magana, 5341 Bowie St., Corpus Christi, Texas, preacher at Meadow Park.

Again we wish to express our thanks to so many of you everywhere for your prayers and concern.

In behalf of the membership at Hwy. 9, we remain,  
Faithfully, R. D. Simmons Sr.

### OAKDALE CHURCH OF CHRIST

Box 1276, Tuscaloosa, Alabama 35401

We Christians who constitute the Oakdale church of the Lord in Tuscaloosa, Ala., wish to make it known to our brethren throughout the country and especially in the southeastern states that there is in this city a congregation of the Lord's people who have taken a stand against all unscriptural doctrines and practices. We publish this information especially for the benefit of college-aged Christians who may be planning to attend the Tuscaloosa campus of the University of Alabama or who may be interested in doing so. There is a church here with which you can work and worship without violating your convictions. We ask all who know of Christians coming to this area to encourage them to seek us out and to inform us of their presence in our community. We meet on U.S. Highway 11 South immediately across from the B. F. Goodrich plant. For further information call Michael Tanner, 205-345-6213.

**Luther W. Martin**, 707 Salem Avenue, Rolla, Mo. 65401 — August 2nd through the 7th, I was privileged to preach in a meeting for the Spring Branch church in Houston, Texas. Due to excellent work by the young people of that congregation, and efficient work on the part of the local evangelist, brother Herbert Thornton, and others, there were five baptisms and three restorations. My next meeting will be with the Parkview congregation in Unionville, Missouri, Sept. 20 through the 27. This is my second meeting with this church this calendar year.

**William C. Sexton**, 2804 Lafayette, St. Joseph, Mo. 64507 — The Tenth and Lincoln Street church of Christ has a meeting scheduled for Sept. 21-27. Billy Moore from Butler, Mo., will be doing the preaching. Services will be at 7:30 during the week and 10:50 and 6:30 on Sunday. We have returned to our late service time: 10:00 and 10:50 Sunday

morning. During the months of July and August we had met an hour earlier.

I have been preaching once a month for the congregation in Barnard, Mo., and I plan to continue to preach for them once a month for a while yet.

My son, Randall Sexton, who has completed two years at Florida College, will be continuing his studies at Missouri Western College here in St. Joseph as he majors in Education. He would like to preach week ends within 100 miles of St. Joseph. So, if there is a congregation who needs a man to fill in at times in this area, he would like to hear from them. He has preached part time for the last 5 years. He can be contacted at 2804 Lafayette, St. Joseph, Mo. 64507 or by calling 816-233-3214.

**Edwin Hayes**, 1901 Chestnut Ave., Panama City, Fla. — On Aug. 1 we, the wife, children and I, began work with the Beach church in this city. We came here from Fulondale, Ala., where we had labored four years and seven months, enjoying a good work. The church here is small in number, with about 35 members. Zeal and enthusiasm is high though. We are to begin a thirty minute radio program on Sept. 6. If you have friends or relatives in this area that you would like for us to contact, please let us know.

**Bartow church of Christ** — The congregation at Bartow, Fla., known as the West Main church of Christ, is in search of a preacher to work regularly with them. Those interested should address all inquiries to Chesley Anderson, 1180 De LaPalma, Bartow, Fla. 33830.

**Grant Caldwell**, 4806 Green Bay Road, Kenosha, Wis. — I am moving and the congregation here is interested in locating a preacher to labor with them. Address all correspondence to the church of Christ at the above address.

"**THE SERIOUSNESS OF MARRIAGE**" is a new tract written by Herschel E. Patton designed to pre-vent marital disaster by acquainting one with what is involved before entering the relationship. Order from H. E. Patton, 106 Fairview Drive, Mt. Pleasant, Tenn. 38474. These tracts are 200 per copy, 50 — \$8.00 and 100 — \$15.00.

**FLORIDA COLLEGE BEGINS 25TH YEAR.** Fri-day morning, Sept. 4, 1970, Florida College began its 25th year with ceremonies at Hutchinson Auditorium at 10 a.m. Following an address by President James R. Cope a complimentary luncheon was provided for all.

**L. L. Applegate, Umatilla, Fla. 32784** — We had a good meeting August 9-16 with Don Latner of Jonesboro, Tenn. Two were restored and the church edified. Another was restored the next Lord's day.

### LESSONS ON EVOLUTION

Brother William D. Burgess presented a series of lessons on the subject of Evolution at the Lake Wire church of Christ in Lakeland, Fla. Aug. 16-21. Brother Thomas G. Butler, who preaches with the Lake

Wire church, had this to say about brother Burgess in this series: "Brother William D. Burgess teaches biology in Florida College and has done graduate work in his field. He knows what he will say is the truth. You just cannot afford to deprive your children from hearing these truthful messages. You need these lessons in order to be of help to them in their school work." The following subjects were discussed from Monday through Friday night: "Evolution — Science falsely so called"; "Life — 'By Accident or Intelligence?'"; "Evolution—Time, Fossils and Fiction"; "From Whence Cometh Man?"; and "Why I Believe In God."

These lectures were recorded by Phillips Publication and are available in stereo on two tapes for the price of \$7.50.

**Charles F. House**, P.O. Box 1031, Douglas, Ariz. 85607 — Six were baptized in a meeting at Tecate, Baja California-Mexico in which the ex-Catholic priest who was recently converted in Phoenix did the preaching. This same brother spoke in a meeting in Sonora, Mexico and three were baptized. He was in another meeting at Sonoyta, Sonora-Mexico where six were baptized. This is a good work for one who gave up his position in the Catholic church to become a Christian and preach the simple gospel of Christ.

**John W. Pitman**, P.O. Box 229, Jamestown, N. D. 58401 — Leslie Diestelkamp, Rochelle, Ill., preached in a meeting here Aug. 3-9. We were able to have all services in the North Dakota Credit Union League Bldg. at 202 4th Ave., S.E. Paul Keppar of Mounts-ville, W. Va., will be in our next meeting Sept. 27-Oct. 4. On Sunday night, Aug. 23 a lady was baptized in the swimming pool at one of the motels. She was a Methodist. Her husband indicated he might also obey the gospel of Christ. We now have 9 members in Jamestown and need some help to stay here.

**Don Vaughan**, 10986 S.W. 2nd St., Miami Fla. — I have moved from Kansas City, Mo. to Miami, Fla. to labor with the Flagler Grove church in this city. The church building is located at 500 N.W. 53rd Ave. We invite all to come and worship with us when you are visiting the Miami area (we are just a few minutes from the airport). Bible study on Lord's day is

10 a.m., morning worship at 11 a.m. and 6 p.m. We meet for midweek Bible study Wednesday evening at 7:30. I have found the congregation to be sound and zealous in the Lord's work. For any further information call 223-2754.

(Don Vaughan is my nephew and has done a good work in Kansas City. I commend him and this congregation to readers who may be visiting in the Miami area. — H. E. Phillips)

**L. L. Applegate**, Umatilla, Fla. 32784 — Our work with the church here began June 4 of this year. The gospel meeting with Bro. Don Latner, of Jonesboro, Tenn. Aug. 9-16, resulted in two restorations. The following Lord's day, another restoration. Last Lord's day a Baptist woman left them and was baptized into Christ for the remission of her sins and

her husband was restored at the same service. That evening another one was restored to her first love. Expecting others to respond soon.

To God be all the honour and glory through our Lord and Master. Five restorations and one baptism to date.

**Sam Binkley, Jr.**, Victoria, Australia 3073 — Circumstances which have arisen in connection with the illness of my son-in-law in Athens, Ala., have caused me to believe it wise to cut my stay in Australia short. My wife left three weeks ago to be with them. It is now certain that the period of recovery will be a lengthy one and that our daughter will need our help for quite some time. My plans are indefinite at this time, but I can be reached by mail at 1409 7th Ave., Athens, Ala. 35611. All correspondents please observe.

**Guthrie Dean**, 1900 Jenny Lind, Fort Smith, Ark. 72901 — Thus far this year I have conducted meetings at Northside in Conway, Ark.; Rabbit Ridge at Damascus, Ark.; at Martinsville, Arkansas; at West Main in Pangburn, Ark.; at Smedley in Salem, Ind.; at Pleasant Valley in Wichita, Kan. I have meetings yet at Hays, Kan.; at Central in Searcy, Ark.; and at Grand Avenue in Chicago, Ill. There have been 59 responses thus far in meetings and here at Park Hill. God be praised.

## WHAT KIND OF SPIRIT DO YOU HAVE?

Edward Fudge

"As he thinketh in his heart, so is he," said Solomon; and while he was speaking in that context of the stingy man who invites you to dinner and then begrudges every bite you take (Prov. 23:6,7), the point he makes is true in general. You ARE what you THINK, and the kind of spirit you have will determine your words, your actions and your relationships to God and man. In this light, I would like to point out three contrasts from the apostle Paul — all dealing with the SPIRIT we are to have, and each involving a "not... but" statement.

1. **"For ye have not received the spirit of bondage ... but the spirit of adoption, whereby we cry Abba, Father"** (Rom. 8:15). Our attitude and disposition toward God should not be that of a slave, whose life is one of constant fear. Rather it should be that of a son — a son who can call on God as "Father," and even as "Abba."

"Abba" is an Aramaic word for "father," used by the Jews only in the closest family relations. It was an intimate and tender word. The Jews did not use it of God, but Jesus did (Mark 14:36; parallels), and Paul tells us that because we are one with Christ, we can too (Rom. 8:15; Gal. 4:6,7). If we abuse God's tender love, or view it with contempt, a terrible punishment awaits. Our God is also a consuming fire. Let us give our lives to God's service and seek to please Him in every respect — not as a slave who is afraid, but as an adopted son who loves.

2. **"Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God"** (I Cor. 2:12). The "spirit of the world" is the disposition which accepts only what comes through normal human discovery and wisdom. Here the "spirit which is of God" is not only (for the apostles) the Holy Spirit revealing God's mind and plan for man, but (for every Christian) the disposition which accepts divine revelation as a wisdom far above human wisdom. The Christian is different from the worldly man in part because he trusts divine revelation as a wisdom far above human wisdom.

He believes the words of Solomon, "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3:5,6). Let us take God's word more seriously: by reading it every day in search of His will for our individual lives, and by relying on it with all our heart as true and trustworthy.

3. **"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not... ashamed of the testimony of our Lord ... but be a partaker of the afflictions of the gospel according to the power of God"** (II Tim. 1:7,8).

The "spirit of fear" is a disposition and temperament that is timid and cowardly. This same word is used by Jesus of the apostles when a storm threatened their boat, and He attributed that fear to their unbelief (Matt. 8:26). Christ says that His disciples are not to fear (this same word), but are to find peace in Him (John 14:27). This kind of fearfulness heads the list of those who will spend eternity in the lake of fire and brimstone (Rev. 21:8). The man who is always afraid lacks faith. He does not enjoy the peace Christ gives. Because his fear reflects a basic lack of trust in God he is condemned.

In contrast to this "spirit," Paul says we are to have a "spirit" of **power**. We are bold and aggressive in Christ. Yet we are not belligerent or arrogant: it is also a spirit of **love**. Because we have both power and love, we are balanced in our attitude. So Paul says it is a spirit of a **sound mind**.

How is your spirit? Do you think like a slave — or a son? Do you rely on God's Word as a guide for your daily life — or seek human wisdom? Do you live in fear and anxiety — or do you find peace and power through faith in Christ, a power tempered by love and resulting in a sound and balanced mind? The choice is yours. The outcome is eternal.

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## BEWARE OF PREACHERS

Irven Lee, Post Office Box 866, Hartselle, Alabama 35640

The Lord has a place in His plan for faithful gospel preachers. The great commission calls for the preaching of the gospel. We may at times wonder that he did not call upon angels to do this since the work is so great and mistakes are so serious. All who preach the gospel should be very, very careful. The reasons are obvious.

Some preachers are wrong in heart and doctrine. They are like wolves, but they seek to appear as sheep. Our Savior warned of this class and so did the Spirit directed writers of the New Testament. Men of this type may "speak lies in hypocrisy," or "speak things which they ought not for filthy lucre's sake." They make merchandise of the souls of men. Men who can be called "deceitful workers" are not honest men. They "lie in wait to deceive." Please read the following verses: Matt. 7:15; Titus 1:11; II Pet. 2:1-3; Acts 20:29,30; Eph. 4:14; I Tim. 4:1-4; Rev. 2:2; I John 4:1.

Some teachers are deceived. Preachers are human and capable of error, even if most devout followers of some seem to doubt this. There is a tendency to count many wonderful character traits, apparent Bible knowledge, and zeal as proof of perfection. Many are mature spiritually and worthy of respect. Many are deceived on very many points, and their admirers give them credit for Bible knowledge when their great knowledge is actually of denominational dogma. Their minds are full of perversions of scripture. The mistakes of one generation are eloquently proclaimed and mixed with more mistakes of the next generation. Denominationalism is a curse, but it is kept alive by the zealous work of misguided souls (Matt. 15:9-14).

Apostasy is possible. Let none forget this. The great apostle to the Gentiles had to buffet his body lest he be a castaway. Men who have preached for years have been drawn away of their own lusts and enticed. The preacher can fall just as an elder can fall. Faithfulness at one time does not give absolute assurance that there will never be a failing away. Some have been found guilty of adultery. This is a soul-destroying sin in any one. Thousands of members of the church could tell of one or more preachers who have been guilty of immorality. Some become drug or alcohol addicts. Some make shipwreck of the faith. These situations do come to light, but they are always sad.

When the elders are warned of the ungodliness of a preacher, they may watch him until they know of his guilt. Even then a great segment of the congregation may follow the preacher. He cannot be guilty. He is a preacher. He can preach a good sermon. Ask the elders anywhere who have had to deal with some ungodly preacher. It seems that in almost every case he can cause the elders to suffer much abuse. It is true, of course, that godly men have been falsely accused. It is also true that guilty men have denied guilt and have been almost worshipped by a devout following.

All preachers make some mistakes and need to pray for mercy. Good men who press toward the mark for the high calling of God will obtain mercy from God. They deserve mercy and understanding from the brethren. It is not fair to demand the impossible of any man. One is not all bad if he errs in some way or another while making a sincere effort to perfection.

We may love and appreciate a man for his good work without copying his weakest point or some error that he may make. The sensible attitude is to follow him as he follows the Lord, and only to that extent. We are not sinning by showing enough independence to search the scriptures for ourselves. Faithful servants of the Lord encourage this.

Preachers may be jealous, self-willed, sensitive, easily depressed, or easily offended. If not, why not? They are human and must put forth diligent efforts to rule their own spirits just as others do. They should not be falsely accused, neither should one be blind to their faults. We do well to face facts and to make the best of things as they are.

The mistakes of public men are often more serious in their results than are the mistakes of men who are less noticed. If a preacher is entangled in the pollutions of the world and overcome this fact becomes the topic of many conversations, and the church is brought to great shame. A jealous, self-willed preacher can divide the church where he preaches. This is especially true if he has taught many the truth and baptized them with his own hands. His good work and his good traits give him much influence, and his time in classes, in the pulpit, and his time for private visits gives him power to crush elders, divide the church, and do much harm in many ways. Every preacher should keep constant check on his motives, and his attitude, as well as his doctrine. Each needs to be reminded that Christ loved His church and gave Himself for it. His will and His church are of much more value than the will of the preacher.

The church with its elders should mark and avoid men who cause division contrary to the doctrine. "A factious man after a first and second admonition refuse; knowing that such a one is perverted, and sinneth, being self condemned" (Tit. 3:10,11; Rom. 16:17). A man who is willing to sow discord can divide the church if he has time for private visits, classes, and the pulpit, especially if he has on many occasions done and said things that are worthy of respect. This danger is to be watched just as doctrine and morals are to be watched. A fornicator is not a good man. One who preaches false doctrine is not a good preacher even if he has a very pleasant personality. A man who will divide a faithful church is not a good man and does not deserve the moral support of good men.

○

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