

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.

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USELESS WARNINGS

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USELESS WARNINGS

For six years, back in the late thirties and early forties, I taught school in the hills of Tennessee. Loving children as I did, I was a pushover when it came to their getting by with things. However, when it became apparent that they were taking advantage of my generosity, I was doubly hard on them. Those were the days when teachers could resort to the switch and I resorted to it.

I had one boy in school whose nickname was Bud. Bud was a good boy but he would push his luck. He would do something and I would ask him not to do it again. He would do it again. I would warn him and he would do it again. Then I would threaten him, on pain of a good thrashing if he repeated the act. He would invariably do it again. I would get the limb and, many times, literally wear it out over him.

One day, after one of our episodes, Bud's brother approached me and said, "Mr. Grider, I don't believe Bud has good sense." I asked why he would say such a thing and he remarked, "You tell him plainly that if he does a thing you will whip him and he knows you will do it. Yet he goes right on and does it anyway." Well now, that sounds a little rough but, to say the very least, Ole Bud wasn't **using** good sense, or else he would have heeded the warnings.

But other warnings are systematically ignored by other people concerning other matters. For instance, the Surgeon General has determined (and there is no doubt about it) that cigarette smoking is harmful to the body. In addition to the findings of the Surgeon General, which appear plainly on every package of cigarettes, all of us have seen and know of people

who have died as a result of cigarette smoking. We all know that when sitting in a crowd of people we hear somebody cough and it sounds like death rattles in his throat, we can be sure he is puffing away on a cigarette, or has just thrown one away or is fixing to light up. Finally, those people are bound to know that their smoking in public places is offensive to non-smokers. Yet they go on puffing away as if no one was there but themselves. They go on as if no warning had ever been sounded. Could it be that they are like Bud. It is certain that they are not using good sense.

There are warnings in God's Word that go unheeded. "Take heed, lest ye fall," said Paul, in 1 Cor. 10:12. James warns, "If ye keep the whole law and offend in one point you are guilty of all" (Jas. 2:10). The Beloved John wrote, "Repent and do thy first works or else I will come and remove thy candlestick out of its place except ye repent" (Rev. 2:5). Peter declared that the righteous shall scarcely be saved (1 Pet. 4:18).

Perhaps one of the most solemn warnings ever given was that by Paul, when he said, "They which do such things shall not inherit the kingdom of heaven" (Gal. 5:21). So serious is this matter that Paul prefaced his warning with, "I tell you before, as I have also told you in time past," In other words, he told them. Then he told them that he told them, and then he told them again that, "They which do such things shall not inherit the kingdom of God."

Paul is speaking of "the works of the flesh." He catalogues these vices which are common to so many people of the world. And in many instances so-called Christians engage in some of these things. What could get into a person and cause him to think that he may, with impunity, disregard the Apostle's warning? Are church members like Bud — just going on anyway and preparing to take the consequences? It doesn't make good sense. Are they like the cigarette smokers — just going on, willing to pay the price? It's ridiculous. It doesn't make good sense. Are they willing to pay the price and forfeit the kingdom of God for some pleasure? It's pretty silly. It certainly makes no sense.

Maybe these church members do not intend to go on like Bud and take the whipping. Maybe they are

going to quit sinning and do right. Maybe they do not intend to go on like the cigarette smokers and "kill" themselves. Maybe they are going to quit before they lose several years of their lives. That's a good idea except for one thing. And that one thing is in the form of another warning! Prov. 29:1 warns, "He that being often reprov'd hardeneth his neck shall suddenly be destroyed and that without remedy." Note that! "Suddenly destroyed!" "Without remedy!" No, my friends, Bud got off with a few switchings. The cigarette smoker gets off with shortening his life by a few years. But you will forfeit heaven and an eternity with God and with all that is good, if you don't heed the warnings. "Cease to do evil, learn to do well." Let's heed the warnings God has given us. Let's not go on and get a good beating with a big switch. Let's not lop a number of years off our lives. Let's not miss heaven. Let's consider that when God loves us enough to warn us, the least we can do is heed the warning. "Careless soul, O heed the warning."

SEARCHING THE SCRIPTURES

Publishing and editing a paper such as *Searching the Scriptures* is not an easy task. I know whereof I speak. The selection of material for each issue, preparation for the type-setter, proof-reading, make-up and mailing must be done each month so that you, the subscriber, may read and enjoy each issue. But after the editor has done this, he must pay for the printing, the labor, and the postage.

Now why would one do all this for no personal profit? The only answer is that brother Adams is interested in the souls of men and women, and wants to spread the truth to every nook and corner in this nation, as well as in foreign countries.

This brings me to the point of this short appeal. Brother Adams needs your assistance in the form of subscriptions. He did not ask me to write this, and he will have no idea what I say until he receives it for publishing. I hope he will publish it as is.

You should renew your subscription **right now!** Why not send in at least two additional subscriptions with your own? Even better, send in a list for the year. You will do as much good with these few dollars as with any one investment you can think of.

I intend to do all I can to write, encourage, and help brother Connie Adams in the excellent work he is doing. I personally appeal to all of you who have meant so much to me in years gone by, in publishing *Searching the Scriptures* even from the beginning, to give the same support and encouragement to brother Adams in his work.

Searching the Scriptures has always been a unique publication with a leading subscription list and an independent approach to all problems and needs of both saint and sinner. It continues to be so and deserves your support. Will you send in your subscription today? You need *Searching the Scriptures*, and *Searching the Scriptures* needs you!

H. E. Phillips

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Editorial

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THE TIME OF OUR SOJOURNING

Much is said in the Bible about time. Several different words are translated with this one English word. Peter said that in view on the impartial judgment of God which all must face, that we should "pass the time of your (our) sojourning here in fear" (1 Peter 1:17). Whatever time is allotted to us should be passed with reverence toward God and his will. The word there is CHRONOS, the same word used in Hebrews 5:12 where some "for the time" ought to have been teachers and yet needed the most elementary teaching themselves.

Some things in human experience impress upon us just how short our time in life really is. Funerals have that effect on me. Returning to places of former work to see those remembered as children now grown and married, or those not thought of as old, now stooped, with silver hair and wrinkled brow, tells me my own time is running out. We are now near the end of another calendar year and many will soon be formulating resolutions for improvements in the year soon to commence. These are good only when fulfilled in life; otherwise, they are futile exercises. Since another year has about expired and we face a new one all full of hope and promise of better things, perhaps we can benefit from some things the Bible says about time.

God is not limited by time as we are. And yet he has dealt with man in the element of time as man knows it. It was therefore "in the dispensation of the fulness of the times" that God summed up all things in Christ (Eph. 1:10). It was at the most propitious season in all human history that Jesus came into the world (Gal. 4:4).

Every Christian must face the **time of temptation**. Jesus spoke of those "which for awhile believe and in time of temptation fall away" (Lk. 8:13). In the new year we shall face trials of faith. Our adversary yet seeks souls to devour. He desires to sift us all as wheat. The reason those in Luke 8 did not stand in such a time was that they were not rooted deeply enough in the truth. In such a time it will help us to remember the words of the Lord, "Watch and pray that ye enter not into temptation."

Some who pick up this paper have never obeyed the gospel. May we remind you that "now is the accepted **time**, Today is the day of salvation" (2 Cor. 6:2). Everyone who delays obeying the Lord risks his own soul against an unknown element. How

much time do you have? Yesterday is gone. Tomorrow may or may not come for you. There will come a time which is not accepted by the Lord for your obedience. This life is the season appointed in which this must be done.

Paul said **perilous** times would come. "This know also, that in the last days perilous times shall come" (2 Tim. 3:1). The last days are synonymous with the gospel age, all of it. Throughout that age, at various points, there have arisen, and will arise, perilous times. Without doubt many of the signs of peril spoken of by Paul are in evidence about us today. Does any reader know for sure that before the end of another year we shall not be faced again with war, or economic collapse with all the hard times that will bring. Should such times befall us, what strength of faith do you have to see you through? **This present time** has its sufferings. Yet Paul said they are unworthy to be compared with "the glory that shall be revealed in us" (Rom. 8:18). Rather than weakening our faith, such sufferings should only heighten the expectations of heaven where such sufferings shall be unknown.

We are challenged to **redeem the time**. "Redeeming the time, because the days are evil" (Eph. 5:16). "Walk in wisdom toward them that are without, redeeming the time" (Col. 4:5). In both these passages the phrase "redeeming the time" means "buying up the opportunities." By so doing we make sure investments for the world to come. Doors of opportunity stand ajar at certain times which are closed at others. There are times when lost souls are interested in the truth and could be reached, if only some child of God would "redeem the time." At certain times congregations could perform work in fruitful areas NOW before doors close. In our homes we can redeem the time we yet have with our children to implant within them just principles of life which will point their feet heavenward, or we can turn them over to television to learn every base thing the Madison Avenue soap sellers have to offer in the name of entertainment. We can allow day after day to pass without taking time to talk with them of the good, the true, the noble. They grow up quickly before our eyes, often unprepared to face the world now, or God in judgment while "quickly we're turning life's busy pages." Before we know it they are grown men or women with choices made and courses set for life. Are not preachers among the worst culprits along this line? How many men with hearts set on the affairs of the kingdom, have not even led their own children into the kingdom and helped them to grow up in Christ? Let us take care, brethren, lest while we rush hither and yon to salvage lost souls we fail to save our own because we have not redeemed our time with our own. Noah preached 120 years and saved only his family. Some of us preach 40 years, reach some for the Lord, but lose our own. Can we learn nothing from the sad experiences of Eli and Samuel to whose doors many came for help with

their own, while the children of these great men grew up undisciplined?

Paul told Timothy to "give attendance to reading", among other things. Reading and meditating upon things that are wholesome is one good way to redeem the time. We would like to think that the time spent in reading this paper is redeemed time. We are appalled at the paucity of wholesome reading material some Christians have in their homes, while they spend much on secular papers and magazines and devote much money and many hours to being entertained.

Before another year is gone, many will face the **time of departure**. Because of declining health, some may be able to recognize the nearing of that hour. Paul was aware of his impending death for he said "the time of my departure is at hand" (2 Tim. 4:6-8). What a blessing it would be if all of us could contemplate that hour with the same reflections of the past and prospects for the future which Paul had. It is surely in order to admonish all with these words: "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13:11).

For all of us there is the certain prospect of the time of harvest when the tares shall be burned and the wheat gathered into the barn" (Mt. 13:30). That prospect should cause us all to "set your (our) affections on things above and not on things on the earth (Col. 3:1-2). How well are you redeeming the time? We hope God gives every one of our readers another year and that in it each one will be more successful at redeeming the time than in the year nearly ended and that thus we shall indeed "pass the time of your (our) sojourning here in fear." If we had any part in helping you to do this in the past year, or can contribute to that end by these efforts in the year soon to dawn, then we shall feel that our time and efforts have been richly rewarded.

THINK ON THESE THINGS

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PREACHERS AND PROBLEMS

Times have changed! Life is a continual change, and with the change comes problems as well as blessings. Not much complaint is heard about those changes that produce blessings and make life here more pleasant and prosperous. But the effects of change that deteriorate, corrupt, and destroy are not appreciated by anyone. This change is the harvest of sin and will continue to worsen until the sin is eliminated and a restoration takes place.

I do not like to write in a pessimistic tone and present a negative and melancholy picture, but facts are facts, and we must see the wrong and acknowledge it before reform will take place.

All preachers do not create problems that hinder the truth and alienate brethren, nor do all problems involve preachers, but preacher behavior reflects existing and growing problems within churches all over the land. Paul wrote to Timothy by the Spirit: "Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee" (I Timothy 4:13-16). "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ" (II Timothy 2:1-3).

One discouraging problem is the large number of preachers, old and young, who are leaving the work for other occupations. There are a number of reasons for this, some indicating deeper and more serious problems. As I prepare this manuscript, I have listed the names of eighteen men who in the past have spent full time in preaching the gospel of Christ, but now have turned to other fields of occupation. Would you like to know where these eighteen men are now and what they are doing? Nine have entered some area of the business world; five are teaching school; one is a carpenter; two have entered the professional world; and one is in politics. Of this number, eight continue to preach on oc-

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casions when they have opportunity; three are nominal "church members"; two have gone into denominationalism; and five have gone back to the world. Whether you think so or not, this is a problem, and it seems to be getting worse. This is hardly a sufficient number to establish a rating of what happens to preachers, but it is significant, especially in view of the fact that I have the names and addresses of over twenty churches who are searching for good preachers and are having difficulty finding them.

I am sure I do not know all the reasons why preachers of the gospel give up the work for other labors, but I think I know two or three. Although I do not intend to be moved away from my life's work of preaching the gospel of the Son of God all the days of my life, if the Lord wills, I do understand why so many are turning away from full time preaching.

One of the most discouraging things to a sincere preacher who spends seven days a week striving to turn men from sin to righteousness is to completely lose his sense of accomplishment. Anyone who understands the futility of trying to build a foot-high pyramid of marbles in the bottom of a boat in choppy waters can have some idea of the desperate feeling one has when he teaches, preaches, talks, writes, and uses every available means of communication to get people to obey the gospel, and all without results. I know, we are told that God gives the increase, and we have done our work when we preach the word, but everyone knows that labor without results is very discouraging.

The lack of results may be the fault of ungodly "church members" who destroy more than a dozen men can build. The fault may be with the elders who either do not know what their work is or do not care. It may be a cold, lazy, ritualistic congregation which has no ambition to do anything beyond merely existing as a "Church of Christ". Wherever the fault may lie, the results are driving good men from the field of preaching the gospel.

Another real, though often ignored, problem is the lack of adequate support for preachers. The cost of living has soared, and every member of the church knows it. Although the Lord has ordained that they which preach the gospel should live of the gospel (I Cor. 9:14), and Paul took wages from other churches to serve the Corinthians (I Cor. 11:8), most preachers are in an unenviable position with regard to their financial support. Out of the past has evolved the idea that a preacher should never be paid more than the average low-income member of the congregation. With every member of the congregation as his employer, and everyone fully informed of his exact income, the elders will be so careful not to pay him wages that would excite the low-income people or anger the greedy members. The result is that most preachers are grossly underpaid. If they ask for a raise, they are preaching for money and should be terminated. If they do not ask for a living wage, they will soon reach the point

of being forced to other work to provide for their families, and then they become "part-time preachers" and should have their salaries cut.

This is why so many good and seasoned preachers will leave "full-time work" and go to the business world where they can earn a reasonable living without feeling guilty for "imposing upon the brethren".

Most good churches and scriptural elders will recognize this need and provide adequate support for preachers, including increases as the need arises. This foresight would decrease the loss of good men to a great work which is sorely needed.

A third reason, and in many instances a more important one, is congregational apathy. This differs from the first reason, in that this has to do with the attitude of the church itself, those who should be "fellow-workers" with the preachers.

The staring, glassy-eyed faces that a preacher often looks into tell of the total indifference to the message he is trying to get across. The "sleeping beauties", giggling kids up to thirty years of age, and irritated, squirming "clock-watchers" add to his frustration and detract from his efforts to get the seed of the kingdom into some good and honest hearts. I suppose the average, devoted preacher would give the following list of three evidences of congregational apathy:

1. The roving members. Nearly half the membership of many congregations fall into this class, because they "visit around" about two or three Lord's days of each month. This discourages everyone. Indifference and slow death are bound to follow.

2. The congregation that never seems to learn or grow spiritually. In many cases, they are as the Corinthians, who were so carnal as not to be able to receive anything but milk (I Cor. 3:1-3). It is now the rule and not the exception that "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat" (Hebrews 5:12).

It would not be an extravagant guess to say that less than ten per cent of the average congregation spends any time and effort outside the assembly trying to learn more of God's word. In fact, most do not seem to learn in classes and from the pulpit. To present lesson after lesson on needed subjects only to see most of the brethren continue in the old sinful and indifferent way they have been following is very discouraging. This just says, "Preacher, we don't care what you are saying nor how many times you say it; just leave us alone." Little wonder sincere preachers turn to other fields.

3. The artificial zeal cooked up by all the gimmicks uninformed brethren can devise is too fake even for the professional preacher (the one who is in it for the money) to accept. When any congregation has to continually create new thrills and functions in order to keep the members coming to services, things are in a bad way.

In addition, the false and mechanical worship that consists in the traditional rituals that are repeated week after week is as empty and tasteless as egg shells. If we expect to create an atmosphere of inner peace with God and spiritual joy and hope, we must regain the zeal and love for the truth that possessed us when we were first obedient to the gospel.

I have given some of the reasons why good men give up preaching the gospel. Of course, some men become so carnal and sinful in life and attitude that they cannot continue to preach, and they should not. If one does not practice what he preaches, he must either quit the practice or quit his preaching (Romans 2:21-23). I have no respect for any man who pretends to preach the gospel of the sinless Son of God and repudiates every word of it by the way he talks and lives. Anyone who aids and abets such an one is as guilty as he is.

I close this article with the words of the Spirit by the apostle Paul at the close of his life: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Timothy 4:7-8).

**SET FOR THE
DEFENSE OF
THE GOSPEL**

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IMPUTED RIGHTEOUSNESS

For sometime Brother Edward Fudge and others have taught man is saved by the imputed righteousness of Christ. If this were so, complete gospel obedience would be unnecessary. Hear Brother Fudge, "Because of His obedience, those who are in Him can be saved although they never do achieve perfect obedience themselves. They are not saved because they obey perfectly, but because they believe on Jesus." (Gospel Guardian, Feb. 12, 1970, page 1). He says, "Jesus first lived a life of perfect obedience, meeting the demands of God's holy law, and enabling Jesus to stand before God for us as He now does" (Answers To Questions, page 12).

WHAT IS IMPUTED RIGHTEOUSNESS?

What is the doctrine of the righteousness of Christ being imputed to man? Since the doctrine of the imputed righteousness of Christ is a part of Calvinism, let us let a Baptist scholar define this doctrine for us. The Baptist Encyclopedia, Vol. 1, page 631, 1881 edition, says, Christ "imputes or reckons his righteousness to every one of them, and it becomes their own just as really as if they had 'wrought it out' for themselves." Christ's "perfect earthly obedience...he places to the credit of each member of his elect family." Christ "gives the righteousness he acquired to every saint." Christ "has obeyed...for all trusting disciples, and he gives him this divine righteousness." Paul "the great apostle declares that this righteousness justifies without any of our own works." "Christ's obedience" is "as much ours as they are his." Albert Barnes in defining this doctrine says, "when the righteousness of Christ is said to be imputed to us, the meaning is that God so places it to our account, that in the eyes of the law we are held righteous and therefore treated accordingly" (Barnes on Romans, page 103).

The doctrine of the righteousness of Christ being imputed to man is simply that the righteousness of Christ is imputed to man and that the obedience of Christ becomes man's, thus it is not necessary for man to render full gospel obedience in order to be saved.

IMPUTE

The word 'impute' is from the Greek, logizomai. and Vine says it means "to reckon, take into account...to put down to a person's account...the R. V. uses the verb to reckon" (vol. 2, page 252). Thayer says, "to reckon, count, compute, calculate, count over" (page

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379). Albert Barnes says, "to impute to a man what belongs to himself, or what ought to be imputed to him" (Ibid., page 102). Barnes further says, "The word is never used to denote imputing in the sense of transferring or of charging that on one which does not properly belong to him" (Ibid., page 102).

OBJECTIONS

There are some scriptural reasons to object to the doctrine of the imputed righteousness of Christ.

(1) Eliminates obedience. Christ taught those who would be saved would be those that "do" his commandments (Mt. 7:21). Paul said Christ was the author of salvation to those that "obey him" (Heb. 5:8-9). If man fails to obey God, and the righteousness of Christ is imputed for his failure to obey, then man does not need to obey God.

(2) Denies Ezek. 18:20. The doctrine of imputed righteousness denies Ezek. 18:20. This passage teaches neither righteousness nor wickedness is imputed to another. Righteousness is charged or imputed to the righteous and wickedness is charged to the wicked.

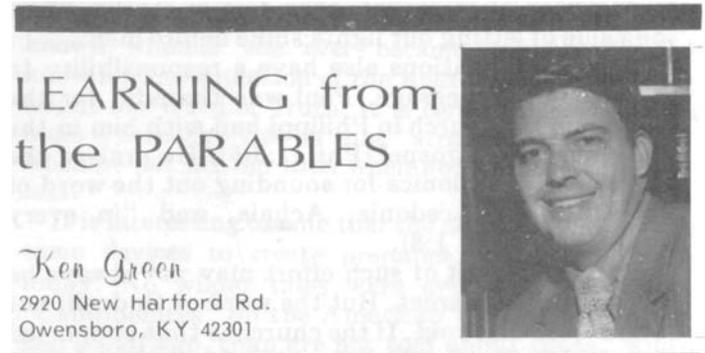
(3) God is a respecter. In Acts 10:34-35 at the house of Cornelius, Peter said, "God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness is accepted with him." If the doctrine of imputed righteousness is so, if any are lost the fault is Christ's. Christ then becomes responsible for men being lost because he did not impute the righteousness of Christ to them.

(4) Comfort to those in error. John shows that to be in fellowship with God one must walk in the light (1 John 1:6-7). Imputed righteousness as taught by brethren advocating error is designed to give comfort to those who use instrumental music in worship, who teach and practice institutionalism, Premillennialism and other doctrines contrary to sound doctrine. The advocates of imputed righteousness teach that if one uses instrumental music in worship, disobeys Christ, that Christ will take care of them without confession of sin and repentance by imputing Christ's righteousness to them. Imputed righteousness is designed to comfort those in error.

ROMANS 4

This passage is given as proof of the imputed righteousness of Christ to man. However, this passage does not teach the doctrine. Romans 4 says there is a man unto "whom God imputeth righteousness" and unto whom the "Lord will not impute sin" (Rom. 4:6, 8). Paul even quotes David on this point. The man unto whom God will not impute sin is the man whose sins are "forgiven, whose sin is covered" (Psm. 31:1). The man unto whom the Lord does not impute sin is the man that "acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin" (Psm. 32:5). Paul quoted David, saying, "Blessed are they whose iniquities are forgiven, and whose sins are covered" (Rom. 4:7). When a man confesses his sin, acknowledges his sin, does not seek to hide his sin, God forgives his sin, having covered his sin with the blood of Christ. This is the man unto whom the Lord does not impute sin — the man he has forgiven.

This gives no comfort to those who use instrumental music in worship, teach and practice institutionalism and Premillennialism and will not turn away from these sins.



THE PARABLE OF THE TWO SONS

The twenty first chapter of Matthew is filled with action. Verses 1-11 tell of Jesus' thrilling entry into Jerusalem. In verses 12-16 we read of the Lord overturning the tables of the moneychangers and the seats of them that sold doves in the temple. The next several verses concern the withering of the fig tree, and then in verses 23-27 a discussion is recorded between Jesus and his antagonists on the subject of authority in religion.

At the conclusion of this discussion, the Lord presented the parable of a father and his two sons. Let us reflect upon three great lessons that are taught therein.

I. **THE COMMAND.** The father told both of his sons, "Go work today in my vineyard" (Matt. 21:28,30). The children of the Heavenly Father are given the same responsibility. In fact all people are commanded by God, "Go work today in my vineyard."

Each word of the command is filled with scriptural significance:

A) **GO:** The first word in the gospel is GO. Christianity is a GOING religion. But so long as a goodly percentage of church members act as if they can hem God up in a building and pacify Him by dropping in a couple of times a week, the church will never be the vital force in the world that it could and should be.

As individual members of the body of Christ we must accept the responsibility to GO with the gospel. Jesus told His disciples "Go ye therefore and teach all nations, baptizing them . . . Teaching them to observe all things whatsoever I have commanded you . . ." (Matt. 28:19, 20). Each and every person cannot "go into all the world" (Mark 16:15) but wherever he goes in the world, he can go with the gospel. He can talk to friends and relatives and co-workers. He may not see the fruit of such effort immediately, but if he lets people know where he stands, the time may come that they will be concerned about eternity and they'll come to him, and he can 'point them to Christ.

When the jailer of Philippi (Acts 16) desired to know what to do to be saved, he didn't go to the

pagan temple down the street, or to some crazy mystic who slept on a bed of nails. He went to two men who weren't ashamed of the gospel and who had enough faith and conviction to sing and pray in the inner prison at midnight, their feet in stocks. Thus the value of letting our lights shine before men.

Local congregations also have a responsibility to sound out the message. Paul was thankful for the fellowship the church in Philippi had with him in the preaching of the gospel (Phil. 1:3-5). He praised the church in Thessalonica for sounding out the word of the Lord in Macedonia, Achaia, and "in every place" (I Thess. 1:8).

Again, the fruit of such effort may not always be immediately apparent. But the word of God will not return unto him void. If the churches that supported Pete Wilson in England in 1961-62 reviewed that work and the visible results, they might quickly decide that they could have spent that money better elsewhere. The English people were not very receptive to the gospel. Some young people were baptized and a few of those are still faithful. (If one is saved, it's worth all the cost and labor.) But here's an old shy boy from Tennessee that wouldn't be preaching the gospel if churches had not made possible Brother Wilson's work in England, for it was there, while serving in the Air Force that I was influenced by him in that direction. Another (Bob Felkner) is faithfully proclaiming the gospel in Texas as a result of the same influence.

B) WORK: Man was made to work. The man and woman were given the job of keeping the garden in the very beginning. Everywhere in God's word, indolence is rebuked. The slothful servant is condemned in no uncertain terms. The Christian is commanded to "work with his hands" (Eph. 4:28). Yet we must realize that most of the work we accomplish in this life will come to nought. The only place our labor will have a lasting effect is in the Father's vineyard.

C) MY VINEYARD: The father said to his sons, "Go work today in MY VINEYARD." The rich fool was not condemned (Luke 12:20, 21) for being lazy. He became prosperous farming and a lazy man doesn't do that. He was condemned because he did not labor in God's vineyard. Solomon did not manifest laziness when he said, "I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kinds of fruits . . ." (Eccl. 2:4, 5). Yet, he said, "Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and behold, all was vanity and vexation of spirit, and there was no profit under the sun" (verse 11).

The reason his labor was vain was that he did not labor in God's vineyard. Young people are often concerned about school, and they should be. But their labor is in vain if they do not work in the Lord's vineyard. Older people are concerned about their jobs and they should be. But their energy will finally be in vain if they are not busy in the Lord's vineyard. Paul wrote, ". . . inasmuch as ye know

your labor is not in vain in the Lord (I Cor. 15:58).

II. REPENTANCE. This parable reveals unto us the character of true repentance. Repentance is not simply conviction of sin. David confessed his sins and repented. But King Saul said "I have sinned" and kept on sinning. Repentance is more than fear of death or eternal punishment. Repentance is more than sorrow. According to 2 Cor. 7:10, godly sorrow worketh repentance, but sorrow of the world worketh death. If a man is sorry he got drunk because he's got a headache and the dry heaves, that's not godly sorrow. An example of worldly sorrow can be found in Mark 6:26. Herod was sorry for his rash vow, but he certainly didn't repent. Getting rid of the preacher is a sorry substitute for repentance.

What is repentance? The first son said, "No, I will not go." Afterward, he repented and went. He changed his will. He said, "No longer my will, but thine be done." His change of will effected a change of action. "He went."

III. GOD WILL SAVE THE VILEST SINNER: The two sons represent two classes of people. The first, sinners who know they are sinners. Publicans and harlots. Scum of the earth. They have no delusions about their goodness. They are not self righteous. They know that God will not save them because of who they are.

The first son was insolent. He did not even say "Please have me excused. He rebelliously said, "I will not." The second son represents the outwardly pious and religious; the scribes and Pharisees.

Jesus asked, "Which one did the will of the father?" It's quite amazing to observe the past lives of some whom the Father received. Rahab was a harlot. Yet she appears in the genealogy of Christ (Matt. 1) and is set forth as an example of faith in James 2. She afterward repented and went! The woman at the well (John 4) had been married five times and was then living in open adultery. Many would say, "No use talking to her." But she led others to the Lord and may have been largely responsible for the success of Phillip's preaching in Samaria some time later (Acts 8).

When the woman was taken in adultery (John 8:3-11) and brought to the Lord (where was the man) all pointed at her accusingly. But Jesus said to the crowd, "Let him who is without sin cast the first stone," and to the woman, "Go, and sin no more."

When Jesus said, "Come unto me ALL ye that labor and are heavy laden" (Matt. 11:28), the ALL includes the harlots and the drunkards and by the grace of God it includes you and me. God will receive the vilest of sinners.

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WILD, FIERCE AND FANATICAL

Earl Kimbrough

Many wild and weird tales about a people called "Campbellites" were spread across the American frontier in the first half of the nineteenth century. Some of these doubtless grew out of man's inclination to embellish what he hears before passing it on to others, but most of them were simply the work of the devil designed to hinder the progress of New Testament Christianity. The term "Campbellite" itself was intended to create and to perpetuate prejudice against the teaching of Campbell and others identified with the movement to restore the ancient order. An incident in the life of Raccoon John Smith indicates something of the nature of these tales.

Not long after he began preaching the gospel, the Kentucky evangelist made a visit to North Alabama where he had formerly lived. On the way he stopped at a roadside inn near Sparta, Tennessee for breakfast. The inn was operated by a kindly lady who, having ordered a servant to care for Smith's horse, set about to prepare his meal. Conversation ensued and upon learning that her guest was from Montgomery County, Kentucky, the innkeeper said, "Travelers tell me there is a strange sort of people up there in Kentucky called Campbellites."

"Yes, madam," he replied, "there are some in my own neighborhood."

After inquiring as to whether he had actually seen any of them and as to what they look like, the lady continued:

"I would really like to see one, so much. I'd give more to see one of those people than any show. I'm told that when anybody wants to join them, they just put them under the water, and then let them go. One man told me that they would sometimes take people by force, and drag them into the water; that they even chased after people, and ran them down; that they once took a fancy to a poor fellow, and ran him five miles before they caught him, and then, after putting him in, they just left him there to get home, or to heaven, the best way he could."

In response Smith observed, "That was a very long-winded fellow, ma'm, to run five miles before the Campbellites caught him."

The lady's thoughts were still on the matter as she poured the preacher's coffee. "I don't know what I wouldn't give to see one of them," she repeated.

"How do you think a Campbellite would look?" he asked, after having eaten enough to relieve some of his hunger.

"Well," she said, "I imagine they have a sort of wild, fierce, fanatical look about them."

"I think I can arrange for you to see one," he replied, as she poured his second cup of coffee.

"I'd give any thing almost, if you would, sir," she again repeated hopefully.

"Madam," he said, "look right at me, and you will see one! But don't be afraid, I am a civil Campbellite,

and will not chase you into the water."

When his breakfast was finished, John Smith asked the now embarrassed lady to take a seat and proceeded to set her mind straight about those "wild, fierce, fanatical" people called "Campbellites." It is not known whether she ever became one herself, but knowing the reputation of the Kentuckian for handling aright the Word of Truth, it is certain that she had a more wholesome view of that "strange sort of people" when he left her inn than when he first ordered breakfast.

It is interesting to note that the devil is still using the same devices to create prejudice against the truth today. No wilder tales were ever told about the "Campbellites" on the American frontier a century and a half ago, than are not told about those "wild, fierce, fanatical" people called "Antis." We are thankful, however, that nowadays there are enough "Antis" spread around over the country for there to be no premium for seeing one. (All quotations from **Life of Elder John Smith**, pp. 478, 479)

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WORD STUDIES in the Hebrew Old Testament

Harold Fabor
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Ebenezer

The word EBENEZER is a compound Hebrew word. The first part is EBEN and generally means "a stone". The second part is EZER and means "to help or assist". The compound word means "a stone of the help".

It is used to designate places geographically and is used three times in First Samuel. The exact location has not been identified. In I Samuel 7:12, Samuel set up a memorial stone after the battle and defeat of the Philistines. Some time before this, the same name is used of the place where Eli's sons died and the ark of the covenant was taken by the Philistines (I Samuel 4:1; 5:1). But now, we have a grateful commemoration of victory, "a stone of the help" which cries "Hitherto hath the Lord helped us" (I Samuel 7:12).

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WEST — CABRERO DEBATE

I had the pleasure of hearing three of the four nights of the debate between David West and Jose Cabrero at Pine Hills church of Christ in Orlando, Florida. This discussion was one of a kind in the sense that both Jose Cabrero and David West were teen-agers and juniors in high school. That it was a debate in the true sense of the word is not to exaggerate. Both men had spent hours in preparation and were ready. Cabrero was endorsed by the Forrest Avenue Baptist Church of Apopka, Florida which is a "landmark" Baptist church of the Ben Bogard variety and David West by the Pine Hills church of Christ where Jere Frost is the preacher. Frost worked long hours on the radio and with West making the debate possible.

In this day of rebellion against every kind of authority on the part of youth it was almost unbelievable that young men could be so interested in spiritual matters. Cabrero made every argument and resorted to every dodge given him by his people. It can be said to his credit that he tried to answer every scripture that brother West gave him but like all Baptists he had to turn them to suit his purpose. David West is the son of brother and sister Bob West and has had an unusual chance to know the truth. He has taken advantage of the opportunity. He answered every argument and every quibble that Cabrero made and answered it well. He used a Bible not over 6 by 4 and found every scripture that he needed in record time.

The first two nights were on the necessity of baptism and the last two on the security of the believer. All of the sessions were in the Pine Hills meeting house but at the close of the debate another such discussion was announced to be conducted in the Forrest Avenue Baptist Church between Ted Barker who is the son of the preacher of the Forrest Avenue church and a speaker of the church of the Lord, probably West.

There is a great lesson in all of this if we will but learn it. A debate is just another opportunity to preach the truth and every listener has to decide, just as they do when a sermon is preached, what is truth. If one generation has quit debating perhaps another generation will try. One thing is sure, young men can prepare themselves to defend the truth for David West has demonstrated that for all time. He has proved that a young man can show himself a workman that has no need to be ashamed.

Kip Barker, also a teen ager, moderated for brother West and Dan Beckham kept the time. Ted Barker was the moderator for Cabrero and the time keeper was Richard Burgher. The dates were September 2-3 and the 5-6. Let us pray that this fine discussion will be followed not by just one more but by many of similar nature. In my opinion it was a victory for truth. It was Emerson who said:

"How near is grandeur to our dust,
 How near is God to man,
 When duty whispers low thou must,
 And youth replies I can."

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9:55 to 10:40	GRACE	"Salvation by Grace Through Faith" Melvin Curry	"Salvation by Grace Through Faith" Melvin Curry	"Salvation by Grace Through Faith" Melvin Curry
10:50 to 11:35	MIRACLES	"Purpose and Occasion of Miracles" Morris Norman	"Nature of Miracles: True Signs and 'Lying Wonders' " Gene Frost	"Duration of Miracles" L. A. Stauffer
11:45 to 12:30	GOD AND HIS WORD	"Almighty God" Almon Williams	"Almighty Power in Inspiration" A. O. Schnabel	"The Almighty Word" Robert Bunting
The Consummation of The Age				
7:30 to 8:30	"Christ's Resurrection" W. R. Jones	"Resurrection of the Dead (and 'the Rapture')" Robert Welch	"The Second Coming of Christ and Judgment" John Coffman	"Heaven and Hell" George LeMasters
8:30 to 9:30	College Program	College Program	College Program	College Program

THE NEWS LETTER REPORTS

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

NEW TESTAMENT TAPES — H. E. PHILLIPS, P.O. Box 17244, Tampa, Florida 33612. I give this notice of a special price on the close-out of the complete Living Voice New Testament tapes on cassette and 8-track. Only 6 sets of each remain. These will be cash on a first come, first serve basis. If you are interested in these for personal use or as gifts, send your order in at once for the low price of \$49.95 for cassettes and \$59.95 for 8-track. The retail price is \$79.95.

GUTHRIE DEAN, 1900 Jenny Lind, Ft. Smith, Arkansas. After a little more than nine years in Ft. Smith we are moving to Nashville, Tennessee to work with the Franklin Road church. Our new address is 327 Brewer Dr., Nashville, TN 37211. In August of this year between 75 and 80 members started a new

congregation in Ft. Smith. They are happy, sound and growing. Presently they are meeting at 5411 S. 31st St. Any information regarding the new work may be obtained by writing to Joe Schnelle, Rt. 3, Van Buren, Arkansas.

WENDELL WATTS, 1402 Buchanan, Corinth, MS. On August 11 C.A. Cornelius suffered a massive heart attack and was confined to the hospital until August 21, when he came home. On August 24 he suffered a stroke and went back in the hospital where he remained until September 4. He is now confined to his home and would appreciate cards or letters from other Christians. His address is: C. A. Cornelius, Box 302, Pea Ridge, ARK. 92751. Brother Cornelius is a faithful gospel preacher nearly 80 years old.

A PRECIOUS DEATH

JESSE G. JENKINS, 1813 Carlton, Denton, Texas 76201. "Precious in the sight of the Lord is the death of his saints" (Psa. 116:15). Roy Clyde Jenkins died about six o'clock in the morning on September 24, 1974. He was 80 years old and eight months. He had been in good health until less than a year ago. The early part of this year his health started failing, but he was still preaching the gospel of Christ. For the last few years of his life he lived at Hillsboro, Texas where he preached for the conservative church. He visited in Denton on the week end of August 18. We asked him to preach on Sunday night, and he brought a fine lesson from the word of God.

He was a good man. The only thing I have ever heard anyone say in an uncomplimentary way was about his religion. He was of good report within and without. I recall saying one time when I was but a boy: "I want to be as good a man as my Dad." A man who was not even a Christian said: "Son, you will never be able to make it." He was probably right, but I am going to keep on trying. When something would go wrong, he would say "Tut-tut." And that is the worst word I ever heard him say. He has been the epitome of a compassionate man following the compassionate Christ. He cared for an invalid mother-in-law from the time he married until her death, about 15 years later. He cared for a deaf sister-in-law from the time he married until her death, about 40 years later. He did not, neither did he desire to, place these dependents in some old folks home and let the church pay for their keep. He reared two orphan children from two and four years of age to maturity. The "orphan home" has never existed that could give children the love and affection which these two

girls received from him and his compassionate wife. Then, he and his good wife reared seven children of their own.

I was in Houston when he died. But my oldest son was there by his side. He told me the last words he said before he breathed his last, and in a semi-conscious state, were: "Lord, amen." He will be greatly missed by us all, but especially by his loving wife of over sixty one years. But we rejoice because we are confident that his death was precious in the sight of the Lord. Though he rests from his labors, his works will follow him. Bob Craig, a long time friend, said the last comforting words at the funeral.

PREACHER NEEDED

ALLIANCE, OHIO. The Homeworth Rd. church in Alliance needs a full time preacher to begin work now. We have a comfortable building located in an excellent area, an attendance of about 18 with ability to provide some support. We need a man who is zealous to do personal work, and we stand ready to render the support, encouragement and cooperation he will need. If interested call Ervil Poland (216) 823-8700, or James Anderson (216) 821-9422.

IN THE NEWS THIS MONTH	
Baptisms	296
Restorations	57
(Taken from bulletins and papers received by the editor)	